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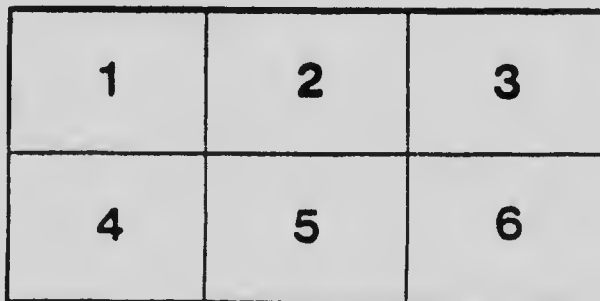
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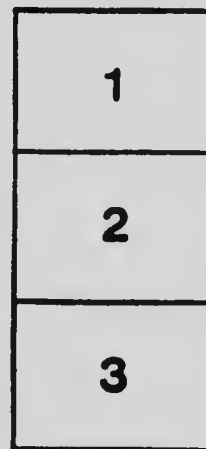
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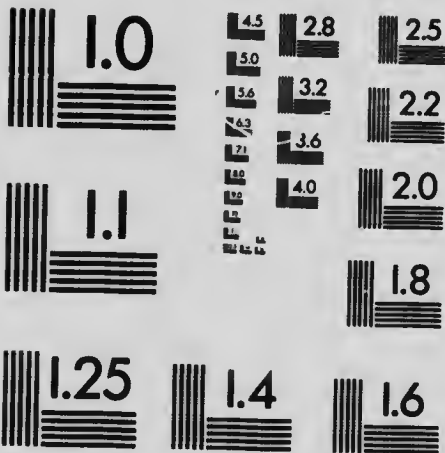
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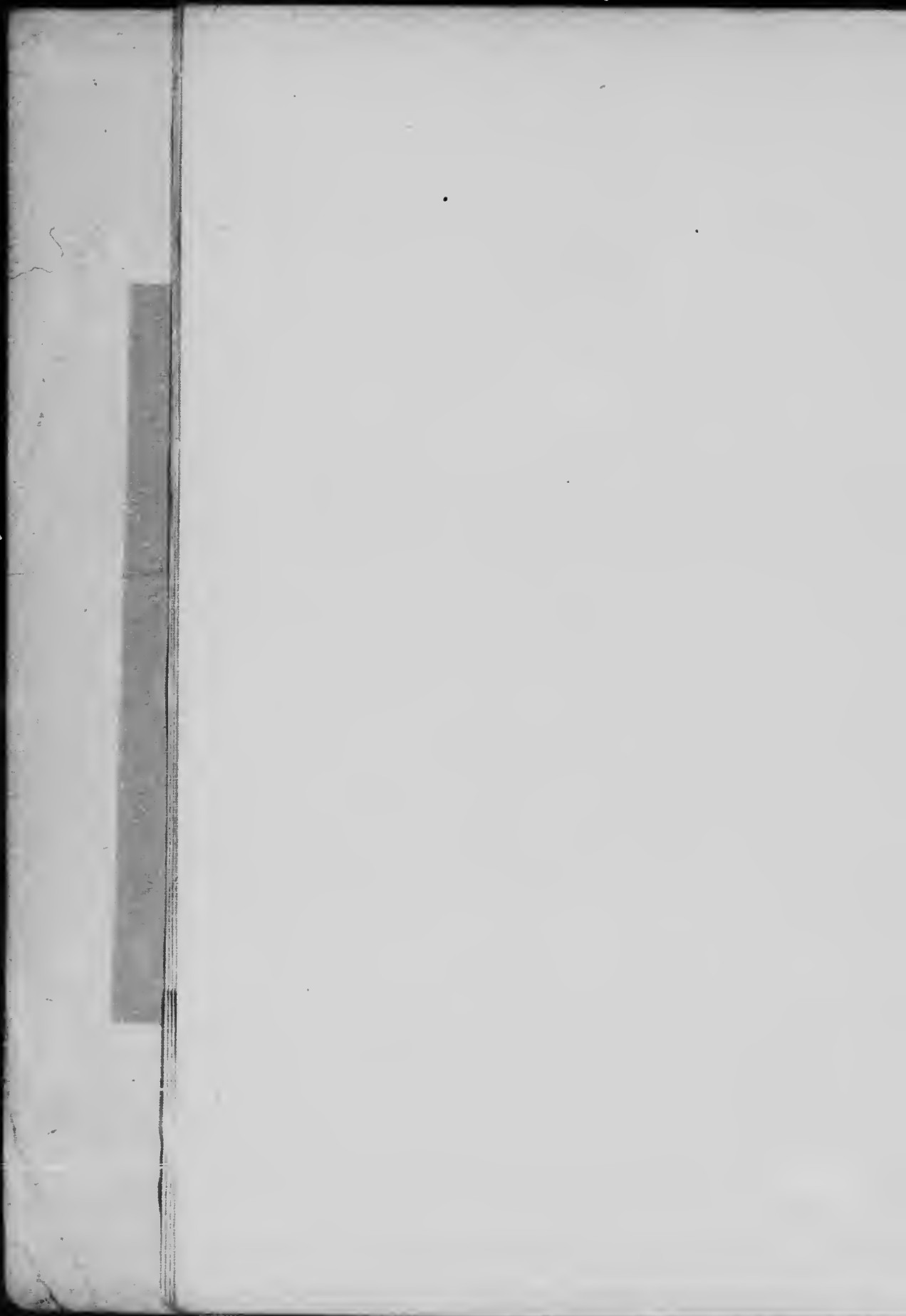
FOREWORD

UNTIL the union of Methodism in Japan, there was published annually an English edition of the Minutes of the Japan Mission Conference of the Methodist Church, Canada. Since that time however no English record of the progress of our work has been published in Japan. To make up for this lack the Mission Council with the hearty coöperation of the Council of the Woman's Missionary Society, decided to publish this report of our work in Japan up to date, with the hope that it might be a source of information, and a means of inspiration, to all engaged, or interested in, our work in Japan.



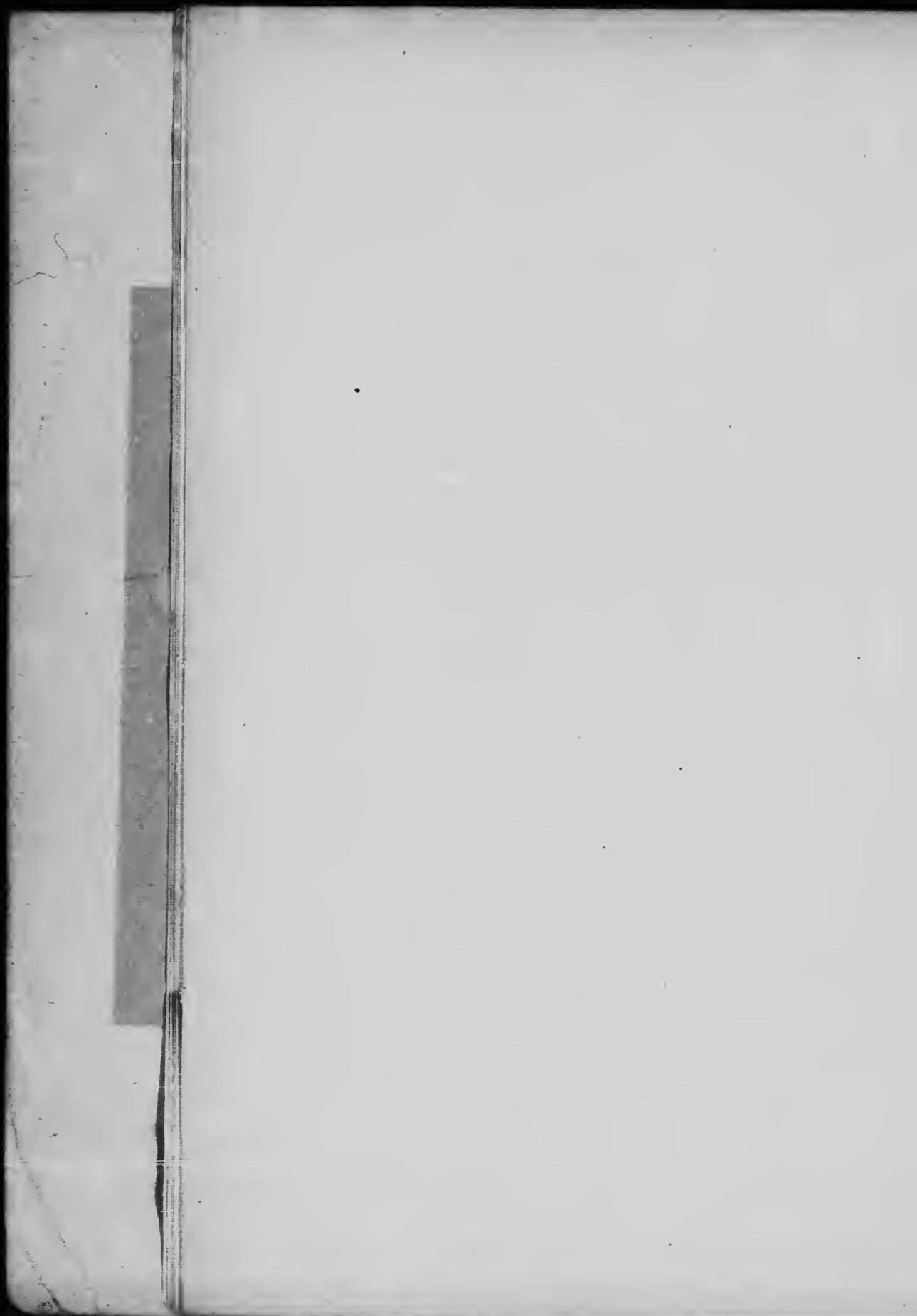
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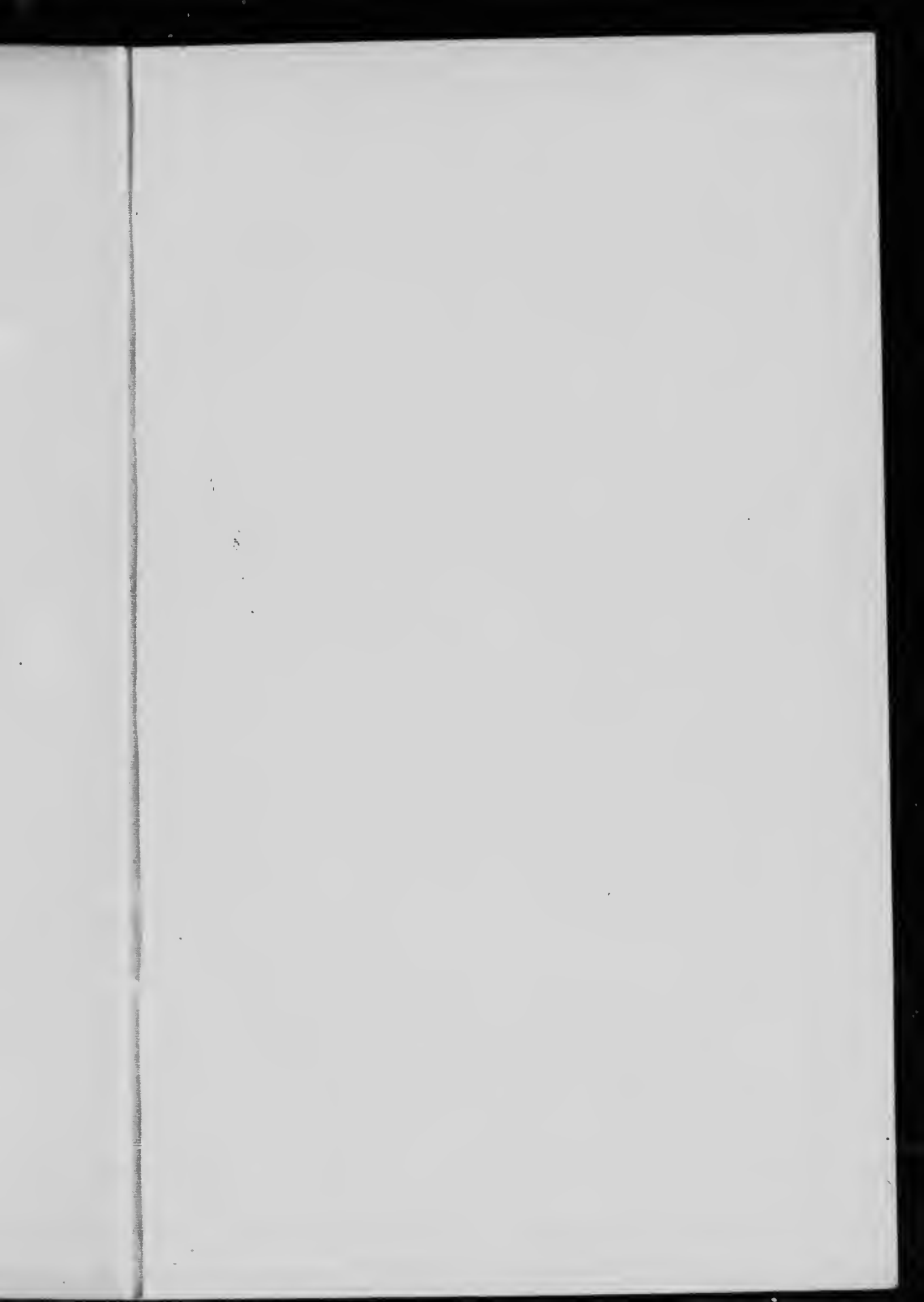
While this volume was in press momentous changes have taken place in the Japan Methodist Church. Our great and good Bishop Y. Hori passed away at Nagasaki on March 26th. His passing has cast a gloom of nation wide sorrow over not only the Japan Methodist Church, but over the whole Christian community. At a Special Session of the General Conference held in the Central Tabernacle in the evening of the day of his funeral, Dr. Y. Hiraiwa was elected the second General Superintendent of the Japan Methodist Church, and the following day, Easter Sunday, he was consecrated to the office and work of "Kantoku," by the laying on of hands of Bishop Harris of the Methodist Episcopal Church and representative elder, of the church. The elders who took part in the service were Revs. M. Hori, D. R. McKenzie, D. D., K. Usaki, J. C. Davison, D.D., D. Hatano, J. C. C. Newton, D. D., and C. Nakayama.



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THE LATE BISHOP Y. HONDA, D.D.



BISHOP Y. HIRAIWA, D.D.

OUR JAPANESE LEADERS

HISTORICAL SKETCH

It was indeed in the fullness of time that the Head of the Church laid upon the heart of Canadian Methodism the responsibility of Mission work in Japan. The first period (1859-1872), which was one of preparation needing but few workers, was just drawing to a close. During the whole of this period while the missionaries had, of course, rights of residence in the foreign concessions of the treaty ports, yet on account of the political upheaval and the social unrest following the revolution the interior was practically a sealed book.

Then, too, the ancient edict with the prohibition under pain of death of the "evil sect called Christians" was still in evidence on all the bulletin-boards of the Empire, and the government of the Restoration had placed its imprimature upon it by a clause in the new enactments which read as follows:—"The evil sect called Christian is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given."

It is rather a remarkable coincidence that the year (1873) which marked the erasure of this edict from the public notice boards witnessed also the landing of the pioneer Methodist missionaries from both United States and Canada. This erasure was the outward and visible sign of a change, even in the interior, of sentiment and attitude toward this peaceful invasion from the Occident. This change in the attitude of those in authority toward the foreign

missionary was emphasised in a very practical manner by the invitation by our pioneers, Drs. Cochran and Macdonald to go and reside in the interior and act as teachers in schools whose teachers and students were beginning to hunger for the learning and love of the lands away toward the sunrise.

And so it was that Dr. Macdonald so quickly found his way across the Hakones and over to Shizuoka, the city of the picturesque sea shores and fruitful plains of Suruga. Thus, too, was it given to our own Canadian Methodism to march in the very vanguard of Christian forces destined to find their way into the most remote regions of the Empire. Doctor Cochran, also, very quickly found his way outside the foreign concession and began work in Nakamura's School, right in the heart of the Capital on the high places of Surugadai.

In 1876 reinforcements arrived in the persons of Drs. Meacham and Eby and the interior was opened for these Evangelists also. Numadzu, the next to Shizuoka in importance in Suruga, presented an opening for Doctor Meacham, and a couple of years after Doctor Eby found his way across the trip-guard of mountains into the central plain of Kofu and its capital city Kofu.

Here, then, we have the boundaries of our work very clearly defined for the first fifteen years of missionary operations. With Tokyo as a center it radiated out into two almost contiguous provinces under the shadow of the lordly Fujiyama, namely Suruga with Shizuoka and Numadzu, and Kofu with Kofu as its capital. The immediate result of the work of these splendid pioneers is in evidence in the souls won and churches founded in Tsuchi

(Tokyo) Shidzuoka, Numadzu, and Kofu. Of these Tsukiji, has, since the recent union of Methodist forces, been amalgamated with the Ginza Church of the M. E. Mission; which is one of the strongest and most aggressive in the whole Capital, but not before strong societies were born and developed in Azabu, Shitaya, Ushigome and Hongō. Shidzuoka and Kofu Churches are self-supporting and have become important centres of religious activity and influence. Numadzu has hardly kept pace with her sister churches; but if she did nothing more than give to Japanese Methodism and to the political, religious, and social interests of the Empire a man like Mr. S. Ebara, who today, at eighty years of age, is one of, if not the most prominent Christian layman and preacher in the Capital as well as throughout the whole of Japan, she has proved herself a blessing to the Church and to the nation.

The work of these devoted pioneers has also given to Japanese Methodism such ministers as Hiraiwa, Kobayashi, Yamanaka and Tsuchiya who in the day of small things, of estrangements and persecutions, as well as in later years have proved themselves good soldiers of Jesus Christ.

In 1884 our educational work was inaugurated by the founding in Azabu, Tokyo, of the Toyo Eiwa Gakko (Anglo-Japanese Academy). Dr. Cochran with Messrs. Whittington and Large were the charter members of the staff and to them the honour is largely due of bringing the College to a very high degree of efficiency and popularity. The Toyo Eiwa Gakko in its palmy days gave Canadian Methodism a name and a prestige in educational and missionary circles of a most enviable character, and, what is far more important, was

instrumental in raising up a goodly number prominent ministers and laymen who are part and parcel of the bone and sinew of present day Methodism.

It was, indeed a most unfortunate set of circumstances which led to the decision to close down and abandon our throne of influence in Azabu; but this is altogether a thing of the past, and we turn our faces toward the dawn of this new day when we are uniting our forces with those of Southern Methodism to build up in Kobe, one of the leading seaports and commercial centres of the Empire, a College and Theological Seminary such as would be impossible to any one branch of Methodism. The site of the Kwansei Gakuin is superb, the present strength and efficiency of the institution is most encouraging, all of which gives us the assurance that it will take its place among the strong educational forces that are now moulding the thought of this people.

The year 1882 also marked a new and most important departure in connection with the development of our work. This was the inauguration of the activities of the W. M. S. by Miss Cartmel. It would need a very long article to describe the growth and extension of this very fruitful enterprise. The Toyo Eiwa Jo Gakko was the first fruit of an effort which has since planted flourishing girls' schools in Shidzuoka and Kofu and kindergartens and work among women in Kanazawa, Nagano, Ueda and Toyama. Never do we come into association with the work of this earnest and enterprising sisterhood but what we are reminded that "The Kingdom of Heaven is like leaven which a woman hid in three measures of meal until the whole was

leavened." There is nothing obtrusive or spectacular about the activities of this arm of our Church work but God only knows how far it reaches into the hearts and homes of all classes of the people. We are told that even "Cæsars household" is not exempt from its benign influences.

Up to the year 1888 the Japan Mission had only been a district of the Toronto Conference, but by this time it had grown to such proportions as to warrant the erection of the work into an Annual Conference. For this purpose, as well as that of becoming conversant with every phase of our missionary operations, the Missionary Secretary Dr. Sutherland was commissioned to visit the field. The formation of the Annual Conference proved a blessing in placing a very much larger degree of responsibility upon the Japanese brethren, a responsibility which they have nobly discharged.

Very shortly after reaching Annual Conference status three other events occurred which have had much to do with the extension and development of the Church's activities. One was the organization by Dr. Eby of a self-supporting band of missionaries. Under this auspices a number of earnest young Christians from Canada found employment in Government schools and at the same time devoted every energy and influence at their disposal in spreading the Gospel of the Kingdom. As was to be expected, and that for various reasons, there was nothing of permanency in this movement, but it did serve to replenish the ranks of our Mission with men who for many years have borne the burden and heat of the day with credit to themselves and great profit to our young and growing Church. The second of these events was the extension of the

work to the west coast and the planting of the ca in Kanazawa, Nagano, Fukui and Toyama. has given us a solid block of territory right thro the heart of the Empire, and this in such a shap to lend itself, especially with the ever develop railway system, to the highest degree of cooperat in evangelistic work. True, there are two or th important places to be occupied before the work be as fully consolidated as we have planned, with the new day that is now dawning especia with regard to enthusiasm for Missions at home, have every assurance that this is not beyond range of almost immediate possibility. The th event was the opening of the Central Tabernacle Hongo, Tokyo through the persistent efforts of Eby. We have there now a growing Japan cause, and what is better, an organization and plant which must, on account of its location, beco a mighty evangelistic force when the time comes man the institution as it and the opportunity deser

The latest forward movement is the consummat of union between the Japanese churches of the th leading Methodist Missions. A quadrennium h elapsed since these became one. All the e periences of the four years have not been pleas but still the church has made very material progr along all lines and the recent General Conferen was a season of great blessing. Our Japan brethren are gripping the work with greater ener than ever; their relations with the foreign missiona are far more cordial and satisfactory, and there in the Conferences and Mission Councils an increa ing spirit of expectancy of richer spiritual o pourings and more general and decisive victories along the line.

J. W. SAUNBY

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THE JAPAN METHODIST CHURCH

Of the 78,000 Protestant Christians in Japan 17,000 are Methodists, and of the 17,000 Methodists 13,000 are members of the Japan Methodist Church. The remaining 4,000 are found in the Methodist Protestant, Free Methodist, Evangelical Association and United Brethren communions.

The banner of Methodism was unfurled in Japan in the autumn of 1873, when four representatives of the Methodist Episcopal Church, and two of the Methodist Church, Canada — Drs. Cochran and Macdonald — arrived in Yokohama. The other Methodist bodies sent missionaries to this field in the following order,—

Evangelical Association...	1879
Methodist Protestant	1880
Methodist Episcopal, South ...	1886
United Brethren	1895
Free Methodist	1895

The movement for union among the different sections of Methodists began many years ago, as the following extracts from the Minutes of our own Conference of 1889 will show.—

“Resolved:—

“That we consider a union of the Methodist bodies in Japan desirable, therefore we formulate the following articles temporarily for discussion.

" 1. The name shall be the Methodist Church Japan."

There are nine articles in all, dealing with such subjects as the names, method of appointment, and duties of the General Superintendent, and the District and Circuit Superintendents. In adopting the report of the Committee on Union, as embodied in the resolution quoted from above, the Conference took the following action,—

"It was moved by Dr. Cochran, seconded and resolved, that a copy of the minute on the union question as adopted by this conference be sent to each of the other bodies concerned, in both English and Japanese, and bearing the signature of the President and Secretaries of Conference.

"The President, Dr. Cochran, Mr. Hiraiwa and Mr. Toyama were appointed to meet any similar committees which might be appointed by the other bodies for the purpose of arranging a basis of union.

"Moved by Mr. Saunby, seconded by Mr. Yukimasa, that,—Whereas this conference has for itself formulated a basis of union on which it is willing to unite with the other Methodist bodies in Japan, and,—

"Whereas this conference has not yet formally entered into negotiations with any of the other bodies in Japan, therefore be it resolved,—

"That a copy of the proposed basis be sent to each Methodist body with an invitation to enter into negotiations with a view to the unification of all the Methodist bodies in this country."

The Pastoral Address for the year also refers to the subject, in the following words:—

"Now as to the question of union between the different denominations of Methodism in Japan, it is our firm conviction that it is very necessary for the

success of mission work in this country. We have considered it carefully in the Conference. Of course for the consummation of union each denomination must give up something; yet we wish to have union if we can only keep those things which are absolutely essential. We commend this question to your prayerful consideration that the best result may be reached."

That the action of the Conference of 1889 would be assured of the sympathy and approval of the home church may be assumed, as a representative of that church in the person of Dr. Sutherland was present at the Conference, he having been commissioned by the General Conference in Canada to proceed to Japan that year for the purpose of organizing the work of our church here into an Annual Conference.

There was evidently a response to the invitation of our first Conference, as the minutes of the session of 1890 contain the following:—

"Moved by Dr. Eby, seconded, and

"Resolved,—That whereas the Basis of Union, unanimously adopted by the Joint Commission at Nagoya, Feb. 5th-7th, 1890, has also been unanimously adopted by ten out of our fourteen circuits, and two out of our three Districts, we do now adopt the same."

The resolution was adopted by a more than two-thirds majority.

The Discipline Committee for that year seems to have regarded union as a possibility in the near future, for it reports, somewhat laconically,—“The Committee on Discipline begs to state that until the Union question is settled their work cannot be completed.”

The same year witnessed the taking of the steps towards a union Methodist paper, in appointment of a committee to consult with similar committees from the other Methodist Churches on the subject.

The minutes of 1891 show that the scheme for the paper had been successfully carried out, and the Conference gave its approval to the publication of the "Gokyo," which is still, twenty years later, the official organ of Methodism. Of the general union movement, however, nothing is heard for four years. What happened to the Basis adopted "unanimously" by the Joint Union Commission in Nagoya in the early part of 1890—whether it failed to receive the approval of the other Methodist Churches in Japan, or having received such approval, failed to commend itself to the Church authorities at home—the writer of this article is unable to say. Certain it is, however, that the minutes of Conference have nothing to say on the subject until the year 1895, when it is recorded that a letter was received from the Conference of the Methodist Episcopal Church, South, asking us to appoint a committee to meet similar committees of their own and the Methodist Church, South, to consider the question of uniting in the Publishing, Educational and Missionary interests of the three Churches. The Conference responded by appointing the committee asked for.

In 1895, in reply to the address of the fraternal delegate of the Methodist Protestant Church, a resolution was adopted by the Conference which contains the following passage,—“We can and do most heartily reciprocate his good wishes and those of the body which he represents, as well as the expressed desire of both that as soon as practicable

organic union may be consummated between the various bodies of Methodists in Japan."

