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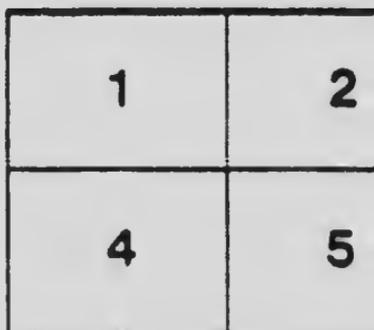
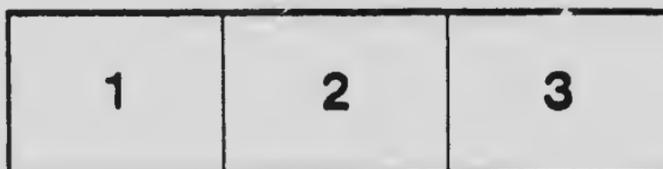
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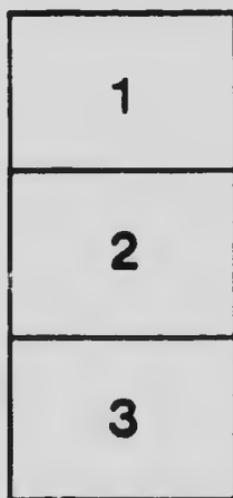
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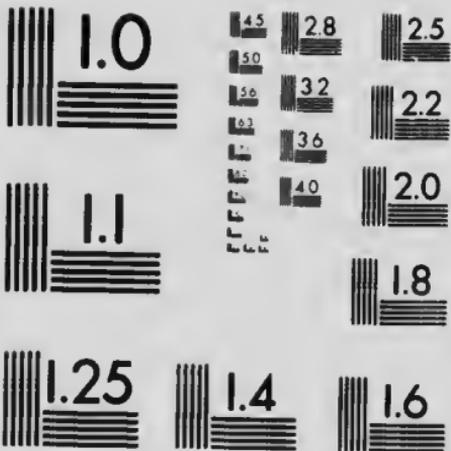
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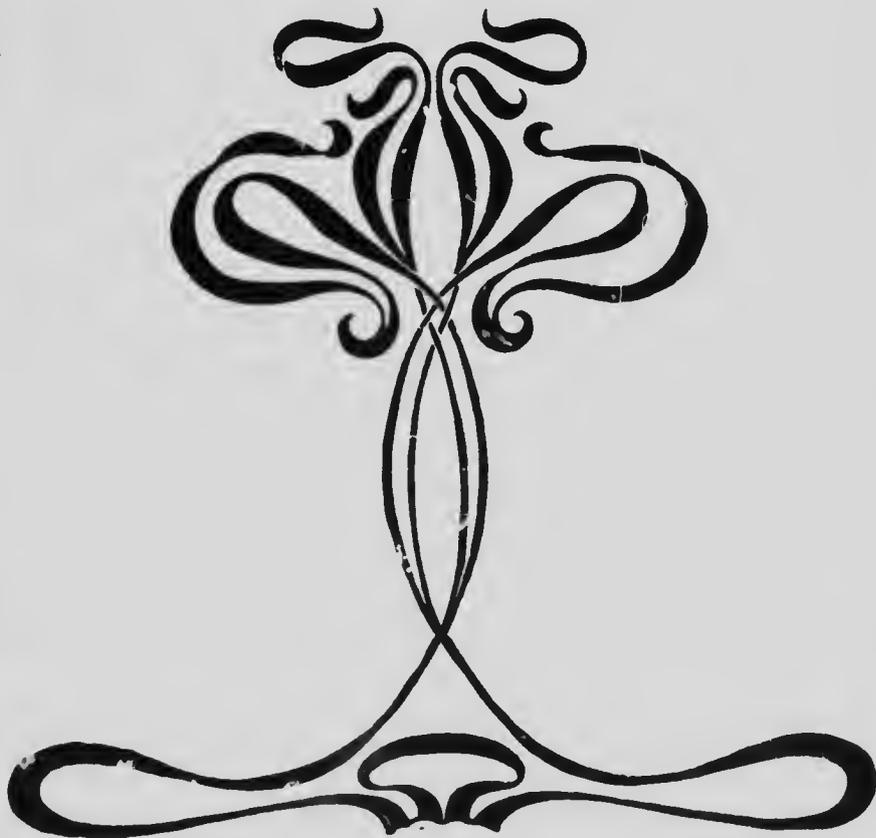
I. Report of an Official Visit

to the Missions of the
Methodist Church in Japan

By H. Sutherland, D.D., General Secretary

VICTORIA UNIVERSITY

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Toronto: Methodist Mission Rooms, 1902.

REPORT OF AN OFFICIAL VISIT

TO THE MISSIONS OF THE METHODIST
CHURCH IN JAPAN.

By A. SUTHERLAND, D.D.,
General Secretary.

PREFATORY.

THE following extracts from official records will explain the occasion of the General Secretary's visit to the Japan work :

*From the Minutes of the Japan Annual Conference,
Session of 1901 :*

"It was moved by the Rev. G. Sogi, seconded by the Rev. M. Takagi, and

"*Resolved*—That in view of the near approach of the General Conference and the many questions bearing upon our work at this time which require very careful consideration, we as a Conference express our desire that the Rev. A. Sutherland, D.D., General Secretary of the Missionary Society, should pay a visit to this country in time for the next session of this Conference."—Carried.

*From the Minutes of the Japan Mission Council,
May, 1901 :*

"Moved by Rev. Dr. Meacham, seconded by Rev. H. H. Coates,

"That in accordance with a resolution adopted by the Japan Conference of the Methodist Church at its recent session, requesting an official visit, we earnestly hope that in view of the important questions requiring

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consideration, the General Board of Missions will not fail to comply with the request, and send the Rev. A. Sutherland, D.D., Secretary of the Board, as a delegate, in time for the next annual meeting of the Mission Council and the Conference." — Carried unanimously.

*From the Minutes of the General Board of Missions,
October, 1901 :*

"We recommend that the Board grant the prayer of the Japan Conference and the Mission Council, and ask the General Secretary to visit the work and the workers in the Japan Mission during a period covering the sessions of the Conference and Council"—From Report of Committee on the Foreign Work.—Adopted.

"The Committee appointed to draft a resolution defining the authority and powers of our delegate to the next Annual Conference in Japan, submitted the following, which was adopted :

"Whereas many matters of importance connected with the work in Japan will be under consideration during the visit of the General Secretary as delegate to the Japan Conference, some of which may require prompt action,

"*Resolved*—That this Board hereby gives authority to the General Secretary, as such delegate, to deal fully and finally, when necessary, with all matters which, in his judgment, do not admit of delay ; provided that anything involving increased expenditure shall be first referred to the Executive Committee for final action ; such delegate to report to this Board or to the Executive."

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REPORT.

To the Executive Committee of the General Board of Missions of the Methodist Church:

AS the next session of the General Board of Missions will not be held till after the adjournment of the General Conference of 1902, and as matters affecting the Mission work of the Church, especially in the foreign field, will be considered by the latter body, it is right and proper that the report of my official visit to Japan should first be laid before the Executive Committee, so that anything requiring action by the General Conference or the Board may be sent forward with such recommendations as the Executive may deem advisable. As my report will necessarily cover much ground, and deal with a great many separate questions, I have concluded to give some account of my visit and methods of procedure in the form of a connected narrative, and afterward to group under appropriate headings the various points that may require action, with such conclusions and recommendations as a personal inspection of the work and a careful study of the whole situation have enabled me to reach.

At the session of the Japan Annual Conference in 1901, a resolution was unanimously adopted, asking the Board of Missions to send the General Secretary on an official visit to Japan at such time as would enable him to meet the Annual Conference of 1902. It was urged that many questions affecting the work required careful consideration, and if these could be discussed on the spot with a representative from the Board, it would facilitate a mutual understanding, and the Japanese brethren would feel that their views and wishes would be fully laid before the Board of Missions and the General Conference. The request of the Japan Conference was heartily seconded by the Mission Council, and on being laid before the

Missionary Board was cheerfully granted, and the General Secretary was instructed to proceed to Japan at such time as would best suit the convenience and interests of all concerned.

Foreseeing that a return to Canada immediately after the meeting of the Japan Conference would be necessary, I deemed it advisable to go out in time to secure some six weeks in the country before the Conference assembles, so that I might not only meet the Mission Council and the Conference, but also visit the outlying districts and personally inspect the work. This judgment was confirmed by letters received from the Superintendent of the Mission, who urged me to time my movements so as to reach Japan, if possible, not later than the first of April. Accordingly, I left Toronto on the 7th of March, and sailed from San Francisco on the 13th of the same month. This route was selected partly to avoid the colder northern route, with the possibility of detention by snow blockade on the railway, but chiefly because the date of sailing would enable me to reach Japan at the very time my presence was desired, and a full week earlier than *via* Vancouver. The voyage was almost without incident, if I except a stop-over of 24 hours at Honolulu, affording one a passing glimpse of those

“Summer Isles of Eden lying in dark purple spheres of sea,”

and bringing up stirring memories of some of the most romantic and tragic scenes in modern missionary annals. The run from San Francisco occupied less than five days, and after a further run of something over eleven days, we made the entrance of the Bay of Yeddo in the teeth of the only strong gale experienced during the entire passage. At half-past six o'clock on Sunday evening, March 30, we cast anchor within the breakwater at Yokohama, and awaited inspection by the health officers on the following morning. On landing, I was met by Dr. Meacham and Mr. Norman, whose presence greatly facilitated my movements, and on the afternoon of Monday I was pleasantly domiciled in Tokyo with the Rev. Dr. Scott, the Superintendent of the Japan Mission.

A few days' rest on shore was not unwelcome after the long ocean passage, but time was precious, and on Thursday I met the Executive of the Mission Council. We continued in session for two days, inquiring into many matters affecting our Mission property, the tenure on which it is held, and other questions of kindred import. The meeting was full of interest, but no decisions were formulated, as I desired first to consult the full Council, and also to ascertain the views of the Annual Conference before coming to any conclusions. On Sunday, April 6th, I preached in the Azabu Church to a good congregation, and in the evening at the Central Tabernacle to an audience of perhaps 600, the greater part of whom were students from the Higher Schools and the Imperial University. The importance of reaching this class can hardly be over-estimated, as they come from all parts of the Empire, and in the future will be the educated and ruling class among the people.

The forenoon of the next day was spent inspecting our property at Hongo, including the Central Tabernacle and the residence of the Foreign Missionary, and in the afternoon I met the pastors and evangelists of the Tokyo District, with such laymen as could be got together. My plan was to hold a similar meeting in each district, and to encourage the native brethren to say all that was in their hearts respecting the work and the workers, and to give free expression to their views and wishes, promising that these would be fully laid before the Board and the General Conference, where, I had no doubt, they would receive careful and sympathetic consideration. To this part of my mission I attached great importance. If the work in Japan or any foreign country is to succeed, we must take the native workers into our confidence, let them see and feel that they are understood, that their work is appreciated, and that any representations they desire to make will always receive careful consideration and such response as they are fairly entitled to. Our native workers in Japan and the converts under their care are neither children nor barbarians; they are men of intelligence, many of them men of deep piety, with a good grasp of Scripture truth, and they are loyal to the Church and

its doctrines. Men of this class cannot always be kept in leading-strings, nor is it desirable that they should be, even if it were possible. While foreign missionaries of exceptional gifts may leave the impress of a strong personality upon the native Church, yet the future of that Church will be largely what the native pastors make it, and their counsel should be sought and their co-operation invoked in every important step that is taken. In like manner no important step should ever be taken by the native pastors or the Annual Conference, involving any extension of the work or any changes in discipline or methods, without the knowledge and concurrence of the General Board and the Superintendent of the Mission. The importance of establishing and maintaining the fullest confidence between the Board, the Japan Conference and the Mission Council can hardly be overstated, and whatever has a tendency to bring about this result should be welcomed and utilized.

