THE HEART OF JAPAN

BY

ARTHUR P. ADDISON, B.A., B.D.

THE METHODIST YOUNG PEOPLE'S FORWARD MOVEMENT
FOR MISSIONS

Text-Book No. 3

THE METHODIST YOUNG PEOPLE'S FORWARD MOVEMENT
FOR MISSIONS

F. C. STEPHENSON - - - - - - *Secretary*
METHODIST MISSION ROOMS, TORONTO

TO

THE MEMORY

OF

TWO PIONEER MISSIONARIES

Rev. Davidson Macdonald, M.D.

AN EFFICIENT ADMINISTRATOR AND A
PHYSICIAN BELOVED

AND

Rev. George Cochran, D.D.

A LEADER IN EDUCATION

THIS BOOK IS DEDICATED.

FOREWORD.

This book does not pretend to be in any sense a book on Japanese customs or religions, or even on missionary methods. It is but a partial account of the mission work of the Methodist Church in that land. Even in this narrow field it has been found impossible to give an outline of each part of the work, or to do more than mention the names of those who have in later years carried on this work, the beginning of which has been briefly told.

Every picture must have a background. The first two chapters serve this purpose. It is hoped that they will not in any way detract from the scenes and characters which are in the forefront of the picture ; but that they may be sufficiently suggestive and sufficiently indistinct to provoke the reader to further study. The Library of nine volumes sold by the Young People's Forward Movement for Missions is invaluable for this purpose, and in these books will be found an answer to any questions that may be raised.

For the work since 1903, and for a fuller insight into the missionary conditions of to-day, the *Missionary Bulletin*, with its quarterly letters from each of the missionaries, will give most valuable information and will answer the questions which suggest themselves.

INTRODUCTION

LESS than fifty years ago Japan was practically unknown to the civilized world. It had no intercourse with other nations and it desired none. Its government was an absolute autocracy; its social system a pronounced type of feudalism; its army the detached bands of *samurai* who followed the banners of their feudal lords and recognized no other authority; its navy a few scores of local trading and fishing junks that a single gunboat could quickly have sent to the bottom. Without railroads, telegraphs or steamships, without schools or a postal system, without any of those appliances that are deemed indispensable in modern civilization, the Japan of fifty years ago seemed to present an instance of arrested development, a survival of mediæval institutions in strange contrast with the changed conditions and eager throbbing life of the new civilization.

Twenty-five years ago there were signs that a change was passing over the nation. Ports were opened to foreign trade. The Shogun, who had long been the virtual ruler, was relegated to obscurity, and the Mikado became in reality what he had always been in theory—the actual head of the state. The feudal system was abolished, the great daimyos surrendered their estates and revenues, and their armed retainers were disbanded or became the nucleus of a stand-

ing army for the defence of a common country. Large numbers of the brightest young men of the nation were sent to Europe and America to study everything that was worth studying. Gradually, though it seemed very rapidly, other changes followed. Railroad construction began, a postal system was introduced, a graded educational system, from primary school to university, was devised, a standing army organized and drilled, the foundation of a navy laid. And when all this was crowned by a constitutional government, with representative institutions and a free press, the world perceived the salient features of a transformation unparalleled in the world's history.

The nations were amazed beyond measure, and wondered whereunto all this would grow. The changes had been so swift and sudden that many doubted their permanence. To superficial observers it seemed as if the Japanese had been sunk for centuries in a Rip-Van-Winkle sleep, and awaking suddenly in the noontide of modern civilization, had been dazzled with its glare, and were now groping about in a vain attempt to lay hold of new appliances of whose uses they were entirely ignorant. Twenty-five years ago a common opinion was, "This thing will not last; the changes have been too sudden to be permanent. The Japanese are like children pleased with a new toy, and will soon tire of it. In a few years these surface reforms will be back where it was before." But the wise ones were wrong. The simple fact is, that Japan, with wonderful prescience, had grasped the whole situation and prepared to adjust herself to the new conditions. Surveying the institutions of the western nations, she became an apt

pupil in learning all that they had to teach, and not satisfied with this, set herself to improve upon what she had learned, and this with such rare success that to-day she stands the peer of the most advanced nations in government, in educational appliances, in industrial development, in military organization, in naval strategy and fighting power, and instead of a weak and obscure aggregation of scattered and warring clans, has become, in the course of a single generation, a solid and coherent empire, the dominant factor in the destiny of the Far East.

The world now sees that Japan must be taken seriously. She has come to the front to stay. The qualities inherent in her people—courage, patriotism, self-repression, tenacity of purpose and staying power, led by wise and far-seeing statesmanship—have given her a unique position among the nations, and all this enhances the importance of her future in regard to the evangelization of the Orient. If successful in her present struggle with the Russian despot, as all signs indicate she will be, Japan, enlightened and progressive, will hold in her hand the key to Eastern Asia. Where she rules and where her counsels prevail there will be not only the "open door" for commerce, but religious toleration as well, and the churches will be free to prosecute their benevolent and unselfish work. From this point of view the importance of the speedy evangelization of Japan cannot be overstated, and whatever tends to the accomplishment of that work should be hailed wtth deepest interest.

What is needed just now is reliable information touching present religious conditions in the Island Empire, and Mr. Addison has done good service in

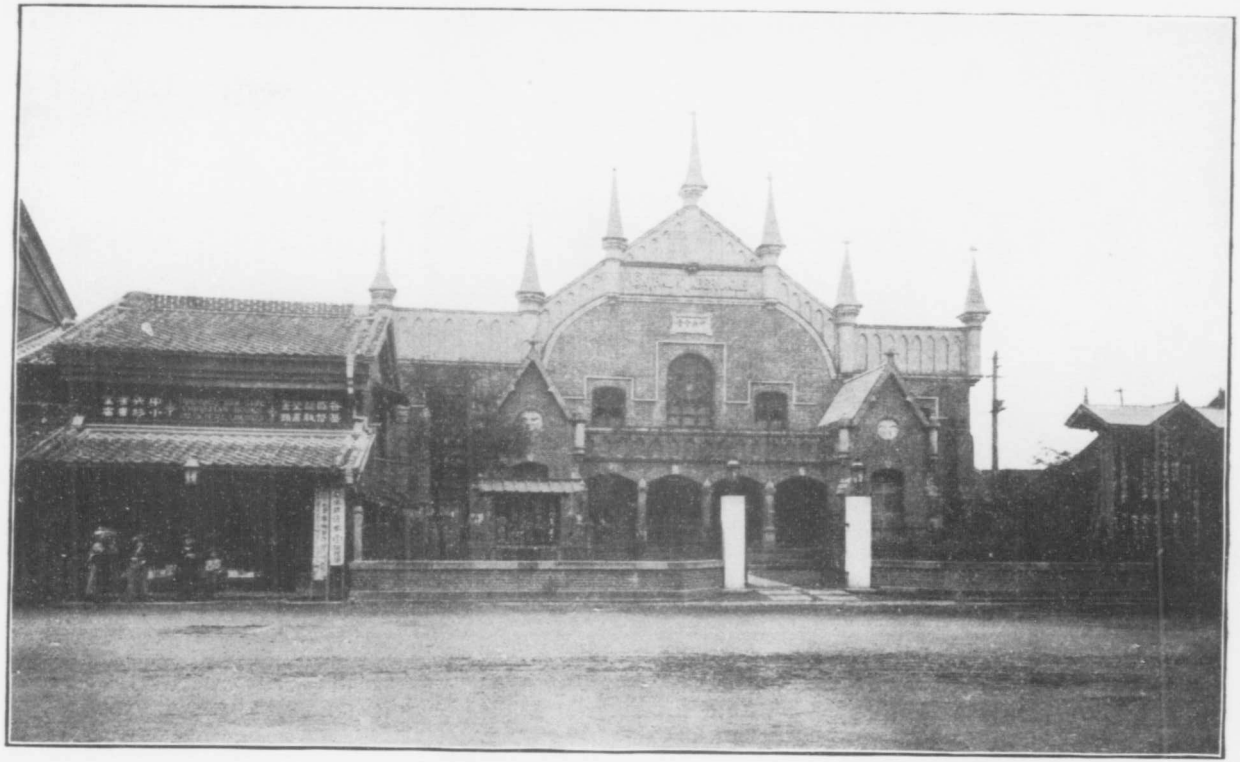
preparing the volume to which this is an imperfect introduction. Good judgment has been shown in the selection and arrangement of materials, and I feel confident that the book will be studied by our Leagues and other Young People's Societies with interest and profit. It is a matter for thankfulness that young men are coming to the front with literary skill for such work and a disposition to use it for the advancement of the Kingdom of God, and I pray that they may reap a thousand-fold reward.

A. SUTHERLAND.

TORONTO, January, 1905.

CONTENTS.

ILLUSTRATIONS



THE CENTRAL TABERNACLE, TOKYO.
(Book Store at left.)

*The Heart of Japan.

I.

THE ISLAND EMPIRE OF THE EAST.

The Empire of Japan consists of islands lying parallel with the continent of Asia, and extends for a length of nearly eighteen hundred miles along its coast. There are in the group five larger islands and some two thousand smaller ones. The larger ones are about one hundred miles or more from the mainland, but the small island of Tsushima is but twenty-five miles out in the sea. In the north they stand opposite the Empire of Russia, in the centre opposite Korea and China, and on the south are within two hundred miles of the newly acquired United States territory—the Philippine Islands.

Number and Situation of the Islands

Though the islands extend such a long distance from north to south, and there are so many of them, still, because of their narrowness, their area is small. The average width is somewhat less than one hundred miles. The whole area of the Empire is about 162,000 square miles. Canada,

The Area

* The Analytical Index, pp. 186-206, furnishes an outline for the study of each chapter.

then, is about twenty-one and one-half times as large as Japan, Ontario nearly one and one-half times as large, and Manitoba, one of the smallest provinces, has about one-half its area.

The Population

But while the Empire may not be large in comparison with our broad Dominion, or some of the larger provinces, it is so much more densely populated that, with less than one-twentieth of the area of the Dominion, it has a population about nine times as great. The population is between 49,000,000 and 50,000,000, and the average annual increase during recent years has been 500,000.

Necessity for Emigration

Owing to the exceedingly mountainous nature of the country, only about thirteen per cent. of the entire area can be cultivated. As the greater part of the people are dependent on what can be obtained from the soil, this area is found to be too limited to provide for the present densely crowded population, so that, with the increase in population of a half million every year, emigration, or a very extensive development of manufactures and commerce, is a positive necessity, in order to provide homes for the people and a sphere for their activity. Before the war there were about 150,000 Japanese living abroad, more than one-half of whom were in the United States (chiefly in Hawaii), about one-eighth in Korea, and about one-fifteenth in British territory.

The two factors of dense population on a

small part of the land, and the mountainous nature of the country, have influenced the whole life of the people. Their chief industry has always been agriculture, but not of the kind familiar to us. The mountain sides, when suitable, are terraced into level places one below the other, and provision made for the water to flow from the upper field into the one below. The cultivation of the soil is always intensive rather than extensive, the effort being directed to securing the largest yield from a small area, rather than for one man to have a large area under his cultivation. The farms, therefore, are always small—scarcely larger than a Western vegetable garden.

The Chief Industry

With the mountain range running through the entire length of the islands, with but a narrow strip of land on either side, and with many spurs running out from the main range towards the sea, the rivers, while numerous, are in no case long, and are not navigable far from the coast. In the spring, when the snow on the mountains melts, or in the two rainy months of the year, June and September, the water comes down the hillsides in vast volume. These are anxious times for the farmers along the banks, for should the rivers overflow, their whole property might be destroyed, and the sediment which the river would deposit on their fertile rice fields would be arid soil, sand and stones. Nearer the sea shore, where the sediment brought

The River System

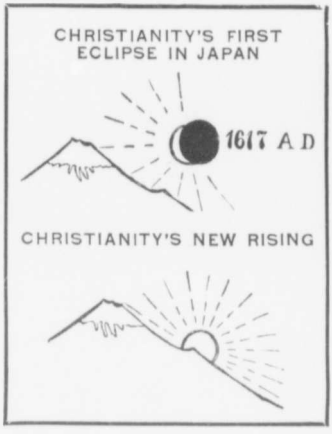
down by the freshets is deposited, the banks of the rivers have, in many instances, been built up to such an extent that one can stand on the river's bank and look down on the surrounding country. In some cases these have, during the centuries, been built very high; there are two places between the cities of Kobe and Osaka where the railroad tunnels under the river without changing its level. But in spite of every precaution these rivers sometimes become unmanageable and cause great damage to roads, bridges, and the shipping; and, by overflowing their banks, flood vast sections of the country and cause great loss of life.

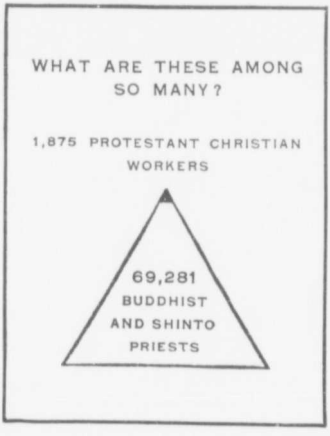
Coast Line Harbors, and Commerce

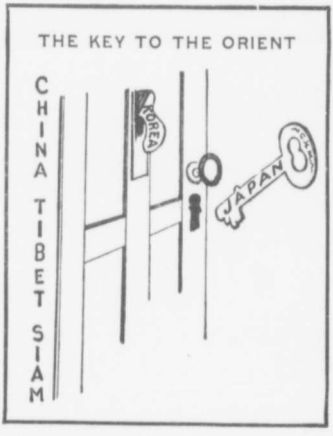
The mountains have given the Empire an extended coast line, for, with its meagre area of 162,000 square miles, it has a coast line of about 18,000 miles. From the north to the south on both the east and the west sides there are many beautiful and commodious harbors. Between the main island and the islands of Shikoku and Kiushiu there is the famous Inland Sea, itself one great harbor, of which Canon Tristram says, "It is, for beauty and loveliness, without a rival in the world."

Since the doors have been opened, and the restless people have been seeking new fields of enterprise, this extensive coast line and these commodious harbors have been calling them to a seafaring life, and have been promising them a full share in the trade and commerce of the


JAPAN'S CHANGING SUNDIAL
CHRISTIANITY
CONFUCIANISM
BUDDHISM
SHINTOISM


CHRISTIANITY'S FIRST ECLIPSE IN JAPAN
1617 A D
CHRISTIANITY'S NEW RISING


WHAT ARE THESE AMONG SO MANY?
1,875 PROTESTANT CHRISTIAN WORKERS
69,281 BUDDHIST AND SHINTO PRIESTS


THE KEY TO THE ORIENT
CHINA
TIBET
SIAM
KOREA
JAPAN

world. Large numbers of the people seem peculiarly adapted for this seafaring life, and have been very quick to avail themselves of these natural advantages. In thirty years the tonnage of the merchant vessels owned and operated by the Japanese has increased from 22,000 to 534,000 tons.

Beautiful Japan

Japan is a beautiful country. Hillsides rise beyond hillsides, some terraced for the growth of grains or vegetables, some in all their native wildness; rivers and streams rush down toward the sea; lakes framed in hills and green woods, chasms and cataracts—all are seen at their best within this lovely land, while everywhere the fertility of the soil and the humidity of the climate have united in clothing the face of the country in a beauty of verdure. In beautiful Japan two things are commonly spoken of as being the most beautiful of all—the Inland Sea and Mount Fuji. Canon Tristram says of the great Inland Sea: "I do not hastily say that for beauty and loveliness it is without a rival in the world, for I had the good fortune to journey over it three times, twice from the south to the north and once the return journey, and I have travelled every mile of that fairy sea in full sunlight. Let the traveller recall the finest piece of coast scenery he can recollect—the Bay of Naples in spring, Wemyss Bay on a summer's morning, a trip round the Isle of Wight, threading the islands of Denmark's sounds, the luxuri-

The Inland Sea

ance of the Sumatran coast, the winding of the coral islands of the Bermudas—recall whichever of them you please, wait but an hour or two—and you will match it in the Inland Sea."

Mount Fuji

But the Japanese love their mountain, Fuji, and no other natural feature is so repeatedly depicted in their art. It rises from the centre of an irregular plain, so that from many points it seems to rise in its lonely grandeur out of the sea. "This most beautiful mountain, visible from thirteen provinces, a landmark to the mariner at sea, the goal annually of myriads of pilgrims, and the centre of poetry, legend, and art from the dawn of history to the days of the telephone is Fuji San. The place it occupies in the hearts of the people is well illustrated by an expression in the sermon of a young Japanese clergyman, who said, "The verse, 'God so loved the world that He gave His only begotten Son' (John 3. 16), is the Fuji San of the Bible."

The Climate

The climate of Japan is varied in the extreme. In the far north there is the cold, cold winter, with the cutting winds which sweep across the straits from the plateaux of Siberia. In "far Formosa," the land where it is always afternoon, where cotton, sugar, indigo, and camphor forests abound, the climate is semi-tropical. On the east coast of the main island, where our first mission stations were planted, the climate is much milder than it is on the west coast. Speaking generally, the climate of Japan is free from

the extremes which characterize the climate of Canada, being more like that of England.

There is but little snow, save on the west coast and in the north, where it lies for months and is a cause of much hardship. Everywhere the outstanding characteristics of the climate are its excessive humidity and the lack of ozone. It is said that the proportion of ozone is less than one-third of what is found in Canada. W. E. Griffis says: "Speaking generally, the average person from western countries can, in this part of the Orient, do a reasonable amount of work every day of the year. The climate is excellent for children, less so for adults, better for men, worse for women, bad for persons of weak nerves or of consumptive tendencies, but on the whole good." Japan's climate is not as hard on the missionary as is that of some lands that might be named, but the fact remains that a majority of the missionaries who go there to labor return home worn out, not by years nor by hard work alone, but by anxiety and the enervating effect of the climate.

Volcanic Disturbances

No country in the world is more subject to volcanic eruptions and earthquakes than Japan. These are of varying intensity, but earthquakes in some form or other are a daily occurrence within the Empire. They have destroyed or rendered dangerous some of the property of our mission, and are always a cause of anxiety to the missionaries, though one of them affirms that

they had become such common things to him that on one occasion, when he was awakened by one, in his half wakefulness he lay for some moments watching his wardrobe swaying from side to side, wondering if it would fall on him should it topple over. Henry Norman, in his "The Real Japan," gives a most graphic description of the great eruption of Bandai San of 1888, when the whole side of the mountain was blown off, many villages utterly destroyed, and the whole face of that part of the country changed.

The Tidal Waves

The great tidal waves which occasionally sweep up on the coast are probably caused by eruptions or earthquakes occurring on the sea floor. On the 15th of June, 1896, a terrible wave, estimated as being from fifty to seventy feet high, rushed up over 150 miles of the east coast. It was preceded by several severe shocks of earthquake. The loss of life was awful: in one town of 6,500, all perished save 1,500, and of these one-third were wounded. In another, out of 150 houses only two were left, and but 100 persons out of a population of 750. There were in all 30,000 who lost their lives. One of those who was saved describes the scene thus: "First I heard a sound as of heavy thunder; this was followed by screaming and crying. What had happened I could not make out, but when morning dawned, where the village had stood there was nothing to be seen but a stretch of

white sand. It seemed like a dream, and I have been moving in a dream ever since."

The Chief Island, Hondo

The largest and most important island of the Empire is called Hondo. Not only is it much larger than the other islands, but it has been the theatre of the national life from the very first. It is on this island that the capital has always been situated; here in mediæval times the great struggles for the mastery have taken place, and here also the great conflicts which followed the Revolution were fought and the last forces of rebellion put down. The island is of particular interest to us because it has been the field of the operations of the missionaries who have been sent to Japan by our Church.

Kyoto, the Ancient Capital

Among the cities of Japan which occupy a large place in the history of the nation Kyoto stands first. This was for some centuries the city in which the Emperor lived, and it has been, and is, the religious metropolis of the nation. Kyoto is situated on a plain at the foot of the main range of mountains in the narrowest part of the island. The city has water communication with the magnificent harbor of Osaka, which is but forty miles distant. The city is full of Buddhist temples and Shinto shrines. One of these temples is presided over by a graduate of Oxford University, and not far away is the celebrated temple of the Sanju-Sangendo, with its 33,333 images. In this city there is one of the

two imperial universities, in which there are schools of law, medicine, science, and engineering; also the celebrated Doshisha, the earliest and greatest missionary educational institution in Japan, of which Joseph Hardy Neesima was principal. But great as is Kyoto's glory, it is largely a glory of the past, for the march of civilization, manufactures, and education has passed her by and has found other centres.

Tokyo, the Seat of Government

Although Tokyo can lay no claim to such a past as Kyoto, it is the greatest city of Japan to-day. It was founded in the seventeenth century by the greatest of the Shoguns, and became the military and administrative centre for the whole Empire. At the restoration, in 1868, its name was changed from Yedo to Tokyo, and it became the residence of the Emperor and the seat of his government. Mr. Saunby says of the city: "Here in Tokyo the extremes of ancient and modern meet continually. The modern street car and the coach-and-pair pass hundreds of jinrikishas and freight carts drawn by men. The government official, dressed in his irreproachable suit of foreign clothes, jostles his brother Japanese, with curiously shaven head, wooden clogs, and long kimono. The modern church stands over the way from the ancient temple, and the foreign house and store lift their heads proudly above their Japanese neighbors. A wonderful city is this, with its crowds of students and officials, priests and soldiers. Merchants from

every province throng its marts, and, like a great human heart, at every throb it sends forth as well as takes in that which is or shall become the life and strength of the whole nation."

Yokohama, one of the Seaports

Yokohama, situated eighteen miles distant from Tokyo, was one of the first ports opened to foreign trade and residence. In these years it has grown from a small, marshy fishing village to a large, well-built commercial city, and has from the very first been a strong centre of missionary activity.

Osaka, the Manchester of Japan

Osaka, situated on the beautiful Inland Sea, is the Manchester of Japan—the second city of the Empire. As it is built on low ground intersected with numerous canals, it has also been called the Venice of Japan. The city is surrounded with factories turning out all classes of products for both home and foreign markets.

The Farms and Farmers

The great mass of the people are engaged in agriculture. The holdings are small, the average for each agricultural family being about two acres. Here, with his wife and children, the farmer works, his horizon bounded by his own rice fields, the water courses or the timbered hills. He is usually hard-working, industrious, stolid and conservative, yet in his own way happy and contented. With his tiny farm and the entire family at work, he is able to direct considerable labor toward those pursuits which are closely allied to agriculture, and he becomes also a producer of silk, indigo, or tobacco.

The Silk and Cotton Industries

The silk industry is, from the point of export value, the most important, amounting to upwards of $35,000,000 per year. The amount of patience required for the feeding of the silk worms and the reeling of the silk, could be found only amongst Orientals. The spinning and weaving of cotton has become one of the growing industries of the Empire. Large quantities of raw cotton are imported from India and America, and the fabrics woven from it are made into garments for the greater part of the population—for all those, indeed, who cannot afford to wear silk.

Factories and Ship-building

Of late years there has been a rapid development of manufactures, for the number of farmers has been decreasing, and factories for silk-reeling, cotton-spinning and weaving, paper-making and printing, have been increasing in both number and size. The growth may be judged from the fact that thirty years ago Japan had no such thing as a factory, and in 1900 there were 7,284 factories, with an aggregate motive power of 95,392 horse-power, and employing 530,387 operatives. Ship-building and the manufacture of machinery have also become important industries.

Japanese Art

Japan is, moreover, noted throughout the world for its art products—its work in pottery, in metal, in lacquer, enamelling and cloisonné, while its embroidery is the equal of the best work produced in China or elsewhere.

The Japanese people are very industrious,

working from early to late, and while they share in the Oriental disregard of the value of exact time, and do not work with the nervous haste characteristic of the Westerner, yet, with long hours, they do secure a good result for their day's work. They begin their life of toil as they do their day, very early, and keep it up late, for in the factories children of a very tender age are found working side by side with old men.

The Japanese are Industrious

The Japanese are an intellectual people, keenly alive to what is going on in their own country and in the world at large. Most of the people can read books written in simple style, or the newspapers and magazines, of which there are now in Japan about one thousand. They show themselves very ready to adopt any new invention, to study any new school of thought, or any new social movement.

An Intellectual People

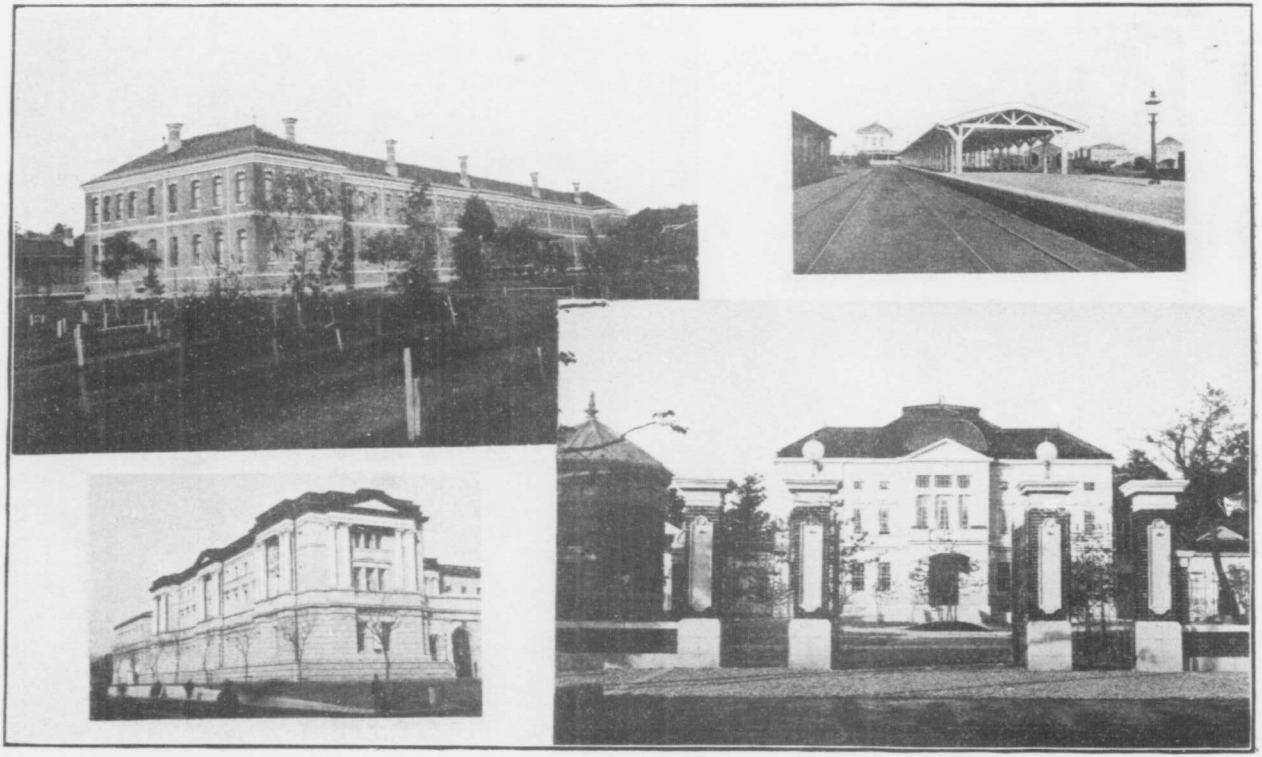
It has been said, however, that although the Japanese are so alert, their minds are merely imitative and not inventive. If this were true, although Japan would be among the nations in the march of civilization, she could never be a leader, even in the Orient. True, they have adopted the religion of China as well as its literature and art, and in these recent years have imitated almost everything they have seen among Western nations; but they have shown wisdom in what they have borrowed, and in no case has the copy been a slavish one. In codifying their laws, in establishing an educational system, in

How the Japanese have Adopted Western Life

the organization of their army and navy, in founding their industries, and in forming their system of government, the plans that have been adopted have not been those of any one nation, but a choosing of what seemed best from each of them and the welding of it all into a homogeneous Japanese unit.

The Ambition of the Japanese

Ambition is one of the outstanding characteristics of this interesting people. Every schoolboy is a dreamer of dreams, and aspires to be a statesman, a warrior, or a great financier. But while it is true of nearly all the people that they desire great things for themselves, they are even more ambitious for great things for their nation. One of the commonest subjects of conversation among the people is "Japan's mission to the East." They believe that they are as a nation called to awaken and lead China, as they have been awakened and led by the Western nations. With many of them the ambition has gone further, and they believe that Japan has a world mission. They believe that as in her the East and the West have met, it is her mission to choose and assimilate the best in spirit and achievement from each, to fuse them into a composite, and in time to present to both East and West the absolute civilization. Some young men have even made the application to religion, and believe and teach that Japan holds the strategic position: that she is to gather the varied elements of truth from the great world religions, from



MODERN JAPAN.

Boys High School, Kanazaw

Bank of Japan, Tokyo

Railway Station, Tokyo.

Provincial Government Buildings, Kanazawa.

Buddhism, Confucianism, Shintoism, Christianity, and all other beliefs, and ultimately will present to both East and West the Universal Religion.

Heroes and Hero Worshippers

Closely related to ambition is the love of the heroic. They are a nation of hero worshippers. The hero looms large in their life. Nurses and mothers quiet the children with the stories of his life, and the literature of the schools is rich with his adventures. The people follow with utter abandon one who can be idealized into a hero, when they will not respond to one who is possessed of what may be much more desirable characteristics, and even after death the hero has shrines erected to his name and receives a sort of worship.

Business Methods and Standards

It has been said that truthfulness and honesty have but small hold on the people, and it is certain that these virtues have not been emphasized in their moral teaching as they have been in ours. With them, sincerity between friends is enjoined, but little is said of truthfulness as such. At the beginning of trade with the Japanese, when the merchant class was a despised one, there was difficulty in securing in business transactions the Western standards of business honesty. They failed in the fulfilling of contracts within the time promised, and in filling orders when to do so meant loss; but as business has increased and Western methods and moral standards are better understood, these conditions have improved.

Among the common people the principles of honesty are more carefully observed, but there is a general complaint that among servants petty stealing and "squeezes" are well nigh universal. Concerning the ability of the Japanese to successfully conduct business, Baron Shibusawa, one of their greatest merchants and financiers, says: "There are four peculiarities in the Japanese character which make it hard for the people to achieve business success. Firstly, impulsiveness, which causes them to be enthusiastic during successful business, and progressive even to rashness when filled with enthusiasm; secondly, lack of patience, which causes them to be easily discouraged when business is not so successful; thirdly, disinclination for union, and, fourthly, they do not honor, as they should, credit, which is so important a factor in commercial success."

Loyalty and Patriotism

Perhaps the greatest characteristics of the people are loyalty and patriotism. In these days, when one reads in every paper of new victories on sea and land, one feels sure that the reason of their success over foes who have before proven themselves men of prowess, must lie as much in the devotion, enthusiasm, and patriotism of the common soldiers and sailors, as in the astuteness, skill, and knowledge of those who are in command. These feelings are found not only in those who are actually engaged in the battle, but equally in the coolies carrying the baggage, and in the men, women, and children who remain at

home. Patriotism is with the Japanese a form of religion. It is claimed for the present Emperor, Mutsuhito, that he is the 123rd sovereign in direct succession, the one line of emperors having remained unbroken for more than 2,500 years. They also claim that the first Emperor, Jimmu Tenno, who ascended the throne about 660 B.C., was the son of gods descended from the great Sun goddess. For centuries the Emperor resided in Kyoto, removed from all contact with the people, his hands unstained by any act of government. He was the representative of heaven, and as such received due honors. Since the Revolution and the introduction of modern science, this form of worship has been abandoned by the enlightened amongst the people, but the habit of centuries still exists in a deference and a reverence accorded the Emperor which to us is quite strange. The Japanese have been most fortunate in that, while these changes in thought were being effected, they have had a man upon the throne who was in every way worthy of the highest respect and esteem. Patriotism is more, much more, to them than personal safety or advancement, and stories are most common in which men are praised for placing it above family ties. For example, there is a story commonly told, praising a man who, when his house was on fire, left his family in danger while he risked his life to save the picture of the Emperor, which was worth but a few

sen. These feelings are expressed in the national anthem, "May our gracious sovereign reign a thousand years, till the little stone grows into a mighty rock velveted with ancient moss," or, as it is expressed in the speech of a young Japanese, "My native land, everywhere and always the first affection of my heart and the first labor of my hands shall be thine alone."

Filial Piety

Filial piety, the first great principle of Confucianism, comes next to patriotism in the minds of the Japanese. With them the family, and not the individual, is the unit on which society rests, and the greatest possible calamity is the extinction of the family. The life of the individual is valued but lightly, and suicides are shockingly frequent, often for the most trivial causes, but the family continues to exist, often by adoption, sometimes by concubinage, but continue it must. This principle is at the foundation of many of the customs so different from ours. The wife marries into the family and home of her husband instead of becoming the queen of a new household. All the members of the family give strict obedience to its head. The wife obeys the husband, and if he be the head of the home, his mother, his sisters, and his brothers obey him, and in those cases where the father has abdicated in his favor, the father also obeys the son.

Japanese Politeness

The politeness of the Japanese has been a by-word among the nations. And while the customs relating to the various circumstances of life

are giving way somewhat to the less ceremonious and more direct methods of the West, the people are still most particular in the observances of the proprieties which have been established for centuries.

The Status of Women

The position accorded woman in Japan is considered higher than that given her in the other countries of Asia, in spite of the inferior position in which Buddhism, the prevailing religion, places her. But though higher than in these countries, it is still very low. She is not the centre of the home, and is not given the respect, deference, and love which we give the mother and the home-maker. Her position is thus portrayed by the editor of the Japan *Mail*: "The woman of Japan is a charming personage in many ways, gracious, refined, womanly before everything, sweet tempered, unselfish, virtuous, a splendid mother and an ideal wife—from the point of view of the master. But she is virtually excluded from the whole intellectual life of the nation. Politics, science, literature and art are closed books to her. She cannot think logically about any of these subjects, express herself clearly with reference to them, nor take an intelligent part in conversation about them. She is, in fact, totally disqualified to be her husband's intellectual companion, and the inevitable result is that he despises her."

The Religions of Japan

It remains for us now in this chapter to speak of the religions of Japan. Those which will

demand our attention are three—Shintoism, Buddhism, and Confucianism.