No report seems to have been made by the committee appointed the previous year to negotiate with the other Methodist bodies, though the committee was reappointed. It was, however, reported by one of the missionary members of the Conference that an informal union conference had been held in Tokyo, at the invitation of Bishop Ninde, of the Methodist Episcopal Church, at which five of the Methodist bodies working in Japan had been represented, and that it had been decided to ask each of these bodies at their annual Conferences to appoint members to a union committee. The Conference acceded to the request and appointed a second committee—the latter being designated the Methodist Union Committee, and the former the Methodist Co-operation Committee.

The minutes of 1896 contain no report from either of the union committees, but the one on union is reappointed, while the one on cooperation is omitted. That the three larger bodies were still in close touch with each other is indicated by the fact that the Conference adopted as its official Hymnal the new Hymnal just published by the Methodist Episcopal Publishing House, and by the further fact that a letter was received from the Conference of the Methodist Church, South, suggesting the establishment of a Methodist Review—a suggestion not acted upon by our Conference, on the ground that "the time was not opportune to establish such a Review."

That fraternal relations continued is indicated by the fact that in the next year 1897, Rev. Y. Honda, D. D.,—now Bishop Honda—President of the

Methodist Episcopal College in Tokyo, preached the Conference sermon.

The report of the Methodist paper, the "Gokyo" in 1898 shows that the Protestant Methodists had united with the other three churches in that enterprise, and that negotiations were in progress with the Evangelical Association (German Methodists) with a view to the union of a paper of theirs with the "Gokyo," the report, with apparently a tone of regret, adding,— "If we cannot obtain the organization of all our Methodist Churches in Japan once, it is very desirable that we unite in a periodical worthy of Japanese Methodism."

Not only was the pious wish just quoted not fulfilled, but the report of the "Gokyo" for 1899 informs us that the Methodist Protestants had withdrawn from partnership in the paper. Of the larger union nothing is heard.

In the minutes of 1900 the nearest reference to the subject of union is the report and appointment of fraternal delegates.

Once more, however, in 1901, the subject of union was revived, this time not to be neglected or forgotten until the object was achieved. In the minutes of this year it is recorded that,—

"The Rev. Dr. Scott made a statement of the action which had been taken by the Missions of the several Methodist bodies in Japan, during the past few months, for the purpose of bringing about, if possible, the organization of a united Japanese Methodist Church. A Statement of Principles on which it was thought all the Mission Boards might agree had been prepared by a joint Committee composed of the representatives of the various Missions; but this was merely tentative, and the

Conference was not asked to adopt them now, but to express its sympathy with the principle of union, and, with a view to giving it practical effect, appoint a committee composed of two ministers and two laymen to meet with similar committees from the other Methodist bodies, which joint Committee shall prepare a basis of union to present to this Conference next year."

A resolution embodying the above suggestion was moved, and the record that there was "but one vote against it" shows that our own Conference was ready for a forward movement along union lines. A committee was accordingly appointed, which took part in a series of conferences eventuating in the union of three Methodist Churches six years later.

At the Conference of 1901 there were other indications of a growing sentiment in favour of union. In response to the fraternal greetings of the representatives of the Methodist Episcopal Church the Conference "joined with them in the expression of the hope that ere long the different bodies in this country holding Methodist doctrine and polity might become one," while the Pastoral Address says, "We rejoice today that the first steps have been taken to form a United Japanese Methodist Church... Each separate church of the six churches which have Methodist doctrine and polity, is comparatively feeble, and presents a correspondingly small front to the world, but once united we shall form a large and influential body."

The Conference of 1902 finds the movement in full swing. The Basis of Union prepared by the Joint Committee of the different Churches was presented, and a committee of the Conference was appointed to examine it. They reported that they

found that the Basis "leaned too much to episcopal form of church government," and commended certain correctives. The Conference approved the report, and resolved,—

"That we heartily approve of the principle of union of all the Methodist bodies in Japan, hereby memorialize the General Conference to take steps toward the organization of a Joint Commission representing the General Conferences or Missions Boards of all the uniting bodies, to whom shall be entrusted the careful revision of the present Basis of Union; and we request that such revised basis be sent back to the Conferences in Japan for concurrence or rejection." Our Conference was very desirous for union, but it wanted to know just what union involved before it accepted it.

The General Secretary of Missions, Dr. Sutherland, was present at the Conference when the matter was under discussion, and gave wise counsel. He told the Conference that the attitude of the Board of Missions towards union was favourable, the terms could be satisfactorily arranged: that union was better than division: that mutual compromise would be necessary: that it was better to consider the difficulties now than to regret them afterward.

It is recorded that the fraternal delegates of the Methodist Protestant Church "strongly advocated the Methodist Union," and that those of the Methodist Episcopal Church "spoke most enthusiastically of the union that was coming."

It was announced that a step in the direction of union would be taken by sending any candidates for the ministry that might offer during the year, to Aoyama, and that when we had enough theological

students to warrant the step, we should appoint a theological teacher on the staff.

The Pastoral Address for the year also refers to the unanimous adoption of the resolution favouring union, and expresses the hope that the problem may be solved in the way best fitted to promote the healthy development of the Church.

When the Conference of 1903 met our own General Conference had already taken favourable action on the Basis of Union. Dr. Hiraiwa, who was a delegate to the General Conference, reported the action of that body, and the Pastoral Address for the year has the following notice of it,—

“We are glad to be able to report to you that the question of Methodist Union, which was discussed at last year's Conference, was referred to the General Conference which met last autumn, and that the General Conference agreed to the recommendations of our Conference, and took steps to help forward the movement. And we earnestly pray that the union of the various bodies of Methodists in Japan may speedily be brought about, and the united church may make rapid and solid progress.”

At the Conference of 1904, after hearing the addresses of the Methodist Episcopal fraternal delegates, it was resolved by standing vote, “That having heard the kind words of our two brethren of the Methodist Episcopal Church, we hereby heartily reciprocate the wishes they have expressed in regard to Methodist union, praying that union may not stop with expressions of reciprocal affection, but become an accomplished fact”; and a note by the Secretary of Conference informs us that a letter which had been delayed in transit was received after

the close of the Conference, from the Conference of the Methodist Episcopal Church, South, conveyed the hearty greetings of that branch to Japanese Methodism, and expressed their earnest longing and prayer "that we might be one."

At the same Conference a letter was read by Dr. Sutherland in which the union question was referred to as follows;—

"The important question of Methodist union in Japan will receive careful consideration in the future. The General Conference of our Church has pronounced in favour of the principle, and has appointed members of a commission to confer with representatives of the other Churches on the subject. Similar action has been taken by the General Conference of the Methodist Episcopal Church, South, and it is altogether likely the example will be followed by the General Conference of the Methodist Episcopal Church which meets this year in the month of May. Whether we shall be able to agree on a basis of union, I cannot tell; but we ought to wait upon God in earnest prayer that if such a union will be for the glory of His Name and the good of His Church, he will overrule our deliberations so as to lead to unanimous conclusions. There are many difficulties in the way, but if we are led by the Holy Spirit all difficulties will be overcome and vanish out of the way."

The Pastoral Address of the year also expressed the earnest hope "that we may speedily have our Methodism among us."

In the minutes of 1905, while the question of union was being considered by the home Commissioners, little reference to it occurs excepting the rather significant action of the Board of Directors

our Azabu School in declining to make definite recommendations to the Board of Missions as to the future of the School, in view of the still undecided condition of the union question.

In 1906, when it was known that the Commissioners at home had failed to come to an agreement, the Conference took the matter up again in earnest. Dr. Sutherland was present at the time and spoke on the subject at some length, referring to the three bases of union which had been prepared—the first by a committee of missionaries, the second by a committee of missionaries and Japanese, and the third—that now before the Conference—by Japanese only; of the reason for failure in the negotiations at home; of the fact that the Methodist Protestants, the United Brethren, and the Evangelical Association had withdrawn from the negotiations, and of his hope that in spite of the disappointment and difficulties, organic union, among at least the three Methodist bodies, might be consummated at an early date.

The Pastoral Address expresses sincere regret “that the Committee which met in Baltimore, U. S. A., to consider the basis of Union, did not arrive at any satisfactory agreement” and continues, —“so far as we can judge the feelings of Methodists in Japan, we are convinced that there is a general disappointment throughout the church, and a determination sooner or later to achieve a union of Methodism in this country. The time is ripe for the consummation of the union, and the lay members who must finally solve the problem should not miss this golden opportunity.”

An amended basis—the one mentioned as “third” by Dr. Sutherland—was presented to the Confer-

ence, and strongly endorsed, and the Commissioners of the Canadian Church are "earnestly engaged" to take the question up again with the Commissioners of the other Churches, the Conference declaring at the same time that "the only plan which we regard as satisfactory is one that include at least the three Methodist bodies—Methodist Episcopal, the Methodist Episcopal South, and the Canadian Methodist." As regards to the addresses of the fraternal delegates from the two Episcopal Methodist Churches it is said,—“The key note of the addresses was Methodist Union, and the resolutions adopted in response indicated that there was only one sentiment in our own Conference in regard to the desirability of speedily consummating the union of the two Churches.”

Before the Conference of 1907 opened it was known that union had been effected. In answer to the question,—“What is the report of the Conference Special Committee?” the reply recorded in the minutes reads,—“The President reported that the Committee had changed the date of the opening of the Conference from the second to the third Wednesday in May, because of the date fixed for the assembling of the General Conference, namely the fourth Wednesday in May.”

Drs. Carman and Sutherland were both present at this Annual Conference, having been appointed by the Commissioners of the Canadian Church to represent them at the inauguration of the new Church in Japan. Both of them addressed the Conference on the subject of the union: laying special stress upon the spirit in which it should be entered into. The Pastoral Address refers w

gratitude to the fact that union had been effected "even when we were without hope" —a significant indication of how the union movement stood even within a year of its accomplishment. The annual reports of the Home Missionary and Educational Societies of the Conference show that these bodies were setting their houses in order preparatory to the change, and various memorials and reports indicate that the Conference itself realized that it was winding up its business as an independent organization.

Among the disciplinary questions appears the following one—modified to suit the occasion,—

"Who are elected as delegates to the First General Conference of the uniting Methodist Churches in Japan?"

It may be of interest to some to know the answer to the question, and the list of names is therefore appended below,—

Rev. H. Tsuchiya	S Ebara,	Esq.
" Y. Hiraiwa	T. Oishi	"
" D. Hatano	H. Muramatsu	"
" D. R. McKenzie	K. Nishiyama	"
" G. Inuma	K. Takasaki	"
" H. H. Coates	S. Sakurai	"
" M. Takagi	T. Matsui	"
" T. Ota	K. Hasegawa	"

RESERVES

Rev. M. Hashimoto	J. Kureta,	Esq.
" G. Sogi	R. Kanefuji	"
" E. Yamanaka		

Thus ended the work of the old Japan Methodist Church, at the close of the 19th session of its Annual Conference, not without regret on the part

of many who had been privileged with membership in its chief deliberative body, and who still look back upon those days with affectionate remembrance. Thus, too, not without difficulties, delays and disappointments along the way, was brought to a measurable distance of partial realization the purpose of many for many years, to unite in one body for the completer and speedier accomplishment of a common aim, all who own a common Methodist origin. Only partial realization, since only the three Churches which took part in the initial negotiations finally came into the union; but still a not inconsiderable result, since in those Churches were comprised some four-fifths of the members of the Methodist family.

The comparative strength of the three Churches entering the union may be approximately judged by the members they brought in. These, in round numbers, were as follows:

Methodist Episcopal	6,000
Canadian Methodist	3,000
Methodist Episcopal, South	<u>1,500</u>
Total	10,500

When the union was effected there were about one hundred organized Churches, a dozen of which were self-supporting, and about one hundred ordained and seventy unordained preachers.

The First General Conference of the new Church assembled on the fourth Wednesday of May, 1911, in the Chapel of the Aoyama Gakuin Tokio. There were present six Commissioners from the home Churches—from the Methodist Episcopal Church, Bishop Cranston and Dr. Leonard; from the Methodist Episcopal Church, South, Bis-

Wilson and Dr. Lambuth, and from the Methodist Church, Canada, Dr. Carman, and Dr. Sutherland—three Bishops and three General Secretaries of Missions. The delegates numbered sixty-six—thirty-eight from the Methodist Episcopal Church, sixteen from the Canadian Methodist, and twelve from the Methodist Episcopal Church, South. Of these, thirty-three were ministers and thirty-three, laymen, and of the thirty-three ministers nine were missionaries.

Bishop Cranston called the delegates to order at 9 a.m. of Wednesday, May 22nd, and presided at the first session. Dr—now Bishop—Lambuth announced the hymn, "All hail the power of Jesus' name," after the singing of which Dr. Sutherland read Joshua 3: 1-16 and Ephesians 2 in English, after which Rev. Y. —now Bishop—Honda read the same passages in Japanese. The reading of the Scriptures was followed with prayer in English by Dr. Carman. Dr. Leonard then announced the hymn, "I love thy kingdom, Lord," after which Rev. R. Yoshioka led in prayer. Bishop Cranston next announced the hymn, "Blest be the tie that binds."

On nomination Revs. K. Usaki and D. S. Spencer were appointed Secretaries, and the Chairman called on Bishop Wilson to read the address of the Commissioners to the General Conference. After the reading of the address in English it was read in Japanese by Rev. J. Bessho, and the newly organized Conference was now fairly under way.

The principal business of the Conference was to make a Discipline and elect a Bishop. The Ritual had already been prepared by a joint committee of the three Churches in anticipation of the union, and

the Basis of Union adopted by the Joint Commissioners of the three home Churches determined the Doctrinal Standards, the Articles of Religion, General Rules and the Plan of Organization. There were, however, many details to work out in order to get a Discipline that would be practicable, and to attain this object a large committee consisting of Commissioners and twelve members of the Conference were appointed to take the matter in hand. The three Disciplines of the uniting Churches were taken as a basis, and the work of the committee was one of selection. Any one who is interested in the subject can readily trace various sections of the new Discipline to their source in one or other of the originals.

At length the labours of the Discipline Committee were completed, so far as was possible in the limited time at their disposal, and their work being approved by the Conference, the new Discipline came into force, and has continued to be the law of the new Church for the four years of its existence. It will be for the Second General Conference, meeting in October 1911, to say whether it is sufficient for the next quadrennium, or whether, and to what extent, it stands in need of revision.

When the election of Bishop for the new Church took place the choice of the Conference fell, almost unanimously, upon Rev. Y. Honda, D.D., President of the Methodist College at Aoyama, Tokyo, a man well fitted by training and character for the position. During the quadrennium that has passed it has become more and more clearly recognized that in choosing Dr. Honda for this position the General Conference made no mistake.

In connection with Dr. Honda's election to t

chief office in the Japan Methodist Church, a resolution was adopted expressing appreciation of the eminent services of Bishop Harris, resident Bishop of the Methodist Episcopal Church for Japan and Korea, in the work of evangelization, and in the advocacy of the cause of Methodist Union. Later in the Conference a further tribute was paid to Bishop Harris in electing him *Bishop Emeritus* of the newly organized Church.

The field of operations of the Japan Methodist Church is, theoretically at least, the whole Empire, though a few provinces in Japan proper, as well as the Island of Formosa, are not occupied by either the Church itself or the co-operating Missions. That the territory occupied is an extensive one will appear from the following list of the principal stations:—In the Hokkaido, Sapporo, Otaru, Hakodate; on the main island, Hirosaki, Akita, Aomori, Sendai, Tokyo, Nagano, Kofu, Yokohama, Shizuoka, Hamamatsu, Nagoya, Fukui, Kanazawa, Toyama, Kyoto, Osaka, Kobe, Hiroshima, Okayama, Yamaguchi, Shimonoseki; in Kyushu, Fukuoka, Nagasaki, Kumamoto, Kagoshima; in Loochoo, Naha; and in Chosen, Seoul.

The extensive territory was, after much debate, divided by the General Conference into two Annual Conferences, the dividing line of which was the eastern boundary of Toyama, Gifu and Aichi Prefectures, a line running in general north and south, and a little to the west of the geographical centre of the main island. The two Conferences are distinguished by the terms East and West.

The East Conference at present is divided into nine Districts, namely,—Hokkaido, Hirosaki, Sendai, Nagano, Yamanashi, Shizuoka, Yokohama,

Tokyo East, and Tokyo West ; and the West Conference into ten, namely,—Nagoya, Kanazawa, Kobe, Hiroshima, Oita, Fukuoka, Nagasaki, Kumamoto, Kagoshima, and Okinawa.

The work of evangelization in this wide field has been carried on in an extensive rather than an intensive way, with the result that the Districts are comparatively large while the stations or circuits are few. The stations or circuits on the various Districts run from two to ten, with an average of six to a District, though the population of a number of the Districts reaches two millions or more. The fact by itself will indicate the utter inadequacy of the present staff of workers to effectively evangelize the portion of the nation for which the Japanese Methodist Church may properly regard herself responsible, and suggests the need of supplementing the work of the organized Church by all the help which the missionary body can possibly give.

The system adopted for the new Church may be said to be a modified episcopal system. It will be remembered that when the Canadian section of the Church was considering the third Basis of Union it expressed the opinion that the said Basis "leaned too much to the episcopal system of church government," and we may assume that this expression of opinion had its due weight with the Commission. At any rate the episcopal system has been considerably modified in the new Church.

The Bishop, for example, is elected for eight years, instead of for life, but is eligible for re-election at the end of his term. The District Superintendents are appointed by the Bishop from among a number nominated by the Annual Conference, and are eligible for reappointment from year

to year for four years (under the Discipline of 1907). Except in the case of missionaries appointed to this office, all the District Superintendents have, during the first quadrennium, also had pastoral responsibility. It is a question, however, whether in some of the larger Districts it would not be better to have these Superintendents free from pastoral responsibility, as under the episcopal system proper. For the present, financial reasons make this difficult, if not impracticable. The ministers are stationed by this Bishop after consultation with his cabinet—the District Superintendents. The appointments are annual, but there is no limit to the number of times a minister may be re-appointed to the same charge.

In regard to District Meetings, Quarterly Boards, Church Meetings, Sunday-schools, Young People's Societies and other ecclesiastical machinery, the Japan Methodist Church is thoroughly Methodistic. It has also its own Missionary Society, Educational Society, Church Extension Society, and Superannuation Fund, and its Sunday-school and Epworth League Boards. All these societies and boards are still in their infancy, but they will year by year grow stronger with the growth of the Church, and take their proper place in this Church as similar bodies do in the Church at home.

During the quadrennium just ended there has been progress in all directions, though perhaps not to so great a degree as was expected by some. A general idea of the movement for the four years may be obtained from the following statistics :

	1907	1911
Number of members	10,500	13,000
Organized Churches	97	107

	1907	1911
Self-supporting Churches	12	3
Sunday-schools	251	3
Sunday-school Scholars	19,000	25,000

In the direction of self-support perhaps the greatest progress has been made, the annual contribution having about doubled. For the last year of our quadrennium—1910-11—they totalled, for all purposes, ¥ 66,000.00, or an average of five dollars (\$2.50) per enrolled member, or nine *yen* (\$1.00) per resident member.

The relation of the Missions to the Church is close and cordial, while at the same time the missionary has free scope for the exercise of his energies. At the first General Conference of the united Church a graceful act, much appreciated, it was possible for the missionaries of the uniting Churches to have all the rights and privileges of full membership in the Annual Conferences of the Japan Methodist Church, while retaining their membership in their own home Conferences. The Canadian Church alone has given its missionaries permission to accept fully the privilege offered, though the missionaries of all the uniting Churches recognize the courtesy of the Japan Methodist Church in giving the permission.

The training of young men for the ministry of the Church is provided for in the Methodist College in Tokyo and Kobe—the Aoyama Gakuin and the Kwansei Gakuin. The former of these institutions is supported by the Methodist Church, with a small amount of co-operation from the Canadian Church, while the latter is supported equally by the Methodist Episcopal Church South, and the Meth-

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Church, Canada. At present there are in all between fifty and sixty theological students in the two institutions.

The membership of the Church comprises men and women of all ranks in life. Ebara Soroku, Ex-M. P. and head of the Azabu Middle School, Ando Taro, Ex-M. P. and president of the National Temperance Association and Nemoto Sho, M. P., the well known social reformer, who has already carried an anti-tobacco bill through parliament, and is now trying to put through an anti-liquor bill—these are some of the more prominent members of the Church. But they are found everywhere—in army and navy, in government offices, in business, in the professions, in literature, in agriculture, and in the lowlier walks of life.

Among the preachers are men of first rank, like Bishop Honda and Dr. Hiraiwa, and many others of ability and power.

The Japan Methodist Church has made a good record during the first quadrennium of its existence; it is moving forward under the guidance of wise leaders, and there is every reason to hope that it will fill the place providence intends that it should fill in this land, and become one of the chief factors in bringing in the Kingdom of Christ here and in all eastern Asia.

D. R. MCKENZIE.

EVANGELISTIC WORK

THE WORK IN TOKYO

Harper H. Coates

The Rev. Drs. Cochran and Macdonald, the missionaries of our Canadian branch of Methodism, were not long in Japan before deciding to make the capital the centre of their evangelistic and educational operations, and subsequent history has vindicated the wisdom of their judgment. Dr. Keiun Namura, the famous Confucian scholar and founder of the Dōshinsha—one of the most influential educational institutions in the early years of the Meiji Era—was baptized in the year 1873, and became our first Methodist class-leader. He had a foreign residence beside his school in Koishikawa for Dr. Cochran, where he lived till Mrs. Cochran's health necessitated their removal to Suruga I. The Rev. Dr. Hiraiwa was baptized in the following year and has proved himself one of the most precious fruits of missionary endeavor. As the name of Dr. Macdonald will forever be associated with the founding of the Christian Church in the city of Shizuoka and the outlying district, so will that of Dr. Cochran have an honored place in the Christian history of the City of Tokyo. As the first-fruits of these two veterans and of their associates, the Revs. Drs. Eby and Meacham, began to be gathered together with the penetration of their seer—they saw the necessity thus early of a training-school for preachers, and

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THE MEN OF THE CANADIAN METHODIST MISSION IN 1911



OUR CANADIAN METHODIST FAMILY IN 1911

Dr. Cochran's removal to Tsukiji in 1876, his home was used not only as a preaching-place, but also as the headquarters of "The Tokyo Methodist and Theological Institute," which in 1886 blossomed into the Tōyō Eiwa Gakkō, an institution through which the fame of our Mission spread throughout the Empire. An examination of the course of study required from the beginning of all candidates for the ministry, shows the ripe scholarship as well as deep evangelical piety of the founders of our Mission. And the movements, even in the earliest years looking to a union of forces with sister denominations in theological education and church organization, prove their catholicity of spirit and prophetic vision of the future to which the Church of GOD is destined. The Rev. Dr. Soper, of the M. E. Mission, and the Rev. Dr. Kreckler of the Evangelical Association were on the staff of the Theological School in Dr. Cochran's house, and the first literature of the Mission was a uniform translation of the Rules of the United Societies, the Articles of Religion, and the Catechism, in which these two sister Missions shared.

The first of our Tokyo churches was built in 1875 in Tsukudō Mae Machi, Ushigome, for a small company of Christians who were brought in through the services begun in connection with Dr. Nakamura's school, and this congregation later grew into what we know as the Ushigome Church, now self-supporting and independent, with a small but active membership.

Our old Tsukiji Church was organized shortly after Dr. Cochran moved to that part of the city and a building erected in 1880 which for many years was a centre of life and evangelism, until with

Methodist union the congregation was amalgamated with the Ginza Church, (formerly M. E.) and is perhaps the strongest and most progressive church in Japanese Methodism. Its magnificent new stone building just dedicated in January of this year is located right in the heart of the business life of the metropolis, is surely destined to have a large part in the regeneration of Tokyo's two millions.

While the Rev. Dr. Meacham was our pioneer in Numadzu and vicinity, it was also largely through his labors that our Shitaya Church was organized, a building being completed in December, 1879, with a membership of only four: but there were ninety additions the following year, and, as a result of the gracious baptism of the Holy Spirit in March, 1880, some sixty souls were brought into the fold. It was a common thing in those days for ordinary believers as well as pastors to engage in street preaching, and with large results. In the revival of 1888 which swept over the churches of all denominations in Tokyo, there were 100 candidates for baptism in Shitaya, and the following year the Church became self-supporting. But a reaction against everything foreign, including Christianity, began to set in about 1890, and this Church, with many others, suffered heavy losses. The Rev. H. Harano, who became pastor in 1891, had to support a family of four on *yen* a month during 1892, and he used to comfort himself and his people with the words of the Psalmist, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." It was not till 1907 that the Church recovered itself and again attained self-support. Thereupon it embarked upon a still larger enterprise, that of building

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CENTRAL TABERNACLE, HONGO, TOKYO.



beautiful new church, which was dedicated in June, 1911, free of debt, almost all the funds for it being raised by the people themselves. This is one of our most promising churches in all Japan.

A preaching place was opened in Nagasakimachi, Azabu in the year 1884 and the present building was erected in 1889. This Azabu work was begun at a time when everything pertaining to Western civilization was most eagerly sought, and ere long a goodly number of people from the best families in the land were attracted to the Christian Church, among whom Count Hirozawa and Viscount Mori were baptized by Dr. Cochran. It was on the crest of this wave of enthusiasm for things foreign that both the Girl's and Boys' Schools at Azabu were launched, and they in their prosperity, very largely made up the membership and congregations of our Azabu Church, which naturally looks back to these years of plenty as its golden age. Though one of our strongest churches, and ministered by some of the strongest pastors in the connection, it has greatly suffered through the giving up of our Azabu Boys' School, and later of the Student's Home. At present most of the Church and congregation comes from the students of the Tōyō Eiwa Jo Gakko, but special efforts are being made to draw into the fold the permanent residents of this residence ward of the city.

A preaching-place was opened in Komagome as early as 1881, but the present building was not erected till 1897. Here we have a small but earnest membership made up mostly of families.

In all our Tokyo churches nearly all the older ministers among our Japanese brethren have acted as pastors—the Revs. Hiraiwa, Kobayashi (deceas-

ed), Tsuchiya, Asakawa (deceased), Toyama, Yamana, Hashimoto, Harano, etc., etc., and in these later days it is hard for us to realize all the struggles through which these and many other Christians of a generation ago had to pass. Surely the seeds they sowed will yet bring forth a great harvest.

Without doubt our greatest evangelistic enterprise has been the Central Tabernacle, which owes its inception to the consecrated genius and prophetic insight of the Rev. Dr. Eby, who impressed with the unique opportunity among the 100,000 students of Tokyo, urged the erection of a large building in the student quarter, with activities that would particularly appeal to them and win them for Christ. His ideal has not yet been fully realized, but a strong Church has already been organized, and a large future of far-reaching influence unquestionably awaits the work in the building, the dedication services of which were held in January, 1891.