At the end of ten days from the date of my arrival preparations were completed for visiting the out-stations, and on Wednesday, April 9th, I set out, accompanied by Dr. Scott, our first objective point being the City of Kofu, the head of the Yamanashi district. Some 50 miles by rail and 14 more by horse cars brought us to the village of Yoshida. On the way we were met by the Rev. Mr. Hiraiwa, president of the Conference and chairman of the Yamanashi district, who accompanied us during the remainder of the tour, and by his genial companionship and splendid interpreting contributed largely to the success of my mission. Yoshida is an appointment on the Yamura Circuit, in charge of Mr. Yoneyama, one of our devoted evangelists. A service was held in the evening, which was well attended, and gave me a good idea of the character of an ordinary country charge. On the following morning we resumed our journey. The first five miles was by jinrikshaw, after which we proceeded on foot a distance of $11\frac{1}{2}$ miles over a steep mountain pass. Then came $7\frac{1}{2}$ miles on horse-back, 14 miles by basha—a primitive type of stage-coach, without springs—over a very rough road, and finally 7 miles more by horse-car, which brought us late at night to the city of Kofu, where we found comfortable quarters and a kindly welcome at the Eiwa Jo Gakko—the Girls' School of our W. M. S.

On the following morning the pastors and evangelists on the district, together with a number of laymen, assembled in the Kofu church, and the greater part of the day was spent in a free conversation on a variety of subjects. The native brethren availed themselves of the invitation which I gave to express their views and wishes, and to ask questions on points they did not fully understand. In the evening there was a social gathering at the Eiwa Jo Gakko, which gave opportunity for further conversation, all the more valuable, perhaps, because it was entirely informal and spontaneous. On Saturday afternoon there was a lecture meeting in a theatre, where I spoke to a crowded audience, nearly all of whom were non-Christians. My address was ably interpreted by Mr. Hiraiwa, who subsequently delivered an earnest and telling address of his own. These lecture meetings afford excellent opportunities of reaching the people, as large numbers attend who would not go to a Christian place of worship, and they will listen with the closest attention to one who has anything to say. Moreover, whatever be the subject of discourse, it can always be utilized at some point to expound and enforce some great truth of the Christian religion. On Sunday morning I preached in our church to a good audience, and in the evening spoke briefly, after an excellent address by Rev. Dr. Scott. On Monday a number of calls were made, and in the afternoon I addressed the pupils of the Eiwa Jo Gakko.

On Tuesday morning we were astir at one o'clock, and left Kofu an hour later by horse-car to connect with boats on the Fujikawa River at a point 14 miles distant. Arriving at the village of Kajikazawa at break of day, we began a trip of 50 miles down the river to the nearest railway station, in an open boat of a type constructed purposely for the navigation of this dangerous stream. The Fujikawa, being a mountain river, is subject to frequent changes. At the best of times there are numerous powerful rapids, with precipitous rocks rising out of the water on one side—sometimes on both—and gravel bars on the other, requiring dexterous steering to avoid disaster. When the river is at flood the danger is greatly increased, for not only is its volume and strength vastly augmented, but the currents in some places change

their direction, baffling even experienced boatmen, resulting sometimes in the destruction of a boat and consequent loss of life. Fortunately we found the water at its normal height, and the run was made in comparative comfort. A little after eleven o'clock we reached the end of the river journey, and after an hour's rest boarded a train for Shidzuoka, arriving in that city about two o'clock.

Shidzuoka was one of our earliest stations, having been occupied by Dr. Macdonald midway in the seventies. Here a native church was organized, and became in time our strongest society. There have been fluctuations, of course, but on the whole the Church has held its own, and now the prospects are good for steady growth. The attitude of the people toward Christianity is more friendly, and we are reaching classes that it seemed impossible to reach a few years ago. There is a growing desire among the people to hear addresses on subjects of general interest, and the claims of the Christian religion can be freely urged without exciting hostility. This will be better understood when I say that in my two days' sojourn at Shidzuoka I delivered ten addresses—a number of them by direct invitation—and had requests for several more, which there was not time to give.

On the morning after my arrival there was a gathering of the native pastors and evangelists and a number of laymen, and most of the day was spent in a conference similar to those held in Tokyo and Kofu. In the afternoon I went by invitation to the barracks and met the officers of the 34th Regiment, some 34 in number, and spent half an hour in pleasant conversation. It was then intimated that they would be glad to have me address them on any subject I chose, and I spoke for half an hour or more on "The Qualities that Make a Model Soldier." It gave me an opportunity to enforce, among other things, the importance of habits of strict temperance, so that in emergencies men with firm muscles, steady nerves, and cool, clear brain might always be available. I also reminded them that the qualities which made a model soldier would, when turned in another direction, make a model Christian. In the evening I lectured in a large hall to a crowded audience—composed, I was told, of the best class of people in Shid-

zuoka. My subject was "The Elements of True National Greatness," and as the absorbing question with thousands of the people at the present time is, "How can we make Japan a truly great nation?" my theme aroused not only interest, but positive enthusiasm. There was opportunity at every turn to illustrate the value and enforce the claims of the Christian religion, and my arguments and appeals were received not merely without dissent, but with evident tokens of approval.

On the second day I addressed in succession some 600 pupils in the Chiu Gakko, or Middle School, over 300 in the Normal School, and the pupils of the Eiwa Jo Gakko, or Girls' School of the W. M. S. In the afternoon there was a social farewell meeting by the members of our native church, where another address was given. We were to leave the same night by train at 11.30, and when we reached the station at that late hour we found a dozen or so of our Methodist people waiting to say good-bye; also one of the officers already alluded to, who showed me every attention and wished me a safe and pleasant journey. I have mentioned these things simply to show what a great and effectual door is open to us in Shidzuoka, and what encouragement there is to prosecute the work with all possible vigor. Mr. Emberson has made an excellent impression, and is working with rare tact and judgment.

About noon on the following day we reached the City of Fukui, where I was most kindly entertained in the home of the Rev. Mr. Jones, Presbyterian missionary. We have had no foreign missionary at this point for several years past, but Mr. Kanazawa, the native pastor, is holding the fort and working with energy and courage. The mission property is well situated and consists of a large lot on which there is a house that was built for the foreign missionary—now used in part for preaching services—a house for the native pastor, and some small buildings for various purposes. About the time I reached Japan a destructive fire swept over Fukui, destroying a large section of the city, but did not reach our mission compound. Fukui is the stronghold of Buddhism on the west coast, and if once this stronghold were captured the spread of Christianity would be very

rapid ; but to make an abiding impression, much less capture the place, is impossible with present methods. There should be a moderate expenditure on the mission property to put it in proper shape ; then a foreign missionary should be sent without delay and several evangelists should be added as quickly as suitable men can be found, and from Fukui as a centre a well-planned evangelistic campaign should be carried on throughout the entire ken. In this case—and the same is true of all the districts—a concentration of forces, for a month at a time, would be a wise policy, but for this purpose more men and more money is indispensable.

In the evening I lectured to a small audience, and on the next day we proceeded to Kanazawa, some 75 miles farther up the line, and were met by Rev. D. R. McKenzie, the chairman of the district. This district embraces the three kens of Ichizen, Kaga and Echū, though but few points are yet occupied. In some respects the ground is not the most promising, but I am persuaded that with an adequate force of evangelists, wisely and efficiently led, splendid work might be done, and in the not distant future we might have three well organized districts on the west coast, with Fukui, Kanazawa and Toyama as centres. In the evening, after our arrival, a service was held by Dr. Scott and Mr. Hiraiwa, while I rested in preparation for the toils of the morrow. On the Sunday morning I discoursed to an audience that filled our principal preaching place to its utmost capacity, and afterwards had the pleasure of administering the rite of baptism to ten persons—seven men, one woman and two lads. In the evening the service took the form of a lecture, and the audience was as large as in the morning. The influence of this church is steadily growing, and under Mr. McKenzie's energetic guidance evangelistic work is being pushed in such outlying villages as can be reached. The method is to make periodical visits, accompanied by one or more pastors or evangelists, and by means of street preaching, singing, tract distribution, bible selling, etc. for several days in succession, try to awaken interest and lead the people to enquire concerning the new doctrine. Already this method has borne good fruit.

The mission property in Kanazawa consists of the

foreign mission house, the principal preaching place, and a second preaching place in another part of the city, where a native church has been organized. The mission house occupies a beautiful site overlooking part of the city, with a large open space in front used as a military parade ground. The land—three-quarters of an acre or thereabouts—was purchased and the house built in Mr. Saunby's time, when land, materials and work were cheap, and the cost to the society was comparatively small. The principal preaching place is in a good location. There is a good sized lot, on which there is a substantial building of native construction, part being used for preaching services and part for a school; also a house for the native pastor. There is another location at the intersection of two important thoroughfares, where Mr. McKenzie very much desires to open a new preaching place. This is at a considerable distance from our other appointments and is the centre of a thickly populated district, which should be occupied if possible.

I had purposed going on some 50 miles further to visit the City of Toyama, the chief town in Echū ken, and then proceed across country to Nagano; but I found that this latter project would involve a journey of some 80 miles over a very difficult and even dangerous road, and that much of the distance would have to be traversed on foot. It was decided, therefore, to return by rail to Tokyo, and go out to Nagano over another line. A night's rest in Tokyo was a pleasant interlude after two weeks' of incessant work and travel. On the following morning our journey was resumed, and the same evening we reached Nagano, the chief town of Nagano ken. Nagano is a city of perhaps 30,000 inhabitants, and the whole place seems to be dominated by a Buddhist temple to which many thousands of people annually resort. The business of the town depends largely upon these throngs of pilgrims and visitors, and the shop and hotel keepers are glad to contribute to the temple in return for the advantages they derive from it. To reach and influence a people so circumstanced is no easy task, and everything that has been accomplished has been in the face of bitter prejudice and resolute opposition. These difficulties have been aggravated by some local

occurrences which caused estrangement between the foreign missionary and the native pastor and members and greatly hindered the work ; but these are now things of the past and need not be further referred to.

On the day following my arrival a conference was held with the native pastors and evangelists and a few laymen, when the same subjects were discussed as on the other districts. The impression I received of the work on this district was not as favorable as in the other places I had visited. There was a different spirit among the workers—less heartiness, less disposition to co-operate, especially with a foreign missionary. This may have been caused in part by the local occurrences to which allusion has already been made ; but I trust a better spirit now prevails, and that the Nagano district will share in the spiritual uplift that has been experienced in other places. In the evening an address was given, but as there had been little done in the way of announcing the service the attendance was limited.