Shintoism

Shintoism was the first of these to secure a foothold in Japan, and it remains uncertain whether it was entirely a product of Japan or whether it was founded on the ancient religion which held sway in China before Confucianism secured its hold. Shinto means—the God way—theology. In the true Shinto shrine there are no images nor idols, and the shrine is severely plain. The central object is a metal mirror which is believed to urge the worshipper to look into his own heart for purity of belief and of practice. Around are hung strips of paper notched or folded, in which the spirits are supposed to reside. Of these spirits there are many; they are commonly spoken of as the eight hundred myriads of gods. Among them are all classes, from the great sun goddess and the imperial ancestors to the spirits of poets, scholars, statesmen, and others who have been deified by Imperial decree. There are also spirits who have direct control over the seasons, wind, rain, good and bad fortunes, and the patron deities of villages, rivers and mountains.

The Old Form of Shinto Worship

What Sin is to a Shintoist

In Shintoism sin lies in ceremonial pollution. Birth and death are especially polluting, and in ancient times those about to die were placed outside of the house in huts, which were afterwards burned. Many of the ceremonies observed were for purification, for which there were special

festivals, when the priests or the Emperor performed ablutions on behalf of the people.

Shinto Prayers

Both men and women take part in prayers to the gods, in which thanksgiving, supplication, penance, and praise all have a part. Usually in prayer the hands are clapped twice and the prayer is offered in silence. When at a temple, the worshipper stands without and rings the bell to call the attention of the god. After washing the hands and rinsing out the mouth, the worshipper repeats prayers, of which the following is an example: "O god that dwellest in the high plain of heaven, who art divine in substance and in intellect, and able to give protection from sin and its penalties, to banish impurities and to cleanse from all uncleanness; hosts of gods give ear and listen to these our petitions. And this I say with awe, deign to bless me by correcting the unwitting faults, which seen and heard by you I have committed, by blowing off and clearing away the calamities which evil gods might inflict, by causing me to live long, like the hard and lasting rock, and by repeating to the gods of heavenly origin and to the gods of earthly origin, the prayers which I present every day, along with your breath, that they may hear with the sharpearedness of the forth-galloping colt."

Shintoism Becomes an Engine of Government

With the establishment of the monarchy in the early centuries, Shintoism took on a new modification. The Emperor was made the centre of worship, and this primitive faith was turned

into an engine of government. The shrines, which were dedicated to the worship of heaven, became in time used for the worship of the Emperor's ancestors, and then was added the idea of inferior gods of earthly origin. This occurred after pure Shintoism had been corrupted by the teaching of Buddhism.

Shintoism and the Revolution of 1868

After a thousand years of existence in this corrupt form, there was, during the eighteenth and nineteenth centuries, evidence of a restoration to its original purity. Scholars spent their lives in determining what parts of it in its existing form were native, and what had been imported from China. This movement went on quietly, side by side with a revival of the study of Chinese learning, ethics, and philosophy, and was at the same time a sign of, and a strong force in bringing about, the general enlightenment which culminated in the Revolution of 1868. This Revolution was in one sense a restoration of the Emperor, the representative of heaven, to his rights as the actual ruler of the people. With his restoration, Shintoism became in reality the state religion. The leaders of the movement immediately began the task of abolishing Buddhism and of propagating Shintoism. The temples were reduced from ornateness to the severest simplicity, all the foreign accretions were cast out, and the baldness of the early ages, before art or letters were known, was restored.

But the effort failed. "The Council of the Gods of Heaven and Earth," which at first held equal rank with the Great Council of the government, became later one of its departments, and in 1877 was reduced to a bureau in a department.

The Present Power of Shintoism

The great power of Shintoism to-day lies in its political side, sometimes called Mikadoism, which is the power of the Emperor to compel the obedience of his subjects. Its three commands are:

1. Thou shalt honor the gods and love thy country.

2. Thou shalt clearly understand the principles of heaven and the duty of men.

3. Thou shalt revere the Emperor as thy sovereign and obey the will of his court.

Why Shintoism Failed

But as Shintoism teaches no code of morals and tells nothing of the life hereafter, the soul of the Japanese, thirsty and hungering after more and better spiritual food, knowing nothing of the Heavenly Father or His infinite love in Christ Jesus, turned to other fountains and food. Buddhism ministered to the cravings and emotions, and Confucianism gave rules of moral conduct. Yet we must not forget that the average person in Japan does not analyze or separate the three systems. To him they are an amalgam forming one method of life. Except the severely bigoted sectarians, the mass of the people use various temples, and the reading classes get their

mental pabulum alike from the books of the writers or teachers of the native Japanese, the Aryan, or the Chinese systems.

Buddhism Introduced Into Japan

Buddhism, after a history of a thousand years in India, China and Korea, came at last to Japan toward the close of the sixth century. And while Shintoism has been the great power in moulding the political life of the Empire, Buddhism has been the great religious force in the land.

Buddhism and Christianity Compared

Many comparisons have been made between Buddhism and Christianity, especially as it is seen in the Roman Catholic or Greek ceremonial. The flowers on the altar, the candles, the incense, the shaven heads of the priests, the rosaries, the images, the processions, are all found in Buddhist temples as in the Catholic cathedrals, but in form of thought or dogma a whole world separates Buddhism from every form of Christianity. "Knowledge—enlightenment—is the condition of Buddhistic grace—not faith. Self-perfectionment is the means of salvation, not the vicarious suffering of a Redeemer. Eternal life and active participation in increasing prayer and praise is not its end, but absorption into Nirvana—practical annihilation; for Buddhism teaches that existence is itself an evil, springing from the double root of ignorance and passion, and, in logical conformity with this tenet, it ignores the existence of a Supreme God and Creator of the worlds." Amiel has said the prayer of Buddhism

is, "Deliver us from existence." The prayer of Christianity is, "Deliver us from evil." "Buddhism, when honest, is frankly pessimistic; Christianity, when real, is of necessity optimistic."

The Teachings of Buddhism

According to the teaching of Buddhism each event of our lives is conditioned by the events of some previous state of existence. A man can escape from this wheel of necessity, this ceaseless round of cause and effect, only by being absorbed back again into the unconscious energy which pervades everything; in short, to cease to be. This is Nirvana, this the goal of their religion: it is emancipation from all passion and the end of all desire.

But Buddhism had lost its purity long before it set out to conquer Japan. And when it entered that land it was thorough-going in its pantheism.

The Relation of Buddhism to Shintoism

From the seventh to the fourteenth centuries Buddhism in Japan devoted itself to assimilating the ancient religion. It gilded, painted and decorated with images the Shinto shrines; took hundreds of the gods known to Shintoism and catalogued them as Buddhas; elevated heroes and the deified forces of nature into temporary manifestations of Buddha, and had temples erected in their honor.

The Value and Cost of Buddhism to Japan

But while this may be said, much honor is due this religion, for it was through it that instruction was brought to the nation. In the seventh century, when Buddhism was introduced, the Japanese were a people of barbaric sim-

plicity, possessing a very low grade of culture; the Buddhist priests brought with them to Japan art, literature, and some forms of science, and have been, throughout, the teachers of the nation. But the cost of this schooling to the nation has been something tremendous. There were, in the year 1903, nearly 80,000 temples of the nine principal sects, and some forty-two sub-sects whose temples are not included in this number. "These temples are planted often amid groves of ancient trees, on the sides of dark valleys, and in out-of-the-way places, but many of them are in the midst of the cities. Some of the most beautiful places in Japan are the groves and gardens connected with Buddhist temples. Massive bells struck on the outside by a piece of timber suspended by ropes so as to swing like a battering ram, flood the air with their deep, mellow tones. The altars within the temples are gorgeous with gilded images, candelabra, and the other paraphernalia of worship. The air is heavy with incense. Priests in gorgeous robes chant Sanscrit prayers, whose meaning is unintelligible to the hearers and even to most of the priests themselves. In the yards of some of the temples there are seen wooden pillars inscribed with prayers, and having a little iron wheel attached. The wheel can easily be set in motion by the hand, every revolution bringing as much merit to the worshipper as though he had repeated the

How Buddhists Worship

prayer." Surely they think they shall be heard for their much speaking.

The Failure of Buddhism

But the earnest-minded men of the country, who were interested in how one can make the most of life, who were ambitious to fill it full of good deeds, and to have it cheered by high ideals of conduct, found in this religion no message; so, in the seventeenth century, when Confucianism had its great revival in Japan, it found ready entrance into the minds of the best men of the time. Confucius turns the emphasis away from the worship of the gods of heaven toward the duties of life—social and political—and gives a system of right doing.

Confucianism and its Teachings

Confucian teaching is grouped under five heads, called the Five Relations. The first is that of lord and retainer, the second that of father and son, the third that of husband and wife, the fourth that of elder and younger brother, and the fifth of friend and friend. Each of these relations is defined, and the duties pertaining to them taught. But though a ceremonial has developed around these teachings, there are no temples, and the propagation is by teachers and not by priests.

Religion Without Christ Could Not Satisfy

But these religions, singly or unitedly, had failed to satisfy the necessities of the heart. The morality of the people was at a low ebb. Here and there were men who, from the shrine of Shinto and the looking into his own heart, or

from the ceremony of the more gorgeous temple of Buddha, or from the study of the social relations, or from a union of any or all of these, were nourished by the crumbs of truth they contained into a somewhat better life. But with no teaching of the love of an ever-present God, or of an eternity of blessedness for the faithful, or of any idea of sin as it is in the human heart, or of the power of the Christ-life to regenerate the individual and society, these religions, singly and unitedly, failed to meet the necessities of the people whether that people understood their need or not.

II.

JAPAN AS A MISSION FIELD IN 1873.

The Beginning of Japanese History

It is claimed for Mutsuhito, the present Emperor of Japan, that he is the 123rd sovereign in an unbroken line extending back through the centuries for 2,500 years. In the year 660 B.C., Jimmu Tenno, having advanced from the southern islands into Hondo, established his capital in Yamata, thus beginning the history of the nation. But as the art of writing and printing was not introduced into Japan until 284, A.D., this history has come through centuries conveyed by oral tradition alone. Just what parts are trustworthy it is impossible to say with precision. But this much seems certain, that from 660 B.C. till the twelfth century, there were constant tribal wars with varying results. During this period many romantic figures passed over the stage, and most interesting stories of prowess and adventure are told concerning them.

The Difficulties of the Early Empire

With the founding of the Empire the necessity of a class of armed men did not cease. There were constant rebellions of the clans within the Empire, and bodies of lawless men to be hunted and punished, while there was always on the

borders the barbarian, ever ready to commit depredation. For this reason military life was the dominant life, the one loved and practised by the higher classes of society. The barbarian Ainu—who still exist in small numbers in the extreme north of Japan—pressed so constantly on the borders that a special officer was appointed to lead the forces against them, the high-sounding title, "Barbarian Expelling Generalissimo," being given him.

Japan's Indebtedness to China

The contact of Japan with China began in very early centuries, and has had a wide-spread influence upon the people. We have seen the debt she owes to the older country in matters of religion, but that is not her only debt. China was then far in advance of Japan in every element of civilization, and gave to her without stint her treasures of art and learning, letters and culture; so that Japan, instead of working out her own problems of thought and civilization, accepted them from China and Korea ready to hand. One of the results was a checking of the development of their own language, and a creation of a new one, a mixture of their then growing language and the highly-developed language of China. But as in religion, so in culture, science, art and philosophy, the Japanese did not so much adopt as adapt the gifts of old China.

The Beginning of the Feudal System

The presence within the Empire of tribes with strong tribal feeling, the Emperor being acknowledged as lord of all, led in very early

times to the formation of government on feudal principles. Feudalism had, in Japan, a development never equalled anywhere else, either in intensity of feeling, in power, or in the length of its duration. The whole history of the Empire for century after century revolves around the varying fortunes of the great families. From the tenth century the feuds between the Fujiwara family, who had absorbed all the government offices, and the great Teira family, which represented the miltary power of the land, and later the wars between the Teira and Minamota families, both of whom were trained in arms, kept the country in a state of desolation and suffering similar to the condition of England during the Wars of the Roses. While these destructive wars were going on, the Imperial house stood apart, having no share in the conflict, but being, in a sense, the prize for which the battles were fought. The Emperor was the representative of heaven, and it was unseemly that the sacred hands should be soiled by contact with civil matters, or that his head be worried over affairs of state. For years the great Fujiwara family absorbed all the civil offices. This was the one family from which the Emperor could receive a wife or a concubine, and it became the real ruler of the land and the only family which was united by blood to the nominal ruler. A very empty life did the Emperor live, for if he evinced any desire to take a part in the actual govern-

ment of the land, means were found to make him abdicate, and a tractable boy, one of his descendants, was placed in his stead. These powers of rule were enjoyed for nearly four hundred years by the Fujiwara family, and from it passed to the Teira, later to the Minamota family, and through others, down to the Tokugawa family, who were the real rulers of Japan for the two hundred and fifty years immediately preceding 1868.

It was under this family that feudalism had its greatest development. Under the guidance of the Shogun Ieyasu the system which had been growing up was perfected, and the classes in society which were created by the system received largely the customs and usages which they possessed till the time of the Revolution.

Of these classes by far the largest is the Samurai—the soldiers of the land. These were in each case the retainers of the Daimyos, as the feudal lords who ruled over the sections of the country were called, or were the retainers directly of the Shogun, who, as lord of the Daimyos, was the head of the feudal system, and who, as the keeper of the person of the Emperor, was the real ruler of the land.

The Samurai

The Samurai were a class all alone among the men of Asia. Not only were they soldiers of prowess and stoic bravery, able to perform feats which are a wonder to-day, trained in arms for generations and disciplined in their use from

early childhood, but they have evolved through centuries a "superb system of chivalry, manners, self-mastery of the body and culture of the spirit, called Bushido—'The Knightly Way.'" The delights of culture and the discipline of letters and of arts were confined almost exclusively to this class for a thousand years. Each Samurai was at once a soldier and a scholar, a warrior and a gentleman, and a man of refinement with the power of initiative. To them is due the credit of the great changes which have been accomplished within the nation during the last thirty-five years. They have been the pioneers in the return to a form of central authority, to a trial of representative government, to the principles of toleration and freedom, and to modern education. They have been the first members of the infant church, and those who to-day stand as its leaders, in the ministry and among the laymen, come from this class.

Evidences of the Power of Feudalism

How great has been the power of feudalism within Japan, and how potent the changes effected in the days of the Tokugawa family will be seen from Mr. Gulick's words: "The representatives of the Occidental nations (chiefly of Spain and Portugal) were banished. The Christian religion (Roman Catholic) which for over fifty years had enjoyed free access and had made great progress, was forbidden and stamped out, not without much bloodshed. Foreign travel and commerce were strictly interdicted. A par-

ticular school of Confucian ethics was adopted and taught as the state religion. Feudalism was systematically established and intentionally developed. Each and every man had his assigned and recognized place in the social fabric, and change was not easy. It is doubtful if any European country has ever given feudalism so long and thorough a trial. Never has feudalism attained so complete a development as it did in Japan under the Tokugawa *régime* of over two hundred and fifty years."

Introduction of Christianity into Japan by the Jesuits

The strange history of the Roman Catholic mission work in Japan is well worth study. The story of the foundation laid by the Jesuits and the fierce persecution which rolled up wave after wave upon the infant church forms interesting reading. In 1547, two Japanese fugitives were carried by the Portuguese to Malacca and transferred to the guardianship of Francis Xavier, who had them transferred to Goa, where they were educated in the Christian faith. Two years later Xavier, with two companions and these two fugitives, were landed by a Chinese vessel in the extreme south, on the Island Kiushiu. Here he preached in the various capitals of the provinces, then, crossing to Hondo, made his way to the capital, Kyoto. When he reached Kyoto affairs were most unfavorable to his mission. The city had recently been visited by a disastrous fire, many of the citizens had gone elsewhere to reside, and he was unable to secure an audience

either with the Emperor or with the Shogun's representative. His visit was not long, and almost immediately he left Japan. But he left behind him men who zealously followed up what he had begun. The greatest development was in the south. The city of Nagasaki was transferred to the Portuguese as a centre for their trade, and it became also the centre of their missionary efforts. In the city itself the work was so successful that it was said that in 1567 there was hardly a person in the city who was not a Christian. Thirty years after the landing of Xavier it was estimated that the Roman Catholics had two hundred churches and one hundred and fifty thousand converts in Japan.

Decree to Banish Foreign Teachers of Religion

The priests had great success till 1587, when the Shogun, thinking he had discovered a plot of the priests to overthrow his government, decreed the banishment of all foreign teachers of religion.

Persecution of the Christians

Ten years later, twenty-six persons were publicly crucified in Nagasaki for defying the edict. The great persecution, however, came in 1614, when Ieyasu, believing he had discovered a plot of the Christians to overthrow his power, sent all religious teachers, both native and foreign, out of the country, and ordered all converts to recant. Torture and death followed them everywhere, and it is estimated that over two hundred thousand, clergy and lay, perished for their faith in this persecution. The persecution

continued through many years, growing in intensity and horribleness. The Christians were tortured in the most barbarous manner in the presence of each other, were hurled from the top of precipices, burned alive, torn asunder by oxen, tied up in rice bags heaped together and the pile set on fire, and by many other ingenious refinements of horrible cruelty. Yet even these forms of death did not make them recant, indeed, there were many who rather courted martyrdom. The persecution was fiercest in the city of Nagasaki, where Christianity had been most successful. This imperial city was governed directly from Yedo (Tokyo), and the governors were changed three times to secure a still more terrible persecution. The Christians, after being publicly branded and beaten, were sent, if they did not recant, to the boiling springs at Onsen, where they were compelled to breathe the hot, suffocating, sulphurous air, while the boiling water was poured on them. The following governor, however, refined even this cruelty, by splitting the backs of the victims and pouring the boiling water on the raw flesh. In 1626 there were forty thousand Christians in Nagasaki, and in 1629 there was not one who would acknowledge himself a believer. In sheer despair many of the Christians joined a rebellion in Arima. Gaining possession of the castle of Hara, they were besieged until the castle was taken, and then men,

women, and children, both rebels and Christians, were massacred.

How the Persecution Failed

But terrible as was the persecution, and successful as it seemed to be, yet the Roman Catholic priests, who entered Japan immediately on the signing of the treaty in 1858, found in the villages around Nagasaki several Christian communities which had escaped the general destruction. There, without teachers, churches, or sacraments, they had preserved through two centuries, certain prayers, the rite of baptism, and a few books. But the principles of persecution had also survived, for these Christians (there were over four thousand of them), on refusing to recant, were, in 1867-70, torn from their homes and distributed through the various parts of the Empire, where they were imprisoned till in 1873 they received their liberty.

Japan Closed to Foreigners

Following the persecution of the early Church the gates were closed more tightly than ever, and for two hundred and thirty years remained closed. During this time the only contact the nation had with Europe was through the Dutch, who were allowed to bring one ship every six months to Nagasaki. At this port they were given a concession, a small island of about three acres, where they built their homes and stores, and beyond which they were not allowed to go. Once a year, surrounded by an enormous retinue, which had to be paid for at an exorbitant rate,

the chief factor made his journey to pay his respects to the Emperor and offer his presents. His was indeed a humiliating position: he was required to crawl on hands and knees into the august presence, approach the footstool in this humble attitude, present his gifts and make his retreat in the same manner.

During this period the Dutch were not left unopposed in the enjoyment of the lucrative trade. Other countries of Europe made efforts to pierce the seclusion and to secure similar rights, but none were successful.

Commodore Perry and the Opening of Japan

In 1852 the United States sent Commodore Perry with a fleet of four vessels to the bay of Yedo to open negotiations. He carried a letter from the President which was replete with expressions of friendship, and which asked of the Emperor privileges of trade, the care of shipwrecked sailors, and the appointment of a convenient port where United States' vessels might obtain coal and supplies. The Japanese made every effort to get him to go to Nagasaki, but having learned wisdom from the failure of the expeditions of other countries, he refused to leave the bay of Yedo unless proper officials were appointed to receive the letter, and it had been delivered to them with due honors. This at last was done, and the Commodore sailed away with his fleet promising to return at a future date for the answer.

Next year he returned and negotiated a treaty

Treaties with Foreign Nations

which opened to American trade, under certain restrictions, the ports of Shimoda, one hundred miles south of Yedo, and Hakodate, in the north. This treaty was signed on March 31st, 1854, and while it gave but few privileges to the trader, it was a beginning, the thin end of the wedge, and a few years later both the United States and European countries gained more extensive privileges.

Treaty Ports Opened

It is beyond the purposes of this book to trace the various fluctuations of the feeling of the Japanese toward the foreigners, or to show what part the government had in the events which now followed each other so rapidly. In 1859 four ports were opened to foreign trade, and, under certain restrictions, to foreign residence, also.

The First Protestant Missionaries

Two days before the treaty actually came into force, the first Protestant missionary under regular appointment to work in Japan, reached Nagasaki. This was Mr. Liggins, of the Protestant Episcopal Church of the United States. He was joined by his colleague, Mr. Williams, toward the end of the following month. Before the close of the year these two at Nagasaki were reinforced by J. C. Hepburn, M.D., LL.D., of the Presbyterian Church of the United States, who went to Kanagawa. The Rev. S. R. Brown and D. B. Simmons, M.D., both of the Reformed Church in America, reached Kanagawa two weeks later than Mr. Hepburn, and in November

Rev. G. F. Verbeck, also of the Reformed Church, reached Nagasaki. These formed the entire Protestant missionary force at the end of 1859. In the spring of the following year the American Baptist Free Missionary Society sent out Rev. J. Goble, who had gone as a marine in Commodore Perry's expedition, with the purpose of viewing Japan as a missionary field. For a period of ten years these four societies were the only ones occupying the field.

In 1869 the Church Mission opened work at Nagasaki, and toward the close of the same year the American Board of Commissioners for Foreign Missions sent out their first representatives.

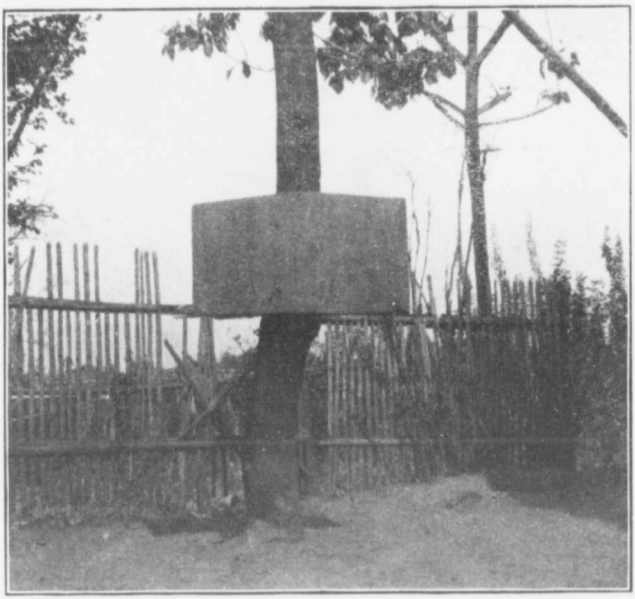
The First Mission School for Girls

Female education had been initiated in Yokohama by Mrs. Hepburn, of the Presbyterian Church, and Miss Kidder, of the Reformed Mission, but this line of work was very much enlarged by the entrance of three lady missionaries sent out to Yokohama in June, 1871, by the Woman's Union Missionary Society of America for Heathen Lands.

The Missionary Force in 1873

During the fourteen years from 1859 to 1873 there had been sent to Japan as missionaries twenty-four men and nine women, and there were as an active force in the field in the year 1873, twenty-one men and five women.

The state of the country and of the people during this period was peculiar. There was in the minds of the people an intense hatred of



PUBLIC NOTICE BOARD PROHIBITING CHRISTIANITY.

These boards, on which was written a decree of the Japanese government against Christianity, were placed throughout the empire. The following is the translation of the decree :

ORDER.

Hitherto the Christian religion has been forbidden, and the order must be strictly kept ! The corrupt religion is strictly forbidden ! !

Done in the third month of the fourth (year) of Kyo (March, 1868).

By order of the Inugami Prefecture.

This notice board is now in Rev. S. Yoneyama's possession, through whose kindness the Rev. D. R. McKenzie photographed it.

foreigners, a suspicion of the motives of the missionaries, and the greatest misconceptions concerning Christianity. It was at first most difficult to secure either teachers or servants, and the government surveillance was such that it was well-nigh impossible to conduct with a native any conversation on religious subjects. All the people, but particularly the Samurai, were so opposed to the entrance of foreigners that the dangers to life and property were many and serious. The government had been avowedly opposed to Christianity. After the Revolution, when the old notice-boards of the Shogun's laws were removed, and those of the new government took their place, they continued to show their opposition by placing among them this notice:

Attitude of the People and Government to Foreigners

"The evil sect called Christianity is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given."

Edict Against Christianity

As yet neither the people nor the government made any distinction between Roman Catholics and Protestants, and while the frenzied hatred of all things foreign possessed them such distinctions were not likely to be made, but toward the end of this period (1859-1873) the patient, self-sacrificing lives of the missionaries were breaking down the walls of prejudice against the foreigner and against Christianity. During these first years foundations were laid, and were laid wisely and well. Mr. Verbeck, in his "History of Missions in Japan," published in the Osaka

Practical Results of Christian Missions from 1859 to 1873

Conference of Missionaries in 1883, has collected what were the actual gains of this period.

1. The patient labor, the Christian character, conduct, and teaching of the missionaries had borne some fruit, and among both the people and the officials there was a breaking down of the prejudice which was at first an impenetrable wall between them and their work. This work had to be done in any case, and if it was slow work it was none the less real and lasting.

2. The people no longer regarded Christianity with horror and aversion, but with feelings of respect and interest, and among a certain class even a spirit of enquiry had been awakened.

3. Many thousands of volumes of the Bible and of Christian literature had been secured from the mission presses of Shanghai and Hong-Kong and had been circulated.

4. The Japanese language had been diligently studied and, in a sense, mastered, so that the missionaries were enabled to converse with the natives, hold Bible classes, and to teach and preach.

5. Much useful literary work had been accomplished. Mr. Liggins, Dr. Brown, and Dr. Hepburn were the pioneers in this work.

6. The translation of the Holy Scriptures had been well initiated by the close of the period. In the year 1872 the various missionaries on the field met in convention to discuss this phase of

the work, and elected a Translation Committee, which had organized and was well at work before the close of the year.

7. Much dispensary work had been done.

8. A beginning had been made in the line of education.

9. The foreign communities in the various treaty ports had been supplied regularly with the preaching of the Gospel and all Christian ordinances.

10. The Christian world had been awakened to pray for Japan and its evangelization.

11. During this period, up to the spring of 1872, five persons had been baptized in the north of Japan, and five persons in the south. In January of that year, during the week of prayer, the missionaries and the English-speaking residents of all denominations in Yokohama united in services, which drew in some students of the classes taught by the missionaries. The meetings grew in interest and power, and were continued till the end of February. The Japanese were deeply stirred, many of them found the Light, and as a direct fruit of these meetings the first native church was organized in Yokohama on March 10th, 1872, with eleven members. The days of expectancy, of tedious waiting, of prejudice and opposition were over. The harvest, the day of wonders, was beginning. With 1873 the history

of missions throughout the whole of Japan entered on a new phase, which Mr. Verbeck calls "the period of progressive realization and performance." And in the year 1873 the Methodist Church of Canada, called of God to the work, sent her first workers through the now open doors into the harvest and the new sowing.

III.

THE FIRST TRIUMPHS.
1873-1883.

The Methodist Missionary Society of the Canada Conference was formed in Hallowell, on Saturday, the 28th day of August, 1824.

Canadian Methodism in the Early Days

In that year the income of the Society was about $140.00. Canada was then but beginning to emerge from a wilderness condition, settlements were few and scattered, the population was scant and poor, Methodism was a somewhat despised sect, and, as it was yet under foreign jurisdiction, there was a prejudice against it. Those were the days of small incomes and large faith, the men at the head of the Society at that time being men of great insight and high missionary ideals.

The Work of the Missionary Society from 1824 to 1873

In 1873 the Missionary Society was entering upon its fiftieth year. These fifty years years of service are written large in the social and political life of our country. The Society had directed its efforts toward securing to the Indians of Canada, and to the newly-opened sections of the country, the regular preaching of the Word of God and the administration of the Christian

ordinances. During these fifty years this was a sufficient task, the population had increased from about 600,000 to over 3,800,000, and the extent of the settlements from a fringe on the water courses to settlements scattered from the Atlantic to the Pacific and far up into the north.

Growth of the Church During the First Fifty Years

These had been years of rapid growth and prosperity within the Church. In 1824 the number of ministers was 36, the whole membership 6,150. In 1873 the number of ministers was 650, and the membership nearly 73,000; and while this church—the Wesleyan—was but a part of the Methodism of Canada, it had been faithful to the difficult tasks imposed upon a church in a new country, and had nobly done its share in the winning of the country to God.

The Commitment of the Church to Foreign Missionary Work

The year ending June, 1872, had been a most successful one with the Missionary Society. The income for the year was $96,016.28, which was an increase over that of the preceding year of $10,397.25, and at the close of the year there was a net surplus of income over expenditure of $6,305.82. This report was presented at the annual meeting of the Society, held in the town of Brockville on October 8th, 1872. At that meeting it was moved by John Macdonald, Esq., seconded by Rev. Dr. Punshon, and carried: "That we devoutly record our gratitude to God for the tokens of His blessing upon this Society in the past year, and we view our spiritual successes and enlarged income as encour-

agements to our faith in the Divine promises and a stimulus to our earnest and humble endeavors to spread the knowledge of salvation beyond the boundaries of our own nationalities, as the liberalities of the Church and the openings of Providence may indicate our obligations and duties." This was the formal and public commitment of the Church to foreign missionary work.

Why Japan was Chosen as our First Mission Field

But while this was the first formal and public commitment to a foreign missionary movement, it was far from being the beginning of that movement. There had been within the heart of the Church a strong working toward this end for some time. There was a general revival of missionary thought and feeling, and an awakening to a sense of obligation to a heathen world. We read in frequent communications to the Church papers of that time, from all classes of the membership, that the Church as a whole felt that the Wesleyan Methodists of the Canada Conference must take her place in the foreign mission forces of the Church of Christ. Just at this time Japan was looming large in the world's eye. Awakened somewhat rudely from her seclusion, taught so thoroughly the power of modern armament, and the efficiency of Western civilization, she seemed anxious to place herself at once in the march of progress. In a very few months she had changed her method of reckoning time, making it to correspond with the Gregorian calendar, had re-

moved from the notice-boards the edict against Christianity, and had released the Roman Catholic Christians who had been imprisoned. The government did not declare the abrogation of the prohibition of Christianity, or declare religious toleration, but their action was practically equal to that. The Emperor had sent an embassage, composed of the strongest men of the Empire, with Iwakura Tomomi at its head, to visit the courts of the United States and the European nations, and to bring back to Japan a report of their customs and civilization. This event had a powerful influence in awakening the world to a knowledge of Japan, of the ability and learning of its people, and of the great opportunities there were there for missionary effort.

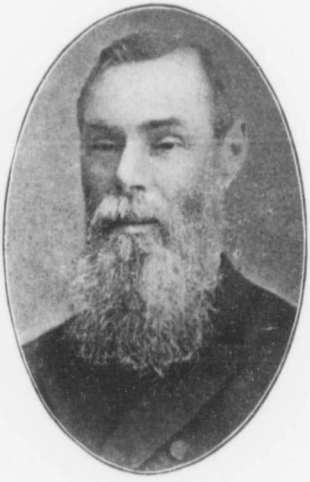
The Practical Interest of the Church

Such, then, was the feeling of the Church. Was it a feeling to be trusted? Mr. Cochran, writing in 1883, tells us that in the winter of 1872-3, a most thorough test was made by soliciting throughout the Church a special subscription of $10,000 as a test of good-will and as a means of equipping the company to be sent out. More than the amount was contributed.

Our First Missionaries to Japan

The Rev. Geo. Cochran, D.D., pastor of the Metropolitan Church, and the Rev. Davidson Macdonald, M.D., then pastor of the Davenport and Seaton Village Circuit, responded to the invitation of the Church, and were appointed leaders of the new mission in Japan. On the 7th of May, 1873, a solemn valedictory was held

REV. D. MACDONALD, M.D.



REV. GEO. COCHRAN, D.D.

REV. CHAS. S. EBY, B.A., D.D.

REV. G. MEACHAM, M.A., D.D.

OUR PIONEER MISSIONARIES TO JAPAN.

in the Metropolitan Church, Toronto, presided over by Dr. Punshon, President of the Conference. Both of the missionaries spoke. Speeches were also made by the Rev. Enoch Woods, D.D., senior Secretary of the Missionary Society, and by John Macdonald, Esq., Lay Treasurer. The missionaries left Canada on the 13th of May and reached Yokohama the last week of June, 1873.

Temporary Residence in Yokohama

At Yokohama they were warmly welcomed by the resident missionaries, secured a house in the town, and settled down to the earnest study of the language. At this time there were in Japan six treaty ports, Yokohama, Kobe, Osaka, Nagasaki, Niigata, and Hakodate. In these cities and within a radius of twenty-four and a half miles, foreign residence was permitted. In Tokyo, also, now the capital of Japan, there had been set apart a foreign concession, in which foreigners might live and acquire property. Here in Yokohama they felt they must not stay. It was a small city, with a population of but three thousand, full of foreigners, where the missionary societies which had entered the field earlier had acquired property and were working, while but eighteen miles away there was the great city of Tokyo, with its teeming native population, which offered a great field for missionary work. In the first letters sent home the little band urged the securing of property as soon as possible as a centre for the mission, and that the headquarters should be in Tsukiji (the foreign

concession) in Tokyo. As Dr. Cochran expressed it, "After coming eight thousand miles to preach the Gospel to the heathen, I think it poor policy to stay within twenty miles of them, instead of going right in amongst them."

Providential Openings

While our missionaries were planning and praying about the securing of property, and the establishing of a centre for missionary work, two providential openings were presented to them, one in Tokyo and the other in Shizuoka.

The Opening in Shizuoka

In October, 1873, Dr. Cochran had made a trip of two or three weeks' duration into the interior in company with a Presbyterian missionary, and while away stayed at Shizuoka, where he became acquainted with Mr. Hitomi, a man of enterprise and position in that province. In this city there was the late Shogun, and with him about six thousand Samurai, his former retainers, who were sharing his retirement. These were the choicest of the men of Japan. Their old occupation of war was gone, the wealth of their lord, on which they had lived, was also gone, and their sons, who would have been trained to the use of arms under the old *régime,* must find other paths of life. Mr. Hitomi was planning a school for the education of these young men, and was seeking some one who would teach English in it. He offered the position to Dr. Cochrane.