The small number of men in our Mission, and the absorption of so much of their energy in our school work have always prevented the expansion of our evangelistic work into the prefectures most easily accessible from Tokyo. Recent investigations into the extent of Christian work in the city, town, and village populations throughout the Empire, in connection with the movement among the Federated Missions for a redistribution of Christian forces, have revealed the appalling fact that the occupied territory is but a small fraction of the whole, and one cannot help being impressed with the vastness of the area practically untouched by any Christian agency even in prefectures lying within one or two or three hours from Tokyo by train, illustrating the

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TOKYO EVANGELISTIC WORKERS



MISSIONARIES IN TOKYO



W. M. S. WORKERS IN TOKYO

sad truth of the Japanese proverb, "Tōdai moto kurashi,"—Darkness at the foot of the candlestick. Our Mission surely has a duty to unevangelized hundreds of thousands, not only in this city, but in the outlying country, and at least ought to assume responsibility for the evangelization of a part of Saitama Prefecture, 96% of whose villages and 41% of whose towns and cities remain as yet untouched, out of a total population of 1,282,000. May power come upon us and those who sent us to this land to claim our full heritage among these waiting multitudes in the name of our Lord.

TOKYO EVANGELISTIC WORK OF THE W. M. S.

Almost thirty years have passed since Miss Cartmell the first representative of the W. M. S. opened work in this great city of Tokyo. She gathered a few helpers about her and from that tiny source, there have gone forth to many parts of this land, streams of living water, which have strengthened and comforted many who were weary and heavy laden, and these streams are still flowing in ever increasing volume for the healing of this nation.

Among the first evangelistic workers, was Sabashi San. She is still living in Tokyo at the advanced age of eighty-six, and never wearies of telling of the early days, when she and Miss Lund went on long evangelistic trips.

Kubo San entered our work some years later and for twenty years laboured faithfully in connection with the Shitaya Church. Three years ago at the

age of seventy-one she retired and is now living in an "Old Ladies Home" near our Azabu school.

Sabashi San and Kubo San's days of active service are over but we thank our Father for their earnest lives, for the work they have done and for the women whom He has called to continue the work, that they commenced.

Last year in Tokyo we had one foreign missionary, three well trained Bible Women, two interpreters and one student helper who were all engaged in direct evangelistic work. We will briefly consider the work done by each, and thus get a general idea of the whole.

Kitamura San who was a supported girl in our Azabu school and then went to the Bible School in Yokohama, where she graduated two years ago, is now the Bible Woman of our Azabu and Komagome churches. She has about one hundred names on her visiting list, teaches in the church Sunday School of Azabu and helps in the monthly women's meetings of both churches. In addition to this she has a meeting for factory girls, twice a month in a large spinning mill that employs eighteen hundred women operatives. She also has access to the factory hospital. Once a month a magic lantern meeting is held in Juban, the poor district near our school, and here Kitamura San has to look after many things that help to make the meeting a success.

Her quiet polite ways are very acceptable to the people among whom she works.

Momono San who also studied in Azabu and graduated from the Bible School with Kitamura San, is the Bible Woman for the Shitaya Church. She has about seventy-five names on her visiting

list. Shitaya is a down town district, so that many of the people whom she visits are very poor. In the Shitaya church she is the pastor's stand-by, plays the organ, teaches in Sunday School, and is president of the women's meeting. Twice a month she goes to a flag-weaving factory for a meeting among the girls. There are only about two hundred girls in this factory, but there is an average attendance of one hundred and twenty at the meeting. Often the owner, his wife and children come also.

Hibi San whose parents are Presbyterian Christians is from Ushigome. As our church was near her home she attended our Sunday School from a child and later united with our church. She also studied in Azabu and then at the Bible School where she graduated last April. Since then she has been working in the church of her childhood. She knows the district well and her sunny smile and polite manner give her a ready entrance into the homes of the district. Besides the regular work connected with the church, she has a weekly meeting for children at a railway station in one of the city suburbs.

In addition to these three trained Bible Women, there is Bito San who acts as teacher, interpreter and general helper to the missionary in charge. Omori San who assisted Miss Keagey in the household science classes, and also helped at the monthly mothers' meeting. Last but not least is Makimoto San, who although still a student, has held four children's meetings a week and every Wednesday has visited the charity hospital, distributing tracts and talking to the patients.

These workers all live in our Azabu school and

every day in rain or shine, go out to sow the seed among all classes, returning at evening to the shelter and quiet of this Christian institution.

As we listen to the experiences that come to them or join them in the day's work, we realize that God is using them to prepare the way of the Lord and of His Christ, in Japan.

JESSIE L. HOWIE.

EVANGELISTIC WORK IN SHIDZUOKA

In 1873 our first foreign missionaries, Dr. McDonald and Dr. Cochran, came to Japan. The next year Dr. McDonald came to Shidzuoka. He taught English in the "Shizuhata-sha" school and the first Sunday after his arrival here had seventeen students from this school in his Bible study class. In September, just six months after his arrival, eleven of these students received baptism and formed the nucleus of the Shidzuoka Methodist Church.

In those early days there was still a strong anti-foreign feeling throughout the country and many Japanese looked on Dr. McDonald with great suspicion. It is said that when they passed his house and saw the moisture on the window-panes—from the breath of the people inside—they would say,—“the foreigner is squeezing the fat out of the Japanese”—This was partly due to the fact that they had never seen glass windows before and also because many students were passing in and out of his house.

In 1875, twenty young men were baptized. In 1876 twenty-eight persons and in 1877 forty-eight more. Dr. McDonald was in Shidzuoka only four

years, but in that time he succeeded in breaking down prejudice and in building up such a strong cause that to this day Shidzuoka is one of our strongest stations. The Church is self-supporting with a membership of 390, and, gradually, our work is developing in the surrounding country districts.

Shidzuoka has become Japan's greatest tea centre. During the summer months over thirty foreign tea merchants live here. Consequently there are many Japanese business men here who must understand English. These young men are free to study English during the winter months and about forty are now attending our Mission English night school. The only foreign teachers in the Government schools are missionaries and so the fifteen hundred students of this city are brought constantly into touch with Christian men.

Our dormitory has ten students in it. These students meet every morning for prayers, and are under the direct supervision of our missionary. From thirty to forty young men attend the English Bible Classes held on the Mission compound.

The country evangelistic work is most attractive because it presents so great a challenge to us. The untouched millions stir our souls with a great desire. During the past year we have distributed over 30,000 tracts, portions of Bibles, etc. In Fujieda, Shimada, and Yaidzu—three large towns near Shidzuoka—we have weekly meetings. The children's meetings have been well-attended,—the number varying from twenty-five to sixty. And always there are some grown-ups who are glad to listen to the Gospel.

One of the most encouraging features of the work here is the devout earnestness of many of the church members. Four young men in the church have

formed a Mission Band, each member giving one *yen* (50 cents) per month to support mission work which they directly supervise. They have bought a lot of land in the poorest section of the city and are building a chapel on it, which is to be used for a preaching place and kindergarten for poor children. This work has been carried on during the past three years in a rented building. They have borrowed nine hundred dollars for this undertaking and have individually given security for it. The spirit of these young men is having its influence in the city. The Mothers' Club, having heard of the undertaking, gave a concert in the church, bringing musicians from Tokyo, and presented the proceeds, which amounted to seventy-five dollars, to the Mission Band. Mr. Nagashima, Mayor of the city acted as chairman at these concerts. We are all looking forward to a great revival in Shidzuoka when the Spirit of God will bring many, who now are sympathetically inclined toward Christianity, into His fold.

SHIDZUOKA EVANGELISTIC WORK

Special work for the women and children of Shidzuoka was opened in 1887 and has been carried on with more or less success for nearly a quarter of a century, so some of our Christian women have stood the test of time and have been trusted and true for a score of years and more; and a number of true Christian homes have been built up. In some cases three generations are together walking in the narrow way, a strength and a help to each other.

The District of Shidzuoka extends from beyond

Gotemba on the East to Hamamatsu and beyond, on the West, a distance of over one hundred miles by rail, besides stretching out at many points to towns and villages, which can only be reached by stage or tram-car.

The evangelistic missionary residing in Shidzuoka city, with the help of three Bible-women, one of whom lives in Hamamatsu, and with what assistance the teachers and older girls in the school can render, is trying to evangelize the women and children in this vast region, and work is being carried on in the most remote corners of this extensive field.

It is needless to say, of course, that our work for the women and children is always in connection with that of the Japanese church, and the General Society, but it is a work which only women can do, and considering the extent of the field can you wonder that we feel our forces insufficient and that we are constantly asking for reinforcements, and praying the Lord of the harvest to send forth laborers into His harvest. From far and near we hear the Macedonian cry, not in vision only but from human lips. One day it is a request to open a children's meeting; another it is to open a women's meeting in a new place; or to place a Bible woman in a distant town; or to visit and work up a certain district; or to address some special meeting. Many are the open doors and beckoning hands.

Already in fourteen different towns the women are receiving regular instruction either through meetings and Bible classes or through house to house visiting or through both; and thirteen different Sunday Schools or childrens meetings are conducted each week, some on Sunday and some on week

days ; so that each week on an average, about six hundred children hear the Gospel story.

In connection with English teaching, Christian instruction is given weekly in one of the public schools of Shidzuoka city to a class of twenty-five or thirty girls ; and twice each month to a class of one hundred in the Girls High School in Numazu, a large town thirty-four miles East of Shizuoka. These girls are from fifteen to eighteen years of age and come from all parts of the province. We are praying earnestly that they may receive the Truth and become messengers to their distant homes.

In Hamamatsu a city thirty-seven miles West of Shizuoka the Bible-woman has a Bible class attended by girls from the High School there.

In the more distant places Hamamatsu, Kega, Kakegawa, Omiya, Yoshiwara, Kasai and Fujieda, women's meetings are conducted once a month either by the missionary or Bible-woman ; and in Numadzu and Horinouchi twice a month.

I am just about to start for Kega a distance of nearly five hours, partly by train and partly by stage or kuruma. I will have an evening meeting beginning at eight o'clock or as near that time as the women gather. It is usually a mixed audience of about seventy and attended by some of the best people of the town as well as by the lowly. There are some inquirers, and recently three women have been baptized. The Japanese evangelist and his wife are very earnest, and Christianity is in good favor in the town. The following day I expect to go to a neighboring village, where work has only recently been opened, and speak to the women for the first time. We hope in the near future to do similar work in many other villages in this vicinity.

In Horinouchi, twice a month a little band of women meet with the missionary or Bible-woman for Bible study which is followed by singing practice and then by a women's meeting.

Through the Sunday Schools and Children's Meetings we try not only to reach the children but by visitation of the homes to interest the older people too.

In Shidzuoka there is a monthly Women's meeting conducted by the women themselves, a flourishing Women's Christian Temperance Union and the Christians willingly open their homes for cottage meetings to which they invite their neighbors.

Many and varied are the methods used in our work, and we earnestly ask the prayers of our readers.

ELIZABETH M. CROMBIE.

EVANGELISTIC WORK IN HAMAMATSU AND VICINITY

The work in this section of the Shidzuoka District was organized for the most part about twenty five years ago, occupying all the prominent places along the Tokaido Railway. This work was all organized into the Japan Mission Conference of the Methodist Church, and was controlled exclusively by the Japanese for many years prior to the Union between the three branches of Methodism in this country four years ago. The work in these sections has not made very rapid progress, as not a single place has become self supporting in the District except the Shidzuoka church. The work in Hamamatsu city itself has been very

slow but withal substantial. In conjunction with Hamamatsu are associated two other points viz: Kega and Kasai. The work at Kega is especially progressive. Six years ago when the present evangelist took charge of the work the number of Christians stood at four, now the number is 54, the



HAMAMATSU MISSION HOUSE
Rev. C. P. Holmes and Family

greater number being men and young men. These young men are looking forward with earnestness to the establishing of a self-supporting church, and also the erection of a new church building.

The most encouraging feature about this work is the fact that from this town as a centre the work is spreading through the entire county. The population of this county is gathered in twelve different towns of an average of a population of 5000. A definite

plan has been drawn up to put the gospel into these twelve places within two years. This year we intend to enter seven and next year five. Already the work is opened in two other points outside of Kega, which are being regularly visited. The workers from Kega are going out to these points regularly, with the missionary and evangelist, and are working with the resolve to make Inasa county the first county in all Japan to be evangelized. Needless to say these young men are working heart and soul in sympathy with the missionary's methods which aim to take the gospel to the people instead of waiting for the people to come to the gospel. They are distributing literature and working up the meetings in real primitive style. May the good work spread to every point in the church. Another striking feature about this work is that the missionary did not have to separate from the church in order to have a part in this extensive movement but is working through the church and with a probationer of the conference. Surely this is as it ought to be. Already the women's work is being taken hold of by the W. M. S. ladies from Shidzuoka who are making regular trips to this new work and are meeting with every encouragement, sometimes as many as one hundred and fifty ladies assembling at the women's meetings.

Last year Futamata, another town of 7000 inhabitants, was placed under the Mission. This town had been worked in connection with a large double circuit consisting of seven large towns. But Futamata being distant from the other points and from the place where the pastor lived was not visited except very occasionally and the result was that no extensive gospel work was carried on. For the last ten

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years practically nothing was done until last February when the Mission took hold of it and placed a young man there to live. We found the people willing indeed to hear the gospel as every night of meeting the place was crowded. The missionary visits this place regularly and considers it a good opening for future Christian work in that county. The county in which this is placed is known as Iwata county and is a large county with some forty-three places of a fairly large population. From Futamata it is our hope in the future to branch out in all directions to reach the entire population.

The work in Hamamatsu itself consists of the church, which is under the direction of the native pastor, though largely supported by the Mission, and two preaching places carried on by the missionary resident in Hamamatsu. At these preaching places we have vigorous Sunday Schools; and also many people listen to the gospel both inside and outside affording a splendid opportunity for Christian work. In the county in which Hamamatsu is situated there are forty-three places with an average population of 4000 people. We are hoping in the near future to take hold of the reaching of these people, in a systematic way; but at present are unable to cope with the situation. The missionary's work here in the city, among teachers and students, is enough to absorb one man's time with no thought of extensive gospel work, but when the needed reinforcements arrive, and are distributed, that difficulty will be adjusted and the extensive gospel work can be taken hold of in a systematic way.

The women's meetings here at Hamamatsu are by no means the least important part of the work

the interest among the women is on the increase the meetings are well attended, and we are looking forward to the time when the W. M. S. ladies will establish a residence with at least two workers in this city. The present outlook before the Women's work is bright enough to justify such a move at once.

C. P. HOLMES.

W. M. S. YAMANASHI KEN

Two missionaries and four Bible women are giving their time to work for women and children in Yamanashi Ken (prefecture). These form an evangelistic band and go out singly or two by two, according to a settled program which is arranged a month ahead to compass, in as far as possible, during the month all the work that is opened. You might see, for example, on one day, a missionary and a Japanese woman spending the day in Nirasaki town. They go out by train in the morning and return at night, having had a factory meeting, a woman's meeting and, if winter, meetings in three sewing schools, beside having made a number of calls. On the same day another missionary and her companion go to Aioki village by train and jinrikisha to make calls, hold meetings in two factories, and an inspiring children's meeting in the home of a former pupil of our school. On the same day another worker is making house to house visits in Kofu city and another is at work in Ichikawa town. A little work is thus done in thirty-two places outside Kofu city, though most of them receive only a monthly visit. We go to five of the seven towns, but there are 235 villages, some of them larger

than the towns, with a population of 504,000. Among these villages are scattered Christians or inquirers who appeal for help to be sent to their sections. These and other calls come frequently through the year and are responded to when possible; but this pioneer work in villages is work for men; we need men for aggressive evangelistic work from village to village.

In this Ken one's attention is attracted everywhere by the smoke stacks of the silk-spinning factories in which thousands of girls are toiling for fifteen hours a day. Our Bible women have now admission to twenty factories, an increase of ten during the past year. The meetings are held once or twice a month at the noon hour. The girls are invited to come to the front of the room where they stand while we sing hymns, have prayer, and then a short talk. After this papers are distributed and eagerly received. Overseers are usually cordial and appreciative. Recently one expressed his gratitude because of the marked improvement in his employees. About 138 factory meetings were held last year with an average attendance of 74.

In the city of Kofu, with a population of 52,000, some 250 houses are open for regular monthly Bible lessons, and as many more through the Ken. Last year 3,912 visits were made and 54 new homes entered.

Children's meetings are held in 29 places, 13 of these being Sunday-schools in Kofu, carried on with the help of teachers and pupils of our school.

We have women's meetings in 18 places. During the winter their number is greatly increased by meetings held with young women in sewing classes. We have learned to look in each village for such

gatherings and seldom have difficulty in getting permission to talk to the girls. In the spring an invitation came from a distant village in the mountains asking that some one visit the sewing school. It was some weeks before the visit was possible, and the number of girls had already diminished to forty. At the first meeting nearly every one present held up her hand as a sign that she wished to become a Christian; and a number of meetings were held there with increasing interest.

A few examples may serve to show something of what it brings to our women to know Christ. Some of them learn to pray. A young school-teacher was anxious for the salvation of her mother. The mother was a devoted adherent of a sect called Tenrikyo (The Heavenly Principle) who have a large temple close by our church in Kofu. She would not hear at all, and held that hers was the true faith. However she came to church to see her daughter baptized, and was impressed. On return home the daughter again urged her to seek the true God and to hear the teaching of Christ but she refused. Then the girl, overcome with longing for her mother's salvation begged her to listen while she prayed for her. The mother agreed to this saying, "You may pray to your God and I will pray to mine." So together they knelt one on this side, one on that side of the room and both began to pray aloud. The mother in telling this afterward to the Bible-woman said that she began to pray but there was no spirit of prayer in her. Her daughter was pleading so earnestly and with such power that she soon stopped to listen in spite of herself. And as she listened it seemed as if her daughter's God were really present in the room.

This was a power unknown to her. There was a reality in such faith as this. Her resolution weakened it. She asked to be taught of Christ and soon found this new faith so far beyond anything she had known before that she abandoned Tenrikyo and is now seeking Christ.

There are women in humble walks in life who have learned the blessedness of Christ-like service. The wife of a railway employee living at one of the stations, a woman who can neither read nor write but who is a model of cleanliness and hospitality, is so in earnest for the salvation of her neighbours that she has roused interest in many and opposition in some. A number of men and women have given up bad habits and gather in homes for Bible-study and prayer as often as a teacher will go to them. She is proving to be a wonderful force for purity and good among the low life of the community, as well as a blessing unspeakable to weary and discouraged workers who are warned and cheered by her bounty and kindness and sympathy. Do not forget her name, Mrs. Miki, one of the elect of Christ's kingdom. May God bless and increase her influence. She has taken an outcast half-foolish lad, who was filthy, unclad and ill treated, under her patronage and has taught him to be clean, seen that he was clothed and fed, encouraged him to work, and altogether transformed him—for which Christ-like act of compassion she is called by a neighbor, the insane Mrs. Miki.

We write these things with no purpose but to incite to prayer our friends at home, known and unknown, to whom God has given an interest in the work of His Spirit in Yamnaashi Ken. For our faithful Japanese fellow-workers we ask especial

thanksgiving and prayer. Even from this report you may see that after thirty years of missionary work in this Ken it is still in its beginnings, here a little and there a little. Are there not others at home, men and women, who will give themselves to what is still pioneer work and be "buried," for Christ, "in these villages." We grow impatient with our weary frames, our clumsy tongues, and the slowness of our advance, but we do not doubt the outcome. May the time soon come when the Spirit of prayer and of evangelization may be poured out upon our people as it has been upon the Korean church, and the fear of God come upon this whole land.

KANAZAWA EVANGELISTIC WORK

Twenty years ago, when Kanazawa was first determined upon as a suitable centre towards which our work for women might branch out, the place was remarkably difficult of access.

Passing through Shizuoka and Hamamatsu by the Tōkaido (Eastern Sea Road) one could travel by rail as far as Maibara, a junction some seventeen hours from Tōkyo. From Maibara to Kanazawa is but seven hours by train now. However at that time there was no railway nearer than the aforesaid junction, so it was a whole long day's journey from there by 'rik'sha.

This was a hard enough mode of travel even in fine weather, when one could forget her weariness in her enjoyment of the scenery; but this West coast has a reputation for rain, which it seldom belies, and nine times out of ten the journey was taken in the pouring rain with the rubber curtain

of the jinrikisha closed, making total darkness within, and shutting off the outside world completely from the tired eyes behind it.

Whatever might be the difficulties of the way they were as nothing to those encountered upon arriving at one's destination, for Kanazawa and its neighboring towns and cities were well satisfied with themselves and their faith; they wanted no other. In their opinion foreigners were the least desirable neighbors and their religion abominable with its unmitigated censure of all forms of evil. These opinions were fostered by the priests, who knew that their very livelihood was threatened by the arrival of the "Yaso" teachers.

Mr. and Mrs. Saunby of our General Board were already there when Miss Cunningham, the first representative to go from our Woman's Board arrived, and, for a time, she shared their hospitable home.

But, with the exception of some English teaching in Mr. Saunby's Boys' English school, there was little she could find to do. All around her were those teeming thousands, to whom she had brought the most important message in the world, but they would have none of it. They mocked the foreigners to her face, called her foreign devil, and despised her attempts to help them.

Miss Hargrave arriving the following year made a small beginning in embroidery-work. Work being sub-let from those who took it from the factories. By-and-by this grew into a little embroidery-school in Daijimi, a wretched district of the city.

About the same time a homeless child was left on the hands of the ladies, who had no alternative as Christians but accept the responsibility th

thrust upon them. From this beginning grew the little Herbie Bellamy home, which is an established factor in the Kanazawa work to-day.

But oh, how long it took to make any impression!

Opposite the Mission house on Hirosaka Dori is the Normal model school; and until Miss Veazey left Kanazawa and for some years after, the pupils of this school, aided and abetted by their teachers, lost no opportunity of calling rude names after the foreign missionaries the moment one of them appeared in sight. On account of the lawlessness of these children, the big black gates ordinarily left open from morning till night in Japan were kept closed except in cases of necessity, and the small postern only used.

Now, no such precaution is needed. Gradually, *very* gradually, openings occurred and work grew little by little.

It became possible to open English classes for girls and a cooking-class for ladies. Then a cooking-class was formed in Takaoka, and later one in Toyama, together with a kindergarten in the latter place.

At present in Kanazawa city there are two embroidery schools and two kindergartens, two mother's meetings, one general woman's meeting, three cooking-classes, English classes with regular Bible-lessons for all attending the same, two night-schools and four Sunday-schools and the orphanage of fifteen children under the direction of our Woman's Board representatives.

The work in Daijimi district has been transferred to Baba, a district only a few blocks from Daijimi, but much more hopeful. Here we have a night and a Sunday-school besides the embroidery school.

Two of our kindergarten teachers live in our Mission-house there and visit the homes of the children, and are visited in turn by the mothers, so that the place has become a veritable settlement house.

So also has the Kanazawa house, a long distance from Baba, and in the midst of quite a decent community. In these respective houses night-schools are held three times a week. Every morning the girls upstairs in the embroidery rooms have the daily scripture reading explained and heard, Christian prayer and singing, and once a week they put aside their work for an hour to listen to a helpful talk from the missionary in charge.

The faces and lives of these embroidery girls reveal what Christianity can do for even the most ignorant women when they are constantly subjected to its influence. Some of them attend the night-school regularly, and once a month may attend the meeting for kindergarten mothers held in the kindergarten room. A general meeting is also conducted by the pastor in each settlement house twice a month.

Every morning the click-click of thirty odd pairs of little clogs is heard at the Baba and Kawakami entrances. Six days a week they come for kindergarten; but on Sundays the click-click is multiplied by the additional attendance of the big brothers and sisters of these little folk. The Kawakami Sunday-school may be called the banner school of this west-coast, I think, for numbers and regular attendance.

Two other Sunday-schools are making a strenuous struggle, in the face of continual persecution, for existence.

This spring a weekly cooking-class was announced for the higher girls school students, as the English classes were not bringing the missionary into contact with a large enough circle of young people of that age. So many applied for admittance to membership that it became necessary to divide the class, and conduct it once a week for each group. On these days "seventy-five Hirosaka Dori" presents a most hive-like appearance with all the young girls in addition to those coming regularly for English. Every year several of these last-mentioned are among the applicants for baptism.

Miss Jost had long hoped to see a mission-house established in Toyama, and last year (1910) her desire was at length realized.

At the time of writing the new building is in course of erection; but the comfortable Japanese house at present in use will continue to be the missionary residence.

From this centre work is carried on, not only in Toyama city, but also in the city of Takaoka and the towns of Tsurugi and Nozu, in Toyama province.

Buddhist opposition is still very intense. The west coast is the source of income of the great Honganji temples in Kyōto; and when this part of Japan becomes Christianized these temples can no longer exist. Therefore it will still require long years of earnest prayer, patient work and unwavering faith ere we see the victory of the cross of Christ over the empty formalism, the undisguised vulgarity and the deteriorating superstition of this Shinshu sect of Buddhism which has so long held undisputed sway.

MARGARET E. ARMSTRONG

Toyama, Sept. 30, 1911

KANAZAWA AND TOYAMA EVANGELISTIC WORK

The Kanazawa and Toyama work lies within the two important prefectures of Ishikawa and Etchu. From the old feudal days it has been a rich farming country. When the old Daimyo's power was measured by the number of "koku" of rice his vassals paid, it was found that Maeda the Kanazawa Daimyo received yearly one million "koku" or five million bushels. Only one other Daimyo in Japan could boast of such revenue.

In these two prefectures there are three splendid cities; Kanazawa with a population of over 100,000, Toyama 65,000, and Takaoka 35,000. The total population of Ishikawa and Etchu prefectures is about 1,600,000, for which we have assumed the responsibility of the evangelization of over one half.

Up to the present year we have had missionaries stationed in Kanazawa and Toyama, but this year Toyama has had to be left unsupplied, Dr. McKenzie's removal to Kobe rendering it necessary that Mr. Wilkinson should move to Kanazawa.

With the cities as centres we have been trying to reach the surrounding country, but the work in the cities is so great in itself, that the country work has been in a large measure neglected. During the last year or two however, we have been reaching out more into the important country towns, in several of which we have opened preaching-places and stationed evangelists. A large number of villages also have been visited, tracts distributed and occasional meetings held.

Our present force of workers is composed of 2

missionaries, 2 Conference pastors and 5 pastors and evangelists on the Takaoka circuit and at Nanao.

In Kanazawa city we have 2 churches, one at Hirosaka-dori and one at Shirokane Cho with a total membership of 68, Sunday-school teachers 8, and total Sunday-school attendance at both places averages 115. Both of these churches are well situated and are destined to play an important part in the evangelization of this great city. Hirosaka-dori Church was moved from its old site near the park last year to a most advantageous location opposite the High School. The building was remodeled so that the Sunday-school and Church audience rooms can be thrown into one, giving us for special occasions a church capable of seating four hundred.