After returning to Tokyo I preached in the Union Church at Tsukiji and in our own church at Azabu, met the officials of the Shitaya church respecting their property, and on Wednesday, May 7th, met the Mission Council. The greater part of two days was spent in consultation, and on the Saturday there was a joint meeting of our Council and the Council of the W. M. S. The proceedings were of the most harmonious character, and there is a hopeful spirit in both councils that augurs well for the future. On Sunday evening a lecture in the Central Tabernacle was attended by a large audience. On the following Wednesday the Conference assembled, and by a practically unanimous vote Mr. Hiraiwa was re-elected President, Revs. Takagi and Coates being chosen secretaries. In the afternoon I was introduced to the Conference, and, with Mr. Hiraiwa for interpreter, addressed the brethren at considerable length, touching upon such questions as Methodist union, the foreign missionaries and their work, the stipends of native pastors and evangelists, provision for the more effective training of native workers, the present regulations touching our foreign missions, and whether, pending the discussion of the union question, it would

be desirable to adopt any part of the proposed basis for the carrying on of our own work ; the appointment of delegates to the General Conference, etc., etc. I emphasized the importance of keeping in sympathetic touch with the General Board, which might be affected favorably or unfavorably by the attitude of the native brethren on such questions as the relation of the foreign missionary to the Conference and the work generally, the ownership and control of mission property, the control of funds supplied by the board, extension of the work and employment of additional men, also the course taken in stationing men with a view to economy, efficiency, and the best interests of the work.

It will be seen that my observations covered a wide range of topics, some of which required firm yet delicate handling. I subsequently learned that my address had been looked forward to with no small anxiety by the foreign missionaries, and also by some of the native brethren, for conditions were such that an injudicious treatment of certain questions, or ignoring them altogether, might intensify latent feelings of doubt and uncertainty and leave the minds of the brethren quite unsettled in regard to matters upon which they desired clear light and authoritative statements. On some of the questions I endeavored to present clearly what I believed to be the views and wishes of the General board, while on others I gave expression to my personal opinions and advice. Throughout the whole address I spoke with the utmost frankness, telling the brethren all that was in my heart, and all that I hoped or feared concerning them, pointing out real or possible dangers, suggesting courses of action, while running through the whole was the constantly recurring thought of the supreme importance of confidence and co-operation between the foreign missionaries and the native pastors and between both and the General Board. The effect of all this can be attributed only to divine guidance. At the conclusion of my address there was a sense not only of relief, but of profound satisfaction. All seemed to feel, and subsequently some were good enough to say, that every point of importance had been covered, that the right things had been said, obscure points made plain and misapprehensions re-

moved, and now the way was clear for a full understanding and the heartiest co-operation.

It should not be inferred from this that there were antagonisms among the workers or any lack of loyalty to the Board and its policy, but there were symptoms of a condition of affairs which, if unchecked, might lead to misunderstandings and estrangements and greatly retard the work. For these conditions no one in particular was responsible; they were the outcome of circumstances which no one could foresee or control. In the earlier days of the mission, when those who planted it were still living, and were in closest touch with the converts and native workers, there was no room for misunderstandings. In the very nature of the case the whole direction of affairs was in the hands of the foreign missionaries, and wisely did they fulfil their trust; but as years went on and the native pastors gathered experience, becoming familiar with the doctrines, polity and usages of Methodism; as new men came into the work who were unacquainted with its early history; especially when an annual conference was formed, with all the rights and privileges pertaining to such a body, it was inevitable that changed relations would come. In the legislation of the General Conference touching the Japan work the powers and duties of the foreign missionaries and the Mission Council on the one hand, and of the native pastors and the Annual Conference on the other, were not clearly defined, and beyond a few general principles they could not be; hence it was difficult to tell in some cases where the authority of the one ended and that of the other began.

Such conditions involved at least the possibility of friction, and in some instances it had actually occurred. I endeavored to impress upon the Conference the view of the Board that in the present state of the work foreign missionaries were needed in Japan as much as ever and would be needed, perhaps, for many years to come; that these missionaries were not sent by us as lords over God's heritage, but as fellow-helpers in the work, and that we expected for them a cordial reception and the utmost freedom in working out their plans; that, while the work of the foreign missionary and that of the

native pastor were in a sense distinct, it was impracticable to define in detail the duties and authority of each, and I did not regard it as advisable even if it could be done. Far more would be accomplished by cultivating the spirit of genuine brotherhood, and by hearty co-operation in extending the work of God, than by any attempt to construct minute rules defining the position and duties of the two classes of workers.

On some part of each day, sometimes the whole day, I was present in the Conference, and was accorded the utmost freedom in calling attention to points of importance, advising and suggesting as occasion seemed to require. Often questions were asked by members of the Conference and answers given that helped to a still clearer understanding of the situation. When the time came to elect representatives to the General Conference, Dr. Scott and Mr. Hiraiwa were promptly chosen. Two laymen were also elected to the General Conference, one of whom may possibly attend. As the days passed by the utmost harmony prevailed, the spirit of kindness and brotherly love was deepened, and towards the close of the Conference the following resolution was unanimously adopted, and I was informed by Mr. Coates, by whom it was translated, that his translation was, if anything, much weaker than the original.

It was moved by the Rev. M. Takagi, B.D., seconded by the Rev. G. Sogi, and unanimously

Resolved,—That we, as a Conference, hereby express our sincere thanks to the General Board of Missions of the Methodist Church in Canada, that so kindly acceded to our request of last year to send the Rev. A. Sutherland, D.D., General Secretary of Missions, on a visit to Japan. He has come to us, has visited all the districts in the Conference, carefully looked into the conditions of the work, explained to us the policy and principles of the Mission Board, given expression to the kindly feelings of the brethren and sisters in Canada toward us, and thrown much light upon matters affecting the future progress of our Church. We rejoice that we have been permitted to associate so intimately with him, tell him of our hopes and desires, and discuss many questions bearing upon our welfare as a Church in the years to come. We firmly believe his coming has given a

new impulse to our work, and we wish, with all our hearts, to thank Dr. Sutherland himself and the Board of Missions that sent him to us. We wish, also, to request Dr. Sutherland, on his return to Canada, to convey to our brethren and sisters there, and to the Board of Missions, the gratitude we ever feel for all they have done and still continue to do for us and our work, and to express the confidence we have in the sincerity of their love to us, together with our desire that they may not cease to render us the help we need.

YOSHIYAS HIRAIWA, *President.*
 MIZUTARO TAKAGI, } *Secretaries.*
 HARPER H. COATES, }

Tokyo, Japan, May 20th, 1902.

On the 22nd of May there was a meeting of the Mission Council, all the members present, when the brethren expressed themselves, in regard to the Secretary's visit, in the following terms:—

That we wish to place on record our high appreciation of the service rendered by Rev. A. Sutherland, D.D., General Secretary of Missions, who, by appointment of the Board of Missions, has visited the Japan work. Since his arrival he has been "instant in season out of season" in speaking at the various meetings that have been held in all parts of the work, and in consultation with the workers, both native and foreign. We have been encouraged and helped, having received an inspiration to greater diligence, patience and faith. We have been pleased with the care the Secretary of Missions has taken to understand the various phases of the work, and with the grasp he has manifested of its problems. We believe that lasting good will result from his visit, and we commend to the Board the wisdom of sending such delegations at regular intervals to counsel and exhort the workers, to keep us in touch with the feelings and desires of our brethren in the home land, to get a clear and impartial view of the work here, so that the Board and Church at home may be kept in touch with its foreign work, and to move with inspired and eloquent words the crowds that can be gathered into our Churches to hear one who comes from afar on a visit to this land. We pray that Dr. Sutherland may have a safe and pleasant return voyage, and be long spared to serve in the Master's cause here below.

On the day following this meeting of the Council, the hour came when I must begin my homeward

voyage. At the railway station in Tokyo I found practically the whole Conference assembled to say good-bye and wish me Godspeed. Some eight or ten accompanied me all the way to Yokohama, and Dr. Scott, Mr. Haraiwa, and Mr. Norman went out on the steam launch and saw me safely on board the ship. In a little while the *Empress of Japan* steamed out of the Bay of Yeddo, and as I stood on the deck, watching the fast receding shores, I "thanked God and took courage," for my way had been prospered beyond my expectations, and by the blessing of God and the help of the brethren, both native and foreign, I had been enabled to render service of real value to our Mission in Japan. Perhaps the secret was revealed in the words of one of our missionaries, spoken after the close of the Conference: "From the time it was announced that you were coming to Japan I have made your visit a subject of daily prayer that God would guide you in all things; now I feel that my prayers have been abundantly answered."

In leaving Japan I felt that I was leaving behind me a devoted band of missionaries, native pastors and evangelists, who were looking, with eager expectation, for times of refreshing from the presence of the Lord, and were all prepared to spend and be spent in His service. Out of this zeal and devotion—and it is shared by the missionaries of other churches—good will come to Japan. There have been dark days, but they are passing away, and soon a time will come when we shall say,

"It is morning ever"

As the ship settled to her course by the Great Circle for Vancouver, I sent a parting glance shoreward, if that, peradventure, I might catch a glimpse of the snow-crowned peak of Fujiyama, the most beautiful natural object in Japan. The whole sky was covered with dense clouds, and Fuji was invisible, but I knew it was there. In like manner there have been times when the outlook for Japan's religious future has been dark and uninspiring, yet we know that

"—— behind the dim unknown,
Standeth God, among the shadows, keeping watch above
his own."

Resting upon His unfailing promise we turn to face the problem of finding the needed reinforcements for the great battle that has yet to be fought in the "Sunrise Kingdom."

Having given a general account of my visit to Japan and the methods employed to learn the state of the work and the views of the brethren, I now submit in detail a report of the various subjects discussed, with such suggestions and recommendations as in my judgment will best meet existing conditions and insure the future prosperity of the work.

I. METHODIST UNION.

At intervals during the past fifteen or twenty years the desirability of union has been a subject of discussion among the missionaries of the various Methodist bodies in Japan. Interest in the subject was quickened by a union of the various branches of the Presbyterian Church, and in 1888 a committee representing the Methodist Missions met to formulate, if possible, a basis upon which union might take place. A number of meetings were held and various phases of the question were discussed, but a point was reached where the representatives of the Methodist Church in Canada felt that they could go no further in the matter of concessions, and the committee dissolved without formulating a basis. Shortly after our representatives received letters from missionaries of other Methodist bodies to the effect that they had not been fairly represented in the Union Committee, and they would be glad if our representatives would outline a basis and submit it for the consideration of the other missionaries. The request was acceded to, and when I reached Japan in 1889 I found a basis had been drafted and was ready to be submitted.

An informal gathering of missionaries was summoned and met in Tokyo, when the prepared outline was read, clause by clause, and carefully considered. In regard to the principle of union there seemed to be but one opinion, and the plan that had been outlined by our missionaries was generally approved. It was also endorsed by the Board of Missions of our own church, but for reasons which I never learned no action was taken by the boards or conferences of

the other Methodist bodies, at least we were never informed of any, and no further negotiations were had. The question remained in abeyance till 1901, when it was again revived in Japan. A joint committee representing the various Methodist missions was formed, and after a number of meetings had been held a basis of union was formulated which is printed as Appendix A of this report. I understand this basis was approved by the Japan Annual Conference of the Methodist Episcopal Church South, and by one of the two Annual Conferences of the Methodist Episcopal Church, the other conference taking no action.

In our own Mission the foreign missionaries were a unit in favor of the principle, but would prefer some modifications in matters of detail. In the Annual Conference there was almost equal unanimity as to the principle, but several objected to the basis as at present framed. Ultimately the sense of the conference was expressed in a resolution heartily endorsing the principle of union, and recommending that the basis be finally revised by a joint commission representing the General Conferences of the Home Churches.