Shizuoka is one hundred miles in the interior; the man who went there would be that distance

Dr. Macdonald Begins Work in Shizuoka

from the nearest foreigner. As Dr. Cochran had a family and Dr. Macdonald had none, it was felt wisest that the latter should go if the opening matured. Government consent was necessary, and the proposal was conditional upon it being secured. Negotiations were slow, but finally the consent was given, and Dr. Macdonald started for the city which was to become one of the chief centres of our work. The advantages in this opening were these: No foreigner was allowed to reside outside the foreign concession and treaty ports unless he was in the employ of a Japanese. Mr. Hitomi offered to fit up a home for the missionary, pay all his moving expenses, and pay something toward his salary. He would have every opportunity to preach the Gospel, excellent advantages in learning the language, and would come into close touch with the brightest young men of the country, the Samurai, who would be his pupils. He would also have an opportunity of practising medicine, and so gain access to their homes.

The Opening in Tokyo

The other opening pointed toward Tokyo. In January, Mr. Nakamura, one of the most learned men of Japan, and at that time occupying the high post of Chinese translator to the Imperial Government, came to Yokohama and became acquainted with Dr. Cochran through a sermon he heard him preach. This acquaintance led to mutual visits. Mr. Nakamura was at the time conducting a school in Tokyo for the educa-

tion of young men of the families of his personal friends. Dr. Cochran was invited to preach as often as he conveniently could on the Sabbath to these students, who numbered at that time over one hundred. At the first service there were over thirty young men present, and the opportunity was so great that the service was continued each successive Sabbath. Dr. Cochran was at this time looking for a residence in Tokyo, and Mr. Nakamura offered him such a residence in the following rather characteristic Japanese letter:

A Japanese Letter

"Reverend Sir,—

"I have heard from Mr. Sugiyama that you are searching for your residence in Tokyo, will you allow me the liberty of asking you something abruptly? Christ said, 'Into whatever city or town ye shall enter, enquire in it who is worthy, and abide there till ye go thence.' I know that I am not worthy to receive you. My house is, as you know, not at all convenient for a foreigner, much more, is not worthy to receive any noted man. But as some missionaries were distinguished for their self-denial, fortitude, and kindly feeling toward all of the human race whatever, so I shall ask you with the words springing from my heart whether you will condescend to live in my humble house. Christ said, 'They that be whole need not a physician, but those that are sick,' 'I am not come to call the righteous

but sinners to repentance.' As I am a sinful man particularly, and sick in mind, so I am in need of a physician and of somebody to call me to repentance. 'Contact with the good never fails to impart good, and we carry with us some of the blessing, as travellers' garments retain the odor of the flowers and shrubs through which they have passed' (Smiles' 'Self Help'). If you deign to live in my house I shall have great advantage from you. And even should you not teach me, I shall not fail to receive your good influence."

Dr. Cochran's Work in Tokyo

This offer was gladly accepted, and Dr. Cochran moved to the house Mr. Nakamura had prepared for him, taught English in his school, continued the weekly preaching services, and held daily prayers and Bible study with the students of the school.

The First-fruits

At Yokohama, before Dr. Macdonald left for Shizuoka and Dr. Cochran for Tokyo, two young men, the first-fruits of their labors in Japan, were baptized into the fellowship of the Church. The first one was Ekichiro Makino, one of the Samurai, a good Japanese and Chinese scholar, twenty-five years of age, strong and handsome, who had been Dr. Cochran's teacher. His interest in the Truth grew gradually with his knowledge, and because of his acquaintance with the Chinese language, the whole Bible and many devotional and religious books were open to him. Voluntarily

Ekichiro Makino

he came to the Doctor, expressing a desire for baptism, and said he hoped to devote his life to the work of propagating the knowledge of the love of Christ among his fellow-countrymen. It was evident that a work of grace had been wrought in his heart.

Kiyohiko Yashtomi

The other young man was Kiyohiko Yashtomi. He also was a Samurai and well educated, and was living in Dr. Cochran's family as a servant and interpreter. In his study of Confucius and Mencius, in his own province, his teachers had told him that their sayings were much better than those of Jesus, the founder of Christianity, and that their teachings gave full and complete instructions on all duties of life. He resolved to enquire for himself into the doctrines of Jesus as soon as he had opportunity. This residence in a Christian home had been his opportunity, and he had heartily accepted the truth as it is in Jesus.

These young men had each requested the privilege of taking part in the baptismal service by offering prayer. Mr. Makino prayed in Japanese and Mr. Yashtomi in English.

Mr. Makino's Prayer

Mr. Makino's prayer, translated, was as follows: "Our Father in Heaven, Almighty Being, true God, O, I pray, please let the heart of the Emperor above and the heart of all the people below be transformed by the Holy Spirit that they may know the holy and true law. Till just now the Japanese have not known the

true God. Now the foreign missionaries have come, and are trying to instruct the Japanese in the true law. They cannot preach well in the Japanese language; please make them to preach in it perfectly. Much more, let my dear Mr. Cochran be able to preach Japanese quickly by Thy Holy Spirit. I come to receive Thy Holy Baptism from our missionary in Thy name, having in my heart repented of my sins. O Lord, keep me so that I shall not sin against Thee any more, and help me that I may be able to introduce all my friends to the knowledge of Christ Jesus. O Lord, I have more to ask than I can speak in words; please give me as I desire in my heart, and receive all the praises in the name of Jesus Christ, our Saviour. Amen."

Mr. Yashtomi's Prayer

Mr. Yashtomi's prayer was: "Our Father in Heaven, I thank Thee that although I did not know Christianity when I was in my own province, I have read Thy Holy Bible and have received instruction, so in my heart I came day by day to know I am sinful and that I must beg Thy pardon through our Lord Jesus Christ. To-night I receive Thy Holy Baptism with my friend, Mr. Makino. O Lord, I pray that henceforth Thou wilt take away from me all evil and help me to obey Thy holy commandment, for Jesus' sake. Amen."

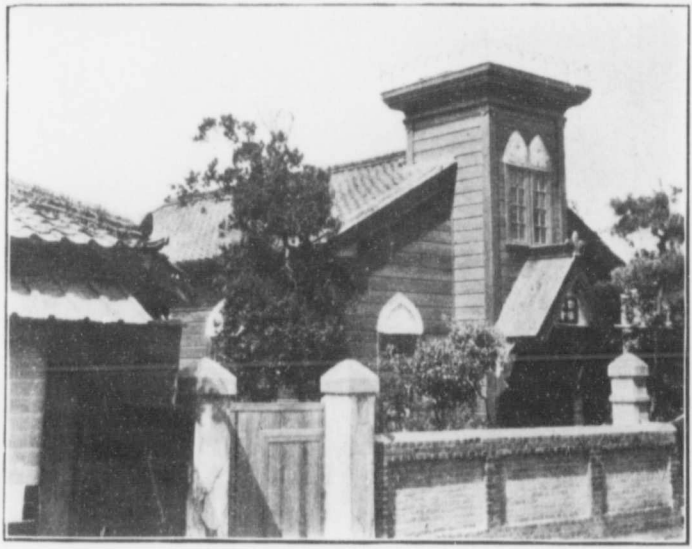
Dr. Macdonald found great opportunities at Shizuoka, and throughout the year was in labors

Dr. Macdonald's Work in Shizuoka

more abundant. His medical work made great demands on his time, and to this was added the five hours of teaching every day, the preparation of the Sabbath's work, occasional preaching, and always the effort to secure the greatest amount of time possible for the study of the language. The city had a population of thirty thousand, of whom a large number were Samurai, the school in which he taught being comprised entirely of this class. These were young men of education, refinement and ability, whose influence on the side of Christianity would be most powerful. Among these was his greatest success. He began his work in April, 1874, and on the last Sunday in September of that year, formed a class with a membership of eleven. Being the first class organized, this may, in a sense, be regarded as the organization of the Church in Japan. Of its members, a large number have been spared through the years, and are to-day strong members of the Church. At present (1903) three of them are local preachers, one a pastor in Tokyo (Azabu), one a chairman of a district (Shizuoka), and several others are active church workers. Beginning with this membership of eleven, by the end of the year Dr. Macdonald was able to report a membership of twenty-six.

Reinforcements Needed

From the first months the missionaries in the field had been asking for reinforcements. Opportunities were opening everywhere, and those



KOMAGOME CHURCH, TOKYO.

REV. G. SOGI, PASTOR.

HAMAMATSU CHURCH, SHIZUOKA DISTRICT.

REV. R. C. ARMSTRONG, B.A., MISSIONARY. REV. K. SHIRAISHI, PASTOR.

already in the field were men of large faith and wide outlook.

A New Centre in Prospect at Numadzu

While at Shizuoka Dr. Macdonald was called several times to attend the sick in the town of Numadzu, which is beautifully situated near the foot of the Hakone Mountain, thirty-seven and a half miles from Shizuoka. The town is surrounded by villages which seemed to be thoroughly accessible to the Gospel. Here he came in contact with a Mr. Ebara, a man of exceptional ability, who was at the head of the Academy of that place. Mr. Ebara was most anxious to secure a missionary as a resident of Numadzu, and as a teacher in his academy, so made the proposition that if a missionary should be sent, he would be chargeable with his entire moving expenses from the side of the ship in Yokohama, and would provide a salary of $500 per year and a house. As Numadzu offered exceptional opportunities as a centre for missionary work, because of the number of students in the academy who would be under the influence of the missionary, and because of the number and size of the surrounding villages, this offer was accepted and a missionary was promised.

Two more Missionaries, Dr. Meacham and Dr. Eby

The two men who were sent out to strengthen the mission in Japan were Rev. G. M. Meacham, M.A., and Rev. C. S. Eby, B.A., the former of whom was designated to Numadzu. Dr. Meacham was soon settled in his new home in

the centre of heathendom. He writes of the town: "Numadzu is pleasantly situated about four miles from the foot of the Hakone Mountains, which lie north-west from us and immediately at the base of the Kanuki range on the east, beyond which rises, purple and beautiful in the distance, a loftier range, while beyond Hakone towers the magnificent Fujiyama. Whether belted in clouds or revealing himself in all the grandeur of his proportions, Fuji is well worth a long journey to see. We are only about one-fourth of an English mile from the sea-coast, to which we occasionally walk, survey as fine scenery as we can desire, look out wistfully to the west, and think longingly of the dear old land so far away."

The First District Meeting and First Probationers

Dr. Eby and Dr. Meacham arrived in Tokyo in time to take part in the first District Meeting of our Church held in the Empire of Japan. This District Meeting was held on Saturday, Sept. 9th, 1876, and one of the most interesting parts of its procedure was the "recommendation of three promising and pious young men to be received on trial for the ministry of our Church." There were reported at this meeting a total of seventy-eight baptized converts as the membership of the Church.

Theological Classes Opened in Tokyo

The work at both our missions, but particularly in Tokyo, had been among the student classes, and a remarkable proportion were anxious to preach the Gospel they had learned

to love. "At this time fully a score were local preachers, most of whom would, if opportunity were given, become evangelists and preachers of a most promising class. Most of them were graduates or undergraduates of the Imperial University, but, while men of great learning in the Chinese classics, they had need of teaching of the most thorough kind in theology before they could be sent out to do the best kind of evangelistic work among their countrymen." To meet these needs, theological classes were opened on Wednesday and Saturday afternoons, and good progress was being made by the students.

Dr. Meacham's Successful Work in Numadzu

In Numadzu, Dr. Meacham was most successful in his work, and under date of January 20th, 1877, writes of the baptism of six persons, and the organization of a church at that place. Among these were the principal of the Academy, Mr. Ebara, and two of his native teachers. Mr. Ebara was at that time one of the most popular and prominent men of the section, a man who since has occupied positions of prominence and trust in his own country, and has always been a tower of strength to every Christian movement. At the end of seven months the number of baptized persons in Numadzu had risen to fourteen.

To the west of Tokyo and north of Shizuoka and Numadzu lies the province of Yamanashi. It is one of the small mountainous provinces, and

had at that time a population of about 320,000. The province was a Buddhist centre, and had over four thousand temples, but the priests were so uniformly ignorant and licentious that they commanded but small respect and had but little influence over the people. The province was, however, presided over by a man of great ability and restless energy, who had transformed his province into quite a model one. No missionary resided within its borders, but on several occasions journeys had been made through it, and some tracts and books had been distributed. Through these visits and books, and the visits of the people to the capital, some knowledge of the Gospel had reached them. In the village of Nambu some young men who had become interested formed themselves into a club to call in a missionary to instruct them in the matter, and through a mutual friend they were directed to Dr. Eby. In the summer of 1877 Dr. Eby spent a month making a trip through the province. The meetings were most enthusiastic, and the interest deep and earnest. Dr. Eby's reception by those who had invited him was most cordial and their entertainment of him most kind. At the close of the month, in bidding him farewell, they gave him an invitation to settle permanently in their midst. This he declined to do, but suggested that possibly if they were to open his way to settle in the capital of the province, the city of Kofu, which had a population of about forty

thousand, he might do so, and from this centre visit them regularly and provide them with the preaching of the Gospel. This was done. A number of young men who had formed an association for their own education, which might be called a school, took the matter in hand. After a lengthy correspondence they secured the consent of government to the contract, and Dr. Eby was given the privilege of residence in Kofu. The amount of salary was so low, and the hours of teaching so short, that it was evident to all that Dr. Eby's intention was to secure rights of residence only for the sake of preaching the Gospel. This was the more evident when he declined a professorship in the University at a salary of $2,400 in order to go to the interior to teach about thirty boys English for the fee of fifty cents each per month. Dr. Eby was soon settled in the city and hard at work.

Another Centre Opened at Kofu

This formed the third centre of operations occupied by our Society, from which, as the years advanced, the work was to develop. First Tokyo, then the province of Shizuoka, in which are Shizuoka and Numadzu, and now the province of Yamanashi, with Kofu, the capital, as the centre.

Shortly before Dr. Eby's removal to Kofu, Mr. Ebara's seminary buildings at Numadzu were burned, and, as it was a time of great financial depression, through the expensive rebellion and other causes, there was small immediate

Dr. Meacham Withdraws from Numadzu

prospect of their being rebuilt. The buildings available were unsuitable, and Dr. Meacham was withdrawn to Tokyo, leaving the church at Numadzu in the care of one of the native pastors —a church of forty-one souls gathered from heathenism as a result of his work of twenty months in that place.

Withdrawal of Dr. Cochran

In 1879 Dr. Cochran, who had been so wise in his management, so self-sacrificing in his efforts, so far-seeing in his plans, so patient in disappointments, and so modest in successes, was forced, on account of Mrs. Cochran's health, to withdraw from the work. His work has left an ineffaceable impression on the infant Church, and the success of to-day is in no small measure due to the foundations then laid, in which his work was so large a factor.

Summary of the Work of the First Decade

Suffice it to say, in closing this chapter, that the end of the first decade found the church with three foreign and nine native ministers. There were five regular preaching-places in the city of Tokyo, and work regularly supplied in Shizuoka, Numadzu, and Kofu, with a total membership in the mission of 282, and the missionaries asking for a special grant of $20,000 in gold for the purchase of land and the building of an institute of learning for the adequate training of a native ministry.

IV.

WHAT HATH GOD WROUGHT.
1883-1893.

The Founding of the Azabu School

The greatest need of the Japan mission at the opening of this period was a properly equipped school, the primary object of which would be the training of the native ministry which was growing up within the Church. It was also felt to be necessary that there should be a distinctly Christian school, which would provide a thorough education. The Japanese government was making every effort to satisfy the thirst of its people for the learning of the Western nations, but was unable to meet the great demand which had come so suddenly. In all directions private schools were being established, and the government, recognizing in them most valuable auxiliaries to the national system, gave every encouragement to such of them as would comply with the regulations of the Department of Public Instruction. Permission was given to open such private schools only when they were up to the standard in curriculum, equipment and in the efficiency of the teachers. The advantages of such a high-grade school, established with the sanction of

the government and giving a thorough education in Western knowledge under Christian influences, could not be over-estimated. It would give a status to the Church and impart to its work the permanence and stability which only such institutions can give. The Mission Board recognized both the necessity of the move and the opportunities of the time, and in 1883 instructed Dr. Macdonald to procure a site. They also secured the services of Dr. Cochran as the first principal of the new school. In 1883 Dr. Cochran writes: "When the order came to secure a site and erect buildings, Dr. Macdonald was able to purchase a piece of ground that had just come into the market on remarkably reasonable terms. It is located in the western part of the city, in the midst of a fine population, and for beauty of situation and sanitary advantages could not, I think, be excelled in Tokyo. It is considerably elevated, commanding an extensive view. South and east I look across a section of the city some two miles in extent to the bright waters of the bay, and away beyond to the blue hills that skirt the horizon. . . . On my arrival I found the school buildings well advanced toward completion, and though by no means expensive or imposing, they are substantial and adapted to our present need. The main building embraces a residence, four class-rooms, and dormitories for about fifty students. The dining-room is a separate building, and has dor-

Dr. Cochran Returns to Japan

mitory accommodation on the second story for twelve students. A bungalow already on the ground has been put in repair for my use."

The Success of the School

Here the Toyo Eiwa Gakko began its work on the 1st of December, 1884, with Dr. Cochran as principal, and the Rev. R. Whittington as his associate, and a staff of native teachers to assist. The time of the year was not the most opportune, but by the end of the month they had registered twenty-eight students. With the opening of the next school year the accommodation for resident students was taxed to the utmost, the total enrolment being eighty resident and seventy day pupils. The Rev. T. A. Large, B.A., at the beginning of this year began his duties as teacher of mathematics and natural science.

The Beginning of the Work of the Woman's Missionary Society

The beginning of the work of the Woman's Missionary Society belongs to the ten years dealt with in this chapter. The first year's work in Japan, indeed, commenced in the year 1882, when Miss Cartmell landed in Tokyo and began to study conditions and opportunities; but the laying of the foundations and the development of the work along the well-defined lines which have proved so successful occurred within this decade. An account of the work of the Woman's Missionary Society and an outline of its history will be found in the chapter on "Woman's Work."

The beginning of 1883 saw a new movement inaugurated by one of our missionaries, which had a considerable development afterward, and

Japan's Intellectual Awakening: Dr. Eby's Lecture Course

which is worthy of special mention. The following is part of an editorial in the *Missionary Outlook* of April, 1883, which explains the need of the work attempted: "The wonderful intellectual awakening that has occurred amongst the Japanese within the last two decades makes it imperative that the missionary be able to deal with every phase of thought that may arise. Schools are being established everywhere. Western science is universally taught, and much of that science is tinctured with infidelity, if not atheism; the people are losing faith in their old religions, and many in the recoil look with suspicion on all religions. The quick-witted Japanese are rapidly picking up Western ideas, and the young men, influenced by infidel books, are learning to speak contemptuously of Christianity as one of the effete superstitions fit only for women and children. In fact, Japan is passing through a religious and intellectual crisis, and it behooves the missionary advance guard to be on the alert." Nowhere were these tendencies so marked as among the student population of the university centre in Tokyo, and if the danger could be honestly and strongly met in that place, the blow dealt for Christianity would be the more powerful. The population of Tokyo during the years since the Revolution had grown from 600,000 to over 1,200,000. It has become the educational centre of the Empire. Here, in the Hongo

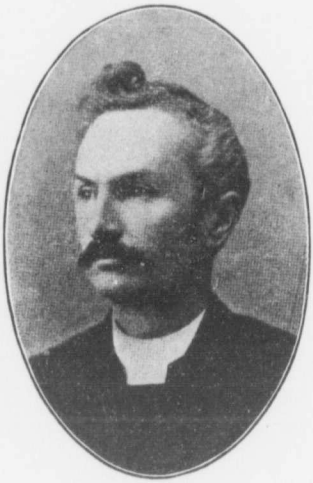
quarter of the city, is situated the Imperial University and its various colleges, the preparatory, collegiate and normal schools, schools of medicine, art and music, and a host of private schools. In these various schools were collected thirty thousand of the brightest young men of Japan. What could be done for this section of the city, with its quarter of a million people, among whom was this large student population? It is obvious that the ordinary methods, successful in other places, would fail here. Dr. Eby threw himself into the breach with his characteristic energy, and, with a committee aiding him, arranged for a series of lectures on "The Rational Basis of Christianity." Each lecture was given in English, and the following week was repeated in Japanese. There were seven lectures in all, five of which were given by Dr. Eby, one by Prof. Ewan, of the Science Department of the Tokyo University, and one by Prof. Dixon, of the Imperial College of Engineering. These lectures were afterward published under the title "Christianity and Humanity." This kind of work was somewhat of an experiment, but was so evidently successful, and helpful to the cause of Christ, that Dr. Eby was invited to all parts of the Empire, and made repeated tours of the cities where the Canadian Methodist Church had stations, holding large lecture meetings in the theatres, and gathering as his hearers those classes of the people who could not easily

be persuaded to attend the church. Dr. Eby was busily engaged in this kind of work till his return to Canada in broken health in 1885.

The Central Tabernacle at Tokyo

The lectures had opened up to Dr. Eby the possibilities of work of this kind if established in some strong centre. An institutional church was much needed in the students' quarter of the city. This church must be one which should adopt all methods found useful, "from the philosophical lecture to Salvation Army tactics," but which should be strongly evangelistic in its tone and work. In the year that he was at home, Dr. Eby brought the scheme of building such a church before the Mission Board and before the people of the Church in public lectures, and was authorized by the Board to collect funds for this special purpose. After great difficulties and discouragements, the corner-stone of the Central Tabernacle was laid early in 1890, but, unfortunately, in the following June, just after the roof had been put on, a disastrous fire which swept over that part of the city and destroyed one thousand homes, left but three brick walls standing. The work of rebuilding was commenced immediately, and by the end of the year the Tabernacle was ready for occupancy. The following is a description of the building published at the time: "The completed design would give a building seventy-two feet wide by ninety feet long, with a handsome front and tower. In the meantime we built the full width of seventy-two feet, with sixty in length,

REV. D. R. McKENZIE, B.A.



REV. H. H. COATES, M.A., B.D.

REV. D. NORMAN, B.A.

REV. A. C. BORDEN, M.A., B.D.

making this part permanent and strong, so that when enlarged the work can be done with the least trouble and expense. The temporary front can be easily removed and the building extended toward the street. The front faces the north; on the east side there is an entrance near the south corner into a hall communicating with the galleries and the body of the audience-room. Over this hall is a small room. The same amount of space is occupied in the south-west corner by class-rooms. The intervening space is occupied by the choir gallery, ten by forty feet, and a room below. A gallery sixteen feet wide extends along each side, the spaces under which are enclosed, when needed, by sliding doors. The entrances through the front porches communicate with the galleries, and wide doors under the balcony admit to the ground floor through a passage-way provided with swinging doors. Over this passage is a narrow gallery especially arranged for the working of a stereopticon. The pillars are of iron and tastefully decorated; the roof is artistically corniced; the side windows are of ground glass, those in the front and the corresponding ones over the choir gallery having a portion filled with well-arranged colored panes. The effect of the whole is an impression of cheerful neatness, cosy and inviting, though large. In the choir gallery stands an excellent two manual vocalion organ. In front of the choir gallery stands the speaker's platform. The

acoustic properties of the house are simply perfect. The electric switches communicate with the platform, so that the speaker can, in an instant, turn off all the lights, for a time explain a stereopticon picture cast from the opposite gallery to a screen behind the platform, and then again in an instant turn on all the lights."

The Visit of the General Secretary

Before the building of the Tabernacle was begun an event had taken place which has powerfully influenced the history of the mission. The General Secretary had visited Japan and made a thorough study of the conditions under which the work was carried on. The Church at home had already been favored with visits from Dr. Macdonald, Dr. Cochran and Dr. Eby, who had informed the Board and the Church at large of the work done and of its needs; but as yet none of the officials of the Society had visited the mission. The year 1888 was thought to be most favorable for such a visit, and the General Board, in the meeting of that year at Winnipeg, ordered, "That in view of the proposed expenditure in the matter of the Central Mission Hall, Tokyo, and the present attitude of the union question, it is advisable that the General Missionary Secretary, at some time before next General Conference, visit that country in the interests of our work." In accordance with this motion, Dr. Sutherland left for Japan May 6th, 1889, and reached home again on August 20th. The formal report of this visit forms part of the

Missionary Report of 1888-1889, and the *Missionary Outlook* of 1889-1890 contains a series of notes of travel. A short quotation from the first-mentioned will give an idea of the necessity of the visit, and of the benefits secured to the Church by it: "During the three and a half months I travelled 1,600 miles and delivered over thirty sermons, lectures and public addresses of various kinds, besides attending meetings of Council and Conference and holding consultations innumerable. Among the results of my visit I am able to rejoice in a better knowledge of our work in Japan, its conditions, possibilities, and needs; a full understanding with the brethren as to the plans and methods for the future, and a consequent strengthening of the ties of sympathy and affection between them and their home Church; the formation of an Annual Conference; the settlement of the Central Hall project in accordance with the wishes of the Board and the Mission Council; and last, but not least, the revival of the union movement with a fair promise of its successful accomplishment."

The Formation of the Japan Council and Conference

Up to the year 1886 the missionaries had met informally to talk over their work, had laid their plans in accordance with their combined wisdom, and had forwarded to the Board at home their estimates for the year's expenditure, or advised the Board of any matter they deemed wise. At the General Conference of 1886 the Japan Council was formed, to be comprised of the foreign

missionaries working in connection with our mission. The officers were to be: a chairman, to be elected by the Council, subject to approval of the Home Board, who should be *ex-officio*, treasurer and corresponding secretary of the Board, and a recording secretary who should be elected by the Council annually by ballot. At the same time legislation was effected by which, when there were fifteen or more ordained ministers on the field, the mission might, on the recommendation of the Board and the Committee on Finance and Consultation, be created into a conference. The legislation concerning the Council was, in that case, to be modified by the General Board as they deemed wise, and the Board was to determine what rights and powers enjoyed by the Council were to be handed over to the Conference. The missionaries in Japan, both foreign and native, had, for some years, been looking forward to the time when they might claim this status. With the full sanction of the Board, and taking advantage of the visit of the General Secretary as a fitting time to enter on the new *régime*, the Conference was duly organized. On Thursday, June 23rd, 1888, twenty-three brethren, lay and clerical, met in the Tsukiji Church, Tokyo, and with due formality elected Rev. Davidson Macdonald as their first president, and Rev. F. A. Cassidy and Mr. Kobayashi as joint secretaries. Since that time the Council and the

Conference have existed side by side, each performing its own work.

Proposed Church Union in Japan

Negotiations looking toward union of the Methodist Churches operating in Japan had been carried on for several years. These negotiations had been most friendly, and, up to a certain point, appeared most promising, but at the time of the visit of the General Secretary they had been broken off. The Presbyterian Churches operating in Japan had formed a union under the name, "The United Church of Christ in Japan," thus becoming the strongest and most influential ecclesiastical organization in the Empire, and the years were proving the great benefits of union. Negotiations were advanced a stage at the time of the visit of the General Secretary, but the union has not even yet been effected.

The Self-Supporting Band

The peculiar position of the educational work of the Empire offered at this time great inducements to young men, and great numbers of foreigners were coming to the country to teach science and Western knowledge. Some schools could pay but little for these teachers, while others could pay a large salary. To Dr. Eby's mind this presented an ideal opportunity for a Student Volunteer Movement, which could pay its own way if properly managed. Numbers could be employed, men unfit for permanent work could be returned home, while those especially adapted and fitted would be graduated into missionaries.

The Mission Council prepared a plan, which was adopted by the Board, and Dr. Williams, General Superintendent, was appointed correspondent for the men. The plan was that these volunteers would support themselves while learning the language, those receiving a large salary to contribute to a common fund the balance over a fixed amount, while those receiving a small salary were to have it supplemented from the funds of the Band. They would devote their whole spare time to evangelistic work, and when fitted would engage in pioneer missionary work, forming congregations in outlying districts and passing them over to native pastors. Dr. Eby had great success in securing positions for these men. From the government and from private schools he had positions offered him which yielded a salary list of $8,000 per annum. Through correspondence in the *Guardian,* the first candidates were accepted, and the first members of the Self Support Band arrived in Japan in 1887. The Band was dissolved as such in 1891. It had during these years brought many bright young men to Japan, who had done good educational work. About one-half of these became missionaries under the General Board, and some of them are among our best workers in the field to-day. The Band contributed largely from their general fund to the work of the Tabernacle in Tokyo, in addition to subscriptions made by the individual members. The men who

went to Japan in this way were: Messrs. Dunlop, McKenzie, Crummy, Gauntlett, Coates, Ayers, Chown, Brown, Bick, Elliott, and Tuttle, and one lady, Miss Cushing. In one sense the members of the Band were within the mission, for they were Methodists and were in close touch with the regular missionaries appointed by the Board, but they were not a part of the mission and were in no way controlled by the Mission Council or by the General Board.

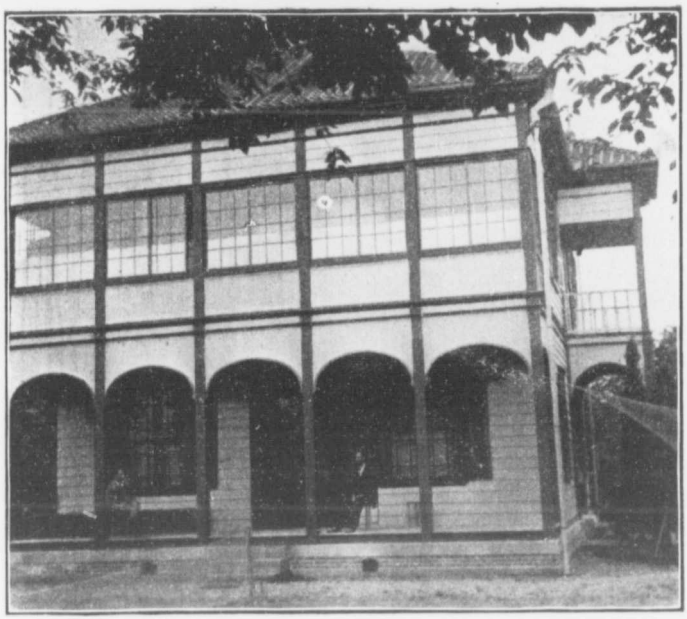
The Opening of the Work on the West Coast

The policy of developing strong centres of operation had all through the history of the mission proved a wise one. Each of the chief stations was a centre from which a great number of villages or of sections of the city could be reached. But with the increase in the number of the foreign missionaries, and the growing efficiency of the native ministry, and with the crying needs all around them, the members of the mission felt that the place was too straight for them, and that they must reach out for some new field. The educational and the evangelistic work had each five foreign workers, and there was a total of forty-five native and foreign workers engaged in evangelistic work. This entire force was of the opinion that a decided forward movement could be made, and the established field remain well supplied. The question was as to the direction in which the movement should be made. Should it be southward, toward Kyoto, the ancient capital, with its 250,000

inhabitants, and the populous city of Kobe, with the numerous surrounding towns, and the city of Nagoya, with its 200,000, or should it be right across the island to Kanazawa? Dr. Sutherland, in company with Dr. Macdonald and Dr. Cochran, made a journey through the south land, visiting Kyoto and Kobe, and on his return visited the missions of the Yamanashi and Shizuoka provinces. After mature deliberation, it was the unanimous decision of all the members of the mission, both native and foreign, that the call of God was to the west coast. Rev. J. W. Saunby was placed in charge of the new movement, and Kanazawa District, including four provinces, was organized. The larger cities of these provinces were seized as the strategic points, and thus a beginning was made. Mr. Saunby was stationed at Kanazawa, Mr. Dunlop at Nagano, Mr. Kato, one of the most experienced probationers, was placed at Toyama, and nearly a year later, Mr. McKenzie was appointed to Fukui. At the end of the year the district was able to report a membership of nineteen; many enquirers were being instructed in the truth, Bible classes were well attended, and large and attentive congregations were present at all the services.

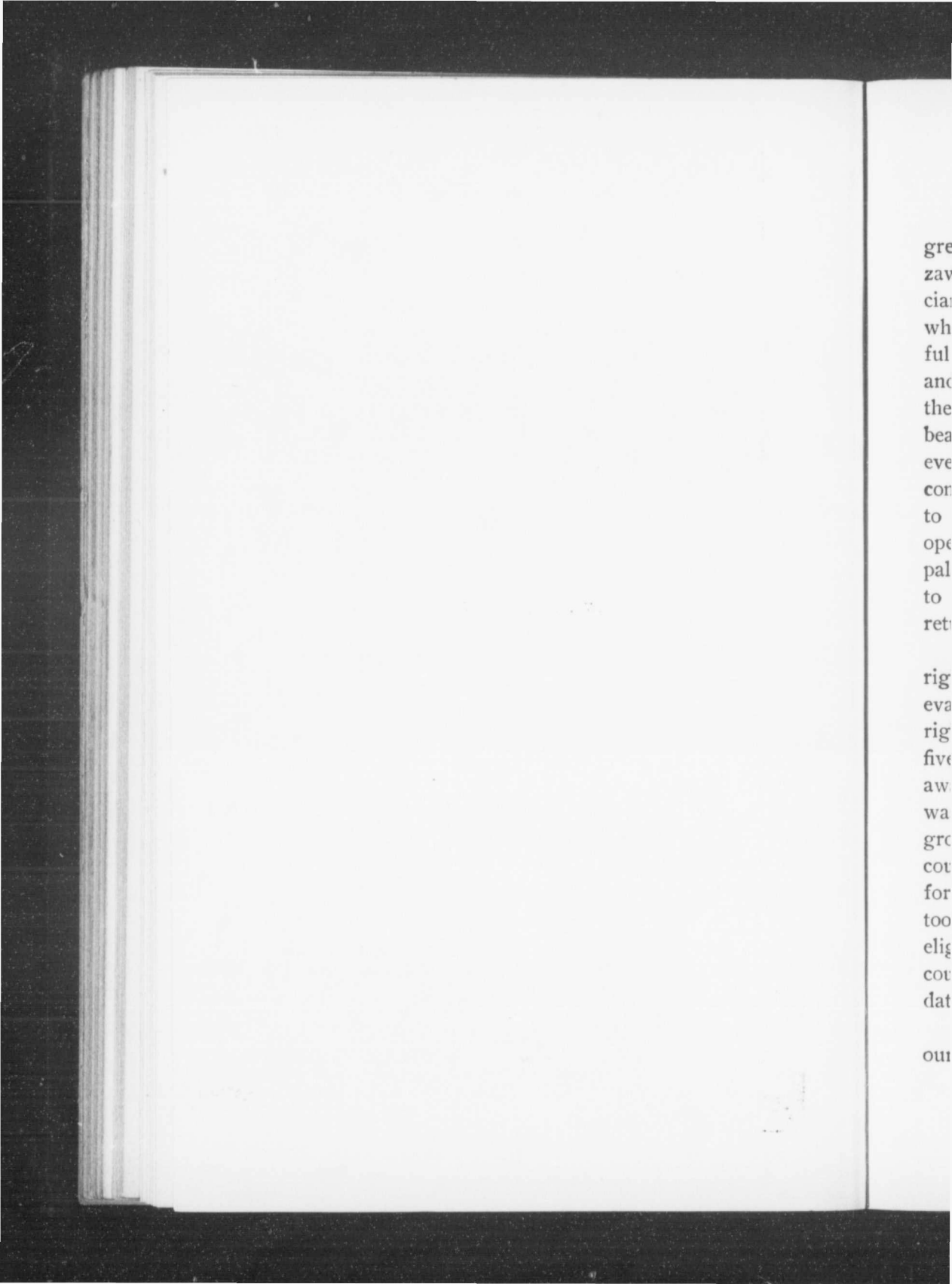
Work Opened at Kanazawa

Kanazawa city was the centre of the district, and at this place our missionary was fortunate in securing a most desirable property. At the opening of the country, Prince Maida, one of the



THE NEW MISSION HOUSE, SHIZUOKA.
Rev. R. Emberson, Missionary.