It is proposed this year to open up two preaching-places in outlying parts of the city which will be under the control of the missionary.

The progress of our work in Kanazawa city cannot be described as rapid by any means, either in point of members, or in financial support, yet the present condition of the church is not altogether discouraging. Last year there were 16 baptisms, 242.00 *yen* was raised for pastor's salary, and 150.00 *yen* for connexional funds and other purposes. The average Sunday service has an attendance of 60. For many years Hirosaka-dori has been known as a student's church, an English school being carried on there by Mr. Kusunoki and the missionary. The English school has been discontinued, but a Sunday morning English Bible class has an average attendance of fifteen. The missionary in this and in every way possible, by exchange of

work with the pastors is (co-operating with them in their work in the city.

In Toyama we have a fine church and property on the main street. The membership is 18, S. S. scholars number 115, the average attendance at church services 20, and funds raised for all purposes amount to about 150.00 *yen*. There is a women's meeting in connection with the church which has a membership of 15 and a young men's club of 10. Last year there were 3 baptisms. This church has lost greatly in the last two years by removals of some of its best members.

The Toyama missionary has assisted the church in that city in Bible class and night school work and his wife has held a class in singing for the girls of the High School.

At Shinjo in the suburbs of Toyama we have a rented preaching-place which has been more successful in gathering in the children than the adults. Our Sunday-school there has average attendance 45 for the past year. When the vacancy at Toyama can be filled it would be well to open up another preaching-place in the city.

The Takaoka Circuit under the superintendency of Mr. Wilkinson lies within the boundaries of Etchu prefecture and includes most of the large towns of the prefecture. At Takaoka, Uozu, Namerigawa and Demachi, four of the important towns we have evangelists stationed and these places are centres of work for the surrounding country. In Takaoka city we have sold our old church which was badly located and have just opened a large new church in a splendid situation on one of the main streets. The church has a large unfloored space at the entrance so that the people without removing their foot-we-

can enter freely from the street. Then in the rear of the church are two matted rooms well suited for smaller meetings and for Sunday-school classes. The plan all through has been to make it an evangelistic hall for the gathering of the multitudes. So far we have not been disappointed, for during special meetings lately we have had fine audiences every night. The membership is four. Sunday-school average attendance 30 and an evening congregation of 70.

There is no better laid out or livelier business place on the West Coast than Takaoka. Here we should have a missionary located at the earliest possible date. We propose to open up in another part of the town a preaching-place among the hundreds of workers in bronze and lacquer. The Takaoka pastor visits Isurugi, Fukuoka and Toide. At Isurugi a large town of 9,000, we have had a rented preaching-place, the only one we could get, on the outskirts of the town. We are proposing now to buy a property centrally situated where our work can be carried on to greater advantage.

Uodzu, a town of over 14,000, has a well situated and roomy preaching-place. The membership here is six, baptisms for the year four. There are two Sunday-schools in Uodzu with a total average attendance of 50. Our evangelist in Uodzu visits regularly the four good sized towns of Tomari, Mikkaichi, Ikuji and Nyuzen. On account of the difficulty in renting preaching-places in these towns, we have had to content ourselves with meetings in halls, hotels, theatres and on the street. The attitude of the people in these places we believe is becoming more friendly toward Christianity and it may be possible to rent at Tomari and Nyuzen before long.

Namerikawa, the chief town in this district, lies about midway between Toyama and Uozu and has a population of 10,000. An evangelist was stationed there in July of this year and he will have under his care Midzubishi, a town of 5,000 less than thirty minutes by rail from Namerikawa.

Demachi is another place which we have opened up this year, the most important town in a large district about 12 miles south of Takaoka on the Chuetsu branch line of railway. Here we have rented a preaching-place which is so well suited for our work that we hope to purchase it. A striking feature of the Demachi work is the large class of young men which our evangelist there has interested in the regular study of the Bible. He has weekly meetings at Johanna where we have a preaching place and visits regularly Fukuno, Fukumitsu and Inami all of which are prosperous towns. Fukumitsu especially, a town of 5,000, on account of its silk and cloth manufactories, is a thriving town, but as yet we have failed to get a preaching-place there owing to prejudice against Christianity.

In Ishikawa prefecture we have had no work up to the present outside of Kanazawa city and the town of Nanao. This year however, our Nanao evangelist is visiting Hakui and several other towns on the line of railway between Nanao and Tsubata.

Nanao itself is a town of 10,000, has a fine harbor and is the centre of a rich farming district. Our church here is small with a membership of 5, but has a good Sunday-school and a growing interest in the church services. The Middle School and Commercial School boys sometimes fill the little church to overflowing for the missionary's English and Japanese Bible class.

In the Noto country for which our Mission has sole responsibility, there is a population of over 300,000, and it may be truly said that we have not begun work there yet, nor even appreciated the magnitude of it.

On a recent trip to the Noto peninsula, we spent a week in visiting some of the important towns, a not altogether easy task, for the railway has not yet reached that part of the real old Japan. The roads too in the interior, through the mountains, are impossible for jinrikisha, so that we had to walk a good deal of the way. Fortunately there is a good steamship service to the coast towns from Nanao.

Everywhere we went we found evidences of the strength of Buddhism; great tiled roofed temples lifting up their heads away above the thatched roofed farmer's houses right among the mountains, in the most remote places. But Buddhism is asleep. She has had no one to trouble her and owns complete sway over all the land.

This is almost virgin soil for the Christian missionary. Indeed we were told in Wajima the largest town in the peninsula, that ours was the first Christian meeting that had been held in that place. And what a meeting it was! Four hundred people packed tightly into a little hole and many stood outside trying to get in. Everywhere it was the same, we were welcomed by large and orderly crowds, that listened with evident eagerness to know the Gospel message.

There is one high school, two normal and eight middle schools situated in the field we are working. This certainly suggests something in regard to the opportunity that there is here for the man who likes work among students. We need men who

will give their whole time specially to this kind of work.

During our three year's residence in the city of Toyama we found our work largely among the teachers and student class. Teaching regularly at the Middle School of Toyama, Takaoka and Uoda gave us an introduction into social circles that we would have found it difficult to enter otherwise. We were able also to secure fine material among the teachers and students for five Bible classes. We meet the graduates of these schools in many places throughout the country and they are usually ready to afford us every assistance which lies in their power.

After twenty years and more of labor it may seem that Christianity has made little progress in these provinces on the West Coast. Yet not so little either if we consider that, the Hokuriku provinces have always been somewhat behind the provinces of Central Japan in general advancement, the conservative attitude of the people, and the fact that Buddhism is probably more strongly entrenched here than in any other part of the country. In the city of Kanazawa alone there are not less than two hundred and fifty temples, probably twice the number of priests. Last year the Shinshu sect of Buddhism raised a special subscription in these two prefectures of 400,000 yen and this mainly from classes almost crushed already with a heavy burden of taxation.

There are a great many no doubt in this part of Japan who are Christian in sympathy but take no decided stand. It takes a great deal of courage here for a man to declare himself a Christian. He should do so, especially in the smaller commun-

where the sentiment is strongly anti-Christian, he is apt to find himself cut off from social relationship. The result is that in many cases where our people, none too strong in the faith, move from the large cities into the country, they often fail to ally themselves with the Christian evangelist in his work. Then the Japanese family system and public opinion prevent many a man from coming out openly for Christ.

Gradually however, the foundations of old customs are being weakened by contact with western thought and the levelling influence of the Gospel. The Japanese whether he knows it or not, is becoming more individualistic every day, and we may confidently expect to see in the next twenty years a much more rapid progress of Christianity than in the past.

Twenty years ago it was difficult to buy a place for Christian work and almost impossible to rent one in the towns on the West Coast, the spirit of antagonism was so strong. That old prejudice has not entirely died out by any means, but it is now rarely openly expressed. We have been able in most cases to locate our churches and meeting places in prominent locations in the cities and towns and wherever we have gone in numerous visits from house to house the smile of welcome has been far more frequent than that of indifference or contempt.

One feature or it may be called a weakness of our work in the past on this District has been the failure of the church to secure the sympathy of the influential men in the community and to bring into the church that class of merchants who are usually the permanent residents of the place. We have done our work chiefly among a shifting community ;

teachers and students of schools, office clerks, etc. Surely this is a work not to be despised and will bear fruit in results somewhere, yet does not make for the building up a strong local church.

THE WORK IN FUKUI

The population of the Province of Fukui is some 660,000; about half of this number fall to the care of our Canadian Methodist Mission. When the writer came to Fukui five years ago he found the city a small body of Christians under the care of a native pastor. Our Mission had had no representative at this point for more than twelve years. Practically no work whatever had been done outside the city beyond a few isolated trips to Ono and Katsuyama.

It is with deep gratitude that we have to record that the past five years have been years of steady constructive, even if somewhat slow progress. The membership of the Fukui Church has been doubled and its givings increased three fold. As to the work of the Mission (and this report will deal exclusively with the work under the Mission) preaching places have been established in the sections of the city remote from the church, each of which will we hope develop into a church of its own. Six services weekly are carried on in these places by the missionary and his helper resident in Fukui. All told we are carrying on regular weekly or semi-weekly meetings at seven different places throughout the province, while special meetings looking toward the opening of regular work have been held at many more points. Evangelists are at work

Tsuruga, and Ono, while another is endeavoring to get a hold in the very conservative towns of Mikuni and Kanadzu, making in all with the one resident in Fukui four under the superintendence of the missionary

This year we have purchased and fitted up a house in Ono for a preaching place. This insures us a place for continued work in that town and goes far toward putting the work on a sound basis. We rent buildings at six other points, while at Mikuni and Kanadzu it has so far been found impossible to rent any kind of a house for Christian purposes. Our evangelist is able to rent just one small back room in Mikuni as a place of residence. In Kanadzu one house owner said he would rent his house for a brothel or to a company of gamblers, or even robbers provided only that he was assured of receiving his rent but that he could not think of renting to the "Jesus sect."

The reason for this determined opposition is to be found in the fact that Buddhism has retained firmer hold on this region than in any other part of Japan, and hence this whole west coast is the most backward region in the Empire in every respect. The predominant sect is the Amida cult which approaches more nearly than any other to the teachings of Christianity. In Amida, Buddhism has given the people an object of faith which through centuries appealed strongly to their religious consciousness. An educated priest will be forced to confess, if one presses the question, that this Amida is but an *ideal* being with no foundation in history or reality whatsoever. But the common man is told naught of this. Amida is as real and as dear a name to him as that of Jesus Christ is to us. These common

people, back off the great highways along which modern civilization has swept, are deeply religious and conspicuously true to their religious convictions. The trouble is not only that their whole conception of religion is too shallow, it does not at all touch the springs of every day life. A man may be a devout worshipper of Amida and at the same time be a very immoral man. The priests as a class are marked for their immorality. If one has occasion one morning to pass down the street behind the row of brothel houses one may hear the old keepers out in the back gardens most devoutly mumbling their "Nenbutsu," (viz. "pater nosters" or their "Ave Marias"). This Amida doctrine, undoubtedly the highest point of development among all the non-Christian religions, is a form of salvation by faith in the merits of Amida, but wholly without relation to the *works* of the believer. So well satisfied are the people with this easy and short road to salvation that they want none of our Jesuit teaching with its higher code and stricter demands.

There is no other way to attack this problem as we see it, than by a *wide-spread* preaching of the positive gospel. This must be done in many ways, viz., by theatre meetings, the establishment of many preaching-places, street preaching, individual work and a wide use of literature. Where there are no theatres, where no house can be rented and where it is impossible to gather the busy working people for a street meeting one may go with the printed word.

More than once we have distributed tracts thoroughly through the three wards of the city in which our preaching-halls are situated. Beside this, not long ago we sent 5,000 tracts into as many homes

in the city by what is called "Advertising Post," by which the Post Office undertakes to distribute advertising matter along with its mails for the small sum of \$1.15 per 500. This method will put the tracts into the hands of many who would pay no attention to a Christian tract presented as such.

During five years of work here we have distributed very largely among the country people over 200,000 tracts, every one containing an invitation to investigate the claims of Christianity and list of our services. The frequent religious festivals and fairs afford an excellent opportunity for reaching numbers of the country people. In this way some 10,000 tracts were sent into every nook and corner of the province in connection with a short season of work at the Provincial Exhibition held here last summer.

But a more sure, because a more systematic, way of reaching all the people is to go out into the villages and distribute the literature from house to house. There are 1600 villages in the province with an aggregate population of 500,000, or an average of 310 persons. Of these some 85,000 live in 273 villages in the great plain surrounding Fukui city. 80,000 are to be found in 229 villages in the county in which Ono and Katsuyama are situated, while 90,000 are tributary to Mikuni and Kanadzu. Tsuruga itself a thriving sea-port of 17,000 is a centre from which 80,000 more, may be reached. For all of these, except for a part of the population of Tsuruga county, we are, by definite agreement with the other Missions operating in this territory, solely responsible.

Your missionary has personally visited nearly 300 of these villages, distributing literature and holding meetings wherever possible. This fall in

company with Messrs. Holmes and Saunby we made a trip through about forty of these villages putting out about 8,000 tracts, holding meetings in the evenings at the hotels where we stopped, visiting a large religious festival, where we had tract distribution, street-preaching and Bible selling to our heart's content.

Much of this work is seed-sowing or, the even more elementary work of breaking up the soil for the reception of the precious seed, but we are nevertheless beginning to gather what is but the earnest of an abundant harvest. To the last conference we were able to report sixteen members at three widely separated points. Since Conference there have been two baptisms and the work may now be said to be fairly well established at six of our seven preaching places. There are now members at four places with some on probation, who will receive baptism very soon, and a good number of others enrolled "enquirers." Well organized Sunday-schools are carried on at five points with an enrolment of 100 and an average attendance of about 90.

One of the most helpful features of the work of the past year has been the establishment of a system of co-operation among the missionaries in their evangelistic work. This is valuable not only as an evangelistic method but also to us missionaries, that it gives us a wider view of the work and the knowledge of each other's problems and special methods. Rev. Messrs. Norman, Saunby and Holmes have come to help us on this field during the year. We generally plan for this co-operation at times when some big religious festival is held. There is a large Shinto shrine only a few hundred yards from our church, and the two festivals even

year are the most popular in Fukui. At the one held last May we put a couple of large tables out at the gate of the church with a display of Bibles and other Christian books, and during the two afternoons of the festival we took in \$3.21½, selling over 100 New Testaments at 2½ cents and a number of other books for from ½ to 2 cents each. In the evening we had meetings in the church and so great were the crowds that when we got 150 people into the little building intended for 100 we had to close and lock the doors. This was repeated at the festival a couple of weeks ago, when in one afternoon 40 Testaments were sold. This was also the occasion of almost continuous street preaching for three or four hours and for wide tract distribution. This kind of work done year after year must eventually result in a change of attitude on the part of the people.

Bringing this report right up to date, we are at the time of writing in the midst of three weeks' special services. The services have been or are yet to be held at five different points on the work. (It will be noted that the average length of a series of services is only four nights. This short period is general in Japan. We are going sometime to try the results of a more protracted campaign). At the end of the first two weeks of the work the definite results stand as follows; eleven men, mostly young men 18-30 years of age have definitely decided to follow Christ henceforth, while twenty-five others have handed in their names as enquirers, asking for further teaching. The special evangelist we have called to help us is the editor of the Christian News, a paper widely used throughout the country, and a man of many years of experience in the evangelistic work.

Among the more striking cases of conversion were two or three we may note. At Jonohashi a young conductor on the railway who had been brought into touch with our work chiefly through Mrs. Hennigar's English class for R. R. men, found strength to give up liquor and decided definitely to follow Christ. An elderly man in Katsuyama who was in his youth a notoriously wicked man, but who has reformed of late and has been attending our meetings held occasionally, was brought to the point of definite repentance and surrender to the spirit of God and overcoming all his fears and harassing doubts took his stand firmly, almost the first one in that town, as a Christian. Other cases might be cited but these are representative. The seed sown during these five years is surely coming to fruitage.

A paragraph or two in closing, on Mrs. Hennigar's special work. During the year under review a small kindergarten has been begun and set in good running order with full government permission and recognition. We use the church building for our class room and our own garden for playground. At first we took in only 20 children but now have extended the limit to 30. The average attendance is 22.

Beside the regular routine kindergarten work the children are daily told about the Heavenly Father and are taught to offer simple prayers to Him. In every possible way we endeavour to plant in their little receptive hearts the seeds of true Christian character. Many of the stories embodying Christian truth are repeated by the children in the home. These homes are opening to us gradually. Mrs. Hennigar, and sometimes the Japanese teacher, visits

the parents and tries to lead them to a clearer knowledge of Christ. Bible lessons are given in one or two homes and from another the eldest daughter comes to Bible class. To bring the mother more directly into touch with our work a monthly "mothers' meeting" is held. These meetings are always opened with devotional exercises followed by talks on practical questions of the home life, and sometimes by a direct religious talk. Recently we have established a small lending library in connection with this meeting. This seems to be greatly welcomed by the mothers.

Beside this, Mrs. Hennigar conducts a "Woman's Meeting" twice a month at which a cooking lesson and a Bible talk are always given and also a Bible class for teachers and young. The membership of these two classes is about 25.

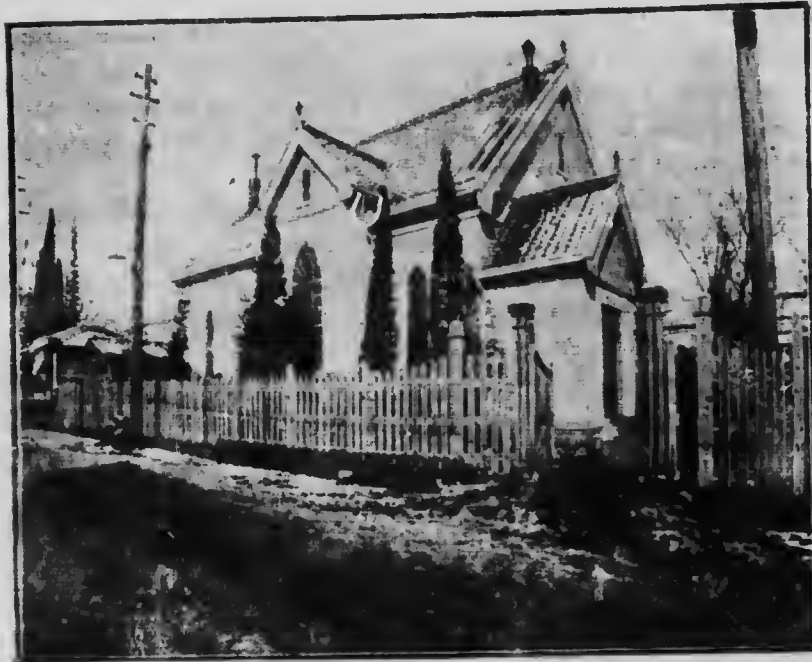
E. C. HENNIGAR.

Fukui, November 1st 1911.

NAGANO DISTRICT

Nagano District is situated largely in the province called Nagano, or Shiushu, also called Shinano. Two circuits however of the Yamanashi District are in the south end of this province while in the north the circuit of Takada which is a part of Nagano District is in Echigo. So that for the sake of simplicity we will regard for the time being the district and province as the same. This province is 108 miles from east to west and 135 miles from north to south at its outermost points. It is irregular in form and very mountainous and consequently not so densely populated per square mile as some

other provinces in Japan. There are two cities, Nanago and Matsumoto, 21 towns, and the province is divided into 16 counties. The population according to the latest published report three years old is 1,414,788. The Provincial Government publishes an annual report and from the latest one, 1909,



NAGANO METHODIST CHURCH

I have taken the following :—Shinto shrines in the province 4459, Shinto head priests or preachers 453, Buddhist temples 1561, Buddhist priests 1340, Christian churches 18, Christian preaching places 29, Christian pastors, 39, (Christian missionaries including women both married and single 16, not taken from official report) and Christian believers 1450. (I have talked with other missionaries re

this last item and we all believe it to be a mistake. Probably half that number would be nearer the actual number of Christians so far as we can ascertain.)

The evangelistic force now on the field is made up of the Canadian Episcopal Mission, the Dutch Reformed Mission from United States and our Mission. These three have about the same number of places of work and members. The Episcopalians and Methodists leading and the Presbyterian (Dutch Reformed) not far behind. The Baptist Mission, the Lutherans (Finnish Mission) and the Oriental Missionary Society also are in this province but these three united have less than any one of the first three mentioned. We have had three fraternal conferences together during the past year to study the situation, with the view of Distribution of Forces and territory in order to promote the work of evangelization, and we have found no overlapping,

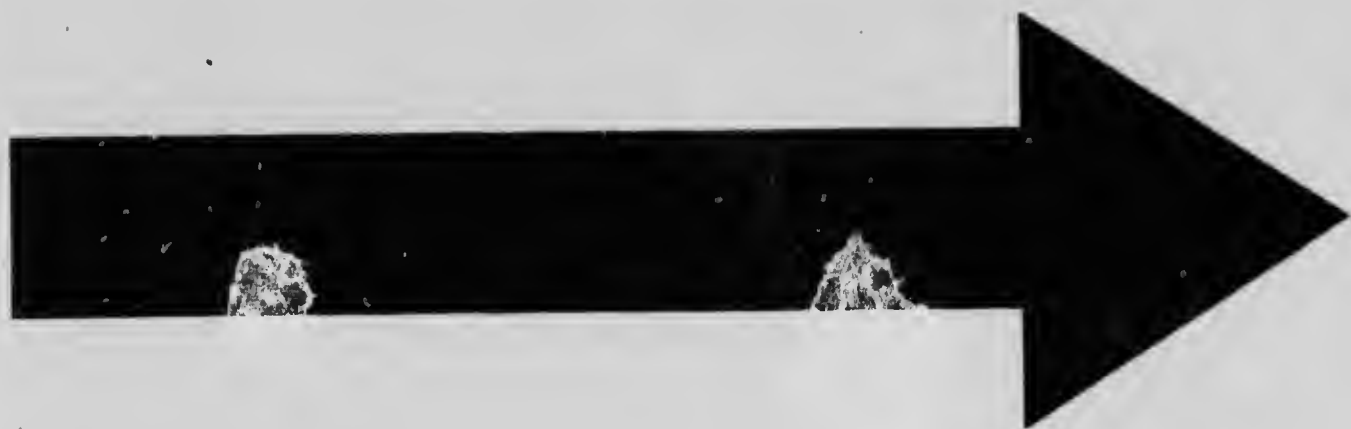


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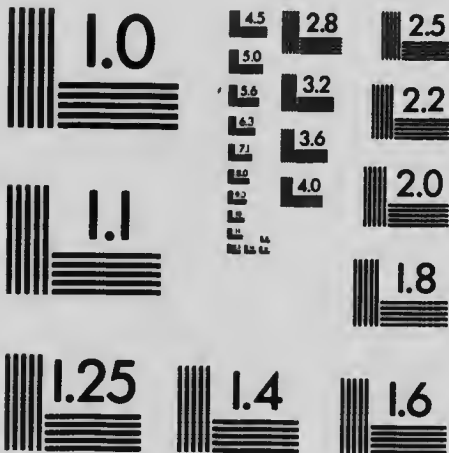


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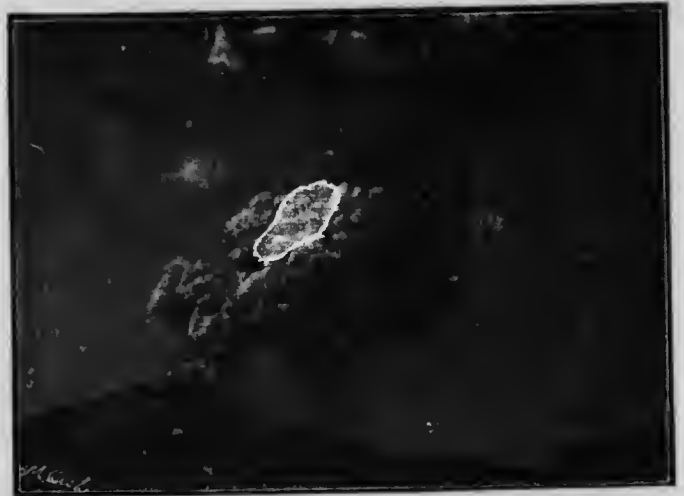
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no unhealthy or undesirable rivalry, much unoccupied territory and great *need of immediate and speedy* reinforcement if we are to occupy the province for



ASAMA VOLCANO, SHINANO

Christ and take advantage of the opening up of the country work that has been so characteristic of Japan during recent years. It is to me a matter of profound gratitude to God that I find as hearty a welcome in the homes of members of other missions as anyone could receive from his own brethren—and also that there is manifest cordial good will and mutual good wishing on the part of all who have met together in these fraternal interdenominational conferences referred to above. While it is but natural that we desire to see our own force increased and we are anxious to push our own work as vigorously and extensively as possible yet I believe that we each rejoice in the progress and successes of the other missions and churches and I rejoice to say that I find no disposition to build up one's own

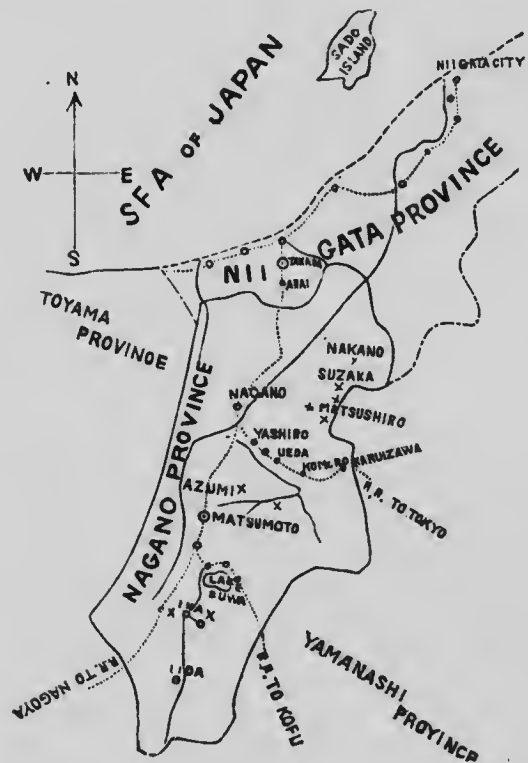
at the expense or to the disadvantage of others. Without any formal union or federation I believe that we are each prepared to recognize in the others, co-workers with ourselves in the great work of evangelizing this province and bringing to the people the knowledge of God's love and salvation through His Son Jesus Christ. Moreover in any appeal that has been made by our own Mission for a definite number of missionaries as necessary to man our field properly we always reckon the other missions now at work in the same territory as having a proportionate responsibility with ourselves and we allow for their expansion and hope that they too will be reinforced so as to occupy their share of the unevangelized regions, believing that in the end all



OUR OLD CHURCH IN UEDA

our work will be recognized by the Master and be an integral part of His Church in Japan.