In regard to the basis as it now stands, it is a virtual adoption of Episcopal Methodism. I express no opinion as to whether or not this is the best system for Japan, but deem it right to call attention to the fact. It is true the principle of life episcopacy is eliminated; but the basis provides for a General Superintendent with powers equal to those of any bishop, save that he is to hold office for only eight years and is not to be eligible for re-election. The importance of this whole question can hardly be overstated. To-day Methodism in Japan is relatively weak because of its divisions; united it would be one of the dominant religious forces in the empire, and second to none as an evangelizing power. To accomplish so desirable an end concessions must be made by all the uniting bodies, but as these concessions touch chiefly methods of administration and not vital principles, no great sacrifice will be involved. I would suggest, therefore, that this Executive Committee memorialize the General Conference to the following effect:

TO THE GENERAL CONFERENCE OF THE METHODIST
CHURCH.

*This Memorial from the Executive Committee of the
General Board of Missions respectfully sheweth:*

That for a number of years past there has been a growing conviction among the missionaries of the Methodist churches having missions in Japan that a union of the various missions in one church would be of great and lasting benefit to the cause of Christianity in that country. In harmony with that conviction a tentative basis of union has been prepared by a committee composed of representatives, both native and foreign, of the different Methodist Missions in Japan, and the same has been forwarded for consideration and action by the home authorities.

It is evident that a proposal so important in itself and so far-reaching in its results demands very careful treatment, but inasmuch as the General Conferences or other governing bodies of the churches concerned hold their sessions at different times and in places widely separated, it will be practically impossible for these Conferences, acting separately, to frame a basis of union that will be acceptable to all. It has been suggested, therefore, that each General Conference or other governing body shall, if they approve of the principle of union, appoint five members of a joint commission, which shall have authority to revise the existing Basis of Union or frame a new one, as shall seem most expedient, and to take whatever steps may be necessary to carry the same into effect.

Therefore, your memorialists pray the General Conference of the Methodist Church to consider carefully this whole question, and to take such action as in its godly judgment may seem advisable.

On behalf of the Executive Committee of the General Board of Missions.

A. CARMAN, *Chairman.*

A. SUTHERLAND, *Gen. Secretary.*

II. EDUCATIONAL WORK.

Asabu, Tokyo.—Provision for the training of candidates for the ministry was made at an early stage in the history of the Mission, and in the course of time was extended to embrace an academic department. For the purpose of this work a site was procured at

Azabu, Tokyo, which is regarded by many as one of the most beautiful sites in the city. It comprises an irregular-shaped area of about 2,920 *tsubo*, equivalent to, say, $2\frac{1}{3}$ acres. A short distance away is the Azabu Church and the Girls' School of the W. M. S., and in the same neighborhood are residences of several princes, viscounts, and other great men of the empire. On this site there was erected at an early date two dwellings for resident professors, together with dormitories, class-rooms, etc., and these, with subsequent enlargements, gave accommodation for several hundred students. The work was carried on with varying success for a number of years, and ultimately, under the presidency of Mr. Ebara, a Japanese of ability and wide influence, it grew until nearly 600 students were in attendance.

At this juncture regulations were issued by the Minister of Education forbidding religious teaching of any kind in any school holding the status of a Middle School and connected with the Government system. This connection gave certain advantages to students touching University entrance, freedom from conscription, etc., which they deemed of great importance; hence it was clearly seen that unless the new Government regulation was repealed, or an exception made of Christian schools, it would be impossible to carry on the work without a radical sacrifice of principle. On this question the various Protestant Missions carrying on school work were practically a unit; they could not surrender the right to teach Christianity and conduct religious services in the schools, and as their representations failed to secure any modification of Government regulations, the students prepared for a transfer to other schools. At this juncture Mr. Ebara, the principal, and Mr. Muramatsu, the business manager of the Azabu School, procured a site and erected buildings not far away, and to this new school most of our former students went. Since that time, however, the Government regulations have been relaxed to an extent which makes it possible to carry on Christian schools without any sacrifice of principle; but our missionaries are of the opinion that it would not be advisable for us to resume general school work while Mr. Ebara's school is in existence in practically the same neighborhood.

These changed conditions necessitated a change of policy in regard to our school property. On the recommendation of the Mission Council it was decided to utilize one or more of the buildings as dormitories for students from any schools in the neighborhood who might desire to avail themselves of the privilege. This involved daily attendance on family worship and attendance at stated intervals for Biblical instruction. It was seen that this arrangement might afford opportunity for missionary work of the most valuable kind, and experience has fully justified that opinion. Some of the students have been savingly converted, others have become earnest students of the Scriptures, while in some instances parents in distant places have sought admission for sons who have gone to Tokyo to attend some one of the numerous schools, believing that in our Azabu dormitories they would be shielded from many of the temptations so rife in the ordinary boarding houses of the city.

The situation at present is this: One of the dwellings is occupied by the Rev. A. C. Borden, who has control of the dormitories, conducts the religious exercises and Bible class, cares for the property generally, and engages in evangelistic work in adjacent parts of the city. The other dwelling is rented to a desirable foreign tenant, and brings in a respectable sum. The revenue from the dormitories is nearly sufficient to cover expenses, and several of the other buildings are rented to the city authorities for school purposes, bringing in a good return.

After a careful consideration of the facts and circumstances, I am of the opinion that this valuable property should be kept intact, at all events until the question of Methodist Union is decided, and that the use of part of it for dormitory purposes should be continued. If, in the course of events, it should be found desirable to resume our school work, a more desirable site could not be found; but if, on the contrary, we should finally decide to abandon that project, the property can be readily sold at a good price.

2. *Kofu*.—For some years a Christian school for boys has been carried on in this city by a Japanese syndicate, and towards its maintenance an annual grant has been made by the Board of Missions. It

is, with some, an open question whether the Church should engage at all in secular education, even by way of subsidy, as the government system of Public Schools is considered to be ample for the needs of the people. But it must be borne in mind that in Government Schools all religious teaching is forbidden, and the nation is menaced with the prospect of a generation of educated religious sceptics who "neither fear God nor regard man." That Japanese Christians should be compelled to send their children to be trained in such schools is very undesirable, and it can be prevented only by the establishment of Christian Schools, which in equipment and efficiency shall be fully equal to the best schools conducted by the Government. I think, therefore, that the grant to the Kofu School should be continued, for the present at least, until the educational policy of the Church on her Mission fields can be fully reviewed and definitely settled.

3. *Kanazawa*.—The remarks just made in the case of Kofu apply also to Kanazawa. There is this difference, however, that the Kanazawa School is carried on distinctly by the Church, and not, as in Kofu, by a company or syndicate. The school is held in the same building which serves for Church purposes, and the teacher's salary is paid from the Mission fund. Apart from the general question, there are local reasons why the grant should be continued for the present, and I recommend accordingly.

III. UNION IN THEOLOGICAL WORK.

I have already pointed out that the design of our educational work at Azabu was, in the first instance, to provide adequate training for native candidates for the ministry, and during the time the late Dr. Cochrane was in charge, and subsequently, most valuable work was done in this direction. At one period temporary arrangements were made to co-operate with the Methodist Episcopal brethren in their Theological School at Aoyama, Tokyo, but in the course of a year or two the plan had to be abandoned, to the great regret of both parties, and our missionaries

resumed their work at Azabu. For some years there was a fair attendance, all things considered, but there came a time when, from various causes, there was a marked decrease, in all the Churches, of candidates for the ministry, and our Theological School was almost entirely depleted. To maintain a school with a couple of professors and only one or two students, was out of the question, and the project of co-operative work with the Methodist Episcopal brethren at Aoyama was revived. A Basis of Union in Theological work was drawn up, and, receiving a general approval from our Missionary Executive, was carried into effect, so that when I reached Japan I found Dr. Meacham and Mr. Borden rendering a limited service in the Aoyama School. But while we were supplying service equal to the work of one professor, no students from our Church were in attendance. It seemed to me unreasonable that we should pay the salary of a professor merely to teach in another school, and my advice to our Mission Council was not to continue the Union arrangement until we had a fair number of students in prospect. If two or three applied, it would probably be easy to arrange for their admission to classes at Aoyama, provision being made by us for the necessary expenses, and if candidates came forward in larger numbers, it would then be time enough to arrange for a representative on the staff of professors. It will be seen that this question is involved in the wider question of Methodist Union. If that project is carried through, union in Theological work at Aoyama will be the natural outcome, but if not, then it may be necessary to re-establish a Theological School of our own. [The Basis of Union referred to above is printed as Appendix B of this report.]

IV. QUESTIONS OF PROPERTY.

Present conditions as affecting the tenure of property occupied by foreigners residing in Japan are by no means satisfactory. These conditions do not affect property in what were known as the foreign concessions, purchased in the early days of the intercourse between Japan and foreign nations. For ex-

ample, our property in Tsukiji, in the City of Tokyo, is held by certain of our missionaries in trust, and the title is good ; but all other property, such as our school property at Azabu, the Central Tabernacle, the schools of the W. M. S., churches and mission houses built by grants from the society, are held by Japanese, not in trust but absolutely, and the rights of the Missionary Society depend upon the honor and integrity of the individual in whom the title of any particular piece of mission property is vested. Since the revision of the treaties with foreign nations, a more liberal policy has been introduced. Individual foreigners may reside and hold property under certain conditions in any part of the empire, and there is provision whereby any congregation can become incorporated and hold property for religious uses.

A government measure was proposed, I am informed, that would have given the right to incorporate to hold property for a denomination, but this was so strongly opposed by the Buddhists that it was withdrawn. The measure will doubtless yet become law, but even then the right will not be conceded to any denomination that is under the control of any foreign conference, board or bishop, or where the law-making power is in a foreign land. Representatives from our Mission Council have interviewed the minister to whose department the question belongs, and he has carefully examined our Book of Discipline that he may judge of its bearing on the point at issue ; but it is not at all likely the government will grant incorporation for the holding of property by our church in Japan until it is convinced that the church, as such, is absolutely free from foreign control. The accomplishment of Methodist union would solve the problem of course, for in that event the governing power would be in Japan and not in the United States or Canada. Failing that, it is difficult to see how the case can be met unless our General Conference should pass an Act transferring the control of all our mission property to the Japan Annual Conference, free from any interference by the the General Conference or the Mission Board. In the meantime we can but trust the good faith of the Japanese brethren who now hold the property we have acquired. To their credit, be it said, not one has been unfaithful to his trust.

There is another phase of this question which claims some attention, namely, To whom does mission property in Japan belong—to the Board or to the native congregations? In many instances the Board has aided in the erection of churches and the purchase of mission houses by small grants from the fund; in some cases—such as the church and mission house in Shidzuoka and the churches and mission houses at Azabu, Tsukiji and Shitaya, in the City of Tokyo,—large grants have been made; while in other cases, such as the Central Tabernacle, the Azabu school property, and the dwellings of the foreign missionaries, the whole cost has been provided from the mission fund. In speaking of this matter in the Japan Conference I took the position that in cases where only comparatively small amounts had been donated by the Board, or where the chief part of the cost had been met by the Japanese themselves, control might properly be left with the native congregation, with the proviso that the property or its proceeds be not diverted from the purpose for which it was obtained.

In regard to Church and Mission House properties for which the board had supplied all, or nearly all, of the cost, it seemed reasonable that the board should retain effective some control. At the time of my visit there were two cases in point. At Shidzuoka a site had been procured and a commodious church built chiefly by grant from the Mission Board and considerable sums donated by Dr. Macdonald from the income of his medical practice. In the course of time the government desired to purchase the site that it might be included in the grounds of a villa that was being built for the Crown Prince. A price was paid that enabled the trustees to procure an equally desirable site, remove and rebuild both church and parsonage, and leave a considerable surplus besides. This surplus the trustees proposed to invest and use the proceeds in paying the native pastor's salary. I took the ground that this was not a legitimate use of the money; that while the Board made grants to aid in building churches it did not make grants to endow them, and although I did not think the Board would expect the trustees to return the surplus to the general treasury, it would expect them to use it in

aiding other church enterprises as they themselves had been aided. The conference seemed to regard this view as reasonable.