MISSION HOUSE, KANAZAWA.
Rev. D. R. McKenzie, Missionary.



greatest of the feudal lords, who resided in Kanazawa, was most anxious to have a resident physician in his city. He secured a German, for whom he built in the centre of the city a beautiful home, "with broad corridors, lofty ceilings, and chambers so spacious and airy as to make the sultry climate of that Oriental land almost bearable. Great balcony windows open out of every room, and around the whole house runs a comfortable verandah, so broad and roomy as to lure one to live as much as possible in the open air." When feudalism was abolished, the palace was closed, the parks and gardens opened to the common people, and the German doctor returned to his native land.

"When Dr. Cochran and Mr. Saunby pushed right across the island to open a new centre of evangelistic effort, they found this old building, right in the centre of the city, at a point where five roads converge and meet, and all unused, awaiting the herald of the blessed Gospel." It was so large that, no matter how rapid the growth of the congregation might be, partitions could be removed so as to give accommodation for the people. And if it should at last become too small, they still would have a lot in the most eligible position in the whole city, where they could build a church large enough to accommodate two thousand people if need be.

Turning now away from the development of our mission and its various departments of work,

we have to chronicle the one tragedy of our work. On the night of April 4th, 1890, armed burglars entered the room occupied by the Rev. T. A. Large and Mrs. Large in the Girls' School in Tokyo. Mrs. Large awoke first. When Mr. Large awoke and found two strange men in the room, he immediately closed with them, though he was unarmed and they armed with swords. They retreated, using their swords. He followed to the hall where he fell, mortally wounded. Mrs. Large, in trying to protect her husband, was severely wounded in the face and the right hand.

The funeral service was held in the spacious Azabu Church, which was filled. Most of the foreign ambassadors and the leading men of Tokyo were present. Dr. Macdonald had charge of the service; Mr. Whittington, Dr. Imbrie, and Mr. Cassidy took part. The address in English was delivered by Dr. Cochran, colleague of the deceased, who gave an outline of his brief and promising career cut off in its early morning. He bore testimony to his high standards of life and service, and the pure and unsullied character, which was rendered more attractive by his unusual social and musical gifts.

Mr. Hiraiwa spoke in Japanese of the character he bore among his fellow-laborers, of his power of self-sacrifice, of Mrs. Large's prayers for the murderers, and of the fact that no one attributed the act to anything but the desperation of burglars, arising in no sense whatever from

antipathy to foreigners or to the Christian religion.

The service was most affecting throughout. The English and Japanese were united in their feelings of grief over the loss of one who, though but young, and but few years in active service in the mission, had endeared himself to them, and who had given such promise of success.

We know not but that he has done as much as others who have been called to a longer day of toil.

"Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit and that your fruit should remain."

"Hereby perceive we the love of God because He laid down His life for us, and we ought to lay down our lives for the brethren."

V.

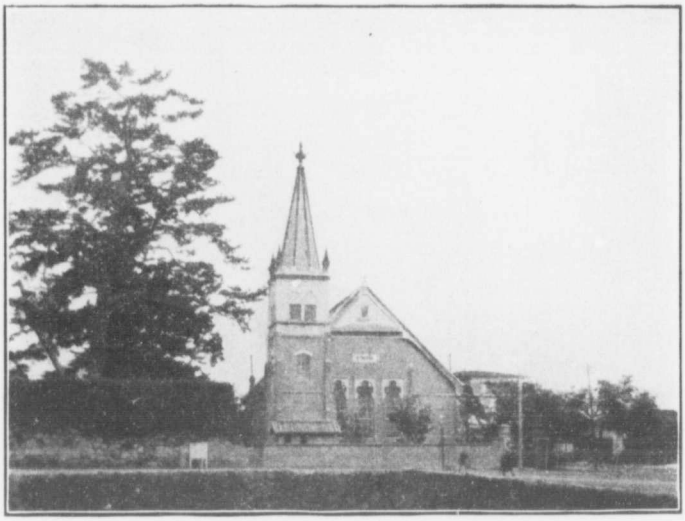
MORE RECENT YEARS.
1893-1903.

The Condition of the Work at the Beginning of the Decade

At the commencement of the third decade of the work of the mission in Japan, the field was occupied by seven foreign missionaries engaged in the evangelistic work and two in the educational work, and there were assisting them as pastors twenty-one native ministers and probationers. The report for the year showed steady advance on every district; there was an increase in membership of fifty-nine over the returns of the previous year, the total membership reported being 1,987. Fields were opening up in a most promising manner, new opportunities were presenting themselves, and those on the field were pleading for reinforcements.

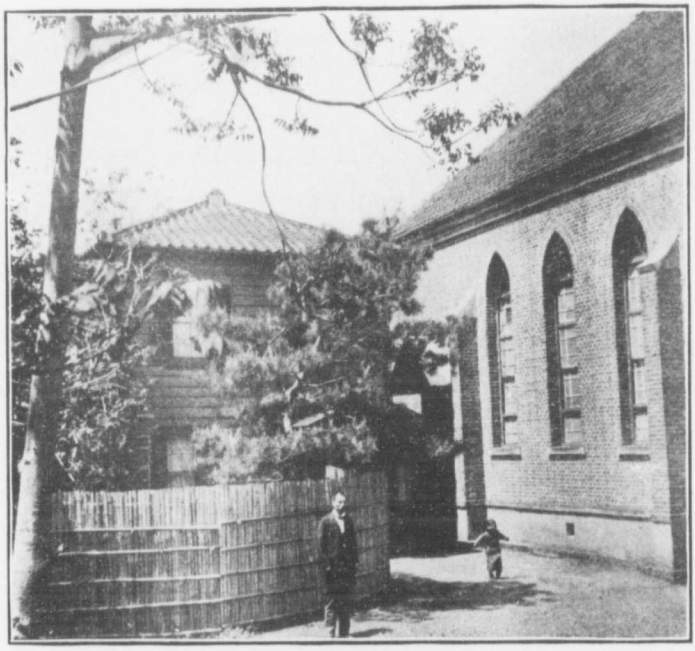
The Experiences of the Shizuoka Church

This first year found the Shizuoka congregation passing through deep waters. The old church, that had been endeared to them by many memories, had been burned on January 8th, 1892. The congregation had, with commendable energy, immediately formed plans for its reconstruction, and with the assistance of some foreigners in Japan, and a grant from the Missionary Society,



SHIZUOKA CHURCH.

REV. R. EMBERSON, MISSIONARY. REV. K. MURAOKA, PASTOR.



AZABU CHURCH AND PARSONAGE, TOKYO.

REV. M. TAKAGI, B.D., PASTOR

they had been enabled to commence the rebuilding in the month following the fire. Throughout the year they were busy with these operations, and on November 12th, the church was opened and dedicated with a series of services extending over eight days. The congregation put forth a special effort to make the occasion one by which Christianity might be impressed on the people. These services were in a special manner evangelistic, and the efforts of the members were most successful. Many of the most influential persons of the city, who had never before been persuaded to attend a church service, were present and heard the Gospel lovingly and earnestly set forth. The congregation was most enthusiastic, new faces were seen in each meeting, and the new church promised to be a greater power in the city than the old one had been.

On the 14th of December a most disastrous fire swept over the central part of the city. Most of the public buildings and four hundred homes fell before the conflagration, and the beautiful new church that had been in use but thirty-three days, was reduced to ashes. The Mission Council and the Board immediately came to the assistance of the congregation. Another church, on the same plans as the one just destroyed, was commenced, and on November 25th, 1893, the new building, the third church built in Shizuoka, was dedicated to the service of God.

With the beginning of the period, and even

before the year 1893, there was evidence of a lack of harmony between the workers of the two societies laboring in Japan, and between the missionaries of the General Board and its officers, which caused much anxiety to all those who had the best interests of the Japan work at heart. As the months went on the situation became more serious, and in the year 1895, immediately before the meeting of the Board, one of the missionaries had been recalled and another had tendered his resignation, which was accepted. Of the remaining seven, six had asked to be recalled, and the remaining one had tendered his resignation. The feeling within the Church was such that a thorough investigation was necessary. The difficulties became matters of extensive newspaper comment, and distrust and suspicion were everywhere in the air. The General Board, composed at that time of twenty ministers and fifteen laymen, amongst the most able and honored men of the Church, was a body sufficiently large and representative to make the investigation. The Board met in 1895, in Montreal, and in committee of the whole the entire matter came under review. The General Secretary presented all the documents in the form of a report, which bulked into nearly eighty closely printed quarto pages. Evidence was given by the missionaries and others who were present.

The conclusions reached by the Board cast no reflection on the characters or administration

of any missionary. The action of the Joint Committee in recalling one missionary and accepting the resignation of another was confirmed. Concerning the seven then in Japan, the Board declined to accept the resignation of the one and ordered "that the request for recall of these six missionaries be acceded to, and that the said missionaries be recalled, such recall to take effect at the end of the present Conference year. Should, however, the said missionaries or any of them wish to remain in the Japan work, the Executive Committee is authorized in its discretion to allow such to remain."

Dr. Carman's Visit to Japan in 1898

The action of the Board, which was entirely unanimous, restored confidence throughout the Church, and the following year was one of increased activity in the interest of missions within the home churches, and of increased givings to the funds of the Society.

In the year 1898 the General Superintendent visited Japan in the interests of the work. His visit was so planned as to enable him to meet the Japan Conference of that year, and to be present at the annual meeting of the Mission Council. The General Conference, which would meet that year, would have in its review, legislation referring to foreign mission work, and it was thought by the General Board that a visit of the chief officer of Methodism would be a source of strength to the Japan Church. In his journey he visited many of the stations, had fre-

quent discussions with the native pastors and with the missionaries about the matters which required adjustment, and particularly studied and reported on such subjects as: 1. Mission property and its tenure. 2. The educational work. 3. Membership of the church: how tested and how received. 4. The relation of the two Societies. 5. The relation of the foreign missionaries (the Woman's Missionary Society and the Missionary Society of the Methodist Church) to the Japan Conference and its Stationing Committee. 6. The Mission Council, its work and its constitution. 7. The salaries of the native pastors. 8. What policy is best in the evangelistic work. 9. The question of educating Japanese in Canada. 10. The proposed Methodist union. 11. The question of self-support. His report on these questions and on others was printed for the use of the members of the General Conference, and was a guide to them in the legislation of 1898. In this legislation provision was made for the appointment of a Superintendent of the mission, who should also be the Treasurer and Corresponding Secretary of the General Board for the mission and the Executive of the instructions of the Board in all matters not committed to the Mission Council by preceding regulations. Provision was also made for the meeting of the Mission Council of the General Society with the Mission Council of the Woman's Missionary Society, for consultation on matters of

common interest, with the view of promoting harmony and co-operation between the agents of the two societies in the prosecution of the work.

Dr. Sutherland's Second Visit to Japan, 1902

In 1902, just before the meeting of General Conference, Dr. Sutherland made his second visit to Japan. He visited the various fields, encouraging the workers, inspecting the property, and addressing large congregations in many of the cities. He met the workers, both foreign and native, lay and clerical, in the various centres, and again at the meetings of the Conference and the Mission Council. In the discussions at these gatherings the mind of the brethren on the field was freely given on the many questions then agitating them, and the General Secretary was able to open up to them the plans and policy of the General Board as it related to their work. Among the subjects so discussed were these: The Advisability of Methodist Union, the Appointment of Delegates to the General Conference, the Control of Mission Property, Control of Funds Supplied by the Board, the Extension of the Work, the Employment of Additional Men, all of which required careful, wise and patient handling. The report of this official visit, as published by the Mission Rooms, is perhaps the most valuable document we have in helping us here to understand the conditions of our work in that land.

As one turns back to the first triumphs of the missionaries sent to Japan by our Church,

one's heart is warmed by their successes, and in these more recent years there has also been a wonderful outpouring of the Spirit of God. In that land they have had a Twentieth Century Evangelistic Movement, which proved mighty in the hands of God in evangelizing the country.

The Twentieth Century Union Evangelistic Movement of the Japan Evangelical Alliance

This movement originated in the Japan Evangelical Alliance, an interdenominational body, whose object is "to increase the concord between the various evangelical Churches; to plan for co-operative work; and to manifest in society the mind of Christ." It is, in the main, a society of Japanese Christian Churches. To the committee appointed by this Society was added ten men, appointed by the great Missionary Conference of Tokyo in 1900, and this joint committee, with its Executive residing in Tokyo, formed the managing body. From April, 1900, to May 12th, 1901, there was a period of preparation, of prayer, and of heart searching. The central committee met weekly for prayer and business. Union prayer-meetings, to pray for success in the movement, were held in most of the churches. Twenty different denominations threw themselves into this work. The cost of the movement, some $10,000, was met by the Christians of the country, the larger portion being paid by the Japanese. In the work there was no "native" and "foreign," but all were Christian brethren. Distinctions of social position were broken down, and large bands of lay evangelistic workers were

raised up. On the streets, by preaching, in house-to-house visitation, by conversation with strangers and with friends, these Christians showed their love by their service. Those who could do nothing else invited people to the meetings and distributed Christian literature, over two and a half million tracts being scattered in this way during the campaign. The presence and power of God were evident throughout, and "The Lord added to them day by day those who were being saved." It is estimated that the number of Christians in Japan at the commencement of this campaign was forty thousand, and that at least twenty to twenty-five thousand were added to this number during the year through these special evangelistic efforts. Mr. Borden, writing from Tokyo, the centre of the movement, gives us an insight into the work in the city:

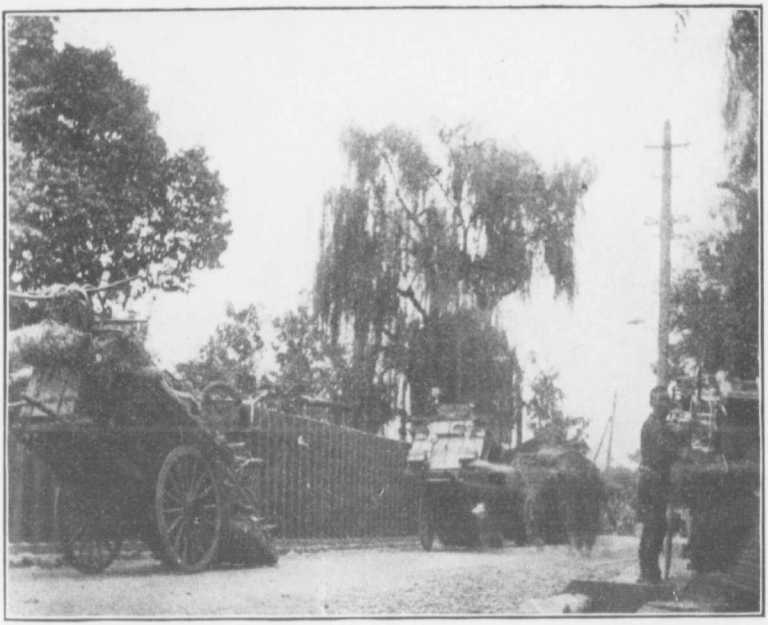
Five Thousand Converted in Tokyo

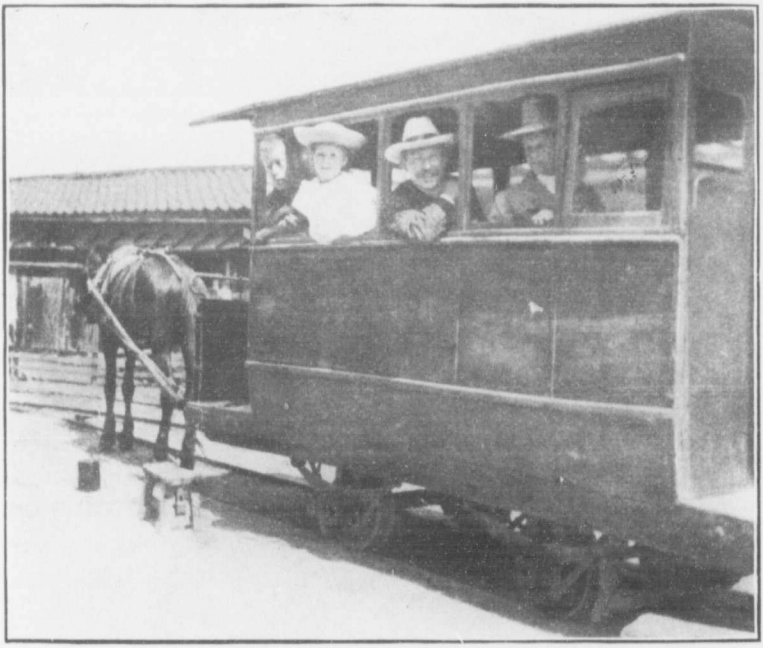
"From what I know, though I have not heard exactly, I would say that in Tokyo alone at least five thousand persons have manifested a desire to become Christians. These represent all classes. I have not time to write of all the cases of striking conversion, but will tell one or two. One of these was given by a policeman, to be used for the benefit of his fellow-policemen. He was a young man, who was, till last autumn, a zealous Buddhist, and had received a gold ring as a reward for his effective services in promoting the interests of a Buddhist association in connection with one of the temples in Tokyo. Prior

to his conversion he was a violent hater of Christianity, and would have given his life gladly in defence of Buddhism. On being converted he gave up his situation, since he could not retain it and be a Christian, and took up the poorly paid office of policeman. He presented the ring to the leader of one of the meetings to be sold for the benefit of the fund to carry on the work. It was bought by a gentleman present for yen ten and the money used for the furtherance of the Gospel.

The Revival Under Japanese Leadership

"Among the notable features of this revival are the following: it is under Japanese leadership and was initiated by them, and while missionaries have co-operated, the management has been in Japanese hands. Not only have such men as Revs. Kozaki, Tamura, Ukai, Urmura, and others been active, but prominent laymen, such as Hon. Taro Ando, Hon. Sho Nemoto, and Mr. Kataoka, President of the Imperial Diet, have been most active. Mr. Kataoka, I think, has been on the platform almost every night and is usually present at the afternoon meeting. I have been present at all the prayer-meetings in this part of the city, and have felt them to be exceedingly helpful. I have also attended the evening services and have been deeply impressed with the close, reverent attention that has been given to the Gospel. It will not take long to convert Japan when the Japanese awake fully to a sense of their own responsibility. Then





TRANSPORTATION.

Mr. Norman's household effects arriving at the Mission House, Nagano. The man is standing at the front door.

Kanazawa Street Car. Rev. D. R. McKenzie and his daughter Ethel are second and third in the row of passengers.

the preaching has been evangelical. Nothing is heard of Christian civilization, or morals, or apologetics, but the Gospel has been preached in such a way as to reach the heart. There has been no excitement or demonstration or sentiment, but, as I have said, reverent attention. One evidence of the genuine character of the work is that the people are contributing freely to it. In this part of the city yen 225.00 was given in two weeks. You will be glad to know that this movement has helped our schools. Of the 117 converts in connection with the Azabu Church, forty-five are from the Girls' School and twenty-three from our dormitory students. Of these, four were baptized last Sunday. Of the five thousand converts, many will doubtless be lost for the present, but many will give themselves to Christ and His Church. I have been glad to hear in the afternoon meetings an appeal made for young men to give themselves to the work of the ministry, and trust many may respond. This great work is not, however, the result of the present effort, which, in one sense, is only the reaping; it is the result of the praying and the preaching, the Bible and tract distribution, which has been going on for years. A missionary who is familiar with the language and is active in the work says he is surprised to find how many people know of the Gospel, whom you would not expect to know.

We now come to the close of this historic

Brief Summary of the Thirty Years' Work, 1873-1903

review of our mission work in Japan. There have been years of remarkable success, in which the reaping has surely been an hundred fold, but in the main the present position has been won by patient, hard work. The conditions have been as varied as are the days of seed-time in our Canadian spring. Sometimes the people have been anxious to hear the Word of God, and the whole land seemed ready to be occupied for God. Then came reaction, when missionaries and all foreigners were distrusted and disliked, when Buddhism seemed clothed with new youth and power, when congregations dwindled from hundreds to tens, and even some pastors who had been trained for the work seemed ready to desert the cause of Christ. The past has taught its many lessons, the sorrows and disappointments have brought new strength; wisdom and knowledge of the conditions have grown from more to more, and a patient adoption of new methods to new necessities has been secured. The native Church and the missionaries stand together, facing the new day, full of hope. We do not know what that day will bring, save that it will offer increasing opportunities of sacrifice and of service, and will make larger demands on the home Church, on its sympathies, its patience, and its prayers, and will ask of it larger gifts of men and of money.

VI.

THE NATIVE MINISTRY.

The Preparation of the First Native Workers

Methodism could not be true to her traditions of the class-meeting and the local preachers and not develop very early in her work in Japan a number of lay helpers to carry the Gospel where the missionaries could not. Within a year of Dr. Macdonald's opening work in Shizuoka there was a class-meeting formed which was presided over by one of the members; from this it was but a step to have a member of the class prepare and deliver a short address on some Christian subject, and from this the steps to exhorter and local preacher are quite natural. In these early years the number of desirable young men who entered the Church and who offered themselves for this work was very large. Dr. Cochran writes, in 1876: "I have a regular Sabbath afternoon service in my own house, conducted wholly in the native tongue, and there are seven of the members who prepare, under my supervision, short discourses, which they deliver at this service, each taking a Sabbath in turn. By the help of the members inviting their friends and acquaintances, we get quite a large number

of people, who listen with great attention to the preaching of the Word.

How Instruction was Imparted in the Early Days

"One of the young men whom I baptized over a year ago, Mr. Asagawa, is now devoting all his time to the study of the Bible and theology. He lives near me and comes in several times a week for instruction; nor does he spend all his time in study merely: he invites the people to his private room, and there he preaches the Gospel to them every evening. He is a good Japanese and Chinese scholar, and knows enough of English to make use of English text-books. But the best of all is, his soul seems to be aflame with the one desire of making known to his fellow-countrymen the truth of the Gospel which has saved himself. I am not sure but that he may yet become one of our best evangelists. I am giving him suitable instruction with this in view."

The Need of Training

Mr. Asagawa was one of a large class of young men, and the instruction given by Dr. Cochran was but the beginning of work which was followed up closely by these pioneer missionaries. Another report from this time reads thus: "The work of the missionaries thus far has been largely among students and teachers, and a remarkable proportion of the converts are anxious to preach Christ, whom they have learned to love. Nearly a score are already local preachers, and more are coming on. Most of them, if the way opened, would become evangel-

ists and preachers of a most promising class. They are nearly all graduates or undergraduates of the Imperial University and some of them are of eminent scholarly attainments. They are thoroughly versed in Chinese classics and in Confucian philosophy, but they are babes in Christian theology, and their very culture makes their thorough training in Christian doctrine absolutely necessary before they can be entrusted with the great work of the ministry, for these men must be, in some sense, the foundation stones of our future Church in Japan."

The First District Meeting and First Candidates for the Ministry

Immediately on the arrival of Drs. Eby and Meacham, on September 9th, 1876, the first official District Meeting in Japan was held. Among other things, they recommended "three promising and pious young men to be received on trial for the ministry of our Church," and appointed a committee to draw up a suitable course of study for candidates for the ministry.

The First Native Pastors

This class of young men was guided systematically through their course of study by Dr. Cochran and Dr. Eby. They devoted part of the time to study and the remainder to evangelistic work under the supervision of the missionaries, conducting Bible classes, and giving addresses in such Japanese homes as were opened to them. In this way they passed through a period of probation and were ultimately ordained into the ministry of the Methodist Church in Japan.

Very shortly after this the number of Japan-

Proportion of Native Pastors and Foreign Workers

ese preaching the Gospel as evangelists and as regular preachers exceeded the number of missionaries sent from Canada, and, with the exception of a period from 1886-1888, when the number of foreign missionaries was the greatest in the history of the mission, while the number of Japanese ordained ministers was abnormally small, there has been a constant growth in this direction.

The Value of Native Pastors in View of the Difficulties of the Language

From the beginning it has been the policy of the Board to develop a native ministry which should be strong and well prepared, and lay on them the responsibilities of the work as soon as they were able to assume them. One reason for this is the great difficulty in acquiring the language. It has often been said that the Japanese language, which is virtually a combination of the original Japanese with the Chinese, is of all languages the most difficult to acquire. To read in it comfortably one must understand the forty-eight syllables which are distinctly Japanese, and in addition to this several thousand of Chinese idiographs. These last again, in letter writing, are so abbreviated that they must be learned anew. Then the spoken language varies exceedingly: there is one language for the women and another for the men; one in which Japanese words predominate, and another in which Chinese words are more numerous. In addition to this the form, order, and inflection are different from those of the languages of Western nations.

DR. MEACHAM AND OUR FIRST NATIVE PREACHERS.

Mr. Miyagawa. Mr. Yūki. Mr. Kobayashi.
Mr. Asagawa. Mr. Tsuchiya. Mr. Yamanaka. Mr. Hiraiwa.

Their nouns have no gender or number, their adjectives no degrees of comparison, their verbs no person. Personal pronouns are generally omitted, and their place taken by an elaborate system of honorifics. Professor Chamberlain gives this example of a Japanese sentence translated into English word by word as it is in the original: "This period of having arrived Buddhism that say thing as for, merely low-class-people's believing place that having become, middle class (acc.) thence upwards in as for, its reason discerning-are people (nom.) being-few, religion that if-one-says, funeral-rites only in employ things manner in think," which elaborate sentence in modern English is: "At the present day Buddhism has sunk into being the belief of the lower classes only. Few people in the middle and upper classes understand its *raison d'etre*, most of them fancying that religion is a thing that comes into play only at funeral services." From this example one may judge somewhat of the difficulties of the language.

Few Missionaries Acquire Mastery of the Language

One of the missionaries of the Episcopal Methodist Church, who has spent a lifetime in Japan, says: "Among missionaries, those who devote themselves exclusively to English teaching usually do not learn the language, except enough to get along with the people they employ. Others make it their aim to master the spoken language only, and of these many acquire it so well that they take their place with educated

Japanese in public addresses. But few, indeed, are they who can read as easily as a native, and perhaps there is not one who can excel in the three departments, to speak, to read, and to write, as an educated Japanese."

The Difficulties of Expressing Religious Truths

To the missionary there is a greater task still when he undertakes to translate the religious truths which are so real to himself into Japanese language and idiom, and so to present them that the Eastern mind will grasp the reality as he himself feels it. This is a task which it takes a lifetime to master.

With these almost insurmountable difficulties in the path of the foreign missionary, the great hope of the salvation of Japan is placed in the efforts of the native pastors.

The Co-operation of the Missionaries and Native Pastors

The pastoral work, as we understand it, is another part of the work in the missionary enterprise which is better done by the native ministry than by the missionaries. The social customs of the country and their family life are such that it is difficult for the missionary to enter into their spirit or to come into intimate contact with the real life of the people. But the native pastor is one of themselves, and as he sips the tea and eats the cakes offered, he is able to talk freely and frankly of the matter of God and of the Christian life. For this reason, in those places where the foreign missionary is settled, a native minister is usually stationed, and has the pastoral oversight of the established congregation, while the

missionary gives himself more largely to evangelistic work, and to those forms of work which bring him into direct contact with the non-Christian masses.

Comparative Cost of Native and Foreign Workers

Another reason why the native pastors will ultimately be the large factor in the evangelization of Japan is that the Japanese can be supported in the work much more cheaply than can the foreign missionary. The man who goes from Canada cannot live in the Japanese style, and it is not desirable that he should, and while the Japanese live on what is to us a very small income, the man who lives in the Western manner, finds that Japan is a very expensive country in which to live.

The Possibility of Self-Support

In this fact lies the hope of a self-supporting Church. It would be altogether hopeless for any of the native churches to assume the support of a foreign missionary whose salary would be in the neighborhood of 2,500 yen, but they can with some confidence work toward self-support when the salary of the pastor is but 340 yen. Three of the churches in Japan have already reached the point of self-support, and do not draw on missionary funds for the salary of their pastor. These three are Shizuoka, Azabu (in Tokyo), and Kofu.

Why Foreign Missionaries are Indispensable

The question immediately arises, Why, then, are we sending out more missionaries if the native ministry have these advantages and can be supported at so much less cost to the missionary

funds? The answer lies in two directions, first, the necessity of supervision and oversight, and, second, the necessities of the evangelistic work.

The Need of Supervision

It seems doubtful if the Japanese Church will for many years grow past the need of wise, sympathetic, and energetic supervision and oversight. The energy and aggressive force that has brought Methodism into existence, spread it over the world amongst English-speaking peoples, and driven it out as a missionary church into the conflict with heathenism, has taken to itself so much of the spirit of the Western nations and so proved the efficiency of its methods that this spirit and these methods, in a form sufficiently modified to meet the needs of Japan, must be the methods of work adopted by our Church in that country. This can be secured only by a wise, sympathetic, and complete supervision of the work. Baron Shibusawa has said that two characteristics of his countrymen are "Impulsiveness, which causes them to be enthusiastic during success, and lack of patience, which causes them to be easily discouraged." At both of these extremes the value of supervision and help is apparent. The necessities of the case are not met by the official supervision of the head of the mission, but rather by having our missionaries within touch of every native pastor, and in sympathy with them in their work, not necessarily as their official superintendent, but rather to give them inspiration and advice in their work.

The foreign missionary, moreover, in spite of the difficulties of the language and social customs, has great advantages in the evangelistic work. If a native pastor visits a new town and opens a service, his attendance will be of those who are interested in Christianity, and he will probably gather but few from the great mass of the indifferent. When the foreigner visits the town he excites some interest as a foreigner, and is naturally supposed to be able to speak more authoritatively concerning Christianity, which is a Western religion, than could a Japanese. His audience will normally be a larger one than his Japanese brother secures, and is apt to be of quite a different class. Some of our native pastors—Mr. Hiraiwa, and others—are able to attract large audiences wherever they may speak, but the above holds good in the normal case. The value of this supervision and this evangelistic work is seen from one year's work in the mission. In 1887-1888 Dr. Eby was appointed as evangelistic superintendent of the mission. His work was to visit the various mission stations, to lead, inspire, and help the evangelistic workers on the fields, and to throw himself into evangelistic effort, while not interfering with any conference officials in their work. That year there was an increase in membership of the Japan Church of 502. In only two other years in the history of the mission has there been an increase of 200 or more, and in no year was there an increase equal to half that of the year mentioned.

The Relation of the Missionary to Evangelistic Work

This was the only year in which there was this evangelistic superintendence, and while there were other reasons accounting in part for this great increase, this being the height of the great revival in Japan, it is largely due to that enthusiastic, sympathetic oversight.

Difficulties in the Way of Probationers

In the commencement of this chapter attention was drawn to the large number of young men of a desirable class who wished to enter the ministry. The Church has not always been in that fortunate condition, nor have all those who wished to enter the ministry been able to effect their purpose. The many difficulties which their friends placed in their way, and the obstacles to which their position in a heathen land exposed them, often triumphed over the desire of their hearts, and many men who appeared bright and able have been lost to the work of the Church.

How Native Pastors and Assistants Enter the Work

There have been two methods adopted by the various churches in securing men to fill the positions of pastors and evangelists. On the one hand, the bright young men who are passing through the schools have been educated by the Missionary Society, without always waiting for the Divine call to the ministry. This method has not approved itself as the most successful. Within our Church the second method has been generally adopted. The call of God must come first and the training afterward. Throughout the mission many bright young men are assisting as teachers of the missionaries, or as inter-

preters in the services. Many of these, as they have come in contact with the earnest Christian life of the missionary, have felt the call to a life service in preaching the Gospel. They have become evangelists, and as such have received a small salary. Others have, either from the rank of evangelist, or commencing as probationer, reached the status of the ministry, passing in their probation through a course of study and a training in practical work under a superintendent, as is the custom of our Church in Canada. Always has the effort been made to secure men who are really called of God, and the result has been that our Church has secured a body of native pastors second in worth and efficiency to that of no other Church laboring in Japan.

The Training of Evangelists

There are among these native workers two distinct classes—evangelists and pastors. The evangelists are, most of them, men who have had very meagre opportunities of early education, and who have usually no knowledge of English, and who have had, until quite recently, no opportunity of special training for their work. Their work has usually been that of the pioneer, preparing for the coming of the pastor. In this work their lack of training has been a great drawback, and, as the number of the people who have had greater opportunities of education than they is constantly increasing, and the questions and doubts spread from many of the schools have become more common, this lack of training

has become more serious. Within the last few years the need has been provided for by the preparation of a three years' course of study in the vernacular, by providing for their attendance at college if they desired, and by a further special course of study through which they might in the end reach ordination.

The Training of Native Pastors

The pastors, on the other hand, have had a more systematic training for their work. Beginning with graduation from the middle school and an additional examination in theology, philosophy, and literature, as an entrance on probation, they pass through a three years' course of study and examinations, which bear a close relation to that prescribed for Conference students in the Canadian Church. The subjects embrace an extended study of apologetics, systematic and Biblical theology, exegesis, ethics, Church history, and pastoral and practical theology. In most cases the text-books are those which are used by our Conference students in Canada.