Coming now to the work of our own Mission in Nagano I must divide it into two parts:—First the organized work of the Japan Methodist Church. There were at the time of Union five years ago four circuits of the Methodist Episcopal Church in this



province, viz. :—Matsushiro, Azumi, Matsumoto and Iida, and four circuits of our own Canadian Methodist Work, viz. :—Ueda, Nagano, Matsumoto and Takeda. The last is in the province of Echigo. After Union the work was somewhat rearranged, the

southern circuit of Iida, including Ina have been put into the district to the south, Yamanashi; in the city of Matsumoto the two were united so that now this district has six circuits, viz. :—Ueda, Nagano, Matsushiro, Matsumoto, Azumi, and Takada. Six churches and seven preaching places with a total membership of 262 is the report in the minutes of conference. Three preaching places have been turned over to our Mission to take care of. This is the second class of work viz. :—Mission Work under the missionary. One of the circuits—Takada, altho in the conference yet has a probationer and a paid local preacher working it so I have been appointed as superintendent by the stationing committee of the conference. Besides this I have three circuits, one made up of Yashiro, a town, and Tokuma a village and the county in which they are situated. This was formerly part of the Matsushiro and Nagano circuits and lies half way between Ueda and Nagano. The next circuit is Suzaka, a large town 8 miles east of Nagano, and the country in which it lies. Yashiro, Suzaka and Nakano are county towns in their respective counties and to get work started and organized into churches in half a dozen such counties with a goodly number of people soundly converted in each, an evangelistic church is the desire and ambition and aim of my life and work in this district. There is room for me to do this and leave room for the other missions and the organized native churches to develop also. But in order to carry out the plan—not my plan but the plan agreed upon and endorsed by our Mission Council and Board of Missions—we need to be largely reinforced. Should all the evangelistic missionaries of our Mission now be

stationed in this district we would have no more than the proportion agreed upon by the Laymen's Convention assembled in Chicago less than two years ago as adequate for the evangelization of this generation by the only generation that is available for the task—this generation of Christians. We are greatly encouraged as we get near the work—in touch with our fellow-workers and above all in touch with God we feel that we shall win—but we also feel that we must pray continually to the Lord of the Harvest to send forth more workers into His Harvest field. We appeal to you Dear Reader to join with us in this prayer.

D. NORMAN.

Nagano, Shinshu, Japan, Jan. 27th, 1912.

WOMEN'S WORK IN SHINSHU

As we review the work of the Woman's Missionary Society after fifteen years of evangelistic effort in this province we must look, not even yet for the real results of that work but seek encouragement in the work that is being done. We have now two missionaries in the two cities Nagano and Ueda both of whom are engaged in direct evangelistic work. Here are also three Bible women and great assistance is given by the kindergarten teachers. From these two centres regular work is being carried on in two other cities and twelve large villages. And opportunities present themselves for work in as many more, to some of which occasional visits are made.

In all these villages as well as in different sections of the larger cities there are first of all children's

meetings. About six hundred children thus receive a Bible lesson every week and very soon in their answers to the teacher's questions show a knowledge of Christian teaching that their parents after years of teaching fail to grasp. Though as the children grow older they drift away from us we find later among the most active church members those who look back on the Sunday School as the greatest influence in their lives. A few older girls are reached by Bible classes but there are great possibilities for work among the girls of the High Schools, hundreds of whom pass our home every day.

Women's meetings have also been opened in many places. And these must be followed by regular Bible teaching in the homes to which a large part of the worker's time is given. There are the Christians who need stimulus in their Bible study and Christian life, the inquirers to be taught the way to Christ and the indifferent to be roused to a sense of need by the friendly visit.

Just now throughout Japan much attention is being given to work in factories. Our share of this has been small but within the last few months five large silk factories have granted our request to be allowed to give a short address to the employees at least once a month. The need is a very great one. Very pitiful is the condition of the girls in these factories, working hard from early morning till late at night, living in crowded dormitories with no outside interests to relieve the drudgery of their lives. So the coming of the Bible woman with her practical wholesome talk brings new life to them and the days are brighter as they sing among themselves the hymns she taught and think of her hopeful message. An encouraging feature is the

favor with which these meetings are regarded by the managers.

Thus is the seed being sown and recently we feel we may lift our eyes to the fields whitening unto harvest. Greater activity among Christians, a marked increase in church attendance, the number of requests for Christian teaching and for Bible classes, these make the outlook bright. One of the greatest needs in Ueda has been a proper church building as the accompanying picture will show. Through the generosity of friends in Canada and the earnest efforts of the members here the necessary money has been subscribed and a new building will soon be erected. Even the interest aroused in the prospect of a new church has already brought its results.

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EDUCATIONAL WORK CHRISTIAN EDUCATION FOR MEN IN JAPAN

Japan where education is so widespread, and so thorough, as it is in Japan, why is it necessary for Christian Missions to engage in educational work at such a large expenditure of both men and money? To answer this question intelligently one must recognize that the Japanese are fast taking a prominent place among the best educated peoples in the world. This was not always so however. Fifty years ago, education was confined to the privileged classes, courtiers, priests and *samurai*. The subjects taught were Chinese classics, history, law, mathematics, and Japanese literature. For the sons of the common people there were during the feudal period, private schools in which, reading, letter-writing arithmetic, etiquette and calligraphy were taught. But learning was not regarded as of supreme importance. It was considered to be a suitable diversion for weak men, and effeminate courtiers; but for strong men it was vastly less important than the art of war.

But with the revolution of 1868 a great change took place in regard to education as well as to other things. The old system of education crumbled away, and a complete reform was initiated. In his declaration made when assuming authority, His Imperial Majesty the present Emperor, asserted it

as his purpose that "henceforward education shall be so diffused that there may not be a village with an illiterate family, nor a family with an illiterate member," within the bounds of His Empire. In accordance with this spirit a Public School system was established, at first along French lines, but in 1879 this plan was recast with the advice of Dr. David Murray, an American educationist who was adviser to the Educational Department from 1875 to 1897. The recent tendency in the Government School system, however, has been to conform more and more to the German type. The result is one of the best systems of education to be found anywhere, extending from primary, through middle and high school grades to the university, which grants no degrees of lower grade than Master of Arts. In addition to this closely knit system of general education there are special technical schools for Agriculture, Sericulture, Commerce, Languages, etc., etc.

The Government of Japan spends every year over 8,000,000 *yen* in education. And with this amount more can be accomplished than with a similar amount in America, on account of the simplicity of her school buildings and the smallness of the salaries paid to her teachers. But in other ways the government tries to make it up to her teachers. In the first place teachers for primary schools are educated in Normal Schools at government expense. They are then required to give several years of service as teachers in Government Schools. Then it is the practice of the government to send the brightest students abroad for further study. And finally a pension is provided for all teachers who have completed fifteen years in government service.

This is one of the most potent means of holding teachers on small salaries.

In 1908-9 in all Japan there were 34,376 schools of all kinds, with 160,878 teachers, and 6,627,104 students. In the elementary schools in that year the number of boys in attendance reached 98% of the total number of boys of school age *i. e.* between 6 and 12. That is a remarkable showing. It means that in the next generation the ambition of the Emperor as expressed in his Accession Oath will be practically realized.

Above the elementary or primary schools, are the Middle Schools which take boys upon graduation from the primary schools and carry them through a five years' course. After the Middle School comes the Higher Middle School which offers a three years' course which is really preparatory to the University where four years must be spent before degree can be obtained. The entire school course is hence a very long one. Young men are rarely, if ever, less than twenty-four years of age, when they graduate with a Master's degree—the lowest given in Japan—and are usually two or three years older than this. At present the educational authorities are feeling the need of reducing the time spent at school in order that young men may be equipped for life more nearly at the age when the young men of America leave school. Two reasons are given for the excessive length of time spent at school, one is the time taken in learning Chinese characters, the other the time consumed in studying English and other foreign languages.

It is unquestionable that Japan has grappled bravely with her educational problem; and has had no small measure of success in solving it. But there

are points of weakness as well as strength in the Japanese educational system. The first is that there is too much system. There is too great slavery to the idol of uniformity, and not enough encouragement of individuality. The government school system is from primary to University grade so closely knit together that schools outside of the system have a sore struggle to make much progress. Private schools have to work against very considerable prejudice. For this many of them blame themselves to blame, for they have not kept abreast in buildings, equipment or financial outlay, with the government schools of the same grade.

Further the government school system is too purely intellectual. All religious teaching is strictly prohibited. This may not seem so different from the public school systems at home. But in the home lands religion is a much more vital effective force in the homes of the people than it is in Japan and the Church and the Sunday-school help make up for the very great and serious lack of religious teaching in the schools. In Japan however this lack is not made up anywhere except for the perpetuation of religious formalities in temples and shrines.

It is noteworthy that the leading men of Japan men in high places in the government—are coming to recognize the inadequacy of purely secular, purely intellectual education, for a stable foundation for national morality. The Vice-Minister of Home Affairs Mr. Tokonami has just recently said it seems to me that the cultivation of the national ethics can only be perfected by the co-operation of education and religion, but at present secular education alone forms the means of teaching morality.

At any rate it is the enduring conviction of Christians that religion and morality cannot with safety to either be divorced, and hence Christian Missions cannot stand idly by, when the education of a nation is avowedly non-religious. Herein lies the greatest need for the maintenance of Christian Schools. They ought to give a superior moral training, one that should be sufficient to strengthen their students in the struggle of life against temptation and sin.

A few good Christian Schools, which would provide an adequate moral training, for their students, based in an adequate religious experience is Japan's greatest educational need. The greatest need of the world is men; the greatest need of men is character; and the greatest means for the development of character is the religion of our Lord Jesus Christ. But to accomplish this end Christian Schools must do their day's work well. They must not fail intellectually, or they will bring discredit upon not only themselves, but upon Christianity itself. Too often in Christian Schools the intellectual interest is sacrificed to the evangelistic. This is but natural no doubt. But the result is that Christian Schools have not continued to lead in the education of the country.

Another danger is that Mission Schools are apt to be run on cheap lines. Buildings are inferior, equipment is poor, and salaries are low. Now it would be better for the Missions at work in Japan to conduct fewer schools, and to put more money and stronger men into those they decide to continue. And where one Mission cannot do this alone, two or more ought to unite to do it. It is necessary for Mission Boards to know that to get the same

teachers Mission Schools must pay larger salaries than Government Schools, because they have not the inducements to offer in the way of prestige and pension. Further Missions ought to establish traveling scholarships, to assist the best graduates from the schools in which they are interested to study abroad, as the government does. They ought to build better buildings, to put in better equipment and to establish better libraries than they have.

In the field of Theological education, the outlook is good. The increase in the number of theological students in the past ten years has been almost 300%; and the prospect for the future is bright. The privilege of training the future Christian Ministry of Japan is a great one. It is becoming an increasingly difficult task however. The best that can be put into that work is none too good.

The Christian system of education in Japan needs yet another stone to complete the building. There is a Christian University. Christian kindergartens, primary schools, middle schools, and higher schools now exist, but a thoroughly equipped university is necessary for the success of these lower schools. To establish such an institution however, is beyond the means of the Christians of Japan. Here is an opportunity for a splendid manifestation of the Christian brotherhood which oversteps the bounds of race and nation, in its love and loyalty to our common Lord.

KWANSEI GAKUIN

Canadian Methodism has never failed to realize that a true evangel must make its appeal to the head as well as to the heart; and this spirit has ch

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DR. J. C. C. NEWTON

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REV. Y. YOSHIOKA

acterized her work on the Mission field as well as at home.

The pioneers of our work in Japan, Drs. Cochrane and Macdonald set a standard that has given Canadian Methodist work in Japan a reputation worth preserving. Dr. Cochrane is still remembered as one of the leading missionary educators in the annals of missionary work in Japan. Over a quarter of a century ago he established at Azabu, Tokyo, a school for young men that for many years was regarded as one of the leading Mission schools in Japan. Under the able presidency of Hon S. Ebara, for many years an influential member of the Japanese Imperial House of Representatives, students from all parts of Japan, and from the very best families were attracted to it. And when, through a strange and most regrettable combination of circumstances, our Azabu School, the Toyo Eiwa Gakko, was closed Canadian Methodist work in Japan suffered an irreparable loss.

From that time, 1899, it was the constant desire of the Mission Board at home and our missionaries and Japanese friends on the field to reopen our educational work as early as possible. General attempts were made but only to fail, until, in the year 1909, negotiations were opened between the Methodist Church, Canada and the Methodist Episcopal Church, South, through their officers in Canada and the United States and their Missions in Japan, looking towards union in educational work at Kwansei Gakuin, Kobe. Our Southern brethren were so cordial and generous that within a year these negotiations were completed, and in 1910 union was consummated on a basis of equality in ownership, responsibility, and control. A pathetic

fact in connection with these negotiations was the death of Dr. Sutherland. His interest in this movement was deep, and had he lived he would have rejoiced greatly at the realization of his hopes in the new Kwansei Gakuin. For the successful completion of the negotiations much credit is due to Rev. T. E. E. Shore, who by his timely visit to Japan was able to form a just estimate of needs and conditions, and whose prophetic insight, did so much to inspire our Mission here with new life and hope.

A happy feature of the negotiations for this Union was the fact that the representative of the M. E. Church, South, who was most active in the work, was Rev. W. R. Lambuth, D. D., at the time General Secretary of Missions, and now Bishop, and twenty-two years ago the founder and first president of Kwansei Gakuin. In the spring of 1889 Dr. Lambuth, then Superintendent of the Southern Methodist Mission in Japan, assisted by Rev. Y. Yoshioka, who has been President of the institution for many years, made the original purchase of eight and a half acres of land on the present site. In the fall of the same year, the Kwansei Gakuin was opened on these grounds, in a cheap frame building which then served as both school rooms and dormitory.

It was a stroke of genius that prompted Dr. Lambuth to purchase this property, for a more nearly ideal site for college purposes could not be imagined. Situated just outside the city of Kobe, with the head waters of the Inland Sea, in front, and a range of hills behind, Kwansei Gakuin rejoices in a location that some visitors pronounce second to none in the world. At present the grounds comprise over twenty-one acres of sloping ground which

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KWASSEI GAKUIN, MAIN BUILDING



KWANSEI GAKUIN—The Building in the Forefront was the First Building erected in 1889, and is now used as a Dormitory.

include a beautiful pine grove that covers about six acres. While Kwansei Gakuin is within half an hour's walk of the center of Kobe, with its population of over 400,000 and an hour's run by electric car from Osaka with its population of 1,000,000, it is as quiet as if it were in the heart of the country.

By the terms of Union the Canadian Methodist Church paid over to the Southern Methodist Church, an amount of money equal to one half of the amount of the actual cash investment in land and buildings at Kwansei Gakuin up to date. The two churches thereupon entered into a joint ownership on a basis of equality as to maintenance and management agreeing to a further investment for purposes of expansion of \$68,375 00 each. This arrangement made possible the sharing of a noble heritage, on the part of the Canadian Methodist Mission, for Kwansei Gakuin has had a worthy past during more than a score of years. During these years this institution has grown slowly but steadily from modest beginnings, up to its present position of usefulness and influence. One marked characteristic of this school has been the earnest and aggressive spirit of Christian evangelism, which has been associated with it throughout the twenty years and more of its history. To many influences, credit is due for this happy condition, but none more than to the sterling character, and the faithful service of the honored founder of the Theological Department Rev. J. C. C. Newton, D.D. This department has never been merely a school for imparting information concerning theological lore; for in addition to insisting on close intellectual work, the school has always laid strong emphasis on practical work, and every student in the department is required to

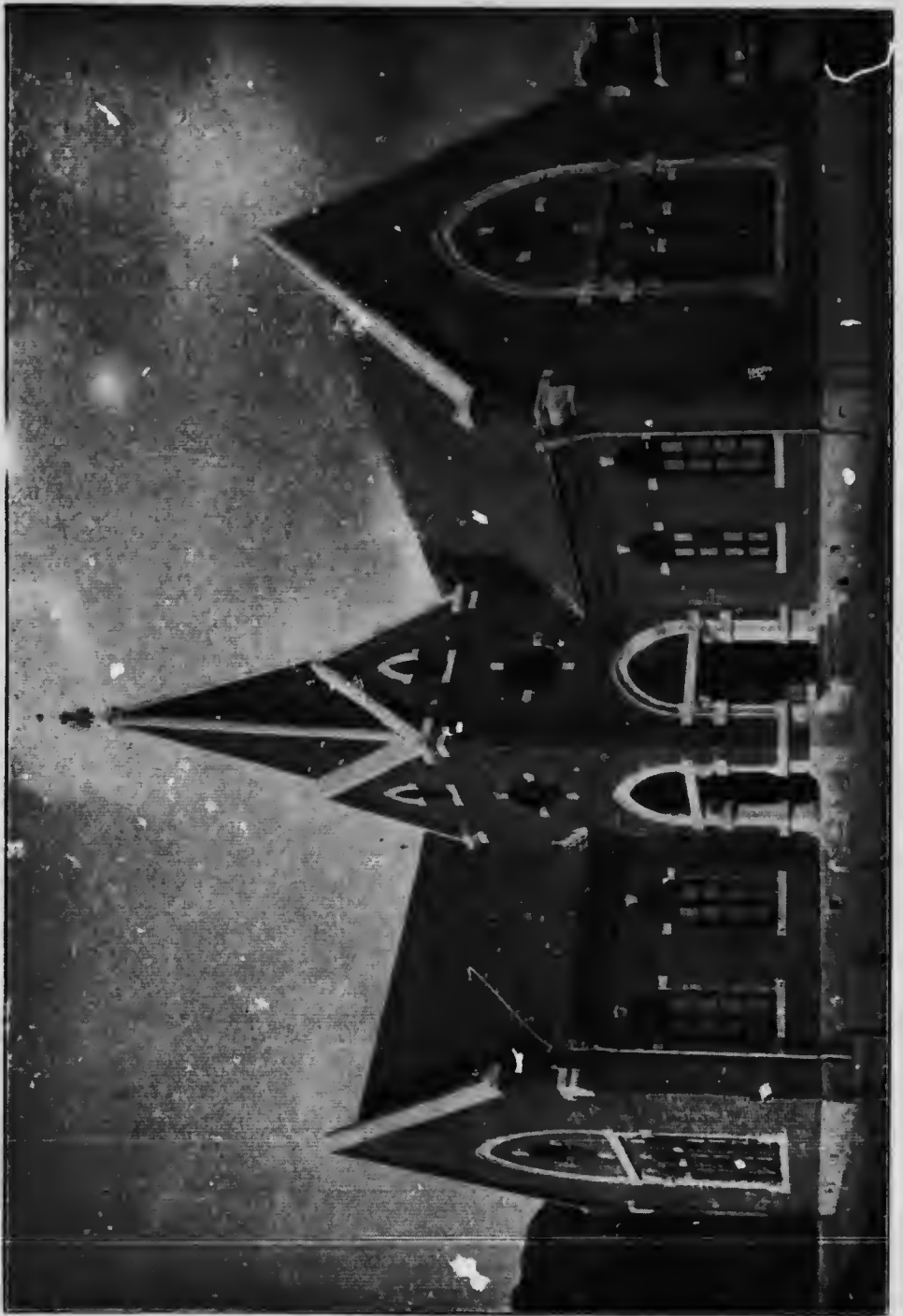
engage in Sunday School and other church work every Sunday.

The situation of Kwanrei Gakuin is a most favorable one for gathering students. Its Academic Department now numbers 368 enrolled students who come in the Main from Kobe city, and the thickly populated district between Kobe and Osaka. Its Theological students number 28 and are drawn in the main from the West Conference, three, in fact coming from Korea, one a Korean, and two Japanese. There can be no doubt of the reasonable expectation of a future of great usefulness for this department. The staff now consists of three foreign and four Japanese professors, Revs. Haden, Newton, Bates, Matsumoto, Yoshizaki, Tanaka and Sogi, and in another year this will be strengthened by the coming of Rev. W. J. M. Cragg now engaged in language study in Tokyo, and the addition of one at least and probably two Japanese professors. The plan calls for four foreign and six Japanese full professors. There are three courses of study, a regular course which covers five years, and takes students who have graduated from Middle Schools, a Special Course which covers three years, and aims to give a good Theological training to students with less preliminary education, and a post graduate course. Rev. T. H. Haden who has been a teacher in this department for fifteen years is now its dean.

The Academic department receives students who have graduated from primary schools, and gives them a five years course of training equal in grade to Government Middle Schools. It is expected that inside of three years the number of students in this department will number 500. This affords a magnificent field for work. It is now the plan to



KWANSEI GAKUIN THEOLOGICAL FACULTY AND STUDENTS—1911-12



CHAPEL AT KWANSEI GAKUIN

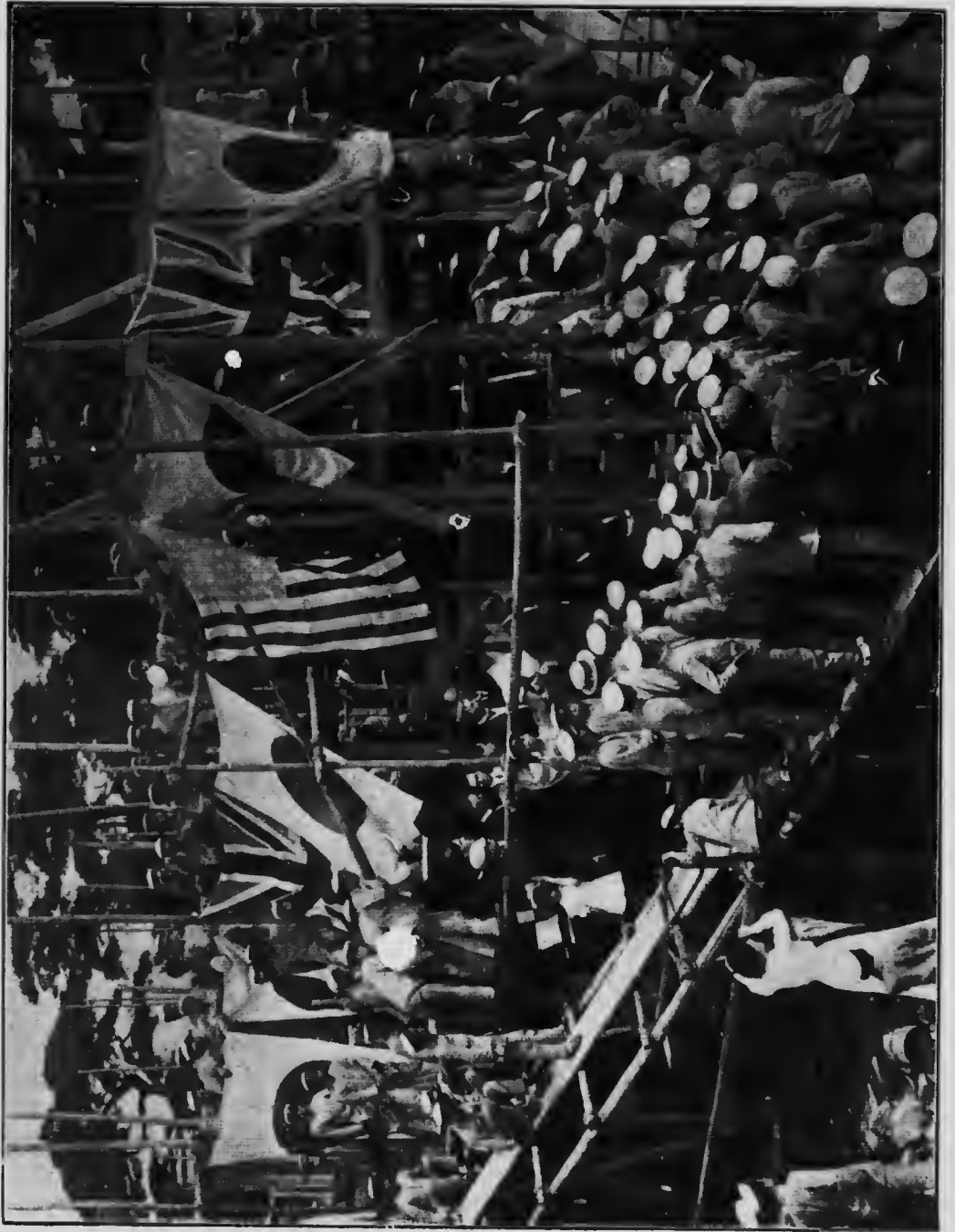
have two foreign teachers, one from each Mission in this department, whose academic work will be to teach English. Dr. O. A. Dukes is the Southern Methodist representative and Rev. H. W. Outerbridge has been appointed to this work from September of this year. For many years to come the Academic department will be the key to the situation at Kwansei Gakuin. It will afford a magnificent opportunity for Christian service to those whose privilege it will be to work among its 500 young men in the most impressionable age, to lay the foundation of their characters, and to lead them to Christ. To these two, a third department of College grade is being added in April of this year. Of this department Rev. C. J. L. Bates has been elected dean, and Revs. R. C. Armstrong, W. K. Matthews and H. F. Woodsworth are to be professors. To Mr. Matthews belongs much of the credit due for the preparations already made for this work. During the seven years that he taught in the Academic department he planned and worked for the opening of this College, and whatever success may be achieved will in large measure be due to him. This department will call for a much larger expenditure of money than either of the other two as the salaries of the professors must be much larger. It is the purpose of the Directors and of the Boards to make this department equal in grade to Government Higher Schools. To do so at least as high salaries must be paid as those in Government Schools of the same grade. Just next door to Kwansei Gakuin is the Higher Commercial School. The President of that school receives a salary of 3,000.00 *yen* a year. The dean receives 2,200.00 *yen*. Two other professors receive 1,700.00

each, and the rest salaries ranging from that down to 1,000.00 *yen*. And a further inducement is found in the prospect of a life pension of 25 % of the salary, after fifteen years service. To put Kwansei Gakuin on the grade of the Higher Commercial School means that professors of the same grade must be secured, and to secure them means that salaries of at least the same grade must be paid. In fact to get and hold as good teachers we must pay larger salaries, for we have no pension to offer. Now this may seem to be an ultimatum, and in the judgment of the writer it is. Nor need we quake and fear at the prospect, for the addition of a few thousand *yen* a year to the estimates for salaries means success; and the withholding of that extra means failure.