The other case is the Azabu Church. The first church was erected by Mr. Hiraiwa, chiefly from contributions which he obtained in Canada. Subsequently the building was so seriously damaged by an earthquake that it had to be taken down and rebuilt, the funds for this purpose being supplied by the Missionary Board. There were two small buildings, which were bought or built by the Missionary Society at an early day, one serving as a dwelling, the other as a chapel. These being now rented, the Quarterly Board of the Azabu Church claims the right to use the proceeds in aid of their pastor's salary. Mr. Borden desired the use of the old chapel for evangelistic work, but in order to obtain it had to pay rent. That is to say, a building built or bought by missionary funds is now rented to the Board for the use of one of its missionaries. As it is quite possible other cases of a kind similar to those of Shidzuoka and Azabu may occur in the development of the mission, it seems desirable that some regulation should be adopted that will prevent disputes.

The Tsukiji Property.—In the Mission Council the advisableness of disposing of our Tsukiji property in Tokyo was suggested by one of the missionaries. The proposition was to sell the property and apply the proceeds towards the purchase of a site and the erection of dormitories for students in connection with the Central Tabernacle at Hongo. The Tsukiji property consists of three lots, No. 4, No. 5a and No. 5b, covering an area of 994 tsubo, equivalent to 35,784 square feet. On this land there are four good houses, three facing the river (which in summer is always crowded with shipping), and one in the rear of No. 4, to which access is had by a side lane. Dr. Scott occupies one house, two others are rented to good foreign tenants and the fourth is occupied by Dr. Macdonald. The question is, should this whole property be sold and the proceeds put into other enterprises? I am of the opinion that one house will still be needed for the Superintendent of the Mission, another may be needed for one of the foreign missionaries, and so long as the others are well rented it

may be best to let them remain as they are. In case it should be decided to sell any part of this property, the first charge upon the proceeds should be the reduction or entire recouping of the large sum expended in the purchase of a site and buildings for the use of the Tsukiji congregation. On the whole, however, I think the time to sell this property has not yet come.

The Shitaya Property.—Years ago a site was obtained and a small chapel erected in the Shitaya district of Tokyo. The site was a very small one in an undesirable locality, and the building—a cheap affair—is crowded between other buildings, to the almost entire exclusion of light and air, and covers almost every foot of the site. I ascertained that in carrying out plans for the improvement of the city the street on which the Shitaya Church is located will be widened, and the probability is that some 18 feet will be taken from our lot, leaving insufficient room for the present building, much less for extension. All this made it clear that another site must be obtained. I requested the officials to find several other sites if possible, and we would look them over and see what could be done. In a few days they reported, and I went to examine the ground. Out of four or five possible sites there was one well suited for our purpose, fronting on a broad, well-kept street in a populous neighborhood, and containing an area of perhaps 75x120 feet. Fronting on the street are three small shops, bringing in a moderate rental. In the rear there is a native building, which, with a little repairing, would serve as a pastor's residence, with a large room for preaching services. The price for the whole was stated at *yen* 7,000, or \$3,500 gold, of which the Shitaya people will raise *yen* 2,000 if the society can grant the balance. As this was a case of extreme necessity, I authorized the purchase at the price stated. Since returning home I have learned that the owner demands *yen* 8,000. Even at this figure the price is reasonable compared with land values in the same neighborhood. At present we are paying about *yen* 100 per annum as rent of a house for the Shitaya pastor, which would be saved if the new property is bought. Add to this the rent of the three shops, and we have a sum representing more than the

interest on the money to be advanced by the society. By this plan, moreover, we unite two congregations, and prepare the way for a strong cause in that part of the city.

The Central Tabernacle.—This property is admirably situated, and is well adapted for its purpose. It affords accommodation for the general evangelistic work inaugurated by Dr. Eby, and now carried forward by Mr. Coates, and also for the native congregation, of which the Rev. M. Takagi, B.D., is pastor. The site was procured and the building erected when land and building materials were comparatively cheap, and the property could not be duplicated now for double what it cost. So large a building (it will accommodate about 1,000), and constantly in use, is sure to deteriorate unless frequent repairs are made, and this requires a certain annual expenditure. Grants from the Board for repairs and running expenses have been inadequate in the past, and to meet the deficit entertainments of various kinds have been held, and parts of the building rented occasionally for various purposes. From every point of view this is undesirable. It is true the Tabernacle work was planned as a kind of Institutional Church, in connection with which many things besides evangelistic services would be held, and within certain limits this may be well enough; but some of the entertainments are not regarded with favor by the more spiritually minded Japanese, and undoubtedly the general effect is to lower the status of the Tabernacle to the level of an ordinary concert hall. I believe the missionary would be glad to put greater emphasis upon the spiritual side of his work and less upon the social, but in order to do this he should be relieved from the necessity of providing, even in part, for repairs and running expenses by means of concerts or other entertainments.

At a distance of less than ten minutes' walk from the Tabernacle there is a residence for the foreign missionary. This was built in Dr. Eby's time and is a roomy, comfortable house; but it covers almost the entire site, and there is little or no yard room. This is a serious disadvantage for a man with a growing family. To keep the children constantly within doors would result in undermined health and weak-

ened constitutions; to let them play in the street means certain moral contamination. Mr. Coates is very desirous that provision should be made to meet the need in this case. If another and larger site could be obtained, the house could be moved thither and rebuilt, or a new one erected, and there is little doubt that the present property could be sold for a good price. In the event of possible changes, Mr. Coates might be accommodated elsewhere, and if a second foreign missionary is appointed to the Tabernacle, the present house could still be utilized. Meanwhile we may await further information.

The Dormitory Project.—For several years past Mr. Coates has urged the importance of providing dormitory accommodation for some of the students who throng in vast numbers to Tokyo to attend the schools and the Imperial University. The ordinary boarding houses are, for the most part, hotbeds of vice, and although Mr. Coates' project might reach but a few students out of the tens of thousands to be found in Tokyo, yet it is thought it would provide a safe and clean home life for those who have been or may be brought under the influence of Christian teaching. A serious matter in this connection is the cost involved. Land is very dear in Hongo, the district of the city where the Tabernacle is situated. A plot opposite Mr. Coates' residence, measuring approximately 100x150 feet, with several native buildings upon it, is offered for sale, but the price is *yen* 20,000, or \$10,000 in gold. Add to this the amount for necessary changes and repairs or extension of buildings, and probably not less than \$15,000 would be needed to carry out the design. Perhaps the best thing at present would be to authorize a beginning in a rented building, if a suitable one can be found, and test the matter before incurring heavy liabilities.

A New Centre in Shidzuoka.—It is the judgment of those best acquainted with the work and its needs that, as a rule, one or more foreign missionaries should be stationed at strategic points on each district. An exception has been made in the case of the Yamanashi district because that district has been for years in charge of one of our ablest and most expe-

rienced native pastors, the Rev. Y. Hiraiwa, who has fully justified the confidence reposed in him ; but in other cases (and this will be more apparent as the work extends, and many fields have to be manned by young and inexperienced men) foreign missionaries of the right stamp will be necessary factors in developing and organizing the work. It was in harmony with this view that when Mr. Emberson was sent to Japan he was stationed at Shidzuoka, and on the same line of policy Mr. McKenzie is at Kanazawa, Coates and Borden in Tokyo, Norman at Nagano, and Prudham at Toyama.

When Mr. Emberson reached Shidzuoka prospects were not very encouraging. There was a native church of some strength, but they had their own pastor who spoke their tongue, and there seemed to be no vacant place that the foreign missionary could fill. But it was evident that in Shidzuoka there was a vast field yet untilled and large classes of people yet unreached by any evangelizing agency. Mr. Emberson set himself to the study of the language, wisely keeping his own counsel and watching his opportunity. Before long his way began to open ; the small circle of his acquaintance gradually widened ; he got in touch with men of influence—principals of schools, city and provincial officials, professional men and officers of the army. From among these several classes were formed for the study of English, in which the Bible became a text book ; now these are practically Bible Classes, and not a few of the members are earnest students of the Scriptures. Mr. Emberson's home has become a centre of evangelistic work of the most important kind, and the time has come when it should be given an aspect of permanence which hitherto it has lacked.

The preceding statement of the situation seems necessary to justify the acquisition of additional mission property in Shidzuoka. While the work was tentative a rented native house answered the purpose, but now that the work has become permanent and is likely to assume larger proportions, some better provision is demanded. The house occupied by Mr. Emberson cannot longer be retained on rental. It could be purchased at the rate of eight *yen* per *tsubo*, for the land required, including the buildings, but the

latter would need considerable expenditure for repairs and to fit them for the growing work. There is another site, a very short distance from our W.M.S. Girls' School, which is in every way suitable, and the price—7 or $7\frac{1}{2}$ yen per *tsubo* is very low. The neighborhood is one of the best in the city, in a residential quarter, and within easy reach of large schools and other public institutions. I strongly recommend the purchase of sufficient land to furnish ample room for a dwelling for the missionary, and ultimately for a church when that becomes necessary.

Nagano.—I have already referred to this city as a place where Christianity will have to make its way in the face of great difficulties, and it is one of the centres where a foreign missionary ought to reside. Mr. Norman has been stationed at Nagano, and in my judgment a better appointment could not have been made. For the present he will reside in a rented native house, but ultimately a foreign house, with greater ground space, will be a necessity. In the meantime the locality will be carefully examined, estimates prepared, and full reports sent forward before anything is done.

Toyama.—This town has not been occupied by a foreign missionary since Mr. Elliott left it, but Mr. Prudham has now been assigned to the charge, and will be able to render valuable assistance. The field is not an easy one, but will repay careful work. Mr. Elliott lived in a native house which is still available, but the church lot is very small and should be enlarged by the purchase of an adjoining lot, which would cost but little. If a foreign missionary is to reside permanently at Toyama a foreign house will ultimately be required; but immediate action is not necessary.

Kanazawa.—As before stated there is, at Kanazawa, a good house for the foreign missionary. On one side the lot descends abruptly some 15 or 20 feet to a narrow street lined with small houses, and as there is danger of a landslide that might do much damage, part of the bank will have to be protected by a dry stone wall at a cost of from two to three hundred dollars. The principal preaching place is a native building which, with some alterations, will answer for

the present ; but we should keep steadily in view the erection of a modern church with accommodation for the various features of a steadily growing work. The second preaching place, though small, will answer for the present. A third place, which Mr. McKenzie desires to purchase, is important, but in the present state of our finances will have to remain in abeyance for a little.

Fukui.—The only other place that I need speak of at present, in regard to property, is Fukui, in the Kanazawa district. We have here a good compound, with a house for a foreign missionary and one for the native pastor, but as soon as possible a suitable church should be erected. This would greatly aid the cause and need not be a very costly undertaking.

V. SUPPORT OF THE NATIVE MINISTRY

The stipends of native pastors and evangelists, was a subject of earnest and animated discussion in all the meetings I attended, and is one of the burning questions in Japan to-day in all the churches. This is not surprising. In early days these stipends were fixed on a low scale, even married pastors with families receiving only 300 *yen* yearly, equivalent at that time to \$225 in gold, while evangelists were paid on a still lower scale. At the best of times there was but little margin to play upon, and when the value of the *yen* declined one-third, and prices everywhere rose in like proportion, the situation became serious. In a number of instances, owing to exceptional circumstances, special grants had to be made to prevent the loss of valuable workers, and yet these expedients were not always successful. I found that at the present time some of the younger men were engaging in other work, teaching or the like, in order to eke out their slender incomes.