The Advantages of Educating the Native Ministry in Japan

The Church has made experiments in bringing some of the native pastors to a Canadian college for further training, and there seemed a prospect at one time of this form of missionary work having an extensive development. The trial, however, was fraught with such dangers, and the results achieved so meagre, that it has been abandoned. The dangers are that the pastor is apt to return home with foreign ideas, espe-

cially as to the scale of living, which cannot be maintained on the stipend of a Japanese pastor; and also with ideas which tend to denationalize him, to make a difference between him and his fellow-laborers, and to fix a gulf between him and the people to whom he ministers. Certainly there cannot be a too thorough preparation of the man called to minister the things of God, but experience has shown in all missions that it is much less expensive and much more effective to have that preparation given to the young men of Japan in their own country.

Dearth of Candidates for the Ministry

During more recent years there have been very few young men offering themselves for the work of the ministry. For several years previous to 1903 there were none, and the Theological School has been closed. The Methodist Episcopal Church has in Tokyo a strong theological school, which would, in the event of union, become the school of the United Church, and with which, no doubt, arrangements could be made for the training of the young men who may offer. At present they have the school and but few scholars. We are thankful to say that there is within our Church a strong probability that in the near future a considerable number of desirable young men will offer themselves for the work. The prospects immediately before the war were very bright; what the conditions will be after the war God only knows.

VII.

EVANGELISTIC WORK.

The business of the Church has ever been to save souls, and this is the work of a missionary in a non-Christian land, whether he be engaged in the management, or in medical work, or in educational work, for these are but so many means by which this work is to be done.

Medical Work in Japan

The medical side of missionary work has, for two reasons, had but a small development within our Church in Japan. First, there was not the same need for it as in less enlightened lands, and this need became less and less, for as soon as the country was opened for foreign residence, doctors came to Japan in considerable numbers; and at a later date, as the Western systems of education were adopted, and good medical schools were established by the state, competent native doctors were trained for this work. But perhaps the greater reason was this, that when our mission was first founded, and for many years afterward, the great demand of the country was for education, and the teacher found the way to the hearts and homes of the people, and to an influence over the young men, which in other

lands has been the peculiar advantage of the medical missionary.

Our Only Medical Missionary and His Work

For these reasons there has been only one medical missionary sent out to Japan by our Church. This was Dr. Macdonald. In spite of the work that was given him as the head of the mission, which came to him quite early in his career, and has been his for most of the time since, and the work of a large practice among the foreign population, which was not distinctly missionary work, he has been able throughout these years to make his peculiar skill as a physician tell for the Kingdom of God, and for the establishment of the Church.

For the first four years of his work in Japan Dr. Macdonald did his full share of teaching and evangelistic work, his medical work being an extra task. During his fifth year he came home on furlough, and spent the larger part of the year in post-graduate medical study. On his return he was stationed at Tokyo and made chairman of the district, which was, at that time, the official position as head of the mission. From that time till his second furlough in 1887 he had the management of the mission to look after, did his full share of evangelistic work, and in addition attended to his medical practice, which was growing among both the Japanese and the foreigners.

The year 1887 he spent in special medical study in London and New York, and on his

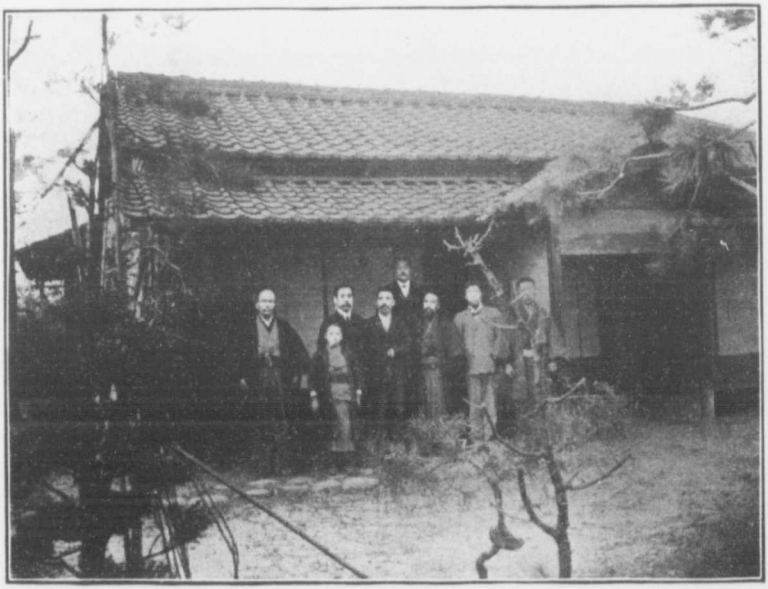
return to Japan he devoted himself more exclusively to the medical side of his work, taking such evangelistic work as he was able. During the years following 1888 he was the physician of the two schools in Tokyo, and of the missionaries of both Societies, had a large practice among the Japanese, which was gratuitious, and a large practice among foreigners. The fees received from this last class were at first turned into the mission funds for missionary purposes, but by a later arrangement, the estimated amount of his fees from his medical practice was deducted from his salary.

Dr. Macdonald has been a tower of strength to the mission. His medical skill and the prominence resulting from this has given the mission a status among a certain class which could be secured in no other way. Bishop Newman, of the Methodist Episcopal Church, has testified in glowing terms to the position which Dr. Macdonald holds in that land.

Development of Circuits

But to turn to evangelistic work proper. Mention has been made of the policy which was adopted at an early date of establishing strong centres which would naturally become the heads of districts, and from which a great number of smaller places could be reached by the native pastors, under the supervision of the district chairman, who might be either a Japanese or a Canadian. In this way the development has gone on, from Tokyo and Shizuoka to Kofu and across

NAGANO CHURCH.
Farewell meeting for one of the teachers.
REV. D. NORMAN, MISSIONARY. REV. K. KAWAMURA, PASTOR.



NATIVE PASTOR'S HOUSE, NAGANO,
And pastors attending Nagano District Meeting.

the island to Kanazawa and Nagano. In the smaller places, also, there has been an effort to make the work permanent by securing property, building churches, and providing homes for the native pastors. These smaller places become in time the heads of circuits, with preaching places in rented houses or other buildings in all directions from them, and thus circuits with several appointments are in time established. There were thus in our Church in Japan, in 1903, the Tokyo and Shizuoka Districts, with seven circuits each, Yamanashi (Kofu the head), with five, and Kanazawa and Nagano, each with four. In the same year there were reported twenty-seven churches, having a value of 35,724 yen, and seventy-one preaching places regularly supplied with services. There were nineteen parsonages for the native pastors, valued at 5,686 yen, and nine residences for the foreign missionaries, valued at 19,200 yen, the total value of the property of the Church in Japan, including the school buildings and the value of the land, being placed at 160,707 yen. The churches vary in size from the one in Yoshiwara, in the district of Shizuoka, which has a seating capacity of fifty, to the beautiful church at Azabu, with accommodation for six hundred, and the Central Tabernacle, which will seat one thousand. Many of the preaching places are in homes or in rented houses, and the congregation regularly assembled may number as low as a dozen or even less.

Church Property

A Typical Sunday's Work

In these regular appointments there are the church services and all the means of grace, as in a home church. In some of them, under the energetic leadership of the pastor, there is a very earnest church life. The following is a description of the Sabbath work of Mr. Hiraiwa when at Shizuoka: "At nine I sat in the church to give the people the scriptural exposition for fifty minutes; at ten preaching the sermon, after which the Lord's Supper was administered to seventy-nine persons then present. At one in the afternoon I went to a blacksmith's workshop, where the Bible lesson was given to sixteen workmen for one hour and a half. The blacksmith is a member and a steward of the church, who keeps the Sabbath. He is employing some twenty-seven men, and all those who are lodging in his house attend the Sunday afternoon Bible class. At seven p.m. again a sermon was preached in the church, after which the Lord's Supper was administered to twenty-three persons who could not attend church in the morning. My usual Sunday work is just exactly as is stated above, only excepting the administration of the Lord's Supper, which is held but once a month, on the first Sunday. Besides the Sunday work, I preach once a week, either in the church or one of the preaching places, and twice a month early in the morning to the working-girls, about one hundred in number, at the silk factory in the city, and teach every day, without

excepting Saturday, for an hour and a half in the Semmon Gakko."

Personal Work in Gaining New Members

To these services of the church men and women come, some on the invitation of friends, some from curiosity about Christianity, and some attracted by the music. They are met by the members of the church and by the pastor. If they display a real interest in Christianity they become enquirers, are given regular and personal attention and instruction, and, when converted, are baptized.

The Lecture Meetings

A method that has been used to great advantage in bringing the indifferent under the influence of the Gospel is the lecture meeting. The lectures at the Meiji Kuaido have been outlined in another chapter, and as the years have gone by this method of reaching certain classes has proved its efficiency. The usual method was for several missionaries to make up a party, or for one of the missionaries to take with him a well-known Japanese pastor and make a tour of a number of towns, rent the treatre, and give lectures on such subjects as have a close relation to Christianity. The following is Dr. Eby's account of a two days' meeting of this kind at Shizuoka: "You will be glad to know that the faith of Brother Hiraiwa and the little church in hiring the theatre was not in vain. The people began to come early, and when we arrived at 6.30 p.m. the place was full. The gallery reserved for guests, officials, etc., was crowded, as

well as the pit, the aisles, and the passages, so that the gates had to be shut. Dr. Macdonald began his lecture and held them well from 6.45 to 7.30, though he himself said it was as if they were on the edge of a precipice, for there was an element in the audience which on the slightest provocation would have caused an uproar. From 7.30 to 8.30 Brother Hiraiwa gave them a very fine talk on the power of Christianity. He pressed home some unwelcome truths, so that the turbulent element seemed almost at times beyond control. He had to reason with them to get a hearing to the end, but the great part of the audience listened eagerly, and the interruptions did not much mar the effect. We then gave them a respite for a few minutes while they stretched themselves, had a smoke, etc. Then I was introduced and had my say till half past nine, when I brought my talk to a close." The following morning Dr. Macdonald and Mr. Cocking started for Hamamatsu, and Brother Hiraiwa and Dr. Eby had the second evening to themselves.

"This night the theatre was as full as ever, but a better class of people formed the greater part of the audience. Officials from provincial offices, law courts, etc., came *en masse* and crowded the gallery. As Brother Hiraiwa and I were alone, we divided our strength into two addresses each. He began at 6.30 with a fifteen-minute talk on some of the popular objections

against Christian work in Japan as a foreign piece of business. Then I gave the simplest address possible on Christ the Light, not of the East or of the West, but of the world, and hence of Japan. I talked especially for the common and uneducated people, promising something harder for the upper folk next time. That occupied half an hour. Mr. Hiraiwa then discoursed for about three-quarters of an hour on the Kingdom of Christ in the world, illustrating by statistics written on a blackboard the immense growth of Christianity, and especially of Protestantism, during recent years. He made a good point on the difference between national and the Universal religion. We then gave them a rest, and I came on again at about eight o'clock and gave them for an hour 'What think ye of Christ?' The theatre had become packed, and though a few disorderly students had come in and made a slight attempt at disturbance, they were well reprimanded from the lawyers' corner, and we had no trouble. Not ten persons left the house; seventeen hundred listened intensely and greeted us with enthusiastic cheering." Advantage has been taken in Japan of the presence of men of prominence and ability to reach the better classes by means of such meetings as are here described, these meetings being arranged by the church authorities, but not necessarily held in the church.

The General Superintendent, in his visit to

The Lectures Delivered by the General Superintendent and General Secretary when in Japan

Japan in 1898, gave a number of public addresses on such subjects as: "Natural Theology and the Evidences of Christianity," "The Relation of Christianity to National Government," "The Nature and Work of Christianity," and "The General Aspects of Christianity." The General Secretary, also, in his visit in 1902, gave a number of public addresses in various parts of the Empire on such subjects as "The Elements of True National Greatness," and "The Qualities that make a Model Soldier," the latter being delivered before army officers in Shizuoka.

Value of these Lecture Meetings

These meetings afford peculiar opportunities of reaching the people, as hundreds who would never think of going to a place of worship will listen attentively, and so seed is sown in the hearts that are hardest of all to reach.

The Evangelistic Work Accomplished at the Osaka Exhibition, 1903

The Church in Japan is also ready at every opportunity to turn any special occasion to advantage for the spread of the Gospel. In 1903 a large exposition—a kind of world's fair—was held in the city of Osaka. The Missionary Association of Central Japan rented property immediately in front of the main entrance, and here held daily services and systematically pushed the sale of Bibles and tracts. There were no long addresses, but short, earnest evangelistic services, in which there was no effort to do anything save to present the cardinal doctrines of the Christian faith. The audiences were not comprised exclusively of the lower classes, but contained a large

number of men of position and rank. As far as results could be tabulated, though perhaps the greatest results cannot be so put in black and white, there were 246,000 persons at the various services, and over 16,000, representing all parts of the Empire, signed slips of paper expressing themselves as desirous of teaching concerning Christianity.

A Special Opportunity Taken Advantage of by the Kanazawa Church

While great things are attempted by concerted action at such special times as the Osaka Exposition, the individual Church often makes the crowds on special occasions a means of spreading the truth. Mr. Norman, writing from Kanazawa, in 1899, tells of an effort made by his congregation there, aided by himself and the members of the Woman's Missionary Society working in the town. "This year," he writes, "is the three hundredth anniversary of the rise of the family of Marquis Maedo, one of the wealthiest and most influential peers of Japan. Before the Revolution of thirty years ago, the Maedo family ruled these three provinces as feudal lords or Daimyos, as they were called. The leading Shinto temple was overhauled, repaired, and beautified for the occasion, and great preparations for entertaining the crowds by means of horse races, wrestling contests, dancing, fireworks, etc., were made. During the celebration the streets were literally packed by people from the surrounding country as well as from the adjacent towns and cities. Our church

property in Kanazawa stands on a corner opposite the entrance to the park, on one of the chief thoroughfares of the city. A part of the fence was taken down, so that there would be an entrance from two directions. In another corner stands a liquor store, and at the suggestion of one of our workers we opened a tea house, so that the thirsty crowds might have something else to drink besides intoxicating liquor. We also provided a supply of tracts for distribution and New Testaments for sale. Our building is not just like a church in the home land, as it is used also as a school and has four class rooms. One of the front rooms was fitted up as a sort of tract depository and reception room, and Misses Belton and Sifton, the W.M.S. missionaries, by means of some carpets, flowers and pictures made it quite attractive. The organ from the chapel was brought in, and they entertained the people with music and singing. The people swarmed in from the time that the gates were opened and the organ started. Soon we had such a crowd that the floor gave way; but no one was hurt, and a carpenter repaired the damage in two or three hours. We found that not only could we distribute tracts, but that the people would buy them. When any seemed particularly interested and asked questions about Christianity, we invited them into the reception room and had a talk with them. One Buddhist priest came up and asked to see what we were selling; he bought a copy of

CHERRY BLOSSOM TIME, KANAZAWA PARK.

every tract, and, when offered a New Testament, said that he already had one. Soon after, several other priests came and bought portions of the Bible. During these days we were kept busy most of the time, and could have had a good audience all the time had we had workers enough to preach to them. As it was we held meetings three evenings, and were busy all day long, our evangelist talking until he was so hoarse that he could hardly speak. We sold 11,000 tracts, 460 portions of Scripture, and 16 copies of the New Testament. By means of this we met with people from other towns where we have work, and took their names and addresses, so that it brings us into touch with them. We sold the literature at about one-third cost price, but we were thankful that the people would buy it at any price, for we felt that if they would pay anything for it, they would read it more carefully than if it were given to them."

The Central Tabernacle, Tokyo

The Central Tabernacle, because of its peculiar constituency, its location, and its size, engages in many forms of evangelistic work not usually adopted by the churches. The original plan was to make it a large institutional church with a dominant evangelistic purpose, but as Dr. Eby withdrew from Japan within three years of its opening, and as funds sufficient for the carrying out of the plans in their entirety have never been provided, this has always been the ideal rather than the actual. There is the large build-

ing and the plant for a large work, but funds have never been sufficient to accomplish all that the opportunities offer.

But in spite of the lack of workers, there is very much good work done at the Tabernacle, as will be seen from this modest account of the work, supplied by Rev. H. H. Coates, who is at present in charge:

The Sunday Evening Services at the Central Tabernacle

"One of the most largely attended Christian services in the capital for the past twelve and a half years has been held in the Tabernacle Sunday evenings, and has been attended by many who might not have had the courage to be singled out in a smaller church, but come to the Tabernacle as to one of the places of interest in the city. Probably the largest result achieved is in the Gospel seed-sowing rather than in the harvest immediately gathered; and yet in connection with the after-meeting, which all but invariably follows, enquirers have been the rule and not the exception. A meeting for such enquirers and others interested has been held on Saturday evenings with gratifying results.

The English Services of the Tabernacle

"The English service in the afternoon and the morning English Bible class have always attracted a large number of students who could understand English; and even when no profession of faith is made, prejudice is disarmed, and many are found in later life earnestly advocating sound Christian principles as a matter of course.

"The aim of the Sunday morning service,

for which the Japanese pastor is responsible, and also of the Thursday evening Endeavor prayer-meeting, is the nurture of the religious life of the candidates for baptism and those already in the Church. **Services for Spiritual Growth**

"We have usually had one or two concerts a year, consisting of both foreign and Japanese music, to furnish interesting and elevating entertainment for the general public, while special efforts are also being made to improve congregational singing.

"A Temperance Society meets once a month, and there are always some to sign the pledge.

"A children's service is held once a month as part of the work of the Sunday School.

"A weekly question drawer, broad enough to include almost every form of intellectual and practical question concerning religion, has been supplying a long-felt want for Christians and enquirers alike. **A Question Drawer**

"A woman's meeting, held two or three times a month, has usually been a noteworthy feature of the work, but at present it is largely superseded by a mother's meeting, in which matters of direct concern to the home, such as the care of the sick, the training of children, house-keeping, and foreign sewing and cooking, have been dealt with in such a modern way as to enlist the enthusiasm of a goodly number of mothers from amongst the best families. **The Woman's Meeting**

"Besides opening our homes on Friday after-

Social Work

noons to receive callers, we periodically arrange social evenings, either in our own homes or in the Tabernacle, to promote true Christian comradeship among the people.

The Reading-Room

"A reading-room stocked with the best Japanese magazines and several Tokyo dailies, besides a few foreign periodicals, does a little toward supplying intellectual needs. The Tabernacle book-store, for the sale of Bibles and Christian literature, is in charge of a thorough-going Christian business woman, and has so grown that it is said to sell more Bibles than any other store in the city.

The Students' Home

"For many years our hearts have been sore at the demoralization of so many young men about us, due in such large measure to the unwholesome atmosphere of the boarding-house life, and we have now obtained permission to make a beginning at a Students' Home, where we hope to be able to surround a group of students with the helpful influence of Christian home life.

The Tabernacle a Students' Church

"As the membership, so far, has been composed almost exclusively of students, who as soon as they graduate from their respective schools are scattered to the four winds, it is difficult to develop a strong, self-supporting church. But though a students' church does not appeal strongly to other classes, yet we are hopeful of ultimately securing a sufficient number of permanent residents to maintain the institution with-

out aid from the Mission Board, which, up to the present time, has paid most of the bills.

Possibilities of Self-Support

"Some help toward maintenance, however, has come in from the rental of the building during the week for lectures on educational, scientific, literary, philosophical, sociological, sanitary, and what might be called ethico-political, as well as on religious themes by prominent Japanese from all walks of life, who often address crowded houses. Thus one department of work for which the Tabernacle stands is largely provided for at a financial gain."

Description of a Sunday Evening Service

The evening service is in many ways the most interesting part of this most interesting work, and so we quote a more detailed account of it:

"As we look at the audience of six hundred people, three-fourths of whom are heathen, and see the quietness which is upon them, we feel that One greater than the temple is present. Then the service opens with the appearance of the hymn upon the curtain in large syllabic characters, which even the waif of the street might read. Their eyes are chained to the words, and they begin to think, What does this mean?—'Jesus loves me,' 'There is a fountain filled with blood,' or 'There is a happy land far, far away.' Then they say, 'We must stay and hear all we can about this.' After the singing, a simple prayer is offered in such a way as to direct the mind of the most ignorant to the Father in

Heaven; then the Scripture lesson greets the eye, and again at every line the mind is roused to enquiry concerning these strange messages which seem to hail from another and a better world. Often, too, the Apostle's Creed and the Ten Commandments are thrown on the screen and commented upon. But the interest reaches its climax when the story of the life of the Lord Jesus and of His wonderful work and teaching is reached. Some one phase only can be presented in a single service, but the canvas makes the sacred scenes to live, and loving, earnest words supply the intervening links and press home the teaching with such power as to touch many a heart, and call forth many a longing for a more intimate knowledge of the Friend of sinners.

"Not a single meeting is held without the most earnest effort to gather in the sheaves ready for the harvest. After the last picture the lights are turned on, and a short, pithy, and attractive sermon is preached. Here comes the test: not more than a dozen withdraw, and the sermon receives as good attention as the views from the lantern. After the sermon comes a prayer-meeting, to which anywhere between seventy-five and a hundred and twenty-five unconverted people remain, and never a service closes, we are told, without someone yielding to the claims of the Saviour."

Street preaching as a method of evangelism has not been very extensively used in Japan, though from a letter of the Rev. D. McKenzie, from which we quote, we find that this method was successfully adopted by our missionaries on the west coast. "Mr. Elliott (at Toyama) believes, with Mohammed, that if the mountain will not come to him, he must go to the mountain. And so, since the people do not come in sufficiently large numbers to the preaching places, he has, with his very earnest evangelist, Mr. Ogawa, gone out to the people on the streets. Police permission has been obtained, the head of the police declaring that the place was morally rotten, and that if anyone was willing to try to improve the city morally, he should be allowed to make the attempt. The result is that Mr. Elliott and his co-workers have had the privilege of doing street preaching in Toyama for a year or so past. Care is, of course, taken to speak in places where the gathering of a moderate crowd of people will not block the street and interfere with traffic. While in Toyama, at Mr. Elliott's earnest solicitation, I made two attempts at street preaching. It was not that I objected to street preaching that I needed such solicitation, for I thoroughly believe in it and think there will be much of it done before this country becomes thoroughly Christianized; but my difficulty lay in the fact that I had not yet attempted to preach entirely

Street Preaching in Japan

without manuscript. I could not use a manuscript in street preaching, and I had not yet tried to preach without this encumbrance. I had, however, been preparing a sermon with this kind of work in view, and though I did not feel quite ready, I yielded and made a trial. How much of my talk the people understood I cannot say, but I had a very respectful hearing from some fifty people during the fifteen or twenty minutes I spoke. Mr. Ogawa had preceded me with a short address.

"Two days later Mr. Elliott took me to another part of the city, and he and I spoke to an audience which, before we had finished, must have numbered about a hundred. Whatever may be urged against street preaching—and we sometimes hear it spoken against here—there is no doubt but that by this means a large number of people who would not come to the church and the preachinig places, have an opportunity of hearing the Gospel. Not only in Toyama, but also in the country round about, Mr. Elliott has been doing a great deal of this kind of work."

Sabbath School Work

The work of the Sabbath School is well developed in most of the local churches in Japan. In these Sabbath Schools, not only the missionary himself, but often his wife and family find spheres of work which have great promise. In this part of evangelistic work the Woman's Missionary Society workers have been most active,

SUNDAY SCHOOL SCHOLARS, TOYAMA.
Rev. W. W. Prudham, Mrs. Prudham and Merrill in background.

and have won great success, but of this we will learn more in the chapter relating particularly to their work.

Then as a work separate from the organized Sabbath School work are the Bible classes conducted by the missionaries in their own homes, in the schools, or in the churches at some other time than that of the regular Sabbath School. This has, from the first, been one of the methods of evangelistic work chosen by most of our missionaries. To these Bible classes are attracted the more earnest of the young men who are desirous of a more thorough knowledge of Christianity than can be secured from public addresses. Sometimes the classes are quite large, oftener are small, and occasionally they are simply the heart-to-heart work with one earnest young man. Very often the members of the class are anxious to acquire English, with but little desire to know Christianity, and the missionary, beginning with this small opening, has taken the Bible as the text-book and, while teaching the language, has taught the truths of Christ as contained in the language, and has thus led the young men to a personal knowledge of Christ as a Saviour.

The Bible Classes

All these methods are so many gateways by which the missionary presses in to the taking of the stronghold of man's soul. To one has been given the management of the business of the mission and to be general of the movement

along the whole line of advance; to another, patient pastoral work among the people; to another, the management of a large institution; and to another, street preaching, or the conducting of classes in Bible study, but each one is ready to do any or all of these, or to meet needs different from any of them, to be "all things to all men that they by all means may save some."

VIII.

EDUCATIONAL WORK.

Education Before the Revolution of 1868

In Japan, the great land of wonders, there is perhaps nothing more wonderful than their great national system of education. Up to the present era higher education was confined to the Samurai class and was imparted on the Chinese system of lectures. The subjects were limited to the Japanese and Chinese languages, literature and history, and in these, but especially in the realm of Japanese history, on which was founded the political institutions, scepticism or enquiry was practically synonymous with treason.

The Provision Made for Education in the Charter Oath of the Emperor

In 1868 came the Revolution, and in the following year the Emperor took what might be called his charter oath, in five articles:

1. A deliberative assembly shall be formed and all measures decided by public opinion.

2. The principles of social and political economics shall be diligently studied by both the superior and inferior classes of the people.

3. Everyone in the community shall be assisted to persevere in carrying out his will for all good purposes.

4. All the absurd usages of former times

should be disregarded, and the impartiality and justice displayed in the workings of nature be adopted as the basis of action.

5. Wisdom and ability shall be sought after in all quarters of the world for the purpose of firmly establishing the foundations of the Empire.

The First Efforts Toward Modern Education

. This was the beginning. The whole country seemed at once possessed of a thirst for education. Missionaries became teachers, and found in their teaching the means of influencing the people and leading them to a knowledge of the Gospel. The Japanese were not, however, satisfied to leave the education of their children in the hands of foreigners, much less in the hands of missionaries, and this movement was for them but a makeshift till such times as they would have trained their own teachers. Many young men went abroad to study, some of them sent by the government, but large numbers on their own initiative and at their own expense. Throughout the early days the great end in view toward which they worked was the foundation of a national system of education, in which the men educated at that time should each find the place best suited to their ability and training.

The National System of Education Established

That system is now an accomplished fact; and as a system is one of which any country might well be proud. The lowest grade is the kindergarten, of which there are three to four hundred, public and private, in the Empire. These are specially valuable, as most mothers do

not give satisfactory home instruction. At the age of six the child enters the elementary school, and there remains for an eight years' course. Next comes the middle school for five years, then the higher school for two or three years, and finally the Imperial Universities at Kyoto and Tokyo, with their various colleges.

The Subjects Taught in these Various Schools

In the elementary schools the principle subjects taught are reading, writing, arithmetic (Japanese and foreign), composition, grammar, geography, history, physical exercise, morals (Confucian), and English. In the middle and higher schools the subjects are: Japanese and Chinese history, composition, language and literature, general history, mathematics, sciences, philosophy, morals, physical exercise, English, French, and German, and in the universities the lines of study are varied and specialized. There are also, in addition to the Imperial Universities mentioned, two great private universities, both in Tokyo, one founded by Mr. Fukuzawa and the other by Count Okuma, while the "Doshisha," the mission school of the Congregationalists in Kyoto, approaches nearly to that rank.

The Universities

Other Schools

There are also over fifty Normal Schools and a Normal College in Tokyo, schools of agriculture and forestry, technical schools and schools of manual training, business colleges and schools of foreign languages. The Tokyo School of Fine Arts gives instruction in painting (Japanese and European), designing and industrial arts.

The Tokyo Academy of Music, which is but a type of others, gives instruction in vocal and instrumental music, and musical composition. There are ten schools for the blind, the deaf, and the dumb. There are teachers' associations, educational societies, and summer institutes. Most of these are supported in whole or in part by the state, but private enterprise has always had a large place in the educational work, and in some departments this seems to be increasing rather than diminishing.

Provision for the Education of Women

Co-education prevails in the elementary schools only, and the higher education of women has, until quite recently, been left entirely in the hands of the missionaries; but in more recent years schools have been established for girls, and in 1900, a university for women was opened in Tokyo, with three departments, one in domestic science, one in Japanese literature, and one in English literature. Ethics, sociology, psychology, education (including child study), and calisthenics, are required studies in all departments, and drawing, music, and the science of teaching, are elective in each.

The Need for Mission Schools

With such an elaborate system of education, and withal so effective a one, why have the missionary societies of nearly all the churches laboring in Japan devoted so much means to education, and set apart so many men for that department of work? The answer lies in the fact that the educational work engaged in has

HIGH SCHOOL GIRLS, NAGANO,

Who attended Mrs. Norman's Cooking Class. The two marked x became Christians while attending the Class.

MRS. NORMAN. REV. D. NORMAN.

been of a kind which the state did not supply, or has offered special advantages to evangelistic effort.

Beginnings Theological Training

Reference has been made in a former chapter to the manner in which our missionaries were surrounded with young men who were evidently called to preach. These young men, having been received on probation, received instruction in theology from the missionaries while engaged actively in evangelistic work, and were supported, as probationers, from the funds of the Missionary Society. Five years after the establishment of our mission, arrangements were made whereby a member of the Methodist Episcopal Church Mission, Dr. Soper, and two from the Evangelical Association, Dr. Crecker and Dr. Hartzler, were to join in the teaching work with Dr. Cochran. The following year, 1879, when Dr. Cochran and Dr. Macdonald returned to Canada, Dr. Meacham, with the two brethren of the Evangelical Association, carried on this work, Dr. Meacham being the Dean of the Faculty. This form of united effort continued till the year 1883, Revs. Hiraiwa, Tsuchiya, Hashimoto, Hosoi, and Asagawa being among the students who enjoyed training in this school.

The Toyo Eiwa Gakko Established

In 1884 the Toyo Eiwa Gakko was established in Azabu, Tokyo, with Dr. Cochran as President and Professor of Systematic Theology, and the Rev. R. Whittington as Professor of Science and Philosophy. From this time until

1900 we have an organized college, with dormitory accommodation for students.

The Union Theological School, 1886-89

In 1886, when negotiations looking toward organic union of the Methodist Churches at work in Japan were in progress, an experiment of union in the theological training was made, Dr. Cochran and the Rev. R. Whittington joining the faculty of a union school, which was to have its home in the handsome new building of the M. E. Church in the Aoyama district of the city, about two miles away from Azabu.

The Theological Faculty and Course of Study

At the end of three years the negotiation for the union of the Methodist bodies was broken off, and it became necessary to resume independent work. In the year 1889 the Theological College was therefore reorganized with the following faculty, each man of whom had, in addition to this work, his share in the work of the Boys' Academy:

Rev. Y. Hiraiwa, President of Toyo Eiwa Gakko, Homiletics and Pastoral Theology.

Rev. Geo. Cochran, D.D., Dean of Theology, Biblical and Systematic Theology.

Rev. R. Whittington, M.A., Dean of Academic Department, Metaphysics, Ethics, and Apologetics.

Rev. T. A. Large, Sacred History and Old Testament Exegesis.

Rev. H. Tsuchiya, Church History and New Testament Exegesis.

The entire course of studies extended over five years, and was divided into two departments:

1. A course of two years for candidates for the ministry, consisting of Theology, Logic, Philosophy, and Biblical Languages, paying especial attention to the Life of Christ, Second Catechism, and Wesley's Sermons.

2. A course of three years for probationers for the ministry, embracing Apologetics, Biblical and Systematic Theology, Comparative Theology, Pastoral Theology, Old and New Testament Exegesis, Textual Criticism, Old and New Testament Introduction, Ethics, Old and New Testament History, and Church History.

The Academic Department

The necessity of this school lay first of all in the necessity of thorough training for the Japanese ministry, and as they were to be Methodist ministers, their training must also be thorough in the doctrines and history of the Church in which they were to labor. In addition to this, and very important in itself, there was a need that the young men of the Church might receive a thorough education without being exposed to the anti-Christian teachings then dominant in most of the higher schools. The case then would not be met by having merely a theological school, but it must be also in some sense an academy, in which these men should receive some preliminary training, and which would also give to a large number of young men,

who had no intention of entering the ministry, a thorough training under Christian influences. In pleading for such a school, Dr. Meacham told of one case which was a type of many. It was of one of his converts in Numadzu, a most promising and zealous young gentleman farmer, who after his conversion threw himself into the work of leading others to Christ. This young man, shortly after Dr. Meacham's removal to Tokyo, came to that city seeking an education. Dr. Meacham said: "After a month or so in Mr. Fukuzawa's school he came to see me. Fukuzawa's school was at that time a hot-bed of violent anti-Christian sentiment. When I found out where he was, I did not disguise my fears. I failed, however, to get him to go elsewhere. He said that there was no occasion for fear, that he was every day contending for the faith in the school. But as I feared, I lost him."

The school which was founded had a large measure of success. It grew to such proportions that the land on which the Girls' School stood was required, and the Girls' School was moved to new buildings on another property in the same district.

Our Middle School

In 1896 this academic department became a Middle School and enjoyed a large share of the confidence of the people. The number of students grew until, in 1899, the number of theological students in attendance was five, and the enrol-

ment in the academic department was five hundred. The enrolment of the academic department as a Middle School and the arranging of the curriculum in accordance with the requirements of the Educational Department, gave the school a standing it could not otherwise have, and was the immediate cause of the large increase in the number of students. As a school recognized by the government, its pupils were exempt from conscription during their attendance at the school and were given the right of examination for entrance to the Imperial University.

Religious Instruction Forbidden in Schools Recognized by the Government

But this government supervision in the end proved fatal to the school. In 1899 the Minister of Education issued the following instruction: "It being essential from the point of view of Educational Administration that general education should be independent of religion, religious instruction must not be given or religious ceremonies performed at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction." This cut out of the school all religious teachings, and a missionary could not, of course, conduct a school in which he was prohibited to speak of Christianity. To a deputation that waited on the Deputy Minister, asking for an interpretation of the instruction, he said: "So long as it is not a part of the regular business of the school, and not made compulsory

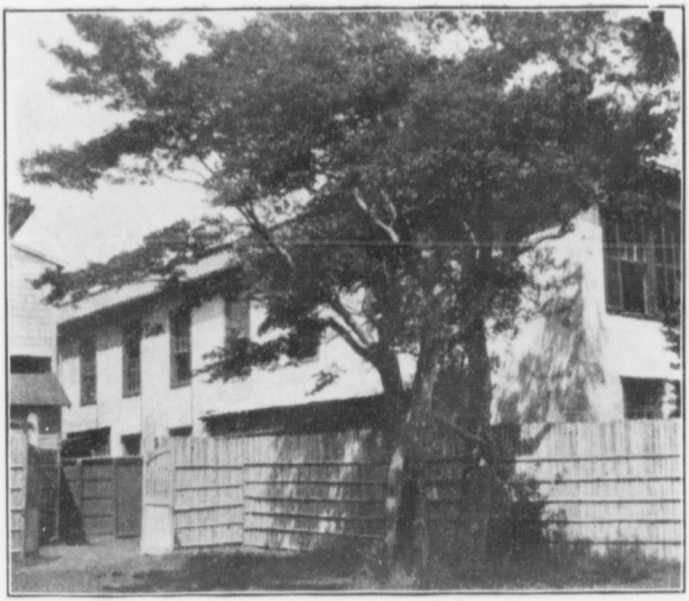
upon the students of the school, and not carried on during school hours, the government will not interfere with religious instructions."