An inspiring future opens up before Kwansei Gakuin, with two strong churches supporting it and the co-operation of a third of the Japan Methodist Church, all three of which are equally represented on its Board of Directors its success should be assured. The Constitution vests the ultimate authority in the hands of a Joint Commission in America consisting of six representatives, three from each of the two uniting churches. But to the Board of Directors is entrusted the actual management. The officers consist of a President, a Dean of Theology, a Dean of the College, a Principal of the Academy, and a Bursar. The last meeting of the Board elected Rev. Y. Hiraiwa, D.D., to the office of President to take office from April first. Rev. T. H. Haden and Rev. C. J. L. Bates were elected Deans of the Theological and College departments respectively. Rev. Y. Yoshioka, D.D., is now Principal of the Academic department and acting-President. To Dr. Yoshioka



KWANSEI GAKUIN—New Theologics! Hall, Opened April 13, 1912



LAYING CORNER STONE, KWAME NINSIN THEOLOGICAL HALL

great gratitude is due for his faithful and efficient service to the institution through a score of years. It is most earnestly to be hoped that his services can be retained for many years to come.

Dr. Hiraiwa is well known to Canadian Methodism. Since Dr. Cochrane's days he has served our Church in Japan most faithfully. Twice he was a delegate to our General Conference in Canada. Seven times he was elected president of our Japan Mission Conference, before the union of Methodism in Japan. It is fervently hoped that under his presidency Kwansei Gakuin may realize its fullest possible success. This can only come to pass however if he is supported by a strong staff and by the sympathy and prayers of the church both in Japan and in America.

The foreign staff now consists of Rev. J. C. C. Newton, D.D., Rev. T. H. Haden, Rev. W. K. Matthews and Dr. O. A. Dukes representing the Southern Methodist Church, and Rev. D. R. McKenzie, D.D., and Rev. C. J. I. Bates representing the Canadian Methodist Church. This staff is to be strengthened by the addition of Rev. R. C. Armstrong who is expected in April, and Rev. H. W. Outerbridge in September of this year, and Rev. W. J. M. Cragg and Rev. H. F. Woodsworth in 1913. When the staff is fully completed there will be ten foreigners at least.

Over the door of the new Theological College at Kansei Gakuin is carved in granite, the same words as are over the door of Victoria College in Toronto: "The Truth shall make you free." This is the motto of our whole institution. May God grant that the spirit of Kwansei Gakuin may ever be the Truth that can and does make free.

THE PHILANDER SMITH BIBLICAL INSTITUTE

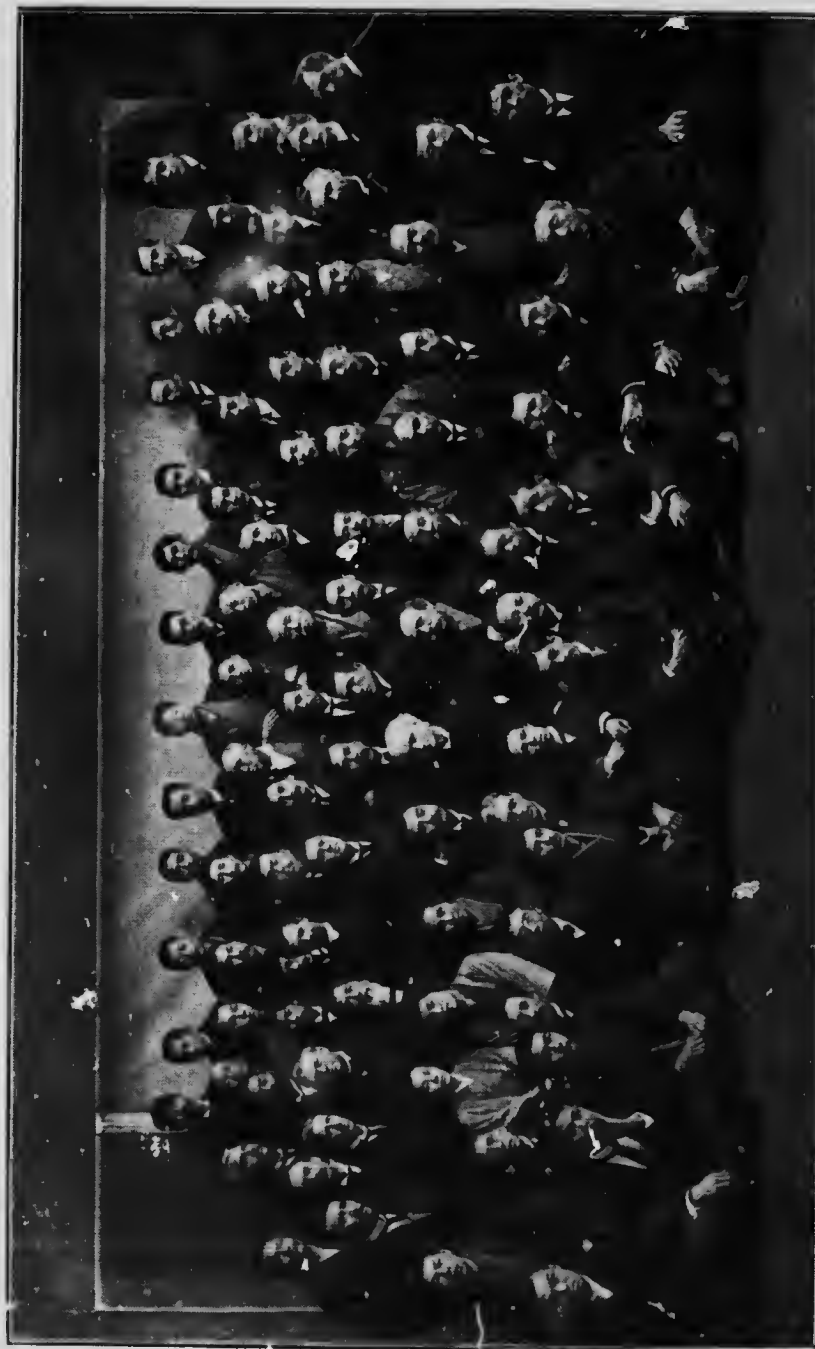
The Aoyama Gakuin is an institution situated in Aoyama, Tokyo, governed by a Board of eighteen trustees, half of whom are chosen from the Association of Methodist Episcopal missionaries in Japan and half from members of the Japan Methodist Church. It is really the result of a union of two schools, one founded originally in 1878 by Messrs. Soper, Aibara, and Yoshimasu, and situated at No. 3, Ichome, Tsukiji, Tokyo, and the other in 1879 at 221 Bluff, Yokohama, by Rev. M. S. Vail and others, the union being effected in the autumn of 1882, since which time it has been making its contribution to what our Japanese friends call "spiritual education." The site on which it stands is one of the finest to be found in or about the capital, and is within a half hour's ride from the heart of the city by tramway. The grounds cover over twenty-five acres, and were in feudal times the site of the private residence of the lord of Kishu, an influential branch of the Tokugawa Family. The buildings of the Middle School, College, Theological Seminary, Chapel, and Girls' School and the residences—Japanese and foreign—of those composing the staffs of the various departments are artistically arranged about these extensive grounds in the midst of the foliage of many climes, so that the name "Aoyama" (Green Mountain) fitly describes the picturesque beauty of the whole compound. It is only, however, of the Theological Seminary that we have here to speak. This is called the Philander Smith Biblical Institute, in memory of that distinguished American Methodist.



Goucher Hall

COMPOUND, AOYAMA GAKUIN, FRONT VIEW

Chapel P. S. Bible Institute



THE EAST CONFERENCE, JAPAN METHODIST CHURCH

Although our Mission has never had any property interests in this institution we have during the past eight years been sharing in the work being done here in the training of young men for the Christian ministry. The Rev. M. Takagi, D.D., and the writer have been on the professorial staff during that time, as representatives of our Canadian Mission, which has also contributed its quota towards the support of the theological students hailing from the fields occupied by us up to the time of Methodist union in 1907. But the official connection of our Mission dates back to the year, 1886, when union was effected in theological education by the three Methodist missions—the Methodist Episcopal, Methodist Episcopal, South, and the Methodist Church of Canada—which continued until the year 1888. During this time the Rev. George Cochran, D.D., of our Mission, served as the head of the Union Institution, and all who had been members of the Theological Department of our own Mission School—the Tōyō Eiwa Gakkō in Azabu—also shared in the teaching and management so long as the union entered into lasted. Looking back from the standpoint of the present the reasons seem many for regret that the union was not made permanent, but to those in charge at that time, there seemed good reasons for each of the three bodies to develop their own work along their own lines, and they parted with mutual goodwill. But in 1904 our Mission again entered into a tentative union under which we have been working up to the present.

The basis for a permanent union was drawn up with the approval and endorsement of both Missions, and was awaiting favorable action on the part of the Mission Boards in New York and Toronto, when

negotiations with our Southern Methodist brethren were opened, looking to union in all the departments of educational work—Middle School, College, and Theological Seminary. When this latter proposal met with the endorsement of the Mission Boards in Nashville and Toronto it seemed as if the union in theological work alone at Aoyama would be given up. But through the earnest pleading of Bishop Honda and other representative brethren of the Japan Methodist Church our Board of Missions seriously considered the advisability of our sharing in the work and management and maintenance of the Theological College at Aoyama, even though we did not have any property investments therein. This also would have been heartily welcomed by our Methodist Episcopal brethren with whom our relations have throughout been most harmonious and happy. But it was the judgment of our Mission Council that our highest educational efficiency demanded centralization in Kobe in theological work as well as in high school and college work; and our Board of Missions now seems disposed to concur in this judgment to the extent of recommending that the writer be transferred from the theological to the evangelistic work, while our Mission continues to be represented on the professorial staff at Aoyama by Rev. M. Takagi, D. D., and to provide for the scholarships of a certain number of students in attendance irrespective of the particular fields from which they come. To some extent therefore our Mission occupies the unique position of forming a tangible bond of union on the one hand with the Methodist Episcopal Church and the Methodist Episcopal Church, South, in their work in Japan, and on the other with the three Japanese

Methodisms which now constitute the Japan Methodist Church.

The interest of our Mission and Board and Church at home in this training school for Methodist ministers at Aoyama, Tokyo, should therefore not only remain unabated, but become more and more intensified as time passes, so that it may fully measure up to the great responsibilities thrust upon us at this most critical period in the religious history of Japan. The age demands a most thorough equipment educationally as well as spiritually of all those who are called to be prophets of the Lord to this Great Britain of the East. Surely they should not fall below the intellectual standards of society around them to whom they are to minister. While thankful for the noble men who have gone out from her halls and are now winning their trophies for their King on many a hard-fought battle-field, we rejoice at the provision this Institution is now making for a larger efficiency in ministerial labors in those who pursue the courses of study now prescribed. A man must first have the status of a graduate of a Middle School before entering, and the first two years of his course comprise the essentials of a College course, with introductory theological studies, while the remaining three years are devoted to nearly all the branches of theological learning pursued in Theological Colleges in the United States and Canada. Increasing attention is also being given to familiarizing the students with the development of the ethical and religious systems of their own country with a view to fitting them more fully for the presentation of our Christian evangel to their own people in a vital way. Dr. Takagi at present

has charge of this department of Comparative Religion.

With the awakening of the conscience and soul of the leaders of this nation to a sense of the paramount necessity of religion to give vitality and redeeming power to the masses who have been dazzled by the brilliant materialistic implements of our modern civilization, but as yet have so signally failed to assimilate those moral and spiritual elements in it which make it worthy of the name, we crave for all the messengers of the Cross who are to go forth from this and all similar "schools of the prophets" in the land the very best equipment the age affords, but above all that the spirit of Jehovah may rest upon them and us, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of the knowledge and the fear of Jehovah."

HARPER H. COATES.

CHRISTIAN EDUCATION FOR WOMEN IN JAPAN

The position of women in Japan has changed with the great social changes through which the country has passed within the last half century. While the government began in 1872 to provide schools for girls, and while educated women are in demand as teachers, there has been of late a reaction against Japanese women assuming the position taken by the women of the West. About fifteen years ago it was felt that the education given to girls was unpractical and out of harmony with the family customs and traditions of the country. More recently there was a second slight reaction due to financial depression after the Russo-Japanese war, resulting in a decreased attendance at all schools for girls, both government and private.

The Japanese law requires that every child who has passed his sixth birthday shall at the beginning of the next school year enter an elementary school and remain there during the whole course of six years. The attendance for girls at such schools in 1905 was over 91 per cent. However the length of the period is so short that while the proportion of the total population in the United States attending school was 20 per cent, and for England 18 per cent, that for Japan was only 12 per cent, but by the recent lengthening of the compulsory term from four to six years, the percentage in Japan is now a little higher than five years ago.

The elementary schools are co-educational and there is little difference between the courses for boys and girls. Because of the many hours spent daily in learning to read and write Chinese characters this does not represent as advanced a course as finishing the sixth year in Canada. The Government has been developing its system of Girls' High Schools, the number increasing from eighty-five in 1905 to one hundred and thirty-five in 1910. At present (1911) there are in these schools 2,722 teachers and 36,354 students. These Girls' High Schools have a course of four or five years in advance of the Primary. This is, however, in practical education little beyond entrance into the High School in Canada. There are twenty-five Normal Schools for girls with a three years' course, and one Higher Normal School furnishes a four years' course. At these Normal Schools there are 5,800 students in attendance. It will be seen that the Government provides an elementary education for all girls, a High School education for a smaller number and a Normal training of two grades for a few. The Government has no professional schools of high grade or University for women. The Nippon Women's University in Tokyo is neither a Government nor a Missionary institution. Its founder and president is a Japanese, and it is supported by gifts from wealthy Japanese, most of whom are non-Christians.

It is remarkable what Japan has done within a generation in establishing an efficient school system. In some ways the task was more difficult than that which has faced the educational authorities in other countries. The schools of Japan must teach what is probably the most difficult modern language,

include Chinese literature and add the result of Western learning. Hence it is by no means strange that Japanese education has certain defects which time will doubtless remove. The idea of the passivity of the student into which the teacher pours his stores of knowledge has not been entirely outgrown, with the result that the lecture method is used even in the lower schools. The curriculum is overcrowded, the number of hours a week averaging over thirty. A more serious defect is the spirit that pervades the whole educational system. The tone is materialistic, utilitarian, agnostic. The most serious lack is in the realm of morals. It is true that provision is made for moral instruction, but small impression is made on the character of the student.

It will hardly be necessary to ask what is the need for Christian education. If Christianity is worth teaching it is certainly worth while to have Christian education. Since Christianity stands for the expansion and lifting up of mind and body as well as of soul, and since Christianity, if genuine, cannot be put into a separate compartment labelled "soul," it is bound to reveal itself through mind and body. Granted that the Government school system were equal in value to our Christian education, and granted that it made provision for all desiring it,—neither of which assumptions is founded on fact—granted these girls in attendance at Government schools could be induced to come to Bible classes, the results would not be equal to having the Christian teaching and the secular indefinitely mingled.

People may say the Bible is not taught in our Canadian schools, but compare the *homes* of the two

countries—not in the parents' love and self-sacrifice for their children—there are no more devoted fathers and mothers,— but in what they have to give.

Buddhism teaches that the highest for which a woman may hope is after endless ages to be reborn as a man. It is rare to meet with a young woman student who is a sincere believer in Buddhism, but a daily occurrence to meet one who says, "I believe in nothing." Among the educated the real orthodox Buddhism is practically effete.

Confucianism has no doubt, played a great part in the maintenance of the social order, but it has never yet proved itself capable of generating the spirit of progress. It looks back rather than forward.

The Government system in Japan is necessarily uniform and inflexible. Christian education has distinctive features, and for the most part does not try to compete with the government along the line of the official system. Since the supply of schools is insufficient for the demand it is necessary that the public institutions should provide accommodation for the largest possible number, therefore the schools are crowded and the classes are very large.

Mission schools with their Christian influence and comparatively small numbers can carry on education in the full sense of the word in a way in which the overcrowded Government schools with their lack of the highest moral influence cannot possibly do.

With such opportunities for developing and training true Christian womanhood the mission schools are able to send out each year to the larger duties of life a good number of well educated, earnest Christian women, strong both in purpose and ability to do their full part in establishing the kingdom of Christ in Japan.

There is general agreement as to the value of a knowledge of English as a Christianizing influence, the reason being that it opens up the treasures of English literature, and no one can read the best English books and understand them, without imbibing English ideas and the ideals which underlie English civilization. The influence of English literature upon the national thought and character is beyond calculation. Many Japanese do not know what Christianity is. They say it is a foreign religion and they do not want it, but they want to get the English accent, which they cannot get unless they are taught by a foreigner; so they come to our schools and in this way thousands have heard the gospel, who would not have heard it otherwise, and thousands have been baptized and are to-day earnest active Christian women. There are forty-nine Christian boarding schools for girls of Japanese High School grade; perhaps a fourth of these provide an advanced course of two or three years. Over five thousand (5,000) pupils are in attendance. In addition to these there are 84 kindergarten and Day Schools with almost 7,000 children in attendance, and seventeen Bible Women's Training Schools.

Most mission schools for girls have gone through without government recognition. Many have had success in sending up their students to take examinations for teachers' government licenses. This condition changed, however, in 1909, for by an order issued by the Government, students from schools not recognized by the Department of Education are debarred from this examination.

Government recognition while involving certain restrictions and government supervision of the course of study and the work of the school, gives the privi-

lege of sending the pupils up for examination for entrance into the Normal schools. Privileges thus gained, however, do not place these schools on an equal footing with the regular Government schools.

The Department of Education freely admits that Christian schools unlike the private schools, are, for the most part, efficient and it is perfectly willing that Christians should aid in the process of educating Japan. On the other hand, it exhibits no eagerness to grant full recognition to such schools, taking the position that it must have an absolute monopoly in the training of teachers, and thus secure excellence and uniformity of teaching.

Recently the question was asked in the Imperial Diet whether the Department of Education would favor the establishment of private training schools for teachers. The reply was that it would not, even though such schools were under its supervision, that is, recognized. However, Count Okuma, President of Waseda University said: "It is scholarship that will count in the end with private schools. If graduates of private schools show that they have scholarship and character, they will in time vindicate their right to the higher positions."

The Christian schools have had to compete with a splendid system of Government education. They have had strong prejudices to meet and in many cases have been hampered by insufficient support, yet, in spite of it all, the degree of success that Christianity has secured in Japan must be ascribed very largely to the work, direct and indirect, of the Christian schools. The Christian schools have made possible the Christian church.

While the majority of the women in their prime who are prominent in educational and philanthropic

work have been educated in Mission schools, this state of things cannot continue unless more adequate provision is made to meet the ever advancing standard of education in this land. While a number of Mission schools have a Collegiate Department beyond the High School still this does not adequately meet this growing need. As there is but a small percentage of the pupils of each school desiring to take the advanced course, and as this course necessarily requires a greater outlay both in teachers' salaries and equipment than in the lower courses each Mission finds this advanced work a very heavy tax both in the finances of the school and in the time and strength of the missionaries. Yet it is absolutely necessary for the continuance of the work to have this advanced course for the training of interpreters, translators, teachers and other helpers.

At the World's Missionary Conference held in Edinburgh 1910, the Commission on Education for Japan brought in the following recommendation:—

For the higher education of women there is need at present for possibly two Christian Institutions, one of which would naturally be in Tokyo.

Such a college would be an enlightening, unifying and strengthening influence in the Christian Community. There is need of this College to give strength to the lower education. Without such an institution in which young women may complete their preparation for the larger duties of life, Mission schools of lower grade cannot hope to hold or secure many of the best women. It is the students of college grade upon whom Christian education tells the most and who get into the real spirit of Christian culture. There is need of such a College to furnish a larger number of women with ability to take responsible positions.

If this suggestion of the Conference can be put into practice, and the small groups of students now studying in the advanced course of the different mission schools can be brought together in one institution, they can be more efficiently taught and trained, with no greater expenditure of money and less of the missionary's time than is now given.

This would involve an outlay in the beginning for the purchase of land and the erection and equipment of buildings. If this is to be done in such a way as to place Christian education for women not only abreast of the Government schools but in the vanguard it will necessitate a liberal outlay of that wealth which God has entrusted to the keeping of His stewards in Christian lands.

Shall we, dare we, as Christians be content to have led the way for a little toward higher education and then to drop behind as if there were a place upon that path where the eager student and the seeker after divine wisdom must part company?

THE TOYO EIWA JO GAKKO

3 Torii Zaka, Azabu, Tokyo

"We aim to train the Hand to useful doing, the Head to clear thinking, and the Heart to unselfishness."

The pioneer missionary of the Woman's Missionary Society of the Methodist Church of Canada, Miss M. J. Cartmell arrived in Japan in the fall of 1883. At once, she set herself to consider what lines of work were advisable to undertake and in consultation with the late Rev. Davidson Macdonald M. D., D. D., soon decided that to establish a permanent work for the women of this land a girls'



GIRL'S SCHOOL, CANADIAN METHODIST MISSION, AZABU, TOKYO



KOFU GIRLS SCHOOL

school was a first necessity. The General Board of our church had already purchased land and established a boys' school in Azabu district. A small plateau belonging to the property was not being made use of at the time, so there Miss Cartmell made her preparations and in 1884 opened school in a small building accommodating 20 boarders and a limited number of day pupils. The next year a building was erected which made it possible to admit five times the number of pupils and Miss Spencer (afterwards Mrs. Large) came out to take charge of the school while Miss Cartmell devoted herself to the study of the language and evangelistic work among the women of the city. The school grew so rapidly that three years later it was necessary to again extend the buildings. Additional workers had in the meantime arrived from Canada and 150 girls were received as boarders and over 100 attended as day pupils. Very welcome and efficient aid was given in these early days in the teaching of English and music by the two daughters of Dr. Cochrane.

In common with other mission schools, the Toyo Eiwa Jo Gakko was greatly affected by the re-action against western influence in woman's education which set in in 1889 and for many years the number of students was very small. But in those years the workers found a true compensation in the more careful individual work accomplished among the few, impossible among the large number.

In 1900 the school was removed to the present location in one of the finest residential parts of the city. While only a few rods from its first situation, yet being on higher ground and a larger lot the new site has decided advantages over the old.

About this time the pendulum of public feeling began to swing back in favour of woman's education and slowly the numbers increased until again the building was full to overflowing. In 1908 the generous gift of Mrs. Massey-Treble of Toronto, established a thoroughly equipped Department of Household Science which furnishes a much appreciated item in the curriculum of the last four years of the school course, and also affords a means of bringing a number of ladies in the neighbourhood in touch with Christian teaching. At the same time the Missionary Society added class-rooms to accommodate the Academic Department of the school, thus allowing growth in the Primary Department which is now recognized as an important part of the school. The Course of Study includes three departments,—

The Primary Department,—Six years,—has Government recognition and corresponds to the Government Elementary Schools.

The Academic Department,—Five years,—corresponds, in general, to the Government Higher Girls' Schools with minor variations—chiefly in the greater attention given to English—English however being an optional study. To this department is added a two years' Supplementary Course in English for those wishing to continue their studies in that language.

The Collegiate Department,—Three years,—aims to meet the needs of those who desire opportunity for a higher education. That this department may be of the fullest practical value Household Science is given a considerable place in the curriculum.

Three pupils who have been in the school two years and finished the Academic V. or Collegiate I.

with a good record in scholarship and conduct are entitled to three years in the school exempt from tuition and may have free organ lessons.

By Government regulation children not fully six years of age on the first of April (the beginning of the school year in Japan) may not enter the regular Primary School. Thus a child whose birthday falls on the second day of April is not allowed to enter until the following year when really seven years of age. As there are always a few little ones in the families of our patrons whose parents wish them to make a beginning in their school life without waiting for them to reach the legal age we provide a "Beginners Class" below the Primary School. At present there are ten little girls in this class looking hopefully forward through the vista of at least seventeen years when the full diploma of the school may be placed in their hands

The present attendance at the school is about two hundred and twenty. As the Course of Study extends over so many years the number in each class is small—it being the general policy of the school not to aim at increase of numbers but to retain small classes through a full course and to send out each year a few well trained young women with both purpose and ability to fulfil life's responsibilities faithfully and well.

A review of the growth of the Christian activities of the school girls is most inspiring. In 1891 after hearing an address by a missionary from China the King's Daughters of the school (the Order had been established among them two years before) began as they said "to work for Samaria" by deciding to send ten per cent of their income each year to help the work in China. Though in the intervening

years the personnel of the Society has changed many times the contribution has faithfully been sent. The next year the older Christian girls teaching in the church Sunday Schools of the city had their hearts stirred within them at the sight of the unnumbered neglected children of the poor who thronged the streets untaught and uncared for. An effort was made to bring these little ones together into classes, and this work has grown and developed until now each Sunday afternoon about thirty-five girls go out in groups of two or three to collect the children of the poor into small rooms rented for a trifling sum for one hour a week and tell to them the old, old story—in their ears so new and strange. In this way they teach each week from five hundred to seven hundred children who are otherwise untouched by any Christian influence. It was in connection with this Sunday-school work that the girls undertook their first large financial responsibility. They desired better accommodation for their largest school than could be secured in that neighborhood. The Woman's Missionary Society were at the same time preparing to put up a building for their Orphanage. So it was arranged to have a building that would meet both purposes and the girls to provide half the money. In the fall of 1908 the building was ready for use the girls having raised their share, viz. ¥1,300.00. They had worked hard giving various concerts and entertainments to get the money together. But they learned valuable lessons and when the next year they undertook, on the occasion of the twenty-fifth anniversary of the school with the aid of the Alumni, to put up a building to answer the double purpose of Music Hall and Gymnasium, they said

“ We will do this by straight giving.” The building cost ¥1,950 00 and now less than two years from the start of the enterprise only a trifling debt remains.

The question is often asked “ What about the pupils when they leave the school—do they continue active in Christian work ? ” The answer to this question would fill a good size volume, and while its consideration shows shadow as well as light, and disappointment as well as fulfilled hopes, yet one would be blind indeed who failed to see in the strong earnest women taking their part in Church and temperance and charitable work, in the happy Christian homes, and in the large number of women prevented by family opposition from taking any public part in Christian work yet humbly and faithfully governing their own lives by Christ’s teaching and training their children to know and honour God, a strong affirmative answer to the question.

Our former pupils are scattered far and wide—not only through the Japanese Empire but throughout the world, and occupy all varieties of position from the princess representing Japanese royalty at the British Coronation, sitting at table the guest of honour at the right hand of our beloved King, guided through the mysteries of English society by her friend and former class-mate in the Toyo Eiwa Jo Gakkō, to the happy, busy young wife of an earnest Christian washerman whose piles of fresh well-laundered linen is evidence of his doing no unimportant part of the world’s work. But wherever found, our girls, with rare exceptions, give evidence in some way of their having met with the Great Teacher, the Saviour of the world.