The average stipends now paid do not suffice to procure more than the barest necessities of life, and the prospect for old age or superannuation is gloomy enough. The rise in prices, to which I have referred, does not seriously affect the foreign missionaries, because they are paid on a gold basis. In former

times—say ten years ago or more—\$75.00 in gold would purchase 100 *yen*; to-day \$75.00 in gold will purchase 150 *yen*; therefore, although the rise in prices for the necessaries of life may range all the way from 30 to 50 per cent, yet 150 *yen* will purchase as much, or nearly as much, now as 100 *yen* would purchase ten years ago. Another circumstance that has affected the cost of living, is the revision of treaties with foreign nations. Formerly import duties were very low, perhaps not more than five per cent.; but since treaty revision custom duties have been greatly increased, causing a corresponding increase in the price of all foreign commodities. Moreover, there are local imposts, such as the income tax, that were unknown in former days, but all affecting the cost of living.

In the conferences of the Methodist Episcopal Church, held this year in Japan, this question was under consideration, and it was the opinion of the foreign missionaries, as well as the native pastors, that a time had come when there should be a readjustment of the allowances to native workers. I understand that a recommendation will go forward to their Mission Board to grant an increase of ten per cent., and even this amount, if granted, will afford some slight relief; but before final action is taken in regard to the stipends of our own native workers, I think it desirable that the question be considered in all its bearings, and a plan submitted that will not merely afford a little temporary relief, but provide for such a permanent scale of stipends as will give assurance to our native pastors and evangelists that they will be lifted at least above absolute want.

In talking this matter over with our Mission Council I suggested that a mixed committee of foreign missionaries and native pastors might examine carefully the whole question and draw up a scale of allowances for the consideration of the General Board, which, if adopted, would be regarded as satisfactory, and be a settlement of the question for many years to come. Even if it be decided to grant a moderate increase, the stipends of our native pastors and evangelists will still be a minimum quantity, and, if fixed at a uniform rate, would not provide for exceptional cases which are sure to occur. Perhaps the

better way would be to formulate a sliding scale for each class of native workers, taking into account the circumstances of individuals as affected by the number in family, length of service, and similar considerations; providing also for a gradual increase up to a recognized limit, and the plan should be sufficiently elastic to permit of dealing with exceptional cases, several of which are already on the list.

I regard this question as one of the most important affecting the Japan work to be dealt with by the General Board. It is, in many respects, the problem of the hour, and upon its solution depends, in no small degree, the future of our work in Japan. It is significant that for years past no candidates for the ministry have come forward, and many attribute this state of affairs to the impossibility of living on the stipends now paid. Our Japanese brethren make no exorbitant demands; having food and raiment and a little to spend for necessary books, they will therewith be content; but on the present scale food and raiment have to be sparingly provided, while books are a luxury beyond their reach.

VI. TRAINING OF PROBATIONERS AND EVANGELISTS.

Of equal importance with the support of the native ministry is the question of suitable training for probationers and evangelists. The need of additional native workers is keenly felt. For some time, as already stated, no candidates for the ministry have been forthcoming, and it has been very difficult to find the right material for evangelists. The latter are a class of workers peculiar to Japan. They have not the status of ministers, and most of them may never have, but as pioneers they can do useful work in preparing the way for the pastor. Beyond a personal Christian experience, most of them have had little training, and are poorly qualified to meet the questionings of ordinary unbelievers, much less the cavils of the half-educated student class. This educational defect is keenly felt by the evangelists themselves, and they earnestly desire provision that will

compensate, to some extent, for the lack of early opportunities, and help them to become workmen that need not be ashamed, "rightly dividing the word of truth." Better training for candidates for the ministry is still more important. There was a time when a general knowledge of the Scriptures and the outlines of Christian doctrine sufficed for the class of people among whom they were called chiefly to labor, but such imperfect preparation does not meet present day conditions, or enable the pastor to grapple with the vagaries of religious thought in modern Japan.

The need of better training and how to secure it, were topics earnestly discussed in the meetings of pastors and evangelists which I attended, and also in the Annual Conference. There were some who advocated sending at least some of the pastors abroad to be trained in foreign colleges, but I felt constrained to say that this policy was not favored by the Board. I pointed out that a probationer or pastor trained abroad would be likely to return home with foreign ideas, especially in regard to a scale of living that could not be maintained on the stipend of a Japanese pastor, and even if it could it would only create a gulf between him and his people, and to that extent alienate their sympathies. It was certainly desirable that provision should be made for the better training of native workers, but it should be in the country and among the surroundings where their future work is to be done. Anything that would have a tendency to put the native minister out of touch with his countrymen should be studiously avoided. There might be exceptional cases, such as preparation for purely educational work, that would justify sending a pastor or probationer abroad, but such cases would occur very rarely; the great majority should get their training at home. There is another objection to the "sending abroad" plan which I feel bound to state. While, undoubtedly, the prospect of a thorough college training has a strong attraction for many, there mingles with this—perhaps almost unconsciously to themselves—the prospect of a better salary. This much, at least, seems certain,—the pastor who is trained abroad must get a better salary when he returns, or, in most cases, we shall lose his services.

But how can the needed training be given? I

would recommend that the Mission Council be instructed to secure the appointment of a mixed committee composed of two foreign missionaries and two experienced native pastors to draw up a course of study for evangelists, extending over at least two years, though three would be better. This plan is recommended because the evangelists could not possibly afford the expense of even a year or two at college. The course of study need not be very elaborate. A knowledge of the Scriptures and how to expound them should be the prime consideration, and this should be supplemented by studies in Biblical Theology, Homiletics, Church History, Christian Literature. In many instances such a course could be carried under the supervision of the foreign missionaries. At present there is a foreign missionary on almost every district, and in most instances it would be practicable to have the evangelists assemble, say once a month, for examination in the studies they have been pursuing, and to receive further instruction in methods of study and kindred topics. A practical difficulty might be the fact that the necessary books for such a course—the Bible excepted—are not to be found in the vernacular, and few, if any, of the evangelists have any knowledge of English. It would seem to be necessary, therefore, either that the evangelists should begin in good earnest the study of English, or that the missionary, as soon as he acquires the language, should try to make up for the lack of books by lectures on some subject of the course, bringing the evangelists together for the purpose several days at a time. This method might involve a little expense, but it would pay in the end.

Candidates for the ministry would require a more elaborate course of study, and for these there should be provision for several years of college training. At present we have no school of our own, but doubtless arrangements could be made with the authorities of the Methodist Episcopal School at Aoyama, Tokyo, to admit our probationers to their classes, and if the number increased to any considerable extent, the question of reorganizing our own school could be considered. If Methodist Union should become an accomplished fact, of course a separate school would be unnecessary; but in the meantime all possible con-

tingencies must be taken into account. I have dwelt at some length upon this question because conditions are such that I think that we may count, with some degree of probability, upon having not a few young men offer themselves as candidates for the ministry in the near future, as well as a considerable number who may be found suitable for evangelists.

VII. POSSIBLE CHANGES IN DISCIPLINE.

No definite opinions were expressed in Conference in regard to the existing regulations of the discipline governing the foreign work, but in the Mission Council some minor changes were suggested. It was also thought by members of the Council that as union could not be consummated for several years to come it might be advisable to incorporate one or two sections of the Basis of Union in our own discipline, adapting them to the needs of our own work. When the proposal came up in the Annual Conference it gave rise to considerable discussion, and when a vote was taken there was a small majority against it. I append herewith the two sections referred to so that the Executive may judge if they contain anything the adoption of which would be of advantage to the work in Japan or any other foreign field.

ARTICLE VI.—CHURCH FINANCES.

1.—*Classification of Funds.*

The funds connected with the Kirisute Hosei Kyokwai shall be classified under three heads :

1. Funds appropriated by the Foreign Missionary Societies, for the foreign missionaries and their work ; these shall be under the control of the foreign missionaries.
2. Funds raised by the Kirisuto Hosei Kyokwai for the work of said Church ; these shall be under the control of the Japanese.
3. Funds collected by the Japanese Church for Missions, and funds appropriated by the Foreign Missionary Societies to aid the said Japanese Church ; these shall be under the control of mixed committees composed of Japanese and foreign missionaries in equal numbers.

2—*Classification of Societies.*

The Societies shall be divided into three classes :

1. Self-Supporting Churches (Jikyu Kyokwai).
2. Aided Churches (Hojo Kyokwai). Aided Churches are those organized Churches which receive aid from outside sources, and in addition pay all their current expenses and at least one-fourth of their pastors' salaries.
3. Missions (Dendochi) : Missions are those Stations of Societies of believers which have not yet reached the financial status of Aided Churches. No Mission shall be organized into a Church with a Quarterly Conference until its membership numbers at least twenty adult full members, and it is able to bear all its current expenses, and to pay at least one-fourth of its pastor's salary.

ARTICLE VII.—MISSIONARIES AND MISSION FUNDS.

1.—*Rights of Missionaries.*

The Foreign Male Missionaries shall have *ex officio* all the rights and privileges of membership in an Annual Conference in Japan which they have in the Annual Conference to which they belong, and be amenable to said Japan Annual Conference for conduct ; and by arrangement with the proper authorities of their respective Missions, the appointing power of an Annual Conference may appoint foreign missionaries to its own work.

2.—*Missions Supported by Foreign Missionary Societies.*

The Missions (Dendochi) supported by Foreign Missionary Societies, shall be controlled by their respective Missions (Mission Councils) under the general direction of the Annual Conferences. Such Missions (Dendochi) shall be eligible to become Aided Churches (Hojo Kyokwai) when they are able to comply with the requirements of Article VI., Section 2.

I am of the opinion that the foregoing provisions, with certain modifications, might be adopted with advantage at the present time. I therefore recommend that the Executive Committee memorialize the General Conference to enact the following, to be added to Par. 379 of the Discipline referring to Mission Conferences :

" 3. The Societies composing the native Church shall be divided into three classes, as follows :

"(a) Self-supporting churches (Jikyu Kyokwai).

"(b) Aided Churches (Hojo Kyokwai). An aided Church is one which has at least twenty full adult members, an organized Quarterly Board, pays all its current expenses, and at least one-fourth of its pastor's salary.

"(c) Missions (Dendochi). Missions are those societies of believers which have not yet reached the financial status of Aided Churches, and receive their support from the General Board. These shall be controlled by the Mission Council until such time as they assume the status of Aided Churches as defined above.

" 4. The funds connected with the Church in any foreign field shall be classified and controlled as follows :

"(a) Funds supplied by the General Board of Missions for the foreign missionaries and their work, and special grants for the purchase of property and the erection of buildings. These shall be controlled by the Mission Council under the direction of the General Board.

"(b) Funds raised by the native Church for its own work. These shall be controlled by the Annual Conference.

"(c) Funds collected by the native Church for Missions, and funds supplied by the General Board toward the support of Aided Churches. These shall be under the control of mixed committees composed of native Christians and foreign missionaries in equal numbers.

"(d) Funds supplied by the General Board for the support of missions (Dendochi), stipends of evangelists, rents, repairs and furnishings. These shall be under the control of the Mission Council."