The Effect of the Action of the Government on Mission Schools

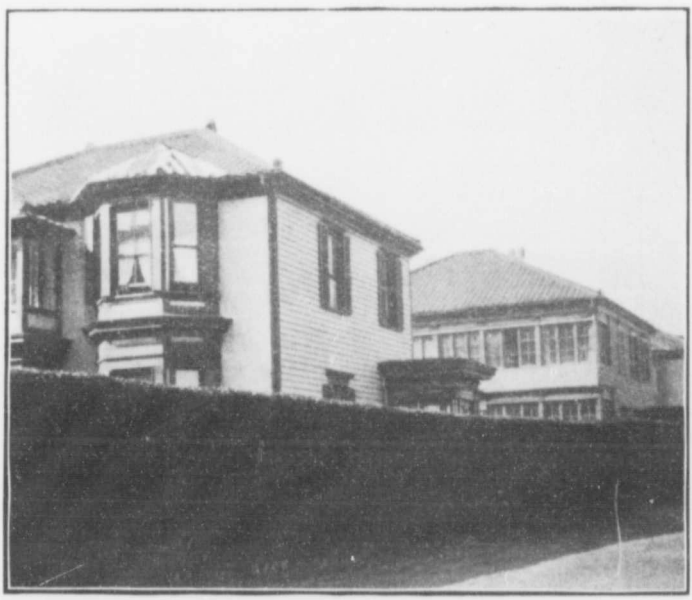
The United Presbyterian School refused to work under such conditions, and immediately surrendered its government privileges. Our school in Azabu continued to the end of the term, the hour of the usual devotional exercises being so changed as to be no longer a part of the business of the school, and Dr. Meacham and Mr. Borden gave practical talks on Christianity at these exercises. Mr. Ebara, the President of the school, and Mr. Muramatsu, the Manager, formed a new company, erected new buildings, and are carrying on a school independent of the Missionary Society, and enjoying all the government privileges. They, of course, are not allowed to teach religion, or hold any religious ceremony, nor in any way, as a school, have anything to do with religion. Of course the Missionary Society, by forfeiting the government privileges, still might carry on a private school, and might possibly secure a number of students, but when Messrs. Ebara and Muramatsu took the action they did, the Executive thought it unwise to do so, and the school has remained closed.

The Dormitories of the Toyo Eiwa Gakko and Their Present Use

The dormitories, however, are still there, and as there was a large student population in that quarter of the city, it was thought possible to still use them, and by their use secure to a number of young men a measure of Christian



DORMITORY, TOKYO.
(From yard of Mission House.)



OUR MISSION HOUSE ROW, TSUKIJI, TOKYO.
(Three houses. End only of third can be seen.

oversight and aid during this period of their life. The dormitories have, therefore, been kept open, and in them are found sixty or seventy young men of from twelve to twenty years of age. Mr. Ebara lives in the dormitories with the students, who are almost exclusively from his school, and assists in the religious exercises conducted daily. Mr. Borden, who, until 1903, had charge of this department of work, writes thus: "While we strive in every way to develop their characters along Christian lines, the ordinary means are as follows: On Monday, Tuesday, Thursday, and Friday evenings we have a service of half an hour, which consists of singing, prayer, and the reading and explanation of the Scriptures. On Wednesday evening the service lasts an hour. This service sometimes takes the form of a prayer-meeting, and at others I ask some Christian pastor or laymen to give an address. The last evening I secured the services of a Japanese, who had been trained at the Moody Institute, to teach singing for half an hour and then address them. I hope to continue this, as the students are anxious to learn to sing Christian hymns. On the first Saturday evening we have a temperance meeting, addressed by some prominent temperance worker. As a result of this several have taken the temperance pledge. On other Saturday evenings of the month recently I have allowed the students to hold a literary meeting, though generally the subjects considered are

either moral or religious. These meetings are opened with singing and prayer. On Sunday morning we have three Bible classes. On Sunday evening the younger students meet in our house at six o'clock for a service and the others attend the Azabu Church. Attendance at all these services is compulsory, and the roll is called at the close of each. It is difficult to tabulate the results of this work, but I think, however manifest the results are at present, we are sowing seed that shall appear after many days. Several have been baptized during the year, and several are seeking salvation, but of those outside these two classes I think I may safely say that the great majority are diligently acquainting themselves with Christian truth. There are those who are studying the Bible systematically, and are praying every day. I think the greatest work will appear in character building. The cost of the work is small, and I regard the work of the dormitory as a most profitable investment." Such, then, is the condition of the academy department of the Toyo Eiwa Gakko. Where there was once a busy school with as high as five hundred to six hundred students enrolled, there are but the few who are attending other schools and living in the dormitories.

The Theological Department of the Toyo Eiwa Gakko in 1903

The theological department was, at the close of 1903, for quite other reasons, also in a most unfortunate condition. There has been for a number of years the greatest difficulty in secur-

ing young men to enter the ministry. To the bright, educated young man almost any other profession is more pleasing and offers much larger material rewards. For a number of years no young men had offered themselves as candidates for the ministry. Turning to the Minutes of the Japan Conference for 1903, to the page where the account of the probationers is printed, we come to the only discouraging page of the whole volume. There it is stated that there is only one man on probation—Mr. M. Shimazu—who has completed his course and is ready to be ordained, but requests that his ordination be deferred for the following reasons:

1. His lack of experience.

2. There are others who would administer the ordinances.

3. If ordained his salary would naturally be increased, entailing an extra appropriation from the Missionary Society, which he deprecated, as everything possible should be done to foster the self-support of the Church in Japan.

The English School at Kanazawa

In deference to Mr. Shimazu's wish the Conference decided to postpone his ordination. The theological department of the Toyo Eiwa Gakko has had to be shut down because there are no students preparing for the ministry to be sent to college.

In addition to the school at Azabu, there is an English school in Kanazawa, which was founded by Mr. Saunby when he first went to reside in

that city. The school then offered opportunities which since then it has ceased to possess. At that time it simplified the question of right of residence and of transport, and gave an opening to a large circle of missionary activity which would otherwise have remained closed. This school was not in any sense a Middle School, but merely one in which English was taught. It is open only in the afternoon, as most of its students are enrolled in other schools. The resident missionary and the ladies of the W.M.S. are on the teaching staff, and each scholar is under obligation to attend at the lectures on religion and morals which are given regularly by the missionary and by the Japanese pastor. The school has proved to be a useful agency in reaching the student classes and the homes in which they live, has been a power in training in manliness among the students, many of whom have been led to the Saviour. The total cost to the Society is about $150 per year.

The Christian School in Kofu

In addition to these two schools the Missionary Society has been making a small grant annually to a Christian school at Kofu, which is managed by a Japanese syndicate. The General Secretary, in his visit to Japan in 1902, visited the school and was so satisfied that it was filling an important place in the Christian work of the land that he recommended the continuance of the grant, the amount of which is $300.

It will appear from this that the door of

The Present Condition of Educational Work

Christian education is in a measure closed in Japan, at least for the present, and while the restrictions placed on the teaching of religion in the schools has been in a measure relaxed, the educational work occupies but a small place in the present missionary activity of our Church. But the Japanese people need Christian schools, and when the day of complete religious liberty comes to that country, and is applied in educational matters, Christian schools will again be established. Many of the schools as they now exist are strongly anti-Christian, agnostic, or atheistic, and it is truly an awful thing that young men who desire education must go to such schools during that period of their life when they are most easily influenced in religious matters. The influence from such schools may be judged from the religious census taken in two of them, which are but examples of many such:

1. In a school of two hundred students, average age 18½ years—Christians 2, Buddhists 9, Shintoists 1, Agnostics 140, Atheists 27, non-committal 21.

2. In a school of 130, average age 21½ years—Christians 0, Buddhists 3, Shintoists 0, Confucianists 1, Agnostics 95, Atheists 26, non-committal 5.

The strong probability is that a young convert to Christianity, placed among companions such as he would find in either of these schools, would be drawn from the faith even as Dr.

Meacham's friend was, and the Church thus fail to hold those who have been already saved.

God, who has opened the doors of Japan to the Gospel, can open again this most inviting of doors to missionary work. Here our prayers are needed, that the thick clouds which seem now to rest on the educational work in that land may be lifted by His hand, that a larger number of men may offer themselves for the work of the ministry, and that a door may be opened whereby the young men of Japan may receive their education under Christian influences. God grant that this day may come soon.

IX.

WOMAN'S WORK.

The Organization of the Woman's Missionary Society

The Woman's Missionary Society of the Methodist Church is a child of the mission work in Japan. The missionaries of the General Society at work in that country, finding opportunities more than they could compass, and of a kind with which they were powerless to grapple, asked the General Board to send to Japan women to assist in the work. The request came before the General Conference of 1878 and was, after some discussion, referred to the General Board to take action in the matter. The Board decided that this class of work could be best undertaken and managed by the women of the Church, banded together for missionary activity. The Board referred the matter to the General Secretary, with instructions to launch such a movement when the opportune time came. This opportunity came during the Annual Conference of 1880, when Dr. Sutherland laid the proposition before the Methodist women of Hamilton, who resolved that a Woman's Missionary Society should be formed. In September a constitution was adopted and officers were appointed; thus the first auxiliary

was launched. Efforts were made to arouse similar interest in other cities and towns, and the result made it evident that a more comprehensive organization was necessary. In March, 1881, the General Secretary and the ministers of local churches in Hamilton were invited to attend a meeting, at which the ladies presented their constitution, with proposed general plan of operation. Most hearty approval was expressed, and a provisional Board of Management was appointed, names of prominent ladies in various localities being suggested by the ministers.

This step was followed by the organization of auxiliaries in other places. On November 8th, 1881, the representatives of these auxiliaries met in Hamilton, and the Society, known as the "Woman's Missionary Society of the Methodist Church," was formally organized. The year which followed was one of activity. Auxiliaries were formed where practicable, and at the first annual meeting, held in Hamilton, September 26th, 1882, the first year's work came under review. The report showed a total of twenty auxiliaries, with a membership of nearly eight hundred, of whom thirty-four were life members, and an income for the year from all sources of $2,916.78. This income, which was already collected, was then appropriated as follows: Crosby Girls' Home, $800.00; McDougall Orphanage, $415,90; French Mission, $400.88; Japan Mission, $1,300.00, making the total appropriation

MISS F. KATE MORGAN.

MISS LAURA WIGLE, B.A.

MISS ETTA DE WOLFE.

MISS LOTTIE DEACON.

MISS CARTMELL.

MISS K. M. LAING.

MISS GUSSIE PRESTON.

MISS E. M. CROMBIE.

MISS E. GERTRUDE TWEEDIE.

MISSIONARIES OF THE WOMAN'S MISSIONARY SOCIETY.

equal to the income of the preceding year—the funds already on hand. This policy of financing has been the one followed by the Woman's Missionary Society ever since that time.

The First Missionary

On the 3rd of November, 1882, Miss Cartmell, the first missionary of the Woman's Society to Japan, was given a public farewell in the parlors of the Centenary Church, Hamilton. Miss Cartmell sailed in December, and reached Japan the day after Christmas. She settled in Tokyo, and while at work on the language taught English to a class of young men, who promised, in return, to receive Bible lessons, attend the Sunday services, and to aid her in teaching the women and children whom she hoped to reach.

The Boarding School at Tokyo

After consultation with Dr. Macdonald, educational work was decided upon, also the adoption of what was then in Japan a new policy, namely, to require all pupils entering the school to pay such fees as would meet a large share of its expenses. In 1884 a boarding school for girls was opened, with two day pupils enrolled, one of whom was married. The school was held in a building on part of the property of the General Society in Azabu. Miss Cartmell was at first alone in its management, but from the beginning displayed such wisdom and enterprise that the school was at once placed in an enviable position. The policy of charging fees proved a wise one, as there at once came to the school a most desirable class of students, many,

during those first years, being the daughters of the nobility, among others, the daughter of Count Ito.

The School Buildings

The first building had accommodation for fifty-four pupils, twenty of whom might be boarders; but the number of students applying for entrance was such that the following year the accommodation was increased to one hundred and seventy, of whom fifty might be boarders. The school was again enlarged in 1886 by the erection of an additional building, and in 1888 the original structure was replaced by one more commodious and suitable, providing for two hundred and fifty students, one hundred and fifty of whom might be boarders. In these buildings the school was carried on until 1899, when, as the property was required by the General Society for the Boys' School, the Woman's Missionary Society purchased property in the same district of the city (Azabu), on which property the present beautiful and commodious buildings were erected, with accommodation for one hundred and fifty scholars, ninety-six of whom may be boarders. This is also the home of the missionaries working in Tokyo, and the headquarters of the W.M.S. work in Japan.

Reinforcements

In 1885 Miss Cartmell was joined by Miss Spencer, who soon after relieved her of the school, and successfully guided it through the critical periods of rapid development and change indicated above. Miss Cartmell was thus set

free for the extension of her chosen line of work —the evangelistic. In the same year the youngest daughter of Dr. Cochran joined the forces of the W.M.S. In 1886 Miss Wintemute arrived, and in the following year Miss Cunningham and Miss Lund. From that time until the present each year, with the exception of three, has seen the number of missionaries in Japan augmented by the arrival of new workers.

A New Centre in Prospect

In 1887 the Society received a special contribution of $1,000 from two of its friends, accompanied by the request that the amount be used in opening work in some other city than Tokyo. In compliance with this request work was begun in the city of Shizuoka, where a school on a similar basis to that of Tokyo was founded. The opportunity in Shizuoka was a great one. There was not in the entire province a high-grade school for girls, and the principal men of the city, forming a company to establish such a school, proposed to the ladies in Tokyo that if they would assume the management of such a school as was then in Azabu, they would provide buildings and become responsible for all the expenses other than the salary of the missionary in charge. The company were to be the business managers only, and were not to interfere in the discipline, or in any way dictate as to the subjects taught or the manner of the teaching.

Miss Cunningham was chosen to begin the work, and before the buildings were completed

Shizuoka School Opened, 1887

opened the school in a house which belonged to the deputy governor of the province. The building was adapted as it best could be to the requirements of a school, and when the opening came there were twenty-three pupils enrolled, which number rapidly grew. Here, as in Tokyo, the school immediately appealed to the influential people of the province. At the opening services the governor of the province and one hundred of the leading men were present, and gave to the enterprise a good hearty send-off.

A School Opened at Kofu, 1889

In 1889 another advance was made, when Miss Wintemute, on the invitation of some of the citizens of Kofu, went to that city to open a school under similar management to that of the new school at Shizuoka. In this enterprise Miss Preston accompanied Miss Wintemute, and they two were for some years the only foreigners residing in the province of Yamanashi. The school in Kofu has had uninterrupted success. The first year there were twenty boarders and three day pupils, and there has been throughout a steady growth, the number in attendance in 1903 being sixty-nine boarding and forty-eight day pupils.

Work Opened at Kanazawa 1891

In 1891 the Society reached boldly across the Empire, appointing Miss Cunningham to open new work in the city of Kanazawa. Here, at first, the work was largely evangelistic, visiting the women in their homes, holding women's meetings, and such a measure of English teaching in

the school, conducted under the supervision of the General Society, as gave her the right of residence.

The Nature of the Work at Kanazawa

The city of Kanazawa was, for a variety of reasons, one in which there was much poverty and suffering, and the Society has, in more recent years, been led to open an orphanage and two industrial schools, in which many of the children who have been left destitute have been saved from lives of crime and shame, given a home, the rudiments of an education, and have been trained for some useful work in the world.

Work Opened in Nagano, 1897

In 1897 another step was taken when a girls' school and kindergarten were opened in Nagano, from which centre much evangelistic work in the city and in the surrounding towns is carried on.

The Conditions that Determine the Nature of the Work

The forms of work that the Woman's Missionary Society have adopted in Japan have been determined by the condition of the women and children there, for the work is almost exclusively confined to these two classes. The words of Captain Brinkley concerning the position of women in Japan, which have been quoted in another connection, show how necessary it is that the women have a different education from that which has prevailed, if they are to become a power in the nation as home makers. Realizing this, the efforts of the various women's societies conducting missionary work in the Empire have been chiefly directed to the elevation of the Japanese women, by teaching and example, into

that position in their own homes, whether as daughters, as wives, or as mothers, which is their privilege and their God-given heritage. Thus a large part of the work we are studying, whether it be educational or evangelistic work, has been in the home, and for the home.

The Aim of the Schools

The educational work has ever been one of the foremost departments. To this Miss Cartmell turned in the early years of the Society's work, and it has since then been a leading feature in almost every station. The aim of these schools has been stated as the effort to train the scholars into the highest ideals of Christian womanhood. To accomplish this there must first be the conversion of the individual. No circumstances could well be conceived which would give better opportunities of evangelistic work than do the girls' schools of the W.M.S. Here, for several years of their life, and these years the ones when they are most susceptible to the truth, the Japanese girls are gathered under the most intense Christian influences. The school is a home. At its head are devoted Christian women. The home life is most systematic and orderly, cheerful and earnest, and the whole atmosphere, to which the missionaries, the native teachers, and the scholars contribute each a share, is distinctly Christian. The Bible is studied daily by all, the truths of Christianity are faithfully taught by persons to to whom they are the most real; the Christ-life is presented in its most attractive forms in the

daily rounds of the home life, and so it seems small wonder that the great majority of those who remain any considerable time in the school become Christians, or that the one school should have fifty of its pupils baptized in one year. How real the home life is, and how potent the Christian influence must be, will be seen from this description of the Sabbath in the Girls' School at Tokyo, given by Miss M. A. Veazey, who was in charge of the school:

A Sunday in Azabu

"The day is shortened a little at each end, for an extra half-hour on Sunday mornings seems to be as welcome here as at home; and, there being no special morning duties for the girls as on other days, no hurry is caused by the extra nap, so the rising bell, which rings at 6 o'clock on other mornings, does not disturb us until 6.30 on Sundays. Breakfast is at 7.30, and prayers, which come at 8 on school mornings, are held at 8.45, when all assemble for Sunday School, the Japanese teachers, as well as the daily students, coming in for Bible lessons. At 9.30 a long procession, including teachers, pupils, and servants, forms for the short walk up the hill to the church, where we are glad to see a good congregation outside of the pupils from the two schools. A little time for exercise intervenes between the return from church and dinner, which is at 12; then at 12.50 two class-meetings are held, attended by all the Christian girls and others who of their own choice wish to attend;

a request to enter these classes is equivalent to the declaration of a girl's desire to become a Christian. On coming from class-meeting at 1.30, twelve of the older girls go off in groups to the four Sunday Schools where we have work, three of them being in the poor districts, and the fourth the regular church Sunday School, to which we furnish three teachers in addition to the one of our number who goes to conduct an English Bible class for young men.

"Another one of the foreign teachers accompanies the girls who go to the poor districts, visiting the three schools in turn, in order better to help them by suggestion and criticism at the Normal Class held with them on Wednesdays. A third lady goes with one of the Bible-women to a distant part of the city, visiting two of the church Sabbath Schools there and teaching the singing, then holding a woman's meeting at the close of the last one.

"In the meantime the 'quiet hour' has been rung in at the school, and the pupils who have not gone out to teach, rest or read, the older ones with English books or papers, the younger ones with something in the way of Christian literature in their own tongue. At four o'clock the girls who have been in their rooms through the afternoon assemble for a half-hour prayer-meeting together, led by one of their number. A period for recreation follows, and then, at ten minutes past five, all gather in one of the large school-

rooms for the Sunday afternoon sing, when familiar and favorite hymns are called for and sung in English and Japanese alternately, the girls being very fond of many of our favorites in the Canadian Hymnal.

"The evening service at the church is not until seven, and in the hour intervening between tea and church going, the girls gather in little groups here and there, some for quiet conversation among themselves, others around the piano or organ again, for some seem never to tire of singing, while others seek the rooms of the teachers for a little Sunday evening talk.

"The procession which forms for church at seven is only about half the length of that in the morning, for three services during the day are found to be enough for either pupils or teachers to attend with profit, so that those who have been teaching or otherwise busy during the afternoon remain at home at night; also the younger pupils, who have a little meeting of their own, with one of the older girls as leader, before going to bed at eight o'clock.

"A Bible-woman accompanies one of the foreign teachers to the King's Daughters' School, where a woman's meeting is held for the mothers of the children who attend the poor school, from ten to fifteen women and twice as many children gathering in for the hour's instruction in simple Gospel truths. By 8.30 all have returned to the school, and at nine darkness and quiet settle upon

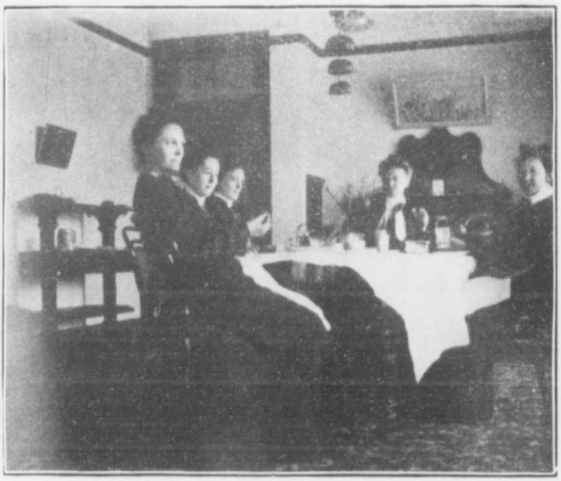
the building, and Sunday at Azabu is over, leaving all stronger in heart and better fitted to take up the varied duties which the new week brings to each."

The Necessity of Woman's Education

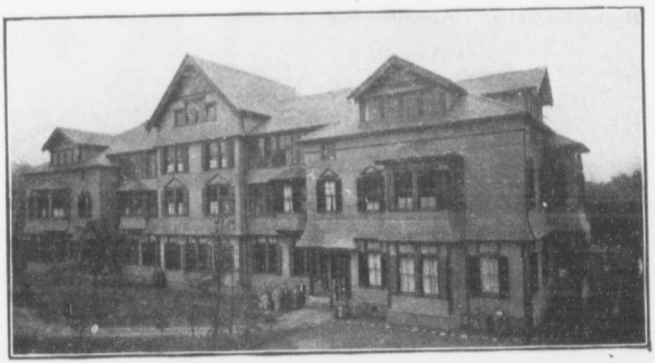
One of the great benefits which the schools are conferring on the work of the future is the number of skilled helpers they are providing. Most of the native teachers in the schools at Tokyo, Shizuoka, Kofu, Kanazawa, and Nagano have been trained in the schools of the Society, and the graduating classes have provided many of the trusted Bible-women who are engaged in the evangelistic work. In this phase of the work there is great hopefulness. The social life of the women, their position in the home, and their peculiar education to obedience, has made the women of Japan difficult to reach and to help. The missionary finds it no easy task to excite their interest in anything save the most common of household duties. Every avenue of thought has been barred to them. They have been so long taught that they were stupid and could not understand anything that they have ceased to make the effort. To this there are, of course, notable exceptions, which are becoming more and more numerous. But the educated Bible-woman, who has travelled the road from this dark intellectual condition to the light and truth as it is in Christ, who has been taught to feel the dignity of life and to see the possibilities it contains for every individual, can help in these first steps in a way

MISS M. J. CUNNINGHAM.
MISS LIZZIE HART.
MISS JESSIE L. HOWIE.
MISS HATTIE J. JOST.

GIRLS' BOARDING SCHOOL, W.M.S., SHIZUOKA.



DINING ROOM, GIRLS' SCHOOL, TOKYO.
Misses Morgan, Killam, Craig, Hargrave, Armstrong.



GIRLS' BOARDING SCHOOL, W.M.S., TOKYO.

that the Western missionary can scarce hope to do. But how necessary and wide their education should be! They must have a good working knowledge of the Word of God, and a Christian experience so real and so sensible that it will stand the shock of constant disappointments. They must have a knowledge of many subjects, wide enough to give them confidence and self-reliance, and also such a knowledge of practical affairs and household duties as will enable them to advise and to guide all phases of the life of the women to whom they minister. This is the class of workers the schools of the W.M.S. are training: not in any way exalted above those to whom they are sent, not in any sense have they ceased to be Japanese, but they have been trained to helpfulness, and they are living examples of what symmetrical Japanese Christian womanhood may become. The home, as we understand it, where the mother is the centre, and the dominant force—the Christian home, the foundation of all that is best in our national life—is to be one of the great powers in the evangelization of Japan. The women trained in the girls' schools, whether they become the patient, helpful Bible-women, the teachers of other Japanese girls, or the makers of Christian homes, in whatever walk of life their feet may be found, they are the pioneers of these homes, and as such are doing a work for Japan the extent of which no one can measure.

In the year 1903 the Society reported four

Summary of the School Work

girls' schools, with an enrolment of 434 for the year. Of the pupils in these, two were wholly supported by the Society, and forty-four were in part supported. In these last cases the parents provide the expenses of the schooling as far as able, and covenant with the Society to leave their daughters in the school until they graduate, and for two additional years as teachers or assistants without salary. There was a total graduation class, for all schools and in all departments, of thirty-seven. There were one hundred and thirty-five baptized scholars, of whom twenty-five received baptism during the year, one hundred and ninety-five met regularly in class, and forty of the seniors assisted in Sunday School work.

Other Schools —The Kindergartens

In addition to these boarding-schools, there are three day schools for the poor: one in Tokyo, one in Kofu, and one in Kanazawa, in which the enrolment per school is from twenty to twenty-five; and in Tokyo and Kanazawa there are orphanages in which the children provide something toward their support by sewing, hemstitching and embroidery.

No description of the school work of the W.M.S. in Japan would be complete without some account of the kindergartens. There are five of these, with a total enrolment for the year of 254. Of these five, those in Shizuoka, Nagano, and Ueda are thoroughly equipped and taught by specially trained teachers; the other two are free schools in quarters where there is great need,

but in which the equipment has been incomplete. From the very first these schools have had abundant success. They are opened with religious services each day, the motion songs, marching songs, and the lessons have all the Christian tone, and the schools have succeeded not only in bringing much happiness and blessing to the lives of the little ones, but they have opened many homes to the missionary and the Bible-woman which would otherwise have remained closed.

Evangelistic Work

The other side of the work is the evangelistic. Though the school work is as truly evangelistic as any other, this division into two parts has proved of practical value, and the missionaries are each assigned to educational or evangelistic work in one of the strong stations. While the methods are as varied as the opportunities of presenting the Gospel, there have been certain forms which have proved so satisfactory that they have been largely adopted.

Methods of Work

In each of the stations one of the missionaries is assigned as superintendent of evangelistic work, and has, as her assistants, the Bible-women attached to that station, and possibly the help of another missionary for part or the whole of her time. Of the native trained workers there were sixteen in 1903, each being attached to one or other of the five stations mentioned. But these sixteen workers have a large field to cover. There are forty-one centres in which they carry

on regular work, and sixty places in which women's meetings are held with more or less frequency. And how varied are their duties! Varied according to the natural powers of the worker herself, each finding that for which she is best suited; varied also according to the class among whom she labors, and the locality in which her work is carried on.

Women's Meetings

These Bible-women are usually responsible for the women's meetings. In these the women of the church, if there is one, and any others who may be interested enough to attend, are gathered weekly for a religious service, which, for the church women, is both Bible class and class-meeting, and gives opportunity for heart-to-heart talks over the many difficulties and trials which fill their lives. These members are then visited in their homes, usually twice per month, though sometimes every week, but in stress of work, not so frequently. Some of their best work is done in this way; the conditions of the home and needs of the individual are better understood, and the helpful talks which have such power in character-building are secured.

Children's Meetings

They also conduct many of the children's meetings. Gathering the children from the streets or from the schools, and holding their attention by the Bible story, the attractions of music, or the Bible pictures hung on the wall, they teach them the truth of Christ, or warn

then against the evils of alcohol, tobacco, or the other vices which are prevalent.

In the church Sabbath Schools, too, these native helpers are found working among the children. The children in these services are usually those of the members of the church or of those who attend the church services, thus are quite different from the mid-week children's meetings. The methods are correspondingly different. In the first case the attention must be drawn and held to a matter unknown to the children, and to which they are by nature indifferent, but in the Sabbath Schools a more careful, systematic, and thorough teaching is attempted.

Other Sunday Schools

In addition to these regular Sunday Schools in connection with the churches, the Women's Missionary Society, in each of the places where there is a girls' school, have organized several Sunday Schools. If, in their visiting, they find a number of children not attending Sunday School because of distance or for other reasons, after consultation with the pastor in charge of the church, they organize a school in some private house. These the students superintend, under the supervision of the missionary, and have, as their assistants, some of the other pupils of the school. By this method a much greater number of children are brought under systematic teaching of the Bible, and the girls of the school are

given, under the supervision of the missionaries, valuable opportunities of practical training in Christian work.

Other Methods of Work

While these methods have been those most frequently used, and the regular evangelistic work is conducted largely through woman's meetings, children's meetings, persistent and regular visiting, and the Sunday Schools, other opportunities, in new places, and amongst new classes of people, are constantly sought. The following page from the journal of one of the missionaries shows some of these. The writer is Miss Wigle, then stationed at Nagano:

Visit to Komoro

"Last Friday I started on my regular fortnightly trip to Komoro, two hours by train. . . . . The snow, which had been cleaned away to make a track wide enough for jinrikishas, was piled from four to five feet high on each side, and what remained in the track was melting fast. Even under such circumstances the two little men had no protection for their feet but the ordinary rope sandals.

In the Train

"After buying my ticket, which cost forty-two sen (twenty-one cents), and waiting half-an-hour for the belated train, I finally took my seat in a third-class car full of people, about thirty-five in all. I always sit next a window if possible and keep it open all the time, so as to get a little fresh air to dilute the clouds of smoke from pipes and cigarettes used so freely by men and women, used, in fact, to an alarming extent.

Distributing Tracts

"The floor, as is generally the case, was very dirty, quite wet with melted snow, and not favored even with the hot water cans on which the passengers in the first and second cars are privileged to rest their feet. But with a wrap and travelling rug one manages to keep quite warm, especially on the sunshiny days. Soon I was reading a tract which, as I intended, drew the attention of my fellow-passengers, so, of course, I shared my reading matter with them, and soon nearly every person in the car was reading a discourse on 'Temperance,' or on 'Tobacco,' or on 'The New Birth,' or something equally profitable. At every station some left the cars and others entered, and were in turn supplied with literature. One old man asked me to explain a sentence he could not understand about the Jewish sacrifices: why they were efficacious at one time, though now salvation can be obtained in no way save through belief in Christ. There was just time for a brief explanation before we reached Komoro, and so our conversation ended. The Father only knows how many of these forty or fifty or more written messages will reach the hearts of those who received them.

Calling with the Pastor

"Mr. Hashimoto, the pastor, met me at the station and we went to visit a family where one of the daughters is a Christian. After a little general conversation I asked if I might give a short Bible talk, to which they readily agreed, and brought their mother and six guests from an

adjoining room. We talked about 'Light in Darkness.' Five of the number were from a neighboring village and knew nothing about Christianity. We had a very interesting time together and gave them some printed explanation to supplement what had been said. I could not help thinking that the Spirit had led us to that house, for we had not intended to go there at first.

At the Hotel

"As the hotel at which I stayed on two former occasions had proven very unsatisfactory, it was necessary to find a new place. I had felt almost sure that I could stay at the home of one of our Christians, but they could not accommodate me. The hotel near the station had no room for me. At the next hotel they first said they had no room, then that a foreigner had never stayed there, and so they would not know how to wait on me, but finally showed me to a very comfortable room. Soon a 'hibachi' was brought in, *i.e.*, a box filled with ashes and with some live coals on top. On the ashes rested a little iron frame supporting a tin kettle of water. Removing the kettle I put my little saucepan in its place and proceeded to heat some of the beef stew I had taken with me. I thoroughly enjoyed my supper, though the matted floor did duty both as a table and chair, and my only dishes were the saucepan, a spoon, and a small drinking cup.

"The Komoro people are at work in the day time, so the meeting must be at night. At seven

Meetings with Children and Women

we began our children's meeting with an attendance of nine. We are using the International Sunday School Lessons in our Sunday School and children's meetings, and find the large leaf cluster pictures a great help. In fact, I should use pictures in all my meetings if I knew where to get them. The children's lesson that evening was 'Christ at Jacob's Well.' All remained for the women's meeting, to which sixteen came, three being new ones brought by the Christian women spoken of above.

The Hotel Again

"When I returned to the hotel at ten o'clock I was very tired, and intended to retire at once, but was not permitted to carry out my intention. With the exception of the kitchen, the rooms of a Japanese house are very much alike. Any room may be used during the day as a dining-room or a sitting-room. When the occupant wishes to retire, 'futons' (very thickly wadded quilts) and a hard pillow are brought in and arranged on the floor, and the place is thus transformed into a sleeping apartment, of which the walls on two, three or four sides consist of sliding paper doors liable to be opened almost any moment.

Personal Work

"On my return from the meeting the landlord brought me a 'hibachi,' with fresh coals in it, and returned a moment later with hot water, cups, and two of the guests, who seated themselves and began conversation. One of the guests remarked that they had been awaiting my return so as to learn something of my honorable country. His

fluent speech and a suspicious redness around the eyes made me tremble, and for two or three minutes his words fell on unheeding ears, while I poured out my soul to Him who is a refuge in every time of need, knowing He would show me just what was best to do. My talkative visitor wished to know something about my religion, so I decided to do my best to explain it.

"As soon as I expressed my willingness to do so, other members of the household and a few guests were brought in, and for over an hour I addressed a most attentive audience of twelve people, including five women. After a few words of general explanation, I read and explained as well as I could in a foreign tongue, parts of our Lord's discourse on the Mount, and supplied them with literature to read at their leisure. After a little talk about Canadian customs, and I had shown them what kind of food we use, they thanked me heartily and bade me good-night, leaving me alone with Him whose message I had tried to proclaim. Soon a maid returned for a tract different from hers, and we had a short talk together. My heart was full of inexpressible joy and thankfulness that, while body and brain were so thoroughly tired out that for a long time sleep was impossible, I could hear some of the people in the room discussing what they had just heard.