I. S. BLACKMORE.

SHIZUOKA EIWA JO GAKKO

The Shizuoka Girls' School as it now stands, is somewhat of a departmental institution that has grown up through the past twenty-four years, in the endeavor to meet the needs of Christian education in this Province. Opened in 1887 by Miss Cunningham, the original Jo Gakko or Girls' Academy, continued for 16 years with an attendance ranging from 30 to 50 about half of whom were in the boarding department. In 1903, on request of a number of families in the neighborhood, a kindergarten department was opened, which has accommodation for 65 children, and three years ago, April 1909, when the new regulations extended compulsory education from four to six years of Primary work, thus cutting off the first two of our academic classes, we sought and obtained Government permission to open a Sho Gakko or Primary Department to bridge the space between the Kindergarten and Academic years. A new building was erected on a lot across the street from the main school, giving accommodation for six classes of thirty each, our aim being to add one year each Spring until the link is complete, when we will have a fourteen year course from the Kindergarten to graduation. Pupils desiring higher work can enter our Collegiate Department in Azabu, Tokyo, without examination.

Our numbers have never been large, as the City is well supplied with schools, two large Government High Schools for girls, and a third one similar to our own under the auspices of the Roman Catholic Mission, while two City Kindergartens divide with us the privilege of training the babies. In spite of these limitations we have an enrollment at present

of 143, of whom 65 are in the Academic, 35 in the Primary and 43 in the Kindergarden. In addition to the above a free Kindergarden has been opened this year and is doing good work among both mothers and children in a very poor part of the city.

From our Academic Department we have graduated each year from 6 to 12 girls, a large proportion of whom go out as baptized Christians. From ten to fifteen of our brightest girls receive their board and tuition free on scholarships, giving us two or three years of service without salary after graduation, and from those our Kindergarden, Assistant teachers and Bible Workers, are largely drawn.

The Bible is studied daily in all Academic classes, and attendance at church and Sunday-school required, while a King's Daughters' Society for the older girls, and a Purity Society for the daily students aid in developing Christian character and helpfulness. Upwards of a hundred *yen* a year is raised by these societies through work or self-denial, and this is used in helping orphanages or sick and needy people.

Another helpful feature of the school is a Normal class in which all the older pupils and young teachers are prepared for Sunday School teaching, and several street Sunday Schools are conducted on Sunday afternoon. The School thus forms a centre of Christian activity, as the kindergarden and assistant teachers live in the dormitory as do also the two Bible Women, and most of the teachers are responsible for at least one children's meeting a week, held usually on Saturday in some of the neighboring villages, and reached by train, kuruma or on foot.

Of the four resident missionaries one gives her time entirely to evangelistic work in the city and province, one superintends the kindergarten and assists in the evangelistic work as well as in the school, while the Principal and fourth worker devote their time entirely to the school.

MYRA A. VEAZEY,
Principal.

SCHOOL REPORT OF THE WOMAN'S MISSIONARY SOCIETY OF YAMANASHI KEN

The Kofu school is now in its twenty-third year. During all the years of its early history it was the only school for advanced education of girls in this mountain-girt province. During those years families of the wealthy farming class outside the city sent their daughters to be educated here.

They have married and gone into other homes, in many cases to infuse new life into their surroundings. In most of these homes the foreign evangelistic workers or the Bible women are welcome visitors.

Three times has there been a change of residence. The old Japanese building, in which the first handful of pupils was gathered together, soon proved insufficient for our needs, and a new building was erected on the outskirts of the town. After some years the attendance outgrew the accommodation there, and we moved to our present location just five years ago. Being situated on the side of a hill we have a commanding view of the surrounding

country, the best air procurable, and are in convenient reach of the business part of the city.

The class-rooms accommodate one hundred and ten pupils, sixty-four of whom can be housed in the dining-room, and dormitories overhead.

To have one hundred in regular attendance is our ambition, but sometimes we exceed that, tho never yet have we had the whole one hundred and ten in regular attendance.

No longer have we the field of advanced education for girls all to ourselves. A large government school offering advantages we cannot give, to those wishing to fit themselves for teaching or other public service, takes much of the best blood and brain of the province. Still we hold our own and find our proportion of attendance in no way inferior.

Our aim being to qualify the girls for the future service of the home we try to bring to them every privilege and advantage that will broaden them intellectually and raise them spiritually.

An alumnae of many years standing has by its earnest effort added a fine well-built gymnasium to the equipment of the school.

During the past year a kindergarten has been opened as a department of the school and gives promise of becoming a power among the little ones for high aims and truer living. Its thirty-seven small people form the only Christian kindergarten in the whole province. Since opening in May with eight children at the first session the increase has been steady.

From the school every Sunday twenty-two of the older girls go forth to Sunday-school work, either in the church or among street children gathered in groups in many different districts of the city.

Many influences within and without have been and are at work forming the character of those entrusted to our care of which the daily Bible lesson is by no means the least. The "quiet time" from quarter past to half past six every morning is proving a stimulus to the spiritual life of the school.

Our curriculum covering but five years of academic work gives us a short time for the work we all know takes a whole life-time to complete—the building of character. We can but lay the foundation and that we seek to do firmly and surely. We have cause to rejoice in what we have seen take place before our eyes. Glad are we to have a hand in helping to build such character as can stand firm in faith, trusting God through all, when sickness comes, or death claims a loved one.

During the years one hundred and forty-two graduates have received diplomas either from the regular or sewing course. With many of these we are in frequent touch. Some are gone from us, called up Higher, leaving behind them sure proof of their gentle influence in the homes left lonely.

At present we have one hundred and one in attendance. Our present graduating class numbers thirteen of whom all but one are baptized Christians. That one will soon join the ranks for lately she decided for Christ.

In closing I must say a word about the excellent staff of teachers some of whom have been with us for years, who have helped to make the work a success, being loyal and true to the best interest of the school, helping in every way to uphold the principal's hands, and giving of their time and energy without stint.

INDUSTRIAL WORK IN KANAZAWA

In Kanazawa, besides the work at Hirosaka-dori, there is also work being carried on in two poor sections of the city, Kawakami and Baba.

This work was begun 19 years ago, when Miss Hargrave, then living in Kanazawa, started a night school and Sunday School for the factory girls of Kawakami. These girls had long work hours every day of the week, and as they could not attend the school regularly, it was decided, as a better means of helping them, to procure work from the factories, pay them for six days what they had previously received for seven, thus giving them one day of rest and leaving them free to attend school.

We soon had a building of our own, with girls embroidering handkerchiefs up stairs and boys down stairs making envelopes, which also was work from factories.

Miss Hargrave was followed by Miss Veazey, and at that time, it was thought better for several reasons to drop the work for boys, which was not satisfactory, and try to do more among girls. A regular embroidery teacher was secured; we purchased our own material, and the making of doilies and other fancy things was begun.

At this time work was started also in Daijime which was considered the very poorest district of the city. A man and wife were found to live in our rented house and teach night school, also carrying on match work for the smaller children during the day. In a report written by Miss Crombie in 1895, she speaks of this work being somewhat hindered—owing to the war interfering with the match trade. The next year it was again prosperous, and a small

building had been purchased, in which to carry on the work to better advantage.

Handkerchief making was afterwards introduced, and in 1905 when this work was moved to Baba we had a regular Embroidery School, with one of the advanced pupils of Kawakami as teacher.

When Misses Sifton and Belton were in Kanazawa, classes were started for little children, and in the time of Misses Morgan and Jost these classes became real kindergarten.

But this was not all plain sailing. The people, especially of Daijime were very ignorant and superstitious and, at first, the workers met with much opposition and insult. Only a few years ago the windows and fences of the school met with very rough treatment by passers-by. Now we are left in peace, which shows at least a more friendly attitude toward us.

With regular Embroidery Schools, Kindergartens, Night Schools, Sunday Schools, and Mothers' Meetings, prejudice is being broken down, to some extent, and although few have become Christians, and comparatively few have even been touched, it all means a gradual drawing nearer to the people, and and the drawing of some of them at least, a little nearer to the truth.

There is one question in regard to our work which we are often asked, and which perhaps you too would like to ask, "What becomes of the embroidery work?" It is sent to Canada four or five times a year, in three big boxes, to three energetic workers who have been appointed by the Home Board. The cost of the work is given them, and they sell at good Canadian prices, so that the work more than pays for itself from a financial standpoint.

We believe too that this work pays in other ways. These girls nearly all come from very poor homes. Most of the older pupils have had no training apart from that received in our school, and in some cases the home influences are only for evil. In the school they are under the influence of a Christian teacher from 8 a. m. till 5 or 6 p. m. They have plenty of good literature, and bright comfortable rooms. Everything we can think of is done to give them better thoughts, and to help them to live better lives.

One of the older pupils who became a Christian two years ago was at first looked upon with suspicion by her neighbors. They soon found, however, that she was really changed. Her kind and helpful ways toward those around her, and a better life caused them, instead of persecuting her, to treat her with respect. This girl is a real influence for good in the school.

As the older pupils marry, or for other reasons leave us, their places are taken by younger girls, generally of a rather better class, who attend government school in the morning, and learn embroidery work in the afternoon.

In these days, in Japan, other work offers itself even to girls of this class. Last spring two of our pupils entered a hospital for training. So gradually the old embroidery work, at which one sits so steadily from morning till evening is bound to become less popular.

Perhaps you would be interested in hearing that these girls, apart from their regular weekly meeting with a foreign teacher, have a King's Daughters Society of their own. They are supposed to give a few minutes every day to some kind of work which

is sold. A small fund is kept on hand, and a little help given here and there where most needed. A meeting is held once a month, at which the different members tell of what they have tried to do for the many poor and sick around them. So while we are trying to help these poor girls, they are passing the help along.

MARY STARR JOST.

Oct. 2, 1911.

KINDERGARTENS

This work had a very small beginning when over twelve years ago Miss Hargrave opened a small class in Nagano. A few years later a similar class was opened in the Kawakami District of Kanazawa by Miss Belton. At that time the teachers were inefficient and the enrollment of pupils small with little sympathy from the Government. Now the whole aspect has been changed. We have efficient teachers, large enrollment with keen Government interest, respect and recognition. This work has grown until it has become an integral part of the work in each Branch of the Council.

We have at present the following kindergartens :

Location	No. of Kindergartens
Tokyo	1
Shizuoka	2
Kanazawa	2
Toyama... ..	2
Ueda	2
Nagano	2
Komoro... ..	1
Kofu	1

The kindergarten in Kofu was opened in May of this year and its opening with glad hearts and deep interest as all recognized the place it will fill in the evangelism of the Province of Yamanashi.

Japan with its love and interest in children is preeminently fitted for kindergarten work. Kindergartens grow here as naturally as the wheat in the Great West of our Great Dominion.

The pioneers of this work seeing with far reaching vision the great possibilities of this line of work for reaching the soul life of the Japanese sent a request home for a trained kindergartner to open up a Training School for teachers. The Home Board, ever willing to help in any line suggested, sent out a kindergartner; and in 1905 the Kindergartner School was opened in Ueda. The beginnings were small; only two students, but it grew quickly and in the six years 14 full graduates, and 8 assistant teachers have been sent out while quite a few girls have been helped to become better mothers because of the special classes in child study. This school under Miss Drake is doing most efficient work and we know by the exhibit sent to Karuizawa both last year and this year that our Canadian Methodist Training School is doing a work in all lines SECOND TO NONE in Japan.

Those interested in this work in Canada would be proud of the spirit of our teachers and students, for while they are striving to uphold the high educational ideals of the Western kindergartens at the same time they have fully entered into the spiritual ideals of the missionary for this work. They make such helpful visits in the homes of the children. They also assist in the kindergarten mothers' meetings which are a real power for God. The numbers in

our Kindergarten Sunday Schools always double the kindergarten enrollment and the teachers do most faithful work here. They are as anxious to retain the graduates under Christian influence as we are. Therefore they enter into the alumnae meetings with earnestness; and we are holding our graduates effectually in this way.

This year the older boys themselves asked for a Temperance Society; and the teachers already with hands full to overflowing opened a "Loyal Legion" delighted to find a new opening for holding the larger boys.

This year at the Kindergarten Convention held in Karuizawa, and composed of all the kindergarten



THE MAYPOLE IN JAPAN

leaders of all denominations, plans were made for more efficient work along all lines and meetings for kindergarten children's sisters and fathers were talked of.

Every year the field for evangelistic work thru the kindergarten widens, and the enthusiasm of the missionaries and native teachers grows deeper. Kindergartens have become a strong part of the work in ALL MISSIONS and are being pushed with energy and zeal. The work is so large that we feel helpless before its great possibilities because of lack of workers.

Will not the young women of Canadian Methodism who are interested in God's little ones consecrate their training to the children of Japan. Miss Drake goes home in three years on furlough. We need one to take her place and we need her AT ONCE to begin language study.

Kindergartners are needed in all our branches.

To all who read this article may the voice of God speak mightily. May each one know very clearly her duty and knowing it do it.

H. ELIZABETH DEWOLFE.

A YOUNG HERO

Some of our friends at home may have the desire to know in just what way the kindergarten is advancing the coming of the kingdom in Japan.

This little story will speak for itself. A little boy, Katsumata Takeyo, son of a physician in Ueda, died in April of this year. He had been in our kindergarten for four years, and was about to graduate when he became ill. His part in the exercises of graduation day, was to receive from my hand the diplomas for his class,—for in Japan we must give diplomas to the tiny tots leaving kindergarten for the primary school. As he did not appear at school

for two or three days preceding graduation we feared he would not be able to come and so had another child practice his part; we were surprised and pleased however, to find him in his place on that day, and he bravely came forward at the appointed time and received the diplomas. Of course the inevitable



A YOUNG HERO

graduation photograph had to be taken, and the child went to the photographer's with the others, and so was included in the group. He must have been suffering that day, but with the true samurai spirit of his ancestors, he would not give in until the last task was done. Immediately after this he grew worse and developed that dread disease, spinal meningitis, living only about two weeks longer. During his illness he showed, as in fact he had always shown, in his life, the results of the Christian training he had received in the kindergarten and Sunday School. When suffering, he would ask his mother, who is not a Christian, to pray for him,

and she tried her best to respond to his request. He also called for his favorite kindergarten teachers; and when they came and prayed with him, he became contented and happy. The effect upon his parents of the faith and courage shown by the little lad at this time, was very noticeable. When we called to offer sympathy after his death, the father, who had

always shown marked indifference to Christianity asked us if we would hold a Christian service for little Takeyo. He said that the boy had displayed such a Christian spirit, the family felt that he should have a Christian burial. He remarked however that as they were strict Buddhists and as it was very difficult to change old customs so suddenly they felt they must also have the Buddhist rites. To this of course, we did not offer any objections, and willingly consented to our part of the service. On Easter Sunday we met at the home and the pastor of our church conducted the service. The parents, who felt the loss very keenly—as he was the son whom the father had hoped would follow him in his profession—did not, as usual with the Japanese, try to hide their feelings, but let the tears fall freely and seemed not to be ashamed of them. The relatives listened attentively throughout the service and we have no doubt that this strange, new form of funeral ceremony, will linger in their memories for years to come, and we only hope that the glad message of the resurrection, which was preached that Easter Sunday, over the body of the little Christian boy, will be as seed sown in good soil which will some time spring up and bear fruit. In talking with the mother later she told of the boy's love for his school. She said, the story was the one part he always remembered and talked about. He heard many Bible stories both in Sunday School and kindergarten. These he stored away in his memory, and was ever ready to tell them to the members of the family when he returned home. When his mother seemed worried or troubled about anything the little lad would ask her why she did not pray to God, if she did, *He* would surely make

it alright. Takeyo Chan was one of those independent sturdy little Japanese boys whom one cannot help but admire. Although he had been in the kindergarten so long he never became self-assertive or unmanageable as many do. He went through the different exercises of the school like a little soldier on duty. It is difficult at first for the foreigner to distinguish one little boy from another, their little round, closely cropped heads, and black eyes, make them look so much alike, but we came to know and admire him very soon because of his manliness and good behavior. After his death, Mrs. Katsumata brought to us the child's little savings and asked that with the money something be bought for the kindergarten. She felt he would have liked it to be used for that purpose. This is what the kindergarten and Sunday School—which go hand in hand in this land—are doing for the little children in Japan. Takeyo Chan has joined the throng of happy little children who stand, around the throne of God in Heaven, singing praises to the true and only God. His short life and happy courageous death is having its influence upon those who are left.

We feel that the One who said, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me, will accept this as a loving service from the Ueda Kindergarten.

THE AZABU MIDDLE SCHOOL

The Azabu Middle School situated in Honmura-cho, Azabu, Tokyo, is the lineal successor of the Tōyō Eiwa Gakkō, (Anglo-Japanese College), an institution having an Academy and Theological



REV. M. TAKAGI



HON. S. EBARA Ex-M. P.

OUR PROMINENT EDUCATORS



THE AZABU MIDDLE SCHOOL.

Department, which was founded by the Canadian Methodist Mission in the year 1826, and carried on for many years under a Board of Directors composed of an equal number of representatives from this Mission and from what was then known as the Japan Methodist Church, one of the bodies entering the Methodist Union of 1907. Many graduates and former students of this school are now occupying positions of trust and responsibility in various parts of the Empire. When, as the result of the notorious Instruction issued by the Department of Education on Education and Religion, this School was unfortunately given up, the Honorable S. Ebana, M. P. who was then its Principal, being convinced that there was a great opportunity still with the 200 students then enrolled, to carry on an Institution on the Christian Principles for which the Tōyō Eiwa Gakkō had always stood, in company with sympathetic friends, both Christian and non-Christian, he established the Azabu Middle School in the year 1900. A plot of ground beautifully situated, containing 1700 *tsubo* was bought, and buildings with fifteen class rooms, a chemical laboratory, teaching room, etc., etc., and accommodation for 600 students was erected, and about 3000 *tsubo* of land adjoining the school grounds was leased for a nominal sum through the generosity of Prince Tokugawa. From the beginning the school has been full to overflowing, many students being turned away every year through lack of accommodation. It is expected that *Mombushō* privileges may ere long be obtained for 100 more students.

The principal members of the Faculty have been and still are Christians, and religious instruction has been given from time to time both directly and

indirectly. Mr. Ebara himself, when able, has been in the habit of giving a daily lecture based upon the Christian Scriptures, to both teachers and students; but as the largest room in the school only holds 150, its greatest need at present is a Lecture Hall (Kōdō) where all school functions can be held, and also where larger numbers could be gathered to-for moral and spiritual instruction.

The Annual Budget of the school is ¥20,000, the income from students' fees not only providing for this, but also a large proportion of the initial outlay for grounds and buildings, the debt on which has been practically wiped out during the past twelve years. Thus the faith and courage of this noble Christian man and his devoted associates have been amply justified and rewarded.

One of the distinctive features of the School has always been the beautiful comradery characterizing teachers and pupils alike. Although many students come from some of the highest class families in the country, there are no class distinctions in the School, but it is known as *Heiminteki* (Democratic). There is no separate room for the Principal, but he is one with the other teachers, and even the janitor has his place in the teacher's room. This democratic spirit is regarded as a happy inheritance from Mission School days.

Another characteristic which has come down from those days is the superior quality of the English teaching. Though there is now no foreign teacher of English, the prestige for English is high among the Middle Schools of the Empire. The staff is composed of properly certificated teachers only, who devote their whole time to this one school, not teaching in other schools also, as is so common among teachers in the Capital.

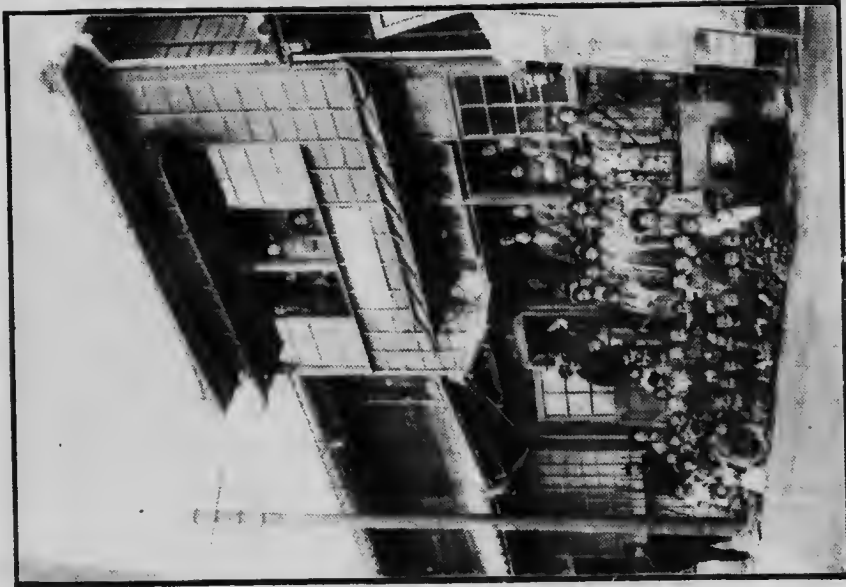
The School has full recognition from the Department of Education as a regular *Chū Gakko* (Middle School), with exemption from conscription into the Army, the same as Government Schools. From April to July every year there is a post-graduate course for the benefit of those preparing for higher schools, usually 50 students being in attendance. Those graduating with honors from the Middle School are admitted without examination to Higher Schools, such as the *Kōtō Gakko* (Higher School), Higher Commercial College, etc. Many of the students also go on to the Naval Academy or School for Military Cadets, to Waseda, Keiō, and the Imperial University. Indeed the larger proportion go on to higher institutions of learning, and some of the graduates are already in the Christian ministry, while others are preparing for Christian work. Mr. Yoshisaku Mitsui, who graduated in 1902 went on to the Imperial University, where he graduated from the College of Literature in the Department of Philosophy, and is now the pastor of the Waseda *Kumiai* Church. Mr. Junichi Iwai, another graduate, after finishing his training in St. Andrew's Theological School, went to Toronto in Canada for further study, and is now a Professor in his home Seminary. Mr. Saba, another graduate, while in the graduating class of the Law College in the Imperial University, received his call to the Christian ministry, and at once entered the *Shin Gaku Sha*, the Theological School founded by the Rev. M. Uemura, where he is now preparing for the work of the ministry. There are now three students being sent from St. Andrew's School to prepare for their Theological Course. There are also many graduates of the

School, who, after leaving, school, are drawn to Christianity through the recollection of the impressions received during their school days, are baptized, and enter the churches of different denominations all over the country, as well as in Manchuria and Korea.

Thus, though no longer formally connected with the Canadian Methodist Mission, this School should certainly be ranked among the Christian institutions of the country standing, as it does, for Christian ideals, not only in technical education, but also in moral and spiritual culture. It is true that not all of the members of the *Zaidan Hōjin*, which is the governing body of the School, are Christian men, but the members of this Board and of the Faculty who really dominate the policy and work of the School, are men of high Christian character.

Most of the students come from homes in the Azabu ward of the City, entering by competitive examinations right from the common schools, while those who come in from the country live mostly in private families or with relatives or friends, so that the moral tone of the School is considerably higher than that of schools whose students hail largely from boarding-houses.

There is a unique opportunity in this School for a missionary to do a great work among these 600 students, who come from some of the best homes to be found anywhere. The management would welcome the service a capable man could render as a teacher of English; and he would be given a free hand to carry on Bible Classes, and other forms of Christian work to his heart's content.



**Kindergarten and Orphanage, Canadian
W. M. S., Azabu, Tokyo**



**Mrs Sabashi Miss Kudo
OUR TWO OLDEST BIBLE WOMEN**



SOME OF CHRIST'S LITTLE ONES IN JAPAN

ORPHANAGE WORK

ORPHANAGE

3 Torii-zaka, Azabu

The little Orphans' Home of the W. M. S. in Azabu was opened in 1892 as a place where destitute little girls could be received and cared for. It was not the purpose of those in charge to establish a large Orphanage but that suitable provision might be made for special cases of need met with in the work among the poor which at first grew chiefly from the Sunday Schools and Free School taught by the Senior Christian girls of the Girls' School. Accordingly a Japanese house was rented and a Christian woman placed in charge of the home where from 15 to 20 children form a happy busy family.

In 1908 the General Board presented the W. M. S. with a small plot of ground on which the first Methodist church in Azabu had once stood. This building having been burned the lot was at the time unused. Here a small two-story building was erected which serves the quadruple purpose of Orphanage, Kindergarten, Sunday School rooms and Night School rooms. The last named taught by the young teachers of the Girls' School for little factory girls and nurse-maids.

The children in the Orphanage attend the Girls' School as day pupils, sharing all the advantages and pleasures of their wealthier class-mates. Few

of the children however have the mental heredity to enable them to take more than two years above the Primary School : which is, of course, a long step in advance of what their parents had. Each child is therefore early placed in the way of learning something by which she can earn a living and become a useful member of society. One of our grown up children is now a teacher of sewing in a primary country school, one is happily married to a member of our Shitaya church, one is a servant in the home of our ladies in Nagano, another is preparing for a similar position, and still another to be a sewing teacher. As each one comes to the age when her future must be planned for she is a small problem that sometimes calls for much thought and skill and patience to solve ; and we are thankful indeed that ours is a *small* family where the children grow up *one at a time*, not in groups, else we should be perplexed how to dispose of them.

J. S. BLACKMORE.

THE KANAZAWA ORPHANAGE

The Kanazawa Orphanage was opened in the Spring of 1905 near the close of the war with Russia mainly through the efforts of Dr. and Mrs. McKenzie.

At first, the people prejudiced against Christianity were somewhat suspicious of our motive, and needy as they were, unwilling to trust us with their children. A few however came in, and as soon as it was seen that those who entered were well cared for, many applications, more than could be accepted, began to come in. And now after six years of



OUR TWO W. M. S. KINDERGARTENS KANAZAWA



KANAZAWA METHODIST CHURCH

existence, the orphanage we believe, has established itself in the confidence of the Japanese.

A fine property near our mission house, with buildings which had been used as a silk factory, was secured. These were fitted up and have answered the purpose fairly well up to the present. But being old and not well adapted for orphanage work, it would be a wise policy to substitute for the present large dormitory-like buildings a well regulated cottage system. From time to time we have added to the original purchase until we have now over two acres of land.

The orphanage is under the control of a committee appointed by the Mission Council one of whom, the missionary stationed in Kanazawa, is the superintendent of the institution.

The staff consists of Mr. Aoyama the manager, Mr. Takehara, and his wife who look after the larger boys, 3 mothers for the girls and smaller boys and a seamstress. Besides this there are three helpers in the kitchen, we are fortunate in having a staff which is capable and with whom it is a pleasure to work. The manager himself and his right hand man Mr. Takehara are men whose souls are in their work.