VIII. RELATION OF THE FOREIGN MISSIONARIES TO THE ANNUAL CONFERENCE AND TO THE NATIVE PASTORS.

Some of our brethren in Japan are of the opinion that the duties and powers of the foreign missionary, and his relation to the work and to the native pastors, should be more clearly defined in the discipline. In this view I am unable to concur. In that part of the discipline which refers to foreign Missions there are

general regulations which, if constantly kept in view and acted upon, ought to be sufficient for the purpose. Any attempt to define minutely the exact duties and powers of the foreign missionary and the native pastor, and to show in all supposable cases just where the authority of the one ends and that of the other begins, would be a hopeless task, and more suggestive of points of dispute than of hearty co-operation. The general regulations referred to above are comprised in the following sub-sections of the discipline referring to foreign Missions. The Mission Council has authority—

“1. To consult, when deemed necessary or advisable, on matters of common interest, with native pastors who may be appointed by the Annual Conference for the purpose, and with the view of maintaining the fullest confidence and harmony between the native and foreign workers.—Par. 376, sub-sec. (e).

“2. To plan for the evangelistic work of the foreign missionaries, assigning to each a definite centre of operation, with freedom, within limits prescribed by the Council, to plan and develop his work, yet not so as to interfere with the disciplinary duties and powers of native pastors or chairmen of districts; provided always that the Council or missionaries shall not multiply fields or agents, involving increased expenditure, without the consent of the General Board or Executive Committee. The missionary shall have an advisory relation to all the native workers under the Annual Conference in his field, and shall direct all the laborers raised up under his own care till the fields can be brought under the care of the Annual Conference.—Par. 376, sub. sec. (i).

“3. In case of any difference of judgment or conflict of authority arising between a foreign missionary and a native pastor, regarding the arrangement of the work, which they cannot adjust, the matter shall be referred to the superintendent for his decision.”—Par. 376, sub-sec. (j).

Then in defining the powers and duties of Mission Conferences in the foreign field it is provided—

“That it shall be the duty of the native chairmen of districts, pastors and Annual Conferences to co-operate in all possible ways with the missionaries and the superintendent of the mission.”—Par. 379, sub-sec. (e).

I am persuaded that a hearty recognition and wise application of the foregoing regulations are all that is needed to promote the most cordial relations between the foreign missionaries and the native pastors.

There is another matter of considerable importance touching the relations of the foreign missionaries to the work in Japan, which calls for consideration. At the present time several of our missionaries have never been formally transferred, and consequently they are not members of the Japan Conference. This strikes me as very undesirable. To stand aloof from the native brethren as though the foreign missionaries constituted a separate caste, is not the best way to promote mutual confidence and good will. In my judgment it would be better for all interests concerned if the foreign missionaries identified themselves, from the very beginning, with the Annual Conference and the native pastors.

No doubt the brethren who have declined a transfer have done so for reasons satisfactory to themselves, and perhaps the most weighty reason is one that I should frankly state. It is held that when any one is accused of a serious fault or misdemeanor, the temper of the Japanese mind leads them at once to the conclusion that he must be guilty, and he is forthwith condemned without ordering an investigation or waiting for proof. As a matter of fact two cases which give ground for the belief referred to have already occurred. In one case an article appeared in a native paper accusing one of our native evangelists of immoral conduct. As soon as the chairman of the district—who was also a native—heard of it, he wrote to the evangelist telling him he must resign forthwith. Subsequent enquiry revealed the fact that there was no truth in the accusation, and that the article in the paper had been written as a joke!—with a large spice of malice, no doubt. Similarly, one of our missionaries was charged with a crime, and forthwith strenuous efforts were made to drive him from the work. As he was not a member of the Japan Conference the case could not be tried there, and it was referred to the district in Canada of which he was a member. The district requested the appointment of a commission in Japan to take evidence and report. This was done, and on the basis

of that evidence the brother was completely exonerated.

I have cited these cases to show that our brethren have some grounds for the apprehension that, in case of reckless charges preferred against any one of them, he might find it difficult to secure an impartial investigation. On the other hand, those missionaries who have been members of the Japan Conference for years have not suffered from the cause referred to, and are perhaps all the safer because of their thorough identification with the native brethren and their work. But assuming that the danger exists, it should not be difficult to provide a safeguard. I recommend, therefore, that the Executive Committee memorialize the General Conference to enact the following, to be inserted in the proper place in the discipline :

“Foreign missionaries shall have *ex officio* all the rights and privileges of membership in the Mission Conference which they have (or had) in the Home Conference to which they belonged, and shall be amenable to the said Mission Conference for their conduct. With the concurrence of the Mission Council the Stationing Committee of the Conference may appoint foreign missionaries to its own work.

“Should charges be preferred against a foreign missionary affecting his Christian character or ministerial conduct, they shall be sent to the President of the Conference, who shall at once forward a copy to the Superintendent of the Mission. The President shall then appoint two native pastors, and the Superintendent of the Mission two foreign missionaries, who shall be a committee—the Superintendent presiding—to investigate the charges and determine the case. In the event of a tie, the Chairman of the Committee shall have a casting vote. Should the accused believe that he has been unjustly dealt with, he shall have the right of appeal to the next Annual Conference, whose decision shall be final.”

I also recommend the Executive Committee to adopt, and the General Conference to enact, as follows :—

“While the reception of candidates for the ministry and the control of probationers pertains to the Annual Conference, it shall not be competent for the Conference or any officer thereof, or any chairman of district, to employ additional evangelists, or receive additional native workers with

a view to the ministry, without the concurrence of the Superintendent of the Mission."

I have now laid before the committee as clear and comprehensive a statement of the condition of our work in Japan as I am capable of making; but I must not close without at least a brief reference to the work of our Woman's Missionary Society. To a casual observer the work might appear to be chiefly educational, but even in the schools, while a sound education is imparted, the chief aim after all is evangelistic. There is constant, prayerful, loving effort to instil into the hearts of the pupils the saving truths of the Gospel, and to lead them to confess Christ as their Saviour and Lord. There is no attempt to transform them into foreigners; native customs in dress, food and etiquette are retained; but new ideals of personal character and social relations are constantly presented, and when these are vitalized by a genuine Christian experience, the girls go forth qualified to exert a refining and purifying influence where it is most needed, namely, in the home life of Japan. It should be borne in mind, also, that these lady missionaries do not confine their efforts to the schools. Many of them make evangelistic tours, visiting outlying towns and villages wherever there is an opening, gathering the women who are willing to listen, and offering Christ as a present Saviour. And I doubt not it will be found in the day when God shall make up his jewels, that not a few who were brought to Christ in Japan in connection with the Methodist Mission, were won through the self-denying labors of the agents of our Woman's Missionary Society.

Finally, I shall feel that I have failed in my presentation of the facts if this report does not produce in the minds of all who read it the same conviction which a personal inspection of the work produced in mine, that we have in Japan as inviting an opportunity as ever fell to the lot of a Christian Church, and that the time is ripe for such reinforcement of our educational and evangelistic work as will enable us to measure up to the responsibilities of the hour. A few years ago such reinforcements would have been impossible, for we had neither the men nor the money;

but may it not be that for this purpose God has raised up the Young People's Forward Movement for Missions, that the Board may be relieved, to a very large extent, of the burden of the foreign work, and that it will be supported in future chiefly by the young people. Whether this be so or not, it cannot be denied that the Church has resources in men and money fully adequate to the demands of the hour, and that all that is needed to make these resources available is a baptism of the Holy Spirit. May it come upon the Churches at home and abroad "not many days hence."

Respectfully submitted,

A. SUTHERLAND.

APPENDIX A.

THE BASIS OF UNION

Between the Methodist Episcopal Church in Japan (Mesodisto Kantoku Kyokwai), including the South Japan Mission Conference; the Methodist Church (Canadian) in Japan (Nihon Mesodisto Kyokwai); the Methodist Episcopal Church, South, in Japan (Minami Mesodisto Kantoku Kyokwai); the Evangelical Association of North America in Japan (Fukuin Kyokwai); the Methodist Protestant Church in Japan (Mi-fu Kyokwai, and the United Brethren in Christ in Japan (Dobo Kyokwai.)

ARTICLE I.—NAME.

The name of the united Church shall be "Kirisuto Hosei Kyokwai" (*The Christian Method—Correct Church*).

Should the name of the church be changed in the future, the substituted name shall embody the idea of Methodism.

ARTICLE II.—MEMBERSHIP.

The terms of membership in the Communion shall be the General Rules and the Apostles Creed.

ARTICLE III.—DOCTRINES, GENERAL RULES, ORDINANCES, ETC.

1.—Doctrines.

The Kirisuto Hosei Kyokwai shall be permanently founded upon the fundamental doctrines of Methodism as contained in the Articles of Religion of the uniting bodies, Wesley's Notes on the New Testament, and the first fifty-two of Mr. Wesley's sermons printed during his life time.

2.—General Rules.

The General Rules shall be those found in the Books of Discipline of the uniting bodies.

3.—*Ordinances.*

A suitable ritual shall be formed in accordance with the spirit and doctrines of Methodism, for the Baptism of Infants and Adults, the Reception of Members, the Lord's Supper, the Solemnization of Matrimony, the Burial of the Dead, the Ordination of Deacons and Elders, the Induction into Office of General Superintendents, the Laying of a Corner Stone and the Dedication of a Church.

4.—*Means of Grace.*

The Class Meeting and Love Feast and such Means of Grace for the promotion of Christian Fellowship shall be duly observed.

ARTICLE IV.—CHURCH GOVERNMENT.

I.—*General Superintendents.*

(a) There shall be one or more General Superintendents (Sori).

(b) The General Superintendent shall be elected by the General Conference, by ballot, without debate, and shall be inducted into office by appropriate religious ceremonies; the term of office shall not exceed eight years, and the General Superintendent shall not be eligible for re-election. If two be elected at the first General Conference, one of them shall be chosen for a term of four years only, so that there shall be a recurring election every four years.

(c) The General Superintendent shall preside at the General and Annual Conferences, and as far as possible over all permanent committees of the General and Annual Conferences, and, when present, over the District Conferences.

(d) The General Superintendent shall be left without appointment, and shall visit and exercise supervision in all parts of the work.

(e) The General Superintendent, after consultation with the Presiding Elders assembled, shall appoint all Ministers and Probationers to their charges. but any Presiding Elder shall have the right of appeal against any proposed appointment, and if his appeal be sustained by a three-fourths vote of the Presiding Elders it shall prevail.

(f) The General Superintendent, assisted by Elders, shall ordain all Deacons and Elders elected by an Annual Conference.

2.—*The General Conference.*

(a) The General Conference (Sokwai) shall be a delegated body, composed of Ministers and Laymen in the proportion of one each for every five ministers in full connection; provided, nevertheless, that a fraction of three-fifths of the above proportion shall entitle an Annual Conference to an additional delegate of each order; and provided further, that each annual Conference shall be entitled to at least one ministerial and one lay delegate.

(b) The General Conference shall have full power to make rules and regulations for the Church under the following limitations and restrictions:—

1. It shall not do away with the privileges of our ministry or probationers for the ministry of trial by a committee and of an appeal, neither shall it do away with the privileges of our members of trial before the Society or by a committee and of an appeal.

2. It shall not change nor alter any part or rule of our government so as to do away with the office of General Superintendent, nor destroy the plan of our itinerant system or of our itinerant General Superintendency.

(c) One of the General Superintendents shall preside in the General Conference; but in case no General Superintendent be present the General Conference shall choose a President *pro tem* by ballot, without debate, from among its ministerial delegates.

3.—*Annual Conferences.*

(a) The territory occupied by the Church shall be divided into Annual Conferences as the General Conference may from time to time direct.