"Next morning I went to Tanaka, where one of our helpers in Nagano met me. My weari-

MISS IDA SIFTON.

MISS MINNIE A. ROBERTSON.

MISS MARGARET CRAIG, B.A.

MISS ISABELLA M. HARGRAVE.

MISS E. H. ALCORN.

MISS ADA KILLAM.

MISS MARGARET ARMSTRONG.

MISS MYRA A. VEAZEY.

MISS ISABELLA S. BLACKMORE.

MISSIONARIES OF THE WOMAN'S MISSIONARY SOCIETY.

ness almost overcame me, and more than once I thought, 'How can I conduct that women's meeting this afternoon?' At one o'clock I decided to leave the children's meeting in the hands of my helper, and went out to call the children, and my Father gave me complete rest for the next hour by directing me to the crowds of children that flocked into the preaching place and filled it to overflowing, seventy-five in all, besides many who listened for a time at the door. At the previous meeting there were twenty, and before that only seven or eight. **Visit to Tanaka**

"At the woman's meeting which followed we had nineteen women and two men, three of the women being new ones. Reaching the station about two minutes too late, I had to wait an hour. I soon decided it was useless to try to study, so held a very informal meeting with the crowds of children that soon collected and three women who were waiting for the train. At 6.30 I reached Nagano, quite prepared to appreciate Miss Hargrave's hearty welcome, the cosy fire, and the other comforts of 'home.'" **Meetings with Women and Children**

One class of the women of Japan for whom special effort has been made are the employees of the silk factories. The lives of these girls have but little comfort; they are busy from early morning till late at night, working from twelve to sixteen hours per day for the whole seven days of the week, having but two holidays per month. The best of the weavers, by working these long **Services among Factory Girls**

hours, make about five dollars per month. In some of these factories there have been efforts put forth by the missionaries to reach the women by services in the buildings. Many of the employees have in these factory services heard for the first time the message of Christ's love, and have been led to attend the regular services of the church, have received visits from the workers and been led to faith in Christ.

General Summary

The women's work in Japan has been and is work which the missionaries of the General Society have not done and cannot do. The social customs, the language and the position of women make it impossible for the missionaries of the General Board, even though they be Japanese, to reach the women and children of the land, and to do them the good they need. God has led the Woman's Missionary Society of the Canadian Methodist Church out into a large place of usefulness, and has given it abundant success throughout all the years. They have had their trials and disappointments, as others have had, and in them have learned to lean on the strong arm for strength. There was, through a number of years, a reaction against schools conducted by foreigners, and against those which had a Christian foundation, and in this the schools of the Woman's Missionary Society suffered, as did others; and this, taken with the hard time during and following the war with China, caused a great falling away in the numbers attending

the schools. The one in Azabu suffered most heavily. But again, at the end of the third decade, the schools are crowded to the utmost, new homes are opened to the Bible-women and missionaries engaged in evangelistic work, and there is an evident desire on all sides to hear of the good things of the Kingdom. In the year 1903 there were seventeen missionaries and seventy Japanese assistants actively engaged in the various departments of the work in Japan, and from every one of the workers, and from every station, there are tokens of success and bright prospects for the future. But here, as elsewhere, the same report is given: many opportunities for doing good, and the number constantly increasing; the workers spending their strength, and the work never overtaken. "Pray ye the Lord of the harvest that He will send forth laborers into His harvest."

X.

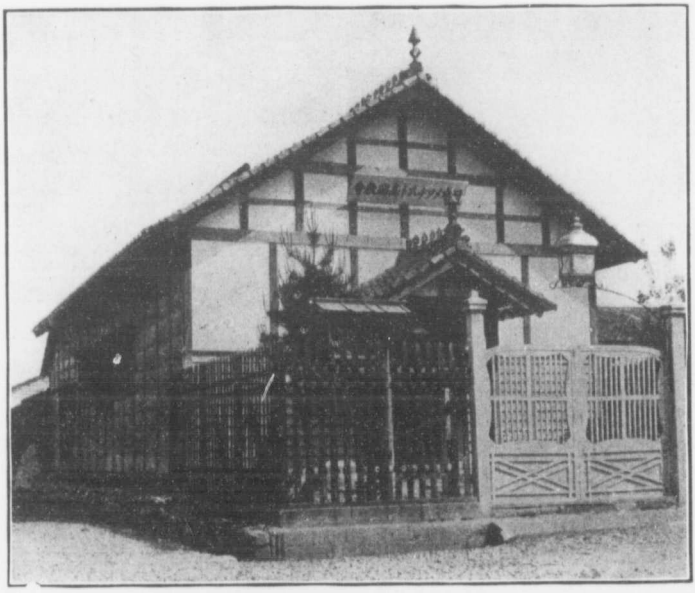
PRESENT PROSPECTS.

The Varying Conditions Under which the Missionaries have Worked

The mission work of the Methodist Church in Japan has been carried on now for thirty years. During these thirty years the conditions under which the missionary has labored have changed backward and forward between the greatest extremes. At one time they were received with open arms, were listened to with reverent modesty, and the people were anxious to be taught anything that the missionary would teach. At other times, waves of agnosticism, Unitarianism, and destructive criticism swept up over the land, and the message of the missionary was discounted and misunderstood. Sometimes the missionary himself has been distrusted, and the people, supposing him to have come, as have others of the foreigners, with selfish motives and with objects in view which endangered their national life, have received him coldly, his classes have been depleted, and the number of conversions have been but few. This was a time of great sorrow to the missionaries, a time when they showed the greatest faith. All Churches felt it alike, and it was a cause of great thankful-

KATSUNUMA CHURCH, YAMANASHI DISTRICT.

REV. S. YONEYAMA, PASTOR.



TAKAOKA CHURCH, KANAZAWA DISTRICT.

I. MARUYAMA, EVANGELIST.

ness when the mind of the Japanese underwent another great change and became more ready to receive the truth.

The Present War

The outcome of the war, as these pages go to press, is still uncertain, but whichever side wins the results will be most momentous. At present the sympathy and friendliness with Japan on the part of the English and American peoples has given to our missionaries a most favorable reception from the people. Japan is very grateful for the kindness of the Anglo-Saxons in their time of need, and the influence of these two countries in that land is growing. This means that English will be more and more the dominant foreign language, and that through this language the missionary has many circles opened to his influence, and will have an increasing number of opportunities to do missionary work. It will mean large and more sympathetic audiences for the English or American missionary, and a more favorable reception of his Gospel message. For this we are most thankful.

The Result of the War on Industrial Japan

The war is apt to be a long one; it will certainly be a very expensive one, and there is always following a war a period of industrial disarrangement and depression. The luxuries of life are apt to decline in value, the art products, the manufacture of which gives labor to so many hands, are apt to fall in price, while at the same time the necessities of life will increase in value, because of the many thousands who have been

drawn from agriculture and the manufactures to serve as soldiers. When the war ends these thousands will have to be again fitted into the industrial army. There will be a large debt to be provided for, which will increase the taxes in some form or other. The price of food and clothing will be particularly affected. There will be great suffering and poverty, and the members of the native Church will have their share of the burdens to bear. The cost of living will be greatly increased, and the native ministry will feel these hardships perhaps as much as any class in the land, save perhaps the widows and orphans. They will need our prayers and sympathy during the period when the war is over and the country is adjusting itself to the changed conditions.

Should Japan Win, How will Missions be Affected?

It seems to be universally conceded that whatever the effect may be on mission work in Japan, the success of Japan means a new day for missionary activity in the greater East. If Japan wins it will be a great step to the opening up of Corea, Manchuria, and China to the Gospel and to Christian civilization. Their success will bring to the government of the great Empire of China a stability and permanent growth in the direction of Western civilization which nothing else could impart, and thus this great heathen land be turned toward the Gospel of Christ. It is one of the strange anomalies of history that Japan, the heathen nation, with perhaps about

60,000 Christians in a population of 50,000,000, should stand for liberty and civilization, while the so-called Christian Russia should stand for oppression and conquest.

Is Japan an Easy Mission Field?

Japan is commonly spoken of as the easiest missionary field in the world. Those who thus speak of it dwell on its natural beauty—the paradise of the world; a climate that is, for a certain part of the year, quite enjoyable; a people that are æsthetic in taste, refined in thought and polite in deportment. The people, they say, are most interesting, residence among them is as safe as in Canada, and the missionary who lives in the foreign house provided by his Society has more comfort than the average pastor in the home Church. All this may be true in part, when reviewed from the standpoint of the tourist who is in the country for but a few weeks or months in the most pleasant season of the year. One of our own missionaries, Dr. Eby, thus describes the difference between Japan and Canada: "When you come to live in that country (Japan) you feel that in the atmosphere, with its lack of ozone, and among the people, you are giving out all the time, of body and mind and soul and morals, your strength of every kind—is an everlasting breathing out and out and getting nothing in from any source whatever. In this land (Canada) when I come here and breathe in the air, I feel that it is giving me strength with every breath I draw. I get among the people and feel

that they are giving me strength, and every time I come in contact with them and stand and face our congregations and can pour out myself in English upon them, this is an inspiration as from heaven. It is only by the power of will that God has given me that I have stood all these years in Japan and done the work that I have done."

The Missionaries Need Our Prayers

Our missionaries are away from home, from the inspiration of friends and their councils, from the cheer of the mother-tongue, save in their own homes, surrounded by heathenism, with its heart-sickening sights and sounds, in a climate very enervating and hard on the nerves. Their position has placed on us a sacred trust, to hold them in our hearts' sympathy and prayers, and thus to give them new courage.

Condition of Our Work at Present

The mission in Japan has never enjoyed greater prosperity, nor rejoiced in greater success than it does to-day. The Church is purified and established, abounding more and more unto every good work. The native ministry is better trained and more enthusiastic in their work than in past times, and God is now raising up men to fill the places of those who, having worked the full day, are being gathered to the rest that remains for them. There is in the Japan mission a large number of young men, some of them struggling with the language, some of them using it most effectively every day in evangelistic work; young men full of zeal, well trained, and wholly devoted to the work of evangelizing Japan. But

REV. W. W. PRUDHAM, B.A.

REV. R. EMBERSON, B.A.

REV. C. J. L. BATES, M.A.

REV. R. C. ARMSTRONG, B.A

what are they amongst so many? According to the statistics of 1904, the Methodist Church has thirty-seven foreign workers in Japan (including the W.M.S. and the missionaries' wives) and a membership (including those on trial, etc.) of 2,750; and the Protestants have a total working force of missionaries, as above, of 793, with a membership, as above, of 55,315. But what are they amid a population of 50,000,000? The hour is the opportune one, the openings are many, the harvest is great—but the laborers are few.

Our Personal Obligation

To these questions we have each a relation, and one which can be best expressed in the motto we love: "Pray, Study, Give." We owe Japan our prayers. Our prayers, that she may be guided of God in this time of her greatest need, that the land may be saved from the perils to which she will be exposed whether victor or vanquished; that God will give her a happy release from all her troubles, and bring her into a large place of usefulness in the far East. We owe a debt of prayer to the native Church and to the native pastors. They are one among a thousand, but the promise is that "the little one shall become a thousand and the small one a strong nation; I the Lord will hasten it in its time." In the recent revival in Japan we have seen that the days of Pentecost are not past, and that the Japanese Church is capable of much sacrifice and of efficient work. It is to be the instrument of evangelization of the land. We owe them our

Pray

prayers that God's Spirit may abundantly prepare them for their great and high calling, and baptize them constantly with new grace and power for their work. To our own dear friends who have in this unique way left all to follow Jesus, and, amid the darkness of a heathen land, are holding up the light of Christ, we owe it to so cultivate the fine habit of prayer on their behalf that they may be always sure that their work, aided by our prayers, cannot fail to accomplish its purpose.

"More things are wrought by prayer
Than this world dreams of.
For so the whole round world is every way
Bound by gold chains about the feet of God."

Study

We must study. The zeal we have for the cause of missions must be based on knowledge, and this knowledge cannot be too thorough nor too wide. First, we ought to know of the work done by our own Church in the various parts of the world; we must study our own missions and know our own missionaries and their work till we have the sympathy with them and the work which will make their work ours. We must not forget that the Kingdom of Christ is larger than our own Church, and the missionary activity of other Churches is as important as ours. We must have an extensive knowledge of missionary work in general and an intensive knowledge of the missionary work of our own Church.

We must give. The Church must awake to the fact that God has called all His people, saying, "Ye are my stewards," and that we must not call anything our own, but hold all for the Giver. And truly this is one of the greatest privileges and keenest joys of the Christian service. Give

Pray, Study, Give. We must hold these three in a sacred trinity; not singling out any one as our special work, but each one taking a share in all, each of us having a sacred obligation toward all, for which we must, at the last day, give an account.

What are they among so many? With the demands of the great heathen world on us, what can we do? Who is sufficient for these things? Their sufficiency, our sufficiency, is of God. "But the . . . disciples went into the mountain which Jesus had appointed . . . and Jesus came to them and spake unto them saying: All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I command you; and lo, I am with you alway, even unto the end of the world."

APPENDIX A

ANALYSIS.

CHAPTER I.

THE ISLAND EMPIRE OF THE EAST.

Its Physical Features.

1. Number and situation of islands.
2. Area and population: *a.* Makes emigration necessary. *b.* Influences character of agriculture.
3. Rivers.
4. Coast line and harbors.
5. Beauty of country: *a.* In general. *b.* In particular: (1) Inland Sea; (2) Fujiyama.
6. Climate.
7. Volcanic eruptions; disturbances: *a.* Earthquakes; *b.* Tidal waves.
8. The principal island, Hondo. *a.* Its importance. *b.* Its cities: (1) Kyoto, the ancient capital; (2) Tokyo, the seat of government; (3) Yokohama, the seaport of Tokyo; (4) Osaka, the Manchester of Japan.

II. Its People.

1. Their Industries: *a.* Agriculture; *b.* Silk producing; *c.* Cotton weaving and spinning; *d.* Manufacturing; *e.* Ship-building; *f.* Art.
2. Their characteristics: *a.* Industrious; *b.* Intellectual and progressive; *c.* Capable of adapting what they borrow; *d.* Ambitious, personally and nationally; *e.* Lovers of the heroic; *f.* Lacking in business methods and standards; *g.* Loyal and patriotic; *h.* All hat is included in the phrase "filial piety"; *i.* Polite; *j.* More advanced than other non-Christian nations in their treatment of women.
3. Their religions.

SHINTOISM.

(1) Its original form: (*a*) Plain shrine; (*b*) Strips of paper in which spirits reside; (*c*) Myriads of spirits; (*d*) Represented in homes by god-shelf.
(2) Its definition of sin: (*a*) Ceremonial pollution.
(3) Its prayers: (*a*) Clapping of hands; (*b*) Waking the god by ringing bells.
(4) Its modification at establishment of monarchy: (*a*) Turned into an engine of government; (*b*) Emperor made centre of worship; (*c*) Shrines dedicated to worship of heaven used for worship of Emperor's ancestors.
(5) Its attempts to reinstate original purity.
(6) Its present power: (*a*) Political.
(7) Its failure. Why? (*a*) No code of morals; (*b*) No hereafter.

BUDDHISM.

(1) Its origin.
(2) Its comparison with Christianity.
(3) Its teachings: (*a*) Originally; (*b*) When it entered Japan; (*c*) After assimilating Shintoism.
(4) Its value to Japan: (*a*) Brought instruction.
(5) Its cost and temples.
(6) Its worship.
(7) Its failure.

CONFUCIANISM.

(1) Its teachings: (*a*) The five relations.
(2) Its worship, ceremonial.
(3) Its failure.

CHRISTIANITY.

(1) Supplies the need when all failed.

CHAPTER II.

JAPAN PRIOR TO 1873.

I. Early Political History.

1. The beginning of present era, 660 B.C. *a.* Jimmu Tenno advanced from the Southern Islands to the main island, Hondo.
2. The difficulties to be encountered: *a.* Tribal wars; *b.* Feuds between classes; *c.* Barbarian invasions. Result: The formation of military classes, Shogun, Daimyos, Samurai.
3. The influence of China. Received from her—*a.* Religion; *b.* Art; *c.* Science and philosophy; *d.* Culture. Result: (1) Japanese language intermixed with Chinese.
4. Rise and development of feudalism.
   a. Cause. (1) Existence of tribes with strong tribal feelings. (2) One emperor acknowledged as head of all.

b. Development through great families. (1) Fugiwara: *a*) Controlled all civil offices for 400 years; (*b*) Really ruled Japan—the Emperor ruler in name only; (*c*) Constantly warred with its rival, the Teira family. (2) Teira: (*a*) The great military power in the land; (*b*) Overthrew the Fugiwara family. (3) Minamoto: (*a*) Their power as a military force; (*b*) Constant wars with Teira, whom they displaced and succeeded. (4) Tokugawa: (*a*) The real rulers of Japan for 250 years preceding the reformation of 1868, when the Shogunate was abolished.

c. Period of greatest power under Tokugawa family. Evidenced by (1) Samurai: soldiers, scholars, pioneers in reform, first converts to Christianity. (2) Banishment of Occidentals. (3) Roman Catholicism stamped out. (4) Foreign travel and commerce interdicted. (5) Particular school of Confucian ethics taught. (6) Society systematically graded, no class intermingling.

II. History of Roman Catholic Missions.

1. The beginning under Xavier, 1549.
   a. First educated two Japanese fugitives and landed with them at the Island of Kiushiu.
   b. His preaching in Nagasaki, capital of Kiushiu and visit to Kyoto in Hondo.
   c. Departure.
2. The phenomenal growth under his successors.
   a. In Nagasaki nearly all Christian by 1567.
   b. In all the South—200 churches and 150,000 converts thirty years after Xavier came.
3. The extermination (?), 1638.
   a. Edict to banish foreign teachers of religion, 1587.
   b. Terrible persecutions: (1) In 1597 twenty-six persons publicly crucified at Nagasaki; (2) In 1614 persecutions become general and over 200,000 perished—examples.
4. The discovering of a Christian community in 1865.
   a. Over 4,000 Roman Catholics found in 1865, when Japan was again open to foreigners.
   b. Again scattered in 1867-70, but released in 1873.

III. Relation to Foreign Nations.

1. All excluded but Dutch for 230 years—their humiliation.
2. Mission of Commodore Perry, 1852-3.
3. Treaty with the United States negotiated in 1854.
   a. Ports of Shimoda and Hakodate opened to American trade.
   b. Greater privileges granted later both to United States and other nations.
4. Entrance of foreigers to four ports in 1859.

IV. Beginning of Foreign Missions (1859-1873).

1. Workers during first ten years—seven of them.
   a. Protestant Episcopal of United States: Two at Nagasaki.
   b. Presbyterians of United States: One at Kanagawa.
   c. Reformed Church of America: Two at Kanagawa; one at Nagasaki.
   d. Baptist of United States: One.
2. Workers who began in tenth year, 1869.
   a. Church mission at Nagasaki.
   b. American Board of Commissioners for foreign missions.
3. Workers who began educational work for women.
   a. Presbyterian Church at Kanagawa or Yokohama.
   b. Reformed Church at Kanagawa (now part of Yokohama).
   c. Women's Union Missionary Society of America for Heathen Lands in 1871 at Yokohama.
4. Total force of workers, 1859-1873.
   a. Twenty-four men and nine women sent out.
   b. In 1873 there were twenty-one men and five women on the field.

V. Attitude of the Japanese Toward Foreigners.

1. At first—*a.* Hatred of foreigners; *b.* Suspicion of motives of missionaries; *c.* Misconceptions concerning Christianity. Result: (1) Teachers and servants secured with difficulty; (2) Conversation on religious topics almost impossible; (3) Christianity prohibited by Government.
2. Later—*a.* Prejudice broken down; *b.* Christianity respected.

VI. Condition of Missions.

1. Prejudice against missions removed.
2. Christianity respected.
3. Thousands of Bibles and large amounts of Christian literature circulated, secured through Chinese missionary agencies.
4. Japanese language mastered.
5. Much literary work accomplished.
6. Translation of Scriptures begun.
7. Much dispensary work done.
8. Education begun.
9. Foreign communities in treaty ports supplied with Gospel ordinances.
10. Christian world awakened to pray for evangelization of Japan.
11. First Christian Church established at Yokohama in 1872 with eleven members.

CHAPTER III.

THE BEGINNINGS OF OUR WORK IN JAPAN—FIRST DECADE.

I. The Preparation.

1. Organization of the Missionary Society, 1824.
   a. Its income for first year $140.00.
   b. The condition of the Church.
2. The work it accomplished during the first fifty years.
   a. In reaching the Indians of Canada.
   b. In looking after ever-increasing needs of the country: (1) The population had increased from 600,000 to 3,800,000; (2) The number of ministers had increased from 36 to over 650; (3) The membership had increased from 6,159 to nearly 73,000.
3. The decision to go abroad.
   a. Revival of missionary thought and feeling within the Church.
   b. The awakening of Japan.
   c. The practical interest of Church furnished funds to send out workers.

II. The Pioneer Workers and the Centres They Established.

1. Our first workers:
   a. Rev. Geo. Cochran, D.D., and Rev. D. Macdonald, M.D., in 1873.
   b. Rev. G. M. Meacham, M.A., and Rev. C. S. Eby, D.D., in 1876.
   c. Summary at close of decade: (1) Dr. Cochran withdrew in 1879 because of Mrs. Cochran's health; (2) Missionary staff—three foreign and nine native workers.
2. The centres of operation.
   a. Yokohama (where they arrived, June 1873). (1) Studying language. (2) Examining field to determine the best places to permanently locate. (3) Reaching the young men: Messrs. Makino and Yashtomi; their prayers at baptism.
   b. Shizuoka—work opened April, 1874. (1) The providential opening. (*a*) Dr. Cochran's trip into the interior. (*b*) Mr. Hetomi's wish to obtain a teacher of English in the school for the Samurai. (*c*) The position offered to Dr. Cochran and accepted by Dr. Macdonald. (2) The advantages of this opening. (*a*) It gave rights of residence outside a treaty port. (*b*) A house was provided and the moving expenses and part of salary were paid. (*c*) Excellent opportunity of studying language and preaching gospel were given. (*d*) Pupils were of a most desirable class. (*e*) An entrance to homes could be secured

through medical practice. (3) Dr. Macdonald's work. (*a*) The nature of the work: Medical; Teaching; Preaching; Study of the language. (*b*) The results: A class of eleven which practically meant the beginning of the church; Twenty-six baptized persons by the end of nine months.

c. Tokyo—work opened January, 1874. (1) The providential opening: (*a*) Mr. Nakamura hears Dr. Cochran preach at Yokohama; (*b*) Dr. Cochran invited to preach to students in Tokyo; (*c*) Mr. Nakamura's generous offer of a residence in Tokyo. (2) Dr. Cochran's work: (*a*) Teaching English in the schools; (*b*) Conducting daily prayers and Bible study with students; (*c*) Preaching on the Sabbath.

d. Numadzu—work opened. (1) The way opened. (*a*) Dr. Macdonald's services as a physician. (*b*) The desire of Mr. Ebara, principal of the Academy, for a resident missionary and teacher of English. (*c*) His proposal to pay moving expenses; to provide a house; to give a salary of $500 per year. (2) Dr. Meacham's work began, Sept., 1876. (*a*) At end of four months a church was organized with six members, among them Mr. Ebara. (*b*) At end of seven months there were fourteen baptized. (*c*) At end of twenty months, when he withdrew, there were forty-one baptized. (3) Withdrawal of resident missionary, May, 1878. (*a*) Work left in charge of native workers.

e. Kofu—work opened in 1877. Preparing the way. (*a*) The province, though a Buddhist centre, was a model one. (*b*) Some knowledge of the Gospel had reached them through occasional missionary visits; through tracts and books distributed; through visits to Tokyo. (*c*) A club of young men in Nambu ask Dr. Eby to come and instruct them. (*d*) Dr. Eby's trip of one month through the province; requested to remain. (*e*) His offer to settle in Kofu and from there provide them with preaching. (*f*) His offer accepted by young men who wished education and who obtained the necessary government consent. (2) Dr. Eby's work: (*a*) teaching English; (*b*) Preaching the Gospel.

. Summary at close of decade. Three centres established. (*a*) Tokyo. (*b*) The province of Shizuoka—Shizuoka, Numadzu. (*c*) Province of Yamanashi—Kofu.

III. Our First Organizations.

1. First churches organized by Dr. Macdonald, 1874.
2. First District Meeting, Sept. 9th, 1876.
3. First probationers for ministry recommended at this meeting.
4. First theological classes to instruct those converts who wished to preach.

CHAPTER IV.

THE WORK IN JAPAN FROM 1883 TO 1893.

I. The Establishing of Educational Work.

1. Founding of the Toyo Eiwa Gakko.
   a. The necessity: (1) To train the native ministry; (2) To meet the need of education under Christian influences; (3) To give status to the work of the Church.
   b. The situation: (1) In the western part of the city; (2) On an elevation beautiful and sanitary.
   c. The accommodation: (1) Residence; (2) Four class rooms; (3) Dormitories for fifty students; (4) Dining-room and twelve dormitories in separate building.
   d. The staff: (1) Dr. Cochran, principal; (2) Rev. R. Whittington, assistant; (3) Rev. T. A. Large, mathematics and natural science; (4) Native teachers.
   e. The success attained: (1) Eighty resident students; (2) Seventy day students.

II. The Workers.

1. The Women's Missionary Society.
   a. Really begun in 1882, when Miss Cartmell arrived in Tokyo.
   b. For full account of the work see Chapter IX.
2. The Self-Supporting Band, 1887-1891.
   a. The plan: (1) To bring young men from Canada to teach in Government and private schools while learning language; (2) To pay each man a stated amount, all moneys received above this to be paid to a common fund from which smaller salaries were augmented; (3) To have these men spend their spare time in evangelistic work and, when fitted, to engage in pioneer missionary work; (4) To graduate those who were adapted for the work into missionaries.
   b. The members: (1) Messrs. Dunlop, McKenzie, Crummy, Gauntlett, Coates, Ayers, Chown, Brown, Bick, Elliott and Tuttle, also Miss Cushing.
   c. The success attained: (1) In securing positions; (2) In providing missionaries. (Six of the members of the Band became missionaries.)
3. Other missionaries who came to Japan in this period: Messrs. Cocking, Whittington, Large, Cassidy.
4. Summary.
   a. Five foreign missionaries engaged in educational work.
   b. " " " " evangelistic "
   c. Forty native workers " " "

III. New Methods of Work.

1. Dr. Eby's lecture course.
   a. The need: (1) Japan's intellectual awakening; (2) Science mixed with infidelity was being taught; (2) The student population was not being reached as it should be.
   b. The method: (1) Seven lectures were prepared on "The Rational Basis of Christianity," and were delivered in English and Japanese; (2) The lectures were published under the title, "Christianity and Humanity."
   c. The success: (1) People were reached who would not easily attend church; (2) Dr. Eby was invited to all parts of the empire.
2. The Tabernacle.
   a. The need for it: (1) To reach the student class and the people whom other methods did not attract.
   b. The building: (1) The architecture; (2) The organ and choir (3) The acoustic properties; (4) The provision for stereopticon pictures.

IV. The Organization of the Church Completed.

1. Visit of the General Secretary.
   a. The need: (1) Because of the proposed Central Tabernacle described above; (2) Because of the proposed Methodist Union.
      (*a*) Advance of the negotiations.
      (*b*) Withdrawal of the plan for a time, although the union of the Presbyterian bodies had proved a success.
2. The subsequent legislation.
   a. Formation of the Mission Council:
      (1) Its members—(*a*) The foreign missionaries.
      (2) Its officers—(*a*) Chairman, who is also *ex-officio* Treasurer and Corresponding Secretary (elected by Council subject to approval of Home Board); (*b*) Recording Secretary (elected by Council annually by ballot).
      (3) Its modification: (*a*) When the Japan Conference was formed.
   b. Formation of the Japan Conference, June 23rd, 1889.
      (1) Its first officers:
         (*a*) President: Rev. D. Macdonald, M.D.
         (*b*) Joint Secretaries: Rev. F. A. Cassidy, Mr. Kobayashi.

V. New Centres of Operation.

1. Kanazawa District on West Coast, 1889.
   a. The reasons for expansion: (1) The increase in the number of the foreign missionaries; (2) The growing efficiency of the native ministry; (3) The crying needs all around.

b. The stations:
(1) Kanazawa—Mr. Saunby in charge.
(*a*) The property secured: (i.) A fine residence built by Prince Maida for a German physician during feudal rule; (ii.) A lot in a most eligible position, where a large church can be built if needed.
(2) Nagano—Mr. Dunlop in charge.
(3) Toyama—Mr. Kato (a probationer).
(4) Fukui—Mr. McKenzie (a year later).
c. The success attained: (1) Nineteen members by end of year; (2) Many inquirers being instructed; (3) Bible classes well attended; (4) Large and attentive congregations at all the services.

VI. Death of Mr. Large, April 4th, 1890.

CHAPTER V.

OUR WORK IN JAPAN FROM 1893 TO 1903.

I. The Condition of the Work at the Beginning of this Decade.

1. The number of workers.
a. Seven missionaries engaged in evangelistic work.
b. Two missionaries engaged in educational work.
c. Twenty-one ministers or probationers.
2. The membership.
a. 1,987 members, an increase of fifty-nine.
3. The outlook.
a. Fields opening up in a promising manner.
b. New opportunities presenting themselves.
c. Reinforcements needed.
4. The trials of the Shizuoka Church.
a. The old church was burned in January, 1892.
b. A second church was opened November, 1892. (1) Built by the assistance of foreigners in Japan and the Mission Board; (2) Promised great usefulness as new faces were seen at the services.
c. The great fire in Shizuoka, December, 1892: (1) Most of public buildings, four hundred homes and the new church destroyed.
d. The third church opened, November, 1893.

II. The Mission Visited by the General Superintendent and the General Secretary.

1. Dr. Carman's trip to Japan in 1898.
a. Attended the Japan Conference and Mission Council.
b. Visited many of the mission stations.
c. Discussed matters requiring adjustment.

Reported on the following subjects: (1) Mission property and its tenure; (2) Educational work; (3) Membership of the church—how tested and how received; (4) The relation of the two societies; (5) The relation of the foreign missionaries to the Japan Conference and its Stationing Committee; (6) The Mission Council—its work and constitution; (7) The salaries of the native pastors; (8) What policy is best in the evangelistic work; (9) The question of educating the Japanese in Canada; (10) The proposed Methodist Union; (11) The question of self-support.

e. Subsequent legislation: (1) There was appointed a Superintendent who should also be the Treasurer and Corresponding Secretary of the General Board for the Mission and to carry out the instructions of the Board in all matters not committed to the Mission Council; (2) Provision was made for the meeting of the Mission Council of the General Board and W. M. S. for consultation on matters of common interest.

2. Dr. Sutherland's second trip to Japan in 1902.

a. He visited the various mission fields. (1) Encouraged the workers; (2) Inspected the property; (3) Addressed large congregations in the cities.

b. He attended the Conference and Mission Council. (1) Discussed the following subjects: (*a*) The advisability of Methodist Union; (*b*) The appointment of delegates to the General Conference; (*c* The control of mission property; (*d*) The control of funds supplied by the Board; (*e*) The extension of the work; (*f*) The employment of additional men. (2) Made known the policy of the Board in matters relating to their work.

III. The 20th Century Union Evangelistic Movement, 1901.

1. The management. A joint committee appointed by:

a. The great Missionary Conference of Tokyo in 1900.

b. The Evangelical Alliance whose object is (1) To increase the concord between the various evangelical churches; (2) To plan for co-operative work; (3) To manifest in society the mind of Christ.

2. The Preparation. *a.* Union prayer meetings of twenty denominations for over a year; *b.* The cost, $10,000, provided mostly by native Christians; *c.* Distinctions of social position broken down; Bands of evangelistic workers raised.

The method of work: *a.* Street preaching; *b.* House-to-house visitation; *c.* Conversations with strangers and friends; *d.* Tract distribution—over two and a half millions scattered; *e.* Invitation to services in church; (*f*) Afternoon meetings.

4. The success attained.
   a. In the number of conversions. (1) From 20,000 to 25,000 converted in the Empire; (2) Over 5,000 converted in Tokyo alone; (3) 117 converts in connection with Azabu Church; (*a*) forty-five from girls' school; (*b*) twenty-three from dormitories of Toyo Eiwa Gakko. Illustration of striking conversion.
   b. In the evangelistic spirit which continued, as shown by the work done at the Osaka Exhibition of 1903, described in Chapter VII.

IV. The Condition of the Work at the Close of the Decade.

1. The successes since our mission opened, 1873.
2. The discouragements since our mission opened, 1873.
3. The present bright prospects.
4. The workers on the field in 1904: Dr. Macdonald (1873), Rev. D. McKenzie (1890), Rev. H. H. Coates (1896), Rev. A. C. Borden (1896), Rev. D. Norman (1897), Rev. R. Emberson (1900), Rev. W.W. Prudham (1900), Rev. C. J. L. Bates, 1902, Rev. R. C. Armstrong (1903).

CHAPTER VI.

THE NATIVE MINISTRY.

I. The First Native Workers.

1. Their preparation.
   a. In class meeting:
      (1) They first prepared a short address on some Christian subject; (2) They were then made exhorters; (3) They then became local preachers.
   b. Through instructions given by the missionaries.
      (1) The need of this: (*a*) Though well versed in Chinese classics and Confucian philosophy, they were babes in Christian theology.
      (2) The method of instruction: (*a*) They came to the missionary several times a week for instruction in theology; (*b*) They prepared and delivered addresses under missionary supervision.
2. Their probation and ordination.
   a. Recommended at the first District Meeting, Sept., 1876.
   b. Guided through their course of study by Drs. Cochran and Eby.
   c. Served their probation by: (1) Conducting Bible classes; (2) Giving addresses in Japanese homes.
   d. Ordained to the ministry of the Church.

3. Their number.
   a. At first very great, so that the number exceeded the number of missionaries.
   b. During the period about 1886-1888 their number few.
   c. The number has since then constantly grown.