(b) The Annual Conference (Nenkwei) shall be composed of all Ministers in full connection within its bounds, and of one Lay Representative from each Self-supporting Church, and one Lay Advisory Member from each Aided Church. When one pastor serves two or more Churches such Churches shall be entitled to but one Lay Representative.

(c) All members of Annual Conference and those on Trial therein, including lay members elected, shall attend its sessions.

(d) Every minister who at the time the union is effected is a full member of a Conference shall be a member of an Annual Conference.

(e) Lay members elected shall have the right to speak and vote on all questions, except the examination of ministerial character and qualifications, and the Reception by vote of Probationers into full connection, and their Ordination. Lay Advisory Members shall have the same right to speak as lay members, but not to vote.

(f) In the absence of a General Superintendent the conference shall elect a President by ballot, without debate, from among its elders.

(g) Each Annual Conference shall have power to elect to Deacon's Orders any Probationer of not less than two years' standing; and also to admit into full connection and elect to Elder's Orders any Probationer who has travelled four years and fulfilled all disciplinary requirements.

4. — *District Conferences.*

(a) The territory occupied by each Annual Conference shall be divided into Districts (Bu).

(b) The District Conference (Bukwai) shall be composed of Travelling and Local Preachers within the District, and such Lay Representation as may hereafter be determined upon by the General Conference, and be held annually for the purpose of hearing appeals, licensing local preachers, recommending candidates for the travelling connection to the Annual Conference, and for promoting religious life and work within the bounds of the District.

(c) The Chief Officer of a District shall be called Presiding Elder (Luchu). The Presiding Elders shall be appointed annually by the General Superintendent on the nomination of an Annual Conference by ballot, without debate; the number of persons nominated shall be one half more than the number of Presiding Elders required.

(d) The Presiding Elder, *in the absence of the General Superintendent*, shall preside in the District Conference, and shall exercise general supervision in his District.

(e) If neither the General Superintendent nor the Presiding Elder be present, the District Conference shall choose its own President by ballot, without debate, from among the Elders.

5. — *Quarterly Conferences.*

(a) Each Self-supporting Church and each Aided Church may have a Quarterly Conference (Shikikwai), composed of the Travelling and Local Preachers, the Exhorters, the Stewards, the Bible Women working under the direction of the Pastor, and the Class Leaders; to-

gether with the first Superintendents of the Sunday Schools, and the Presidents of the Young People's Societies,—the same being members of the Church,—and the Trustees who are members of the Church within the pastoral charge.

(b) The Quarterly Conference shall have charge of the Finances and the general work of the Church within its bounds.

(c) The Presiding Elder shall preside in the Quarterly Conference; but in the absence of the Presiding Elder the Pastor (Bokushi) shall preside.

(d) The Lay Delegates to the Annual Conference shall be elected by ballot at the fourth Quarterly Conference.

6.—*Permanent Committees.*

Permanent Committees appointed by any of the above Conferences shall continue in their appointments until the close of the succeeding session of the respective Conferences.

ARTICLE V.—CHURCH PROPERTY.

All Church and Parsonage Property of the Kirisuto Hosei Kyokwai shall be legally held in trust for the sole use and benefit of the Ministry and Membership of the Kirisuto Hosei Kyokwai, subject to the Discipline, Usage, and Ministerial appointments of said Church, and if sold, the proceeds shall be disposed of and used in accordance with the provisions of said Discipline.

ARTICLE VI.—CHURCH FINANCES.

1.—*Classification of Funds.*

The Funds connected with the Kirisuto Hosei Kyokwai shall be classified under three heads:—

(1) Funds appropriated by the Foreign Missionary Societies, for the foreign missionaries and their work; these shall be under the control of the foreign missionaries, or a committee of the same.

(2) Funds raised by the Kirisuto Hosei Kyokwai for the work of said Church; these shall be under the control of the Japanese.

(3) Funds collected by the Japanese Church for Missions, and Funds appropriated by the Foreign Missionary Societies to aid the said Japanese Church; these shall be under the control of mixed committees composed of Japanese and foreign missionaries in equal numbers.

2.—*Classification of Societies.*

The Societies shall be divided into three classes :—

(1) Self-Supporting Churches (Jikyu Kyokwai).

(2) Aided Churches (Hojo Kyokwai); Aided Churches are those organized Churches which receive aid from outside sources, and in addition pay all their current expenses and at least one-fourth of their pastors' salaries.

(3) Missions (Dendochi): Missions are those Mission Stations or Societies of believers which have not yet reached the financial status of Aided Churches. No Mission shall be organized into a Church with a Quarterly Conference until its membership numbers at least twenty adult full members, and it is able to bear all its current expenses, and to pay at least one-fourth of its pastor's salary.

ARTICLE VII.—MISSIONARIES AND MISSION FUNDS.

1.—*Rights of Missionaries.*

The Foreign Male Missionaries shall have, *ex officio*, all the rights and privileges of membership in an Annual Conference in Japan which they have in the Annual Conference to which they belong, and be amenable to said Japan Annual Conference for conduct; and by arrangement with the proper authorities of their respective Missions, the appointing power of an Annual Conference may appoint foreign missionaries to its own work.

2.—*Missions Supported by Foreign Missionary Societies.*

The Missions (Dendochi) supported by the Foreign Missionary Societies, shall be controlled by their respective Missions (Mission Councils) under the general direction of the Annual Conferences. Such Missions (Dendochi) shall be eligible to become Aided Churches (Hojo Kyokwai) when they are able to comply with the requirements of Article VI, Section 2.

ARTICLE VIII.—AMENDMENTS.

No amendment to this Basis of Union shall be made except by a two-thirds vote of the General Conference, afterwards concurred in by two-thirds of all the members of the several Annual Conferences present and voting at their respective annual sessions.

ADDENDA.

When the above Basis of Union shall have been approved by the respective General Conferences of the negotiating bodies, it shall be competent for the respective Annual Conferences to elect delegates to the first General Conference of the united Church, according to the Basis of Union, Article IV, Section 2; and for each of the uniting bodies to elect its lay delegates according to its present system; and these delegates of both orders shall compose the first General Conference of the said united Church, with power to perform such acts as may be necessary to carry into effect the provisions of the Basis of Union, and all other acts which come within the province of a General Conference.

It is understood that in the event of the Basis of Union being approved by two or more only of the negotiating bodies, it shall be competent for the bodies to proceed to the formation of a union, according to the provisions of the above basis.

The first General Conference shall be held in the City of Tokyo, at such time and place, and with such arrangements for defraying expenses, as shall be determined upon by a committee composed of one Japanese and one foreign missionary chosen by the respective Annual Conferences of the uniting bodies.

APPENDIX B.

PROPOSED PLAN OF UNION IN THEOLOGICAL
EDUCATIONAL WORK.

We, the members of the Japan Mission of the Methodist Episcopal Church, of the Methodist Church in Canada, of the Evangelical Association, of the Methodist Protestant Church, and of the Church of the United Brethren in Christ, believing that united effort in the instruction of candidates for the Christian ministry will economize the expenditure of time, strength and money, and also yield larger results than are possible under our present method, hereby agree, subject to the approval of the Boards of Managers of our respective Missionary Societies, to unite in conducting a Union Theological School, on the following conditions.

ARTICLE I.

This Institution shall be located at Aoyama, Tokyo, and shall be known as "The Philander Smith Biblical Institute." It is understood, that, inasmuch as the building of the Institution together with the grounds on which it stands, as well as the library, is wholly and exclusively the property of the Missionary Society of the Methodist Episcopal Church, this Union is not to be construed as giving the other co-operating Missions any claim to ownership in the property.

ARTICLE II.

There shall be a "Board of Control," to be composed of *two* representatives elected by each Mission represented in this Union, with the proviso, that Missions having more than *six* male missionaries be entitled to *one* extra representative for every additional *three* or fraction thereof, whose duties shall be to elect the Dean and Treasurer, to arrange the work of the Professors and Teachers, and to have general supervision and management of the Institution.

The "Board of Control" shall meet in Annual Session at such time, prior to the opening of the school year, as may be fixed by said Board. All questions shall be decided by a two-thirds vote of the members present and voting.

Any Mission so desiring may appoint a Japanese to the "Board of Control."

ARTICLE III.

The Faculty shall consist of the Dean and Professors, who shall elect annually by ballot at the end of the school year from their number a Secretary, Registrar and Librarian.

ARTICLE IV.

Each Mission shall be responsible for the support of its own students, but the number of students admitted to the classes shall be limited only by the capacity of the Institution. It is provided that each Mission shall be at liberty to send as many students as it may deem expedient—that is to say, no proportion is to be observed. The Faculty shall not assume any financial obligations in regard to the students.

ARTICLE V.

The Current Expenses of the Institution, including ordinary repairs, shall be apportioned annually by the "Board of Control" to the respective Missions on the following basis:—

The Methodist Episcopal Church 40 per cent.; The Canadian Methodist Church 20 per cent.; The Methodist Protestant Church 15 per cent.; The Evangelical Association 15 per cent.; The United Brethren in Christ 10 per cent.

ARTICLE VI.

The Missionary teaching force of the school shall be supplied by the several missions on the following basis:—

The Methodist Episcopal five-tenths; the Canadian Methodist two tenths; the Methodist Protestant one-tenth; the Evangelical Association one-tenth; the United Brethren in Christ one-tenth.

In the case of the Japanese teachers required, which are to be appointed by the "Board of Control," the above apportionment shall apply to meet the salaries of said Japanese teachers.

In case a Mission cannot conveniently supply a missionary to furnish the above apportionment of teaching, the "Board of Control" may make such arrangements in harmony with the above basis as shall meet with the approval of all parties concerned.

ARTICLE VII.

No money shall be expended or financial obligation incurred in conducting the school above the grants made by the co-operating Missionary Societies in harmony with the bases in Articles V. and VI.

ARTICLE VIII.

The Faculty shall exercise due authority over all the students, but cases requiring Church discipline shall be referred to the proper authorities.

ARTICLE IX.

The standards of admission and courses of study shall be arranged by the Faculty and may be amended from time to time as occasion may require, the whole being subject to the approval of the "Board of Control."

ARTICLE X.

It is hoped that this Union of the Missions in the work of theological instruction shall be permanent. It may be dissolved, however, at any time by common consent; or, any of the co-operating Missions may withdraw from it by giving one year's notice of such intention.

ARTICLE XI.

These Articles shall not be altered except by a two-thirds vote of the "Board of Control" at its regular annual session, written notice of such proposed alteration having been given at the previous annual session of said Board, the same to be submitted to and approved by the co-operating Missions.

 The South Japan Mission of the Methodist Episcopal Church is also entitled to the same ratio of representation on the "Board of Control."

The above Articles of Union in Theological Training Work were adopted at a meeting of the joint committee, representing the five Missions interested at Tokyo, October 10, 1901.

JULIUS SOPER,	}	<i>Methodist Episcopal.</i>
Y. HONDA,		
JOHN SCOTT,	}	<i>Canadian Methodist.</i>
M. TAKAGI,		
J. P. HAUCH,		<i>Evangelical Association.</i>
E. H. VAN DYKE,		<i>Methodist Protestant.</i>
A. T. HOWARD,		<i>United Brethren in Christ.</i>

The above plan is hereby respectfully submitted to the several Missions interested for consideration and action. Those Missions approving of such a Union as proposed in the above plan, after securing the sanction of their respective Missionary Societies, are requested to appoint representatives to the "Board of Control" in accordance with the provisions of Art. II.

ALFRED T. HOWARD, *Secretary.*