II. The Necessity for Native Workers.

1. Because of the difficulty in acquiring language by missionaries.
   a. Its complexity: (1) 48 distinctly Japanese syllables; (2) 2,000 or 3,000 Chinese idiographs.
   b. Its variety: (1) In writing; (*a*) Abbreviated until it has to be learned anew. (2) In speaking; (*a*) One language for women and another for men; (*b*) One language in which Japanese words predominate: (*c*) One language in which Chinese words predominate.
   c. Its differences in order, form and inflection. (1) Their nouns have no gender or number; (2) Their adjectives have no degree of comparison; (3) Their verbs have no person; (4) Personal pronouns are generally omitted and their places supplied by an elaborate system of honorifics.
      Result: Few foreigners can speak, read and write as well as a native.
2. Because of the difficulty of expressing in Oriental style religious truths as felt by a Westerner.
3. Because of their value in pastoral work: (*a*) They understand their own people in their social and family relations and can come into more intimate touch with them.
4. Because natives can live at less cost than foreigners; (*a*) The foreigner must have the food and clothes to which he has been accustomed.
      (1) This makes self-support possible. (*a*) Three churches are already self-supporting: Shizuoka, Azabu in Tokyo, Kofu.

III. The Relation of the Missionary to the Native Worker.

1. To supervise the work.
   a. In order that the Japanese may catch the Western spirit of aggressiveness.
   b. Because the Japanese are easily discouraged, hence need advice and inspiration.
2. To look after the evangelistic work.
   a. As an evangelist. (1) The foreigner attracts a greater audience and of a different class, (*a*) Because he is a foreigner; (*b*) Because he is supposed to speak with greater authority on Christianity—a Western religion.
   b. As a superintendent of evangelistic work. (1) To lead, to inspire and to help. (*a*) Partly as the result of one year of this work 502 were added to the church.

V. The Classes of Native Workers.

1. Evangelists.
   a. Their work. (1) To prepare the way for the pastor.
   b. Their training. (1) Formerly: (*a*) Meagre opportunities for education; (*b*) Little or no knowledge of English; (*c*) No special training for their work. (2) At present: (*a*) Provision is made for: A three years' course of study in vernacular; attendance at college if desired; a special course through which they may reach ordination.
2. Pastors.
   a. Their training. (1) The curriculum: (*a*) They must graduate from middle school; (*b*) They must pass a preliminary examination in theology, philosophy and literature as an entrance to probation; (*c*) They must pass through a three years' course of study and examination similar to that of our probationers. (2) Where obtained: (*a*) In Canada. (Abandoned because it tends to give foreign ideas, especially as to scale of living, which cannot be maintained on his stipend; to denationalize him; to make a difference between him and his fellow laborers; to fix a gulf between him and the people to whom he ministers.) (*b*) In Japan.

V. The Present Condition Regarding Native Workers.

1. The lack of probationers. *a.* There are none at present in training. *b,* Young men are now offering for this work.
2. The method of securing them. *a.* Training promising young men and hoping the divine call will come—not approved of by our Church. *b.* Waiting for the call of God, then training. (1) Teachers and interpreters become evangelists. (2) Evangelists train for the ministry.
3. The present condition of the Theological Training School. *a.* Ours closed because of lack of probationers. *b.* The Methodist Episcopal has few students—our probationers may attend.

CHAPTER VII.

DEPARTMENTS OF WORK.

I. Medical.

1. Only one medical missionary, Dr. Macdonald.
   a. The reason: (1) There was not the need there is in less enlightened lands; (2) Foreign doctors came as soon as the country opened to foreigners; (3) Medical colleges were soon established by the Government; (4) There was greater demand for educational than medical work.
   b. His work: (1) He was head of the mission; (2) He had a large practice among foreigners; (3) He had also a considerable

practice among the Japanese; (4) He did his full share of educational and evangelistic work.

c. His worth: (1) His work has given the mission a very desirable status

II. Evangelistic.

1. General methods of work through
   a. Congregations. (1) Members invite their friends; (2) Curiosity regarding Christianity draws many; (3) The music attracts others; (4) Special methods are used, described later.
   b. Circuits and districts.
      (1) How developed: (a) Work established in a strong centre which becomes head of district; (b) Smaller places around reached by native pastor and circuits formed.
      (2) The number: (a) Five districts—Tokyo, Shizuoku, Yamanashi, Kanazawa and Nagano; (b) Twenty-seven circuits.
      (3) The amount and value of property: (a) Twenty-seven churches valued at 35,774 yen, varying in size from seating capacity of 50 in Yoshiwara to 600 in Azabu and 1,000 in Tabernacle; (b) Seventy-one preaching places, some in homes or rented houses where congregations may be as low as twelve; (c) Nineteen parsonages for native pastors, valued at 5,686 yen; (d) Nine residences for foreign workers, valued at 19,200 yen; (e) Total value, including schools, 160,707 yen.
   c. Sunday Schools—Bible classes.
      (1) Conducted in homes, schools or churches.
      (2) To reach those who want to know Christianity and those who wish to learn English and thereby become interested.
      (3) A typical Sunday's work—Mr. Hiraiwa.
2. Special methods of work.
   a. Lectures in theatres on subjects related to Christianity:
      (1) Given by missionaries: (a) Dr. Eby's account of this work.
      (2) Given by prominent natives.
      (3) Given by the General Superintendent and General Secretary. Value of these: (a) They reach a class of people inaccessible by other methods.
   b. Use of special occasions.
      (1) At the Osaka Exhibition of 1903. By the Missionary Association of Central Japan. (a) The method of work: Rented a building opposite main entrance, where they held services and sold Bibles and Christian literature. (b) The result: 246,000 persons attended the services; 16,000, representing all parts of the Empire, signed slips of paper expressing desire for teaching about Christianity.
      (2) By individual churches. At a peer's celebration in Kanazawa, 1899. (a) The method Used the church for preaching, selling Bibles and tracts, and also as tea house. (b)

The results: Sold 11,000 tracts, 460 portions of scriptures, and sixteen copies of New Testament; came in touch with people in neighboring towns.

c. Special uses of the Tabernacle, because of its peculiar constituency, location and size.

(1) Sunday evening services: (*a*) A familiar hymn is thrown on the curtain from a stereopticon; (*b*) Prayer is offered; (*c*) The Scripture lesson appears on the screen; (*d*) Some phase of the life of Jesus is depicted on the curtain; (*e*) A short sermon is preached; (*f*) An after meeting is held when, without exception, someone yields to the Saviour.

(2) English service: (*a*) The morning Bible class and afternoon service for those who know English disarms prejudice, inculcates sound Christian principles.

(3) Services for personal, religious growth: (*a*) Sunday morning service and Thursday evening Christian Endeavor, for which native pastor is responsible.

(4) Concerts: (*a*) To interest general public; (*b*) To assist in improving congregational singing.

(5) Monthly temperance meeting: (*a*) Pledge is signed.

(6) Weekly question drawer.

(7) Women's or mothers' meeting. (*a*) Deals with matters directly concerned with the home: Care of sick, training of children, house-keeping, foreign sewing and cooking.

(8) Social work: (*a*) To promote true Christian comradeship.

(9) Reading room: (*a*) Best Japanese magazines; (*b*) Several Tokyo dailies; (*c*) A few foreign periodicals.

(10) Book store: (*a*) Bibles and Christian literature sold.

(11) Students' home: (*a*) Where students will be surrounded with Christian influences.

(12) Tabernacle support: (*a*) Being largely a student church is not self-supporting; (*b*) Some help towards maintenance is gained by renting the building for lectures, which also promotes that for which the Tabernacle stands.

d. Street preaching.

(1) Example of its use on West Coast.

CHAPTER VIII.

EDUCATION IN JAPAN.

I. Under Government Control.

1. Before the Revolution of 1868.

a. Those taught: (1) The Samurai.

b. The method of teaching: (1) The Chinese system of lectures.

c. The subjects taught: (1) Japanese and Chinese language, literature and history; (*a*) Research for knowledge forbidden.

. Since the Revolution, 1868.

a. The Emperor's charter favored investigation.

b. The first efforts for modern education: (1) Accepted teaching from missionaries; (2) Sent the young men abroad to train for teaching.

. The present system.

1) The ordinary schools, and subjects taught; (*a*) The Kindergarten, for children under six, 300 or 400 schools; (*b*) The Elementary School, for an eight years' course—Subjects, reading, writing, arithmetic, composition, grammar, geography, history, physical exercise, Confucian morals and English; (*c*) The Middle School, for a five years' course—Subjects, Japanese and Chinese history, composition, language and literature, general history, mathematics, science, philosophy, morals, physical exercise, English, French and German; (*d*) The University—The studies are varied and specialized.

(2) The private universities: (*a*) That founded by Dr. Fukuzawa; (*b*) That founded by Count Okuma; (*c*) The Doshisha, the Mission School of the Congregationalists, founded by Joseph Hardy Neesima.

(3) Other schools and the subjects they teach (these schools are supported in whole or in part by the State): (*a*) Over fifty Normal Schools; (*b*) A Normal College in Tokyo; (*c*) Schools of agriculture and forestry; (*d*) Technical Schools; (*e*) Schools of manual training; (*f*) Business Colleges; (*g*) Schools of foreign languages; (*h*) Tokyo School of fine arts—painting (Japanese and European), designing, industrial arts; (*i*) Tokyo Academy of Music—Vocal and instrumental music, musical composition; (*j*) Ten schools for blind, deaf and dumb; (*k*) Teachers' Associations, Educational Societies and summer institutes.

(4) The education of women: (*a*) Co-education prevails in elementary schools only; (*b*) Recently a university for women was founded in Tokyo; (1) The three departments—Domestic science, Japanese literature, English; (2) The subjects taught—Compulsory—Ethics, sociology, psychology, child study and calisthenics. Optional—Drawing, music and the science of teaching.

Under Missionary Direction.

1. The necessity.

a. To attend to that part of the education neglected by the Government.

b. Because of the opportunities it affords for evangelistic work.

c To train Christian workers.

(1) The first theological lectures, described in Chapter VI.

(2) The arrangements with the Methodist Episcopal Church and the Evangelical Association, 1878—1883.

d. To provide education under Christian influences.

2. The schools.

a. The Toyo Eiwa Gakko, 1884:

(1) The Theological Department: (*a*) United with that of the Methodist Episcopal from 1886-1889, when union was in prospect; (*b*) The faculty; (*c*) The course of study.

(2) The Academic Department (Example given by Dr. Meacham to show the need of it): (*a*) The purpose—To provide a liberal education under Christian influences; (*b*) The development—soon required the land where the girls' school stood; (*c*) The change to rank of Middle School, 1886. Advantages: Pupils increased because (1) Saved from conscription; (2) Given right of examination for entrance to Imperial University. Disadvantages: (*a*) Christian teaching forbidden; (*b*) Academic Department closed, 1899.

b. The English school in Kanazawa.

(1) The reason for starting it: (*a*) It simplified the questions of rights of residence and of transport; (*b*) It gave an opening to a wide circle of missionary activity which would otherwise have remained closed.

(2) Its sessions: (*a*) Open in afternoon only.

(3) Its course: (*a*) Only English taught.

(4) Its staff: (*d*) The resident missionary; (*b*) The missionaries of the Women's Missionary Society.

(5) Its requirements: (*a*) Each student has to attend regularly the lectures on religion and morals.

(6) Its success: (*a*) Gives access to the students and their homes; (*b*) Trains in manliness; (*c*) Leads many students to the Saviour.

(7) Its cost to the Missionary Society: (*a*) $150 per year.

c. The Christian School at Kofu.

(1) Its management: (*a*) A Japanese syndicate.

(2) Its cost to the Missionary Society: (*a*) $300 per year.

3. The present condition.

a. Of the Toyo Eiwa Gakko.

(1) The Theological Department: (*a*) Closed because no students were preparing for the ministry; (*b*) Students now in prospect will likely attend that of the Methodist Episcopal Church.

(2) The Academic Department:

(*a*) Lectures ceased in 1899, and owing to a similar school being started by Mr. Ebara have not been continued.

(*b*) Dormitories have been kept open as a Christian home for students. (i.) Number of occupants: From sixty

to seventy young men between ages of 12 and 20. (ii.) The compulsory services: Half hour meetings for singing, prayer and Scripture reading on Monday, Tuesday, Thursday and Friday evenings; a service lasting one hour on Wednesday evening (either prayer meeting or an address from some Christian pastor or layman); a temperance or literary meeting on Saturday evening; Bible classes Sunday morning; Church services Sunday evening; Mr. Ebara conducts prayers daily.

(c) The results: Several baptized during year; several seeking salvation; the majority acquainting themselves with Christian truth; many study the Bible systematically; character is being developed.

b. Of educational work in general.

(1) The need of Christian teaching: (*a*) Because of anti-Christian influences in the schools.

(2) The outlook: (*a*) Restrictions against religious teaching in schools relaxing so that work may be resumed when the way opens.

CHAPTER IX.

THE WOMAN'S MISSIONARY SOCIETY.

I. Its Organization.

1. The need.
   a. To reach the women of Japan who could not be reached by the missionaries of the General Board.
2. How organized.
   a. The General Board authorized the General Secretary to launch the movement when the opportune time came. *b.* The first Auxiliary was started in Hamilton in the spring of 1881. *c.* Additional Auxiliaries were organized. *d.* All the Auxiliaries met in Hamilton in November, 1881, and the Society was formally organized.
3. The work of the first year.
   a. Twenty Auxiliaries organized. *b.* Nearly 800 members, 34 of whom were life members. *c.* An income of $2,916.78, which was thus appropriated: Crosby Girls' Home, $800.00; McDougall Orphanage, $415.90; French Mission, $400.88; Japan Mission, $1,300.00.

II. Its Workers and Work in Japan.

THE WORKERS.

1. The first worker, Miss Cartmell, reached Tokyo in December, 1882; taught English to a class of young men, while studying conditions and opportunities.

2. Other pioneer workers: Misses Spencer, Cochran, Wintemute, Cunningham and Lund.
3. The total force (see list in appendix).

THE WORK.

1. EDUCATIONAL. The centres:

Tokyo.—*a.* A boarding school, 1884. (1) The regulations: Parents to pay for the instruction of their daughters (this brought a most desirable class of students); parents to leave their daughters until graduation and for two additional years as teachers or assistants without salary, when only part of expenses paid. (2) The buildings: At first there was accommodation for 54 pupils, 20 of whom might be boarders; accommodation increased to 170, with provision for 50 boarders; in 1886 a larger building was erected with accommodation for 250 students, 150 of whom might be boarders; in 1899 new buildings were erected on the Society's own property, with accommodation for 150, of whom 96 may be boarders. (3) Description of a Sunday's work to illustrate the work of the school (see pages 126-128).

b. A day school for poor children.

c. An orphanage in which the children provide something toward their support by sewing, hemstitching and embroidery.

Shizuoka, 1887.—*a.* A boarding school established. The reasons for beginning work here: Two friends left $1,000, with the request that work be opened in a new centre; the principal men of the city promised to provide buildings and meet all expenses but the salary of the missionary if a school were started similar to that in Tokyo. Miss Cunningham placed in charge and great success attained.

b. A fully equipped kindergarten, with trained teachers, (1) brightens the lives of the children; (2) opens the homes to the missionary and Bible-woman.

Kofu, 1889.—*a.* A boarding school was opened by Misses Wintemute and Preston on invitation of some citizens of Kofu; has had uninterrupted success. First year there were 20 boarders and 3 day pupils; in 1903 there were 69 boarders and 48 day pupils.

b. A day school for poor children.

Kanazawa, 1891.—*a.* Mostly evangelistic work; visiting in the homes and holding women's meetings. *b.* Sufficient teaching in the school of the General Society to give rights of residence. *c.* An orphanage and two industrial schools—(1) Children saved from lives of crime and shame; (2) Given some education; (3) Trained for some useful work in the world. *d.* A day school for poor children. *e.* A kindergarten only partly equipped.

Nagano.—*a.* A girls' school. *b.* A fully equipped kindergarten. *c.* Evangelistic work in city and surrounding country.

Ueda.—*a.* A fully equipped kindergarten.

THE CONDITIONS THAT DETERMINE THE NATURE OF THE WORK.

a. The social life of the women. *b*. The position of women in the homes. *c*. Their education in obedience. *d*. Their lack of interest in anything but common household duties.

THE AIM OF THE SCHOOLS.

a. To train the scholars into the highest ideals of Christian womanhood. (1) By seeking their conversion. (2) By surrounding them with the best Christian influences.

THE BENEFITS DERIVED FROM THE SCHOOLS.

a. Students trained for the positions of teachers, Bible-women, c. *b*. Students trained for Christian home life.

SUMMARY IN 1903.

a. Four girls' schools, with 434 pupils enrolled. *b*. Two pupils wholly supported by Society, and forty-four supported in part. *c*. Thirty-seven graduates. *d*. 135 baptized pupils, of whom twenty-five were baptized in 1903. *e*. 195 girls met regularly in class. *f*. Forty senior pupils assist in Sunday School work.

2. EVANGELISTIC. Methods of work:

a. A missionary superintendent for each station.

b. Bible-women to work under missionary superintendent. (1) Their number. (2) The field they must cover: Forty-one centres; sixty meeting places. (3) The work they do: Conduct women's meetings, conduct children's meetings, work in Church Sunday Schools, work in special Sunday Schools in poor districts, or districts far from Church Sunday School. Girls from the boarding school teach.

c. The widening field from each centre: (1) Visit to Komoro—the influence exerted in the train; the calls with the native pastor; the meetings with women and children; the personal work at the hotel. (2) Visit to Tanaka—meetings with women and children; an informal meeting at the station.

d. Work among women and girls in factories: (1) The condition of these women; (2) The work among them.

CHAPTER X.

A GENERAL VIEW OF THE WORK IN JAPAN.

I. The Attitude of the Japanese Toward the Foreigner.

1. During transitory stage from old to new Japan they welcomed him.
2. Later some distrusted him. This was partly due to successes in (*a*) The war with China 1894-1895; (*b*) The expedition to Pekin in 1900; (c) The present war.

3. Now they are more friendly. Due to (*a*) The alliance with England; (*b*) The friendliness of the Anglo-Saxons in the present war. English is becoming the dominant foreign language.

II. The Probable Effects of the War.

1. On Japan.
   a. Industrial disarrangement and depression. (1) Luxuries will decline in value; (2) Art products will fall in price; (3) Many will be out of employment; (4) Soldiers drawn from agriculture and manufactories will have to be again fitted into the industrial army.
   b. A large debt to be met. (1) Increase in taxes.
   c. Cost of living increased. (1) Food and clothing more expensive. (*a*) Native church will be poorer. (*b*) Native pastors may suffer.
2. On Asia.
   a. Greater missionary activity. (1) In Corea; (2) in Manchuria; (3) in China.

III. Japan as a Place of Residence.

1. Favorable. (*a*) Its beauty. (*b*) Its enjoyable climate (part of the year). (*c*) Its people: æsthetic in taste, refined in thought, polite in deportment. (*d*) Its safety as a place of residence: as safe as in Canada. (*e*) Its comfortable houses.
2. Depressing. (*a*) The atmosphere lacks ozone. (*b*) One is constantly giving out and getting nothing in. Contrasted with Canada.

IV. The Condition of Mission Work.

1. Our work: (*a*) The Church is established, purified and doing good work. Its membership is 2,750 (including those on trial). (*b*) The native ministry is well-trained and enthusiastic and more are now offering for this work. (*c*) The missionaries are well-trained, zealous and wholly devoted, but there are only 37 (including the wives and W. M. S. workers).
2. The work in general: (*a*) There are 793 Protestant missionaries. (*b*) The membership is 55,315.

V. Our Obligation to our Mission in Japan.

1. To PRAY (*a*) for the land; (*b*) for the native Church and pastors; (*c*) for our missionaries.
2. To STUDY (*a*) the work of our own Church. (1) To know the work being accomplished. (2) To know our missions and missionaries, so as to be in perfect sympathy with them. (*b*) The work in general.
3. To GIVE. (*a*) As Christian Stewards.

APPENDIX B

† BOOKS OF REFERENCE.

These books are arranged in series, and in what the author considers to be their relative value in study class work, and in the preparation for the monthly missionary meeting. Only a few of the best books are mentioned. For fuller lists the reader is referred to Chamberlain's "Things Japanese," and to the bibliographies in this book and the books of "Special Reference Library" referred to below.

Missionary Text Books on Japan

*DUX CHRISTUS. W. E. Griffis. 50 cents.

This is the best small volume on Japan and the mission work in it. Published 1904.

SUNRISE IN THE SUNRISE KINGDOM. John De Forest. 50 cents.

The text-book for the Leagues of the M. E. Church of the South for the year 1904. Valuable as giving, in short form, the missionary problems of to-day in Japan.

*THE GIST OF JAPAN. R. P. Berry. $1.25.

Published by Fleming H. Revell Co. Is an excellent volume, written by a missionary and covers a wide field.

*JAPAN AND ITS REGENERATION. Otis Cary. 35c. (New edition, 1904.)

A valuable text-book published by the Student Volunteer Movement. Concise, reliable and well classified.

*JAPAN, COUNTRY, COURT AND PEOPLE. J. C. C. Newton. $1.00.

The Country, Customs, History.

THE MIKADO'S EMPIRE. W. E. Griffis. $4.00.

Is perhaps the best work of a general nature, giving a history of the Japanese, and a description as seen by the author between 1870 and 1875. It has passed through ten editions and supplementary chapters have brought the history down to date.

JAPAN. David Murray. $1.50.

In the story of the Nation Series. Is the best history of Japan in a single volume and at a moderate price.

* See page 209.

† All books and helps referred to may be ordered from F. C. Stephenson, Methodist Mission Rooms, Toronto.

THINGS JAPANESE. B. H. Chamberlain. $4.00.
Is a series of articles on Japan arranged alphabetically, and is perhaps the most authoritative and the most widely known book on Japan written in English.

*THE EVOLUTION OF THE JAPANESE. S. L. Gulick. $2.00.
Is a very able work, discussing the causes which have produced present day character and society in Japan. A book appealing to persons of mature mind, full of side lights and illustrations of the customs, character, and society as it is.

JAPAN, THE LAND OF THE MORNING. Rev. J. W. Saunby.
Is an excellent volume, prepared by one of our own missionaries. Written in a captivating style, it gives a good knowledge of the people, their country and the history. A new edition is being published.

*JAPANESE GIRLS AND WOMEN. Alice Bacon. $1.25.
A valuable treatise on the position of women in Japan.

RAMBLES IN JAPAN. Canon Tristram. $1.75.
Is a captivating description of a visit to Japan.

Modern Japan.

*A HANDBOOK OF MODERN JAPAN. E. W. Clement. $1.40.
Is a volume on the Japan of to-day. In this field it is without a rival. It should be in every League library.

THE RELIGIONS OF JAPAN. W. E. Griffis. $2.00.
Is a scholarly useful book, but is most valuable as a book of reference.

Biography.

VERBECK OF JAPAN. W. R. Griffis. $1.50.
The best biography of the greatest missionary pioneer in Japan.

*A MAKER OF THE NEW ORIENT. W. E. Griffis. $1.25.
Another valuable biography of one of the pioneers, Rev. S. L. Brown.

*LIFE OF JOSEPH HARDY NEESIMA. Hardy. $2.00.
One of the founders of the famous Doshisha School. A man who did much for his country.

Works by Japanese Writers.

THE DIARY OF A JAPANESE CONVERT. Uchimura. $1.00.
Valuable as being a description of Japanese Christianity from the standpoint of the Japanese.

BUSHIDO, THE SOUL OF JAPAN. Nitobe. $1.00.
A most valuable book. Many of the puzzling things in Japanese life and customs are in this work explained and accounted for.

---

* See page 209.

HELPS FOR LEADERS. Price, 15 cents.

These helps are full of suggestions for those studying "The Heart of Japan." The arrangement of the information found in each chapter, together with suggested subjects for discussion, supply an outline programme for each chapter and Study Class meeting. These helps will help you.

THE STUDY CLASS MANUAL. Price, 10 cents.

The book is invaluable to those who wish to organize a Study Class and make it a success. Every leader will profit by the hints and suggestions it contains.

Letters from Missionaries.

THE MISSIONARY BULLETIN. Price, 60 cts. per year; 20 cts. single copy.

Through the *Missionary Bulletin*, which contains letters from Missionaries in our several mission fields, we are brought into close touch with the mission work of the Methodist Church as it is to-day. These letters are written quarterly and contain the most interesting and important news from China and Japan and from different parts of our own great Dominion. The Indian, Galician, French, and our great Home Mission fields in the North-West and New Ontario demand our study as well as our foreign work. Through the *Missionary Bulletin* we are brought into personal touch with the work and workers in every field.

Maps.

HAND-MADE COLORED MAP, cloth, showing Mission Stations (6 x 6½). Price, $6.00.

SMALL PAPER MAP, Mission Stations marked. Price, 5 cents.

This map is invaluable in studying Japan. It has been specially prepared for members of study classes. It is an index to work of all denominations.

PAPER MAP (40 x 40). Price, 10 cents.

*One of the following nine books on Japan and Japanese Missions which have been especially selected for use as a reference library. The published price of the separate books is $10.15, but supplied through the Forward Movement in uniformly cloth-bound sets for $5.50:

A MAKER OF NEW JAPAN. Joseph Hardy Neesima.
JAPAN AND ITS REGENERATION.
JAPAN, COUNTRY, COURT AND PEOPLE.
EVOLUTION OF THE JAPANESE.
DUX CHRISTUS.
A HANDBOOK OF MODERN JAPAN.
A MAKER OF THE NEW ORIENT.
THE GIST OF JAPAN.
JAPANESE GIRLS AND WOMEN.

All books, maps and helps referred to may be obtained from

F. C. STEPHENSON, Methodist Mission Rooms, Toronto.

APPENDIX C.

BIBLIOGRAPHY.

This is not intended as a list of the best books on Japan, but only a statement of the sources from which information has been drawn in the preparation of this volume. Throughout the volume direct quotations have been placed in quotation marks, but it has been thought unwise to cumber the page in each case with the source from which the quotation is drawn. The list appended is an acknowledgment of the works which have been consulted. In another place will be found a list of books, in what the author considers to be the order of merit, as to their usefulness to the Study Class.

The Religions of Japan ..... W. E. Griffis.
The Diary of a Japanese Convert ..... K. Ushimura.
Verbeck of Japan ..... W. E. Griffis.
A Maker of the New Orient ..... W. E. Griffis.
Samuel Robins Brown ..... W. E. Griffis.
Rambles in Japan ..... H. B. Tristram.
Kokoro ..... L. Hearn.
Japan, the Land of the Morning ..... J. Saunby.
Dux Christus ..... W. E. Griffis.
Sunrise in the Sunrise Kingdom ..... J. H. De Forest.
The Evolution of the Japanese ..... S. L. Gulick.
Japan and Its Regeneration ..... O. Cary.
A Handbook of Modern Japan ..... E. W. Clement.
The Gist of Japan ..... R. B. Perry.
The Story of Japan ..... D. Murray.
Things Japanese ..... B. Chamberlain.
The Real Japan ..... H. Norman.
The Mikado's Empire ..... W. E. Griffis.
Bushido, the Soul of Japan ..... I. Nitobe.
Confucianism ..... R. K. Douglas.
Buddhism ..... T. H. R. Davids.
A Maker of the New Japan—J. H. Neesima ..... J. O. Davis.
Japan—County, Court and People ..... J. C. C. Newton.
Japanese Girls and Women ..... A. M. Bacon.
A Geography and Atlas of Protestant Missions .... H. P. Beach.

Christianity and Civilization.....C. S. Eby.
The Meiji Kuaido Lectures, 1883.
The Immediate Evangelization of Japan.....C. S. Eby.
The Eastern Pioneer of Western Civilization.....C. S. Eby.
The Forward Movement in Japan.....C. S. Eby.
Methodism and the Missionary Problem.....C. S. Eby.
Report of the Missionary Conference at Osaka, 1883.
Report of the Missionary Conference at Tokyo, 1900.
Ecumenical Missionary Conference Report, New York, 1900.
World Wide Evangelization—A report of the Student Volunteer Convention, 1902.
Neeley's History of the Parliament of Religions—Report of the Evangelistic work carried on at the National Exhibition in Osaka, 1903.
The Christian Movement in Its Relation to the New Life in Japan—First issue, 1903; Second issue, 1904.
Missionary Notices of the Methodist Church, 1873-1878.
Missionary Reports, 1873-1903.
Minutes of Japan Conference, 1881-1903.
Reports of Woman's Missionary Society, 1881-1903.
Report of the Visit of the General Secretary of the Missionary Society, 1889.....A. Sutherland.
Report of the Central Tabernacle of Hongo, Tokyo, 1890-1893.....C. S. Eby.
Report of the Visit of the General Superintendent of the Methodist Church.....A. Carman.
Report of Second Visit of General Secretary.....A. Sutherland.

Missionaries' Letters—
To the *Guardian*, 1873-1903
To the *Outlook*, 1881-1903
To the *Missionary Bulletin*, 1903
and many unpublished letters.

APPENDIX D.

MISSIONARIES OF THE CANADIAN METHODIST CHURCH WHO HAVE LABORED IN JAPAN.

The dates are those during which the men named were in the pay of the Missionary Society. The first furlough is, in the normal case, after seven years of active service; subsequent furloughs after ten years of service.

d	Rev. George Cochran, D.D.	1873-1879	1884-1893
‖	Rev. Davidson Macdonald, M.D.	1873-1899	1902-1904
	Rev. C. S. Eby, D.D.		1876-1895
†	Rev. George M. Meacham, D.D	1876-1885	1899-1903
	Rev. C. T. Cocking		1884-1890
	Rev. R. Whittington		1884-1892
d	Rev. T. A. Large, B.A.		1885-1890
	Rev. F. A. Cassidy, M.A.		1886-1895
	Rev. J. W. Saunby, B.A.		1886-1893
	Rev. C. I. D. Moore		1888-1891
	Rev. S. T. Chown, B.A.		1889-1892
	Rev. J. G. Dunlop, B.A.		1890-1898
*	Rev. D. R. McKenzie, B.A.		1890
	Rev. E. Crummy, B.A., B.Sc		1891-1897
*	Rev. H. H. Coates, M.A., B.D.		1892
	Rev. Wm. Elliott, B.A.		1892-1898
	Rev. J. A. McArthur, B.D.		1893-1897
‡	Rev. J. Scott, D.D.		1896-1903
*	Rev. A. C. Borden, M.A., B.D.		1896
*	Rev. D. Norman, B.A., B.D.		1897
*	Rev. R. Emberson		1900
*	Rev. Wm. Prudham, B.A., B.D.		1900
*	Rev. C. J. L. Bates, B.A., B.D.		1902
*	Rev. R. C. Armstrong, B.A.		1903

In addition to the above the following have been connected with the educational work in the Toyo Eiwa Gakko: Messrs. Odlam, Beall, Bick, Rhodes, Gauntlett.

‖ Dr. Macdonald withdrew in 1899, and since that date has not drawn any salary from the Missionary Society. In 1902 he became Treasurer of the Mission on Dr. Scott's return. For the year 1903-1904 he was both Treasurer and Superintendent of the Mission.

† Dr. Meacham, who had been for ten years the pastor of the Union Church of Yokohama, became, in 1899, Dean of the Theological School of our Mission, which position he held until his return to Canada in 1902. He is now superannuated.

* At present in our work in Japan.

‡ In Canada, superannuated on account of ill health.

d Deceased.

MISSIONARIES OF WOMAN'S MISSIONARY SOCIETY WHO HAVE LABORED IN JAPAN BETWEEN 1882 AND 1904.

r M. J. Cartmell	1882-1887	1892-1896	
m M. Cochran		1885-1890	
r Mrs. Eliza S. Large	1885-1890	1891-1895	
m S. Agnes Wintemute		1886-1892	
M. J. Cunningham	1887-1892	1893-1900	1901
d Hannah Lund		1887-1892	
Kate F. Morgan { Japan	1888-1894	1903	
Kate F. Morgan { Victoria, B.C.		1896-1902	
* Jessie K. Munro	1888-1893	1894-1899	
E. A. Preston	1888-1893	1894-1899	1901
Isabella S. Blackmore	1889-1894	1895-1901	1903
Lizzie Hart	1889-1894	1896-1903	1904
m Nellie G. Hart		1889-1894	
Isabella M. Hargrave	1889-1894	1896-1902	1903
† Minnie A. Robertson	1891-1896	1897-1904	
m Eva Alexander		1892-1895	
† Myra A. Veazey	1892-1897	1898-1904	
E. M. Crombie	1893-1898	1899	
d Alice E. Belton	1894-1899	1902-1904	
r Marion K. Lambly		1894-1898	
Laura A. Wigle	1895-1901	1902	
Bessie H. Alcorn	1896-1901	1903	
Hattie H. Jost	1897-1903	1904	
† Ida Sifton		1897-1903	
m Edith Washington		1897-1902	
Jessie L. Howie		1900	
K. M. Laing		1900	
Lottie Deacon		1901	
Ada Killam		1902	
Margaret E. Armstrong		1903	
Margaret Craig, B.A.		1903	
Eliza G. A. Tweedie		1903	
Etta De Wolfe		1904	

r Retired.
m Married and withdrawn.
d Deceased.
* In Galician work, Alberta.
† On furlough.

APPENDIX E.

PRONUNCIATION OF JAPANESE WORDS.

The following rules will be sufficient to give approximately the pronunciation of the Japanese words used in this volume:

1. Do not accent any of the syllables in a Japanese word. The language is not altogether without accents, but they are so few and slight as compared with what we have in English that the beginner had better take no account of them.

2. There are as many syllables in a word as there are single vowels, and each syllable ends with a vowel or with the letter *n*, as in *Hondo* (sometimes changing to *m* in the middle of a word). A seeming exception appears when there is a double consonant in the middle of a word, as *Nikko*. In that case each letter is pronounced, the first being joined to the preceding vowel.

3. Consonants have nearly the same sound as in English. *Ch* is pronounced as in *child*; *g* is always hard (in some parts of Japan it is pronounced like *ng*, as in *Nagano*); *s* is always soft, and *z* before *u* is sounded as *dz*, as in *Shizuoka*.

4. Vowels are nearly always pronounced long, as follows:

a as in *father*.

e as *ey* in *they*. In some monosyllables, and sometimes at the end of a word, it is shortened to be nearly like *e* in *men*; for example, one of the prominent cities is pronounced Kobĕ rather than *Ko-bay*.

i as in *machine*.

o as in *bone*.

u as *oo* in *boot*. At the end of words of more than one syllable it is often slighted, and it is frequently slighted also in the middle of a word.

y before a vowel makes it long.

ai as in *aisle*.

au as in *bone*.

iu as in *yule*.

ua as in *quarantine*.