The present number of children in the orphanage is 97, three less than the limit set by the Mission Council. Of these, 50 are boys and 47 girls. Their ages range as follows: 14 years and over, 4 boys and 4 girls; 12 to 13 years, 9 boys and 11 girls; 10 to 11 years, 17 boys and 16 girls; 7 to 9 years, 13 boys and 13 girls; 4 to 6 years, 7 boys and 3 girls.

The majority of the children are in attendance at the primary school. Sixty-four are in the first to

the fifth year courses and eighteen, 9 boys and 9 girls, in the sixth or final year. Three girls are in the higher primary school and one in our W.M.S. School at Shizuoka, in the third year.

Eleven of the children are in the orphanage kindergarten.

The record of the children at school is well up with the average, and this, considering the parentage of most of them, does not seem a bad showing. We have however to remember that much more attention is given to the preparation of the home lessons in the orphanage than is done in the ordinary home.

Our aim is to give all the children in our charge a good primary school education and to advance those of special promise to higher schools. But for those who do not show more than average ability it has been thought wise to discontinue them at school after they have finished the primary school course. They will then be put out to learn some trade or other occupation which will make for them a respectable living.

We have been trying to devise some course of industrial training in the orphanage itself, but as yet those eligible for such a class have been so few, that it was thought best for this year at least, to put our first class of boys in this department out on something like an apprenticeship. Two have been placed with "getaya" (clog-makers) and one with a "fudeya" (writing-brush-maker). This plan seems to be working satisfactorily, but whether it will be wise to continue it or not, for the larger numbers that will come up for this department in the next three years, is a question our Committee will have to decide.

This is a problem not only in regard to the boys, but the girls as well. Next Spring six or seven of our girls will be leaving school and whose future disposition is a matter of the utmost responsibility for the management of the orphanage. We are endeavoring to supplement the practical training they receive at school by instruction in sewing and cooking in the orphanage. Our girls when they leave us ought to be able to take good positions as domestic servants and in other lines.

While we are anxious to give our boys and girls a good start in life, we consider our great object is to develop in them Christian character. Are we doing it? The Christian influence of the members of the staff, the daily religious exercises and Sunday School training are having their effect. Our two oldest children and one of the younger girls have become Christians and we have no doubt many more will soon follow.

The everyday life of the orphanage is conducted according to our ideas of a well regulated home. Everything is done in an orderly manner from the ringing of the rising bell until the last child gets tucked in for the night. Each child has his set duties before and after school in assisting in keeping the rooms clean and the grounds in order. The larger boys have been doing something in vegetable gardening.

The evangelistic opportunity in the orphanage can hardly be over-estimated; the possibility of making strong, clean Christian lives of the one hundred children in our orphanage family.

The orphanage is a great help to us in our evangelistic work in the country places in making way into the hearts of the people. When they

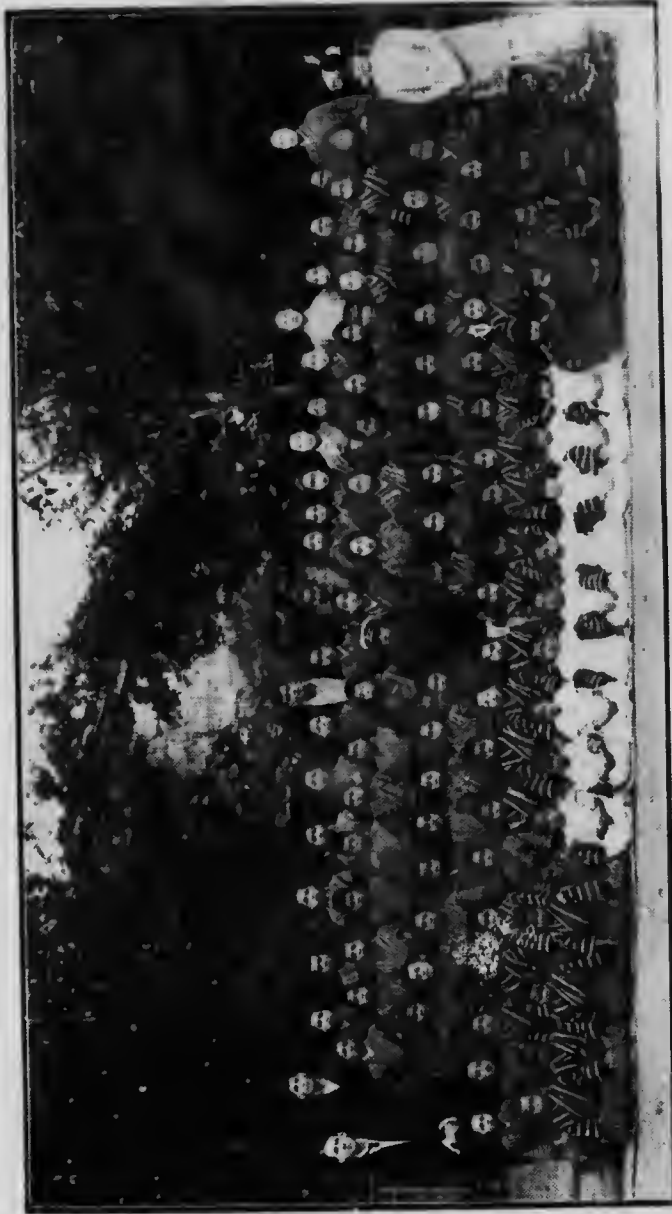
know that we are connected with an institution which cares for the needy among their little ones, their reception is usually a cordial one.

There is also a direct opportunity in entering the homes of the friends of the children. We are proposing to employ a capable Bible woman who will live in the orphanage and visit these homes which with a few exceptions are in Kanazawa.

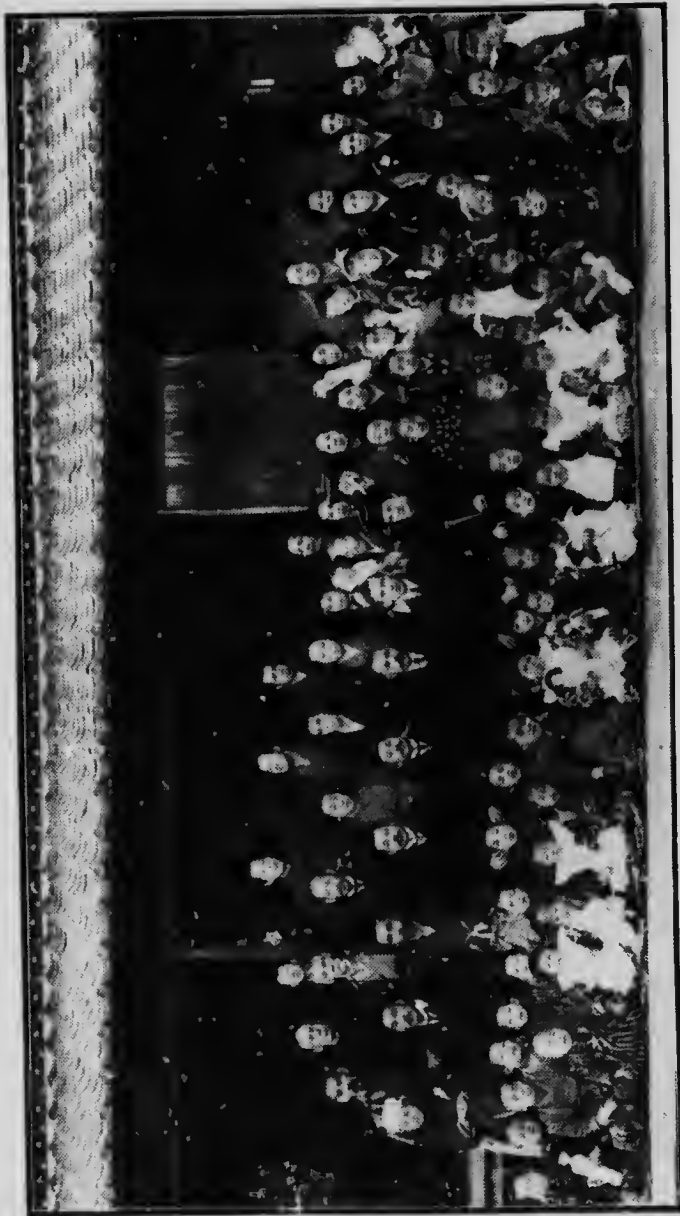
Great as the influence within and closely related to the orphanage, there is a much wider circle of influence outside, the effect of which it is difficult to calculate. The orphanage in Kanazawa stands for Christianity in the minds of most people as probably no other institution. It is like an illuminated tower set on a hill overlooking the city telling of the Christ love for unfortunate children. Thousands of people who never come inside our churches will listen to a sermon like that.

To-day as we write, one of the city papers comments most favourably on the character of the work done in our institution, and reports that among other gifts to various charities on the occasion of the Emperor's birthday, our orphanage is to receive a gift of 400.00 *yen*. This is the second grant received from the Government this year and brings the total gifts from that source up to 1200.00 *yen*.

Not only has the Government recognized our work by handsome gifts, but the late r. Kobayashi, manufacturer of the well known "Lion tooth powder" during his life sent us a subscription of 40.00 *yen* and since his death we have received from the estate 75.00 *yen*. We feel sure that many more among the Japanese might be induced to share in the financial support of the orphanage, the whole



THE KANAZAWA CANADIAN METHODIST ORPHANAGE



**THE SHIZUOKA CANADIAN METHODIST ORPHANAGE MEMORIAL
SERVICE FOR MR. EMBERSON**

amount for the maintenance of which is provided by our home Board.

A. T. WILKINSON.

THE SHIDZUOKA ORPHANAGE

In the year 1907 the late Rev. R. Emberson, who was then stationed in Shidzuoka, started the "Shidzuoka Home" for the purpose of caring for poor children, whose fathers had been killed in the Russo-Japanese war. Fifteen of these poor children were taken in. Many of them were half-starved and the people of Japan, in the grip of the great war, were unable to care for them. After the war was over the condition of the people became even worse; the nation was burdened with a great debt, and all were heavily taxed. So, although the "Shidzuoka Home" had been established only for the above named special purpose, during the war, the close of the war did not relieve the situation and it was found that not only were children of many soldiers in a pitiful condition but also the children of many other poor people, consequently other homeless orphans were taken in and the orphanage gradually grew in numbers.

Mr. Toyokichi Matsui was engaged as manager. The children all called him father and Mrs. Matsui mother. They lived in the same house with the children and cared for them as if they were their own. Naturally the children grew to love them and the orphanage was like a large Christian family. A committee composed of Japanese was appointed for the purpose of advising the missionary and the manager of the orphanage in all matters pertaining to it. On this committee were the mayor of the

city, Mr. Nagashima, a leading physician of the city, Dr. Inouye, Mr. Matsushima, ex-M. P. and Rev. Mr. Hatano, pastor of the Shidzuoka Methodist Church. This committee has given much assistance in negotiating for our new site and in planning our new buildings.

At first the public was not kindly disposed toward the orphanage. This was chiefly due to the fact that several so-called orphanages in this district had fallen into disrepute. Their children were sent out through the city to beg and abused when they returned without money. Money thus collected was often misappropriated and the public had grown to feel that orphanages were for the purpose of getting money for their managers and that their children were ill-treated, poorly nourished and badly taught. But as the people came to know more about the new "Shidzuoka Home" they began to show their sympathy for it. Our children were well nourished, neatly dressed, and sent to school. One by one the other orphanages were closed by the police until there were only three left in this ken (prefecture), one in Hamamatsu under Buddhist control, one in Yoshiwara under Christian control, and our orphanage in Shidzuoka. Last year the Hamamatsu orphanage was closed and as the one in Yoshiwara is very small (only ten children) our orphanage is looked upon by the Japanese as the one orphanage worthy of recognition in this part of the country.

Many applications for the admission of poor orphans came to Mr. Matsui but only the most needy were accepted. The "Home" gradually grew until there were 36 children living in one house with Mr. and Mrs. Matsui and their family.



SHIZUOKA ORPHANAGE BUILDINGS



SHIZUOKA ORPHANAGE SUNDAY SCHOOL
Mayor of City in Center.

The garden was very small and the children had no place to play. On March 1st, 1910 a fine piece of land—about $3\frac{1}{2}$ acres in size—was purchased and on Oct. 5th, 1911 the children and workers in the "Home" moved into the new orphanage buildings, which had been erected at a cost of 2,500 *yen*.

At present we are taking care of 42 orphans. The staff of workers consists of the manager, three nurse-mothers, a Bible woman and a sewing woman. The "Home" is built on the cottage plan. On the front of the lot is the chapel, next is the manager's house and behind this, three cottages and a bath-house. There are from 10 to 12 children in each cottage with one nurse-mother. It is our object to make each cottage a real Christian home. The children call the nurse-mother "mother." They help her with the house work, cooking, laundry, sewing, etc. They care for their own garden, walks, etc. The mother has complete charge of them. She conducts morning and evening prayers, watches them, talks to them and helps them as a real Christian mother would. She purchases all their food and oversees the cooking. There are no servants in these houses; the children and the mothers do the work together. The children all meet in the chapel every Tuesday and Thursday for religious instruction. Our Bible-woman who has had much experience and is a strong Christian character, conducts these meetings, being assisted by Mr. Matsui, the manager. The influence of this is seen in the fact that every child on becoming old enough wishes to be baptized and join the church.

Our opportunities for Christian work are not confined to the children in the "Home." As any Christian family influences the whole surrounding

neighborhood so these four Christian homes combined have a great influence in Shidzuoka city. The first Sunday after moving into our new buildings we opened a Sunday-school in our chapel. The children of the neighborhood were invited. 150 came the first Sunday, 160 the second, 163 the third, and 173 last Sunday. Already we feel that our chapel is too small to accomodate the people who want to hear the Gospel of Jesus Christ. Here in our Sunday-school side by side with orphan children the children of the neighborhood learn about Him who said "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Many of them who have never heard the name of Jesus, or if they have, perhaps only in derision, are learning to sing "Jesus loves me this I know," "When He cometh, when He cometh," "Jesus lover of my soul," etc., etc. After the opening service the classes go to the various cottages to study the Sunday-school lesson under the direction of experienced teachers. We have also started a kindergarten to which about 20 small children outside of the "Home" come. We have regular week night evangelistic meetings in the chapel for the fathers and mothers and older brothers and sisters of the children who come to our Sunday-school. Over 200 grown people attended our first meetings. We also purpose to have our Bible woman call at the homes of those who make contributions to the Home, with a view to getting them interested in Christianity. Then there are the relatives of the children in the Home to whom our Bible woman can go. As far as possible we wish to make the Shidzuoka Home a *flaming evangel*.

Since the beginning we have been trying to enlist the sympathy and support of the Japanese people and we are now looking forward to the time when they may completely support and manage it. Every day a cart drawn by a faithful old Christian man goes around the city soliciting rice, old clothing, and other contributions. In 1909 these contributions amounted to \$150.00, in 1910 to \$259.00 and this year up to September 30th (6 months) to \$293. Besides this the government has made several grants to the Shidzuoka Home, in April, 1910 150.00 *yen* was received, in February, 1911 another 150.00 *yen* and in November again 200.00 *yen* was granted. In July, 1910 a copy of the Imperial Rescript on Education, such as is granted to Government Schools, was received by the Shidzuoka Home. When the new buildings were completed the Mothers Club* of the city had a moving picture entertainment given for the purpose of helping to furnish the different cottages and the proceeds, which amounted to 250.00 *yen*, were handed over to the Home. Thus the sympathy and co-operation of the Japanese have been increasing, which not only help in the carrying on of the orphanage work but also open to us opportunities for evangelistic work.

Note—Last month when the Emperor visited Shidzuoka we presented him with a book containing photographs of the Shidzuoka Home together with the history of the home since its foundation. A few weeks later we received a request from the governor of this Ken for a similar book to be presented to the Crown Prince when he stops off here on his return to Tokyo.

W. G. CONNOLLY.

* The members of the Mothers' Club are women of the very best class in the city, the Governor's wife being the president.

CONFERENCE OF METHODIST MISSIONARIES

The first biennial "Conference of the Missionaries associated with the Japan Methodist Church" convened in Karuizawa on August 17th 1911 and continued its meetings through five days.

The project originated in the Reference Committee at its meeting in August 1910, when a committee was appointed to consider the matter and to consult the missions concerned as to the advisability of holding such a Conference. The Missions were unanimous as to the benefit that would come from a closer union of our Methodist Missionaries, and a joint committee of six was appointed to make all preparations and convene the Conference.

There are about one hundred and sixty missionaries of the three uniting churches (including missionaries' wives), and of these some seventy were in attendance at the Conference. The Bishop or Bishops of the Japan Methodist Church were made Honorary members and all the members of Methodist Missions other than those associated with the Japan Methodist Church as such, and of Missions historically connected with Methodism were invited to seats in the Conference as Honorary members with a right to participate in all discussions.

"The objects of this Conference shall be to provide meetings for mutual consultation and spiritual inspiration in order better to coordinate and advance the work of Methodist Missions in Japan." So runs Article 3 of the Constitution. And in conformity with this the meetings were all of a highly practical and inspirational character.

The first day was given to Organization and Business, with a "Devotional and Inspirational

hour" at midday, led by Bishop Harris. Bishop Harris impressed us again, as he did at a later meeting also with his broad, optimistic outlook on Christian Work in Japan and Korea.

The general topic of the second morning was "Methodist Missionary Work in Japan; a Survey of the Field as it is." This was intended to be a sort of Introduction Meeting, as some of us knew comparatively little of what the other Missions were doing. A large map had been especially prepared and all the places where Methodist work is carried on were marked in such a way as to appeal at once to the eye. The Empire from Hokkaido far in the north to Liu Chiu in the extreme south-east has indeed been occupied by Methodist Missions but it was apparent that this occupation is very thin in spots, and one very important result growing out of the Conference was the proposal to consolidate the work of the Missions.

Immediately after the Conference, and growing directly out of this morning's study of the Methodist field the West Japan Mission of the Methodist Episcopal Church made a proposal to our Mission that we take over *in toto* the work of that Mission in Gifu and Aichi provinces, including work in the large city of Nagoya. From the stand-point of both Missions this would be a most natural step as this work is entirely isolated from any other Methodist Episcopal field while it lies well within our Canadian Methodist territory. It is to be hoped that this readjustment may be consummated.

It is not the intention of the writer to take up each session. Let it suffice to merely notice the topics as indicating the scope of the Conference. One whole session was devoted to a consideration

of the Christian Message to Japan. The sub-topics under which this was taken up were—"The Distinctive Methodist Message," "The Message to Japanese Women," "The Message of the Old Testament" and "The Christian Message and the Japanese Mind."

It would be utterly impossible to give any adequate idea of the splendid papers presented on the above, topics within the compass of this article. Just a few sentences gleaned during the session will be of interest. "Methodism's distinctive message" to Japan was declared to be a message of experimental religion; no theory, but a reality attested by the life history of thousands of members.

"There is one Shinto or Buddhist priest to every three hundred of the people to hold them to their old faiths."

"Shinto is pure nature worship,"

"In Buddhism mutually contradictory beliefs stand side by side"

"Amida, an ideal conception without *any* historic reality.

"The Key-word of Bushido is *self-sacrifice*."

"Confucianism is a system of private and state morals mixed with ancestor worship"

"The obverse side of the Golden Rule and many New Testament teachings may be found in Confucianism."

"Our Message to Japan must be A Message of Purity, A Message of Love A Message of Life."

Another session was devoted to a consideration of "Methodist Literature for Japan" and in line with the suggestions made in two excellent papers the Conference took action looking to the publication of more literature both in book and periodical form for Christians, enquirers and for non-Christians.

An evening session was devoted to "Methods of Work." Four papers were presented on "Opening

New Work" "Rural Evangelization," "Evangelistic Work in Boy's and Girl's Schools."

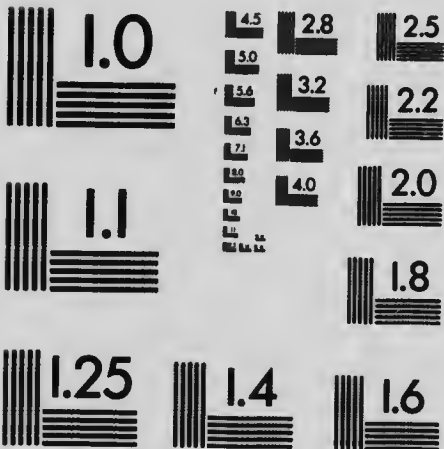
Two of these papers will be of very especial interest to the readers of this Canadian Methodist Year Book as having a direct bearing on the forward Evangelistic Movement in our own Mission. We venture to quote at some length.

The writer of the paper on "Opening New Work" says:—"There is a great unoccupied territory for which our Methodist Missions are responsible.....Socially the unoccupied territory is the farmers and small shop-keepers, geographically it is the smaller towns and villages and the country districts. We have formed a habit of sticking to the (strategic) "centres." But these may be so far apart that there will be no connection between them. When our Mission (Methodist Episcopal) began its work, with truly Napoleonic ambition it occupied Hakodate (in Hokkaido), Tokyo, and Nagasaki (in the extreme of Kyushu) and from these "centres" planned to march in and possess the country, and had the Mission been reinforced five hundred fold it might perhaps have done so. Our Brethren of the Methodist Episcopal Church, South, with less ambition and more wisdom confined themselves to a smaller field which they have fairly well covered. But even in their work there are great gaps between their points of occupation and a map of their territory shows a line of frontier out-posts with a great hinterland almost untouched." (It may be remarked in this connection that it became apparent at the Conference that our Canadian Methodist territory consisting as it does of a block of eight provinces in the "Heart of Japan" is the most circumscribed territory of all and as a matter of fact the most



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thoroughly worked. More than that, in our enlarged plans for the future our Mission does not look forward to occupying much new territory, possibly entering only the two new provinces mentioned above in another connection. Rather we plan to more thoroughly occupy our present field, stationing missionaries in towns of from 20,000 to 30,000, whereas heretofore we have occupied chiefly towns of 50,000 or more. Our policy for the future must be more intensive than extensive).

The writer of the paper goes on to argue that we should push out into the country evangelistic work. He says, "the kind of work that will tell, the kind of fishing that will catch the best class of fish is, I thoroughly believe, a combination of direct evangelism with the indirect influence of the missionary's home and personal life in the smaller towns. To come back to my original figure of intensive farming, a small town well cultivated will be the happiest and most successful field of missionary labor.....
... The happiness of life in the smaller places does not arise merely from the pleasanter social relations with the people but still more because the missionary will find that every day every ounce of his influence is made to count." "For example in Kyushu the largest percentage of Christians to the population is not in the two large cities of Nagasaki and Fukuoka where one half of the missionary force of Kyushu is congregated, but in a province where a certain missionary of the American Board has lived and grown old in a small town miles off from any railroad or steamship service. We must make these small towns our life work..... It is the siege idea rather than the assault.....the ideal ist hat of a sort of (adapted) missionary social settlement

work—living with the people, loving the people and so bringing them to Christ.

“An old Maine farmer who was noted for his success in handling oxen, was asked how he did it, “Somehow” he replied, “I get ’em a liking of me and then I make ’em mind me,” *Somehow*, and in that word all the ingenuity of sanctified common sense is comprised—somehow we must get the people “a liking of us.” Our personal character and our family life will be our strongest credentials.”

The other paper I wish to quote at some length is the one on “Rural Evangelization” the writer says, “the first essential for a forward campaign into the country is the evangelistic missionary. In regard to the reality of this the conclusive argument is that where the native church is best organized and most prosperous, there the Christian community is earnestly asking for more missionaries for distinct Evangelistic Work” (as for example our own old districts of Yamanashi and Shidzuoka which are asking this year for more missionaries).

“The Evangelistic missionary must have the objective before him of actually reaching his entire parish with the Gospel message. If the parish is so large that this is a physical impossibility then he must plan for such reinforcement and adjustments that it can be done in this generation.....In the territory of our Canadian Methodist Mission we have a village population of just under 3,000,000 people (among whom as yet not one in a thousand has any adequate knowledge of the Gospel). We are asking for an ultimate evangelistic force of twenty-six missionaries. Suppose that every one of these evangelistic missionaries was responsible for this

village population alone each one would have a parish of one hundred and fifteen thousand.....

One general method of work in such a parish might be to load up with literature and Bibles, engage a suitable Japanese worker and start out in an endeavour to reach systematically every village and every house in every village, offer Bibles for sale, distribute literature, speak in as many places as possible; tell the people in little groups by the way side as they rest at their work and enjoy a few minutes smoke, the wonderful story of Jesus; enter the public schools, talk with the teachers, in some cases be asked to speak to the pupils; introduce yourself to the police and the village officials, everywhere let it be known that you are a Christian; keep well posted as to the dates of village festivals and be there with Bibles and literature and Christian instruction.....this is a good method for pioneer work, but the plan for the real evangelization of the village population must take on a more permanent form. In other words the missionary must have not *one* but a *number* of Japanese helpers—men who are not tied up to preach to a little congregation assembled in a quiet place, but men who can make a congregation right out of the heart of heathendom. These men whether they live in the central town with the missionary or out in the country itself should be made responsible for the systematic visitation of a group of twenty or thirty villages. In this way we ought to be able to provide for Christian worship in every last village in ten years. It is merely a matter of securing a sufficiently large supply of consecrated Japanese workers.....

“ For fifty years the work has been carried on in

the centres of population only.....I state a fact when I say that in that time in such centres there has been no great and far reaching movement for Christ..... I know of only one other method, if the big fires will not burn kindle as many little fires as possible all over the country..... Let us kindle a little fire in every little village every where in the kingdom and in due time the intervals may be crossed, the flames may unite, and the Pentecost so long prayed for for Japan may indeed come."

The closing session was devoted to a subject of vital importance to our Evangelistic Work, namely "the Supply and Training of Japanese Workers." This subject was presented in two eminently practical papers which with all the other papers (19 in all) are well worth quoting at length, but the writer forbears because they concern practical questions for the men on the field rather than questions of any general interest to the constituency to which this Year Book is presented.

Just one other paper that deserves special notice. "The Christian University Plan" was set forth in a very able paper. The history of the plan from its very conception was given in some detail and the outstanding features of the plan as it is taking shape today were sketched for us. The Conference passed a strong resolution expressing its hearty approval of the University Movement and recommending that prompt action be taken by the several Missions to bring the matter to the attention of the various Boards.

The Conference welcomed Bishop Honda to Honorary Membership and a part of one session was devoted to a Conference with the Bishop. Among

other things Bishop Honda said, "Although the General Conference of the Japan Methodist Church will not meet until October yet chronologically we have passed already into the Second Quadrennium. All anxiety as to the result of the Union has passed, but still the progress has not been all we had hoped for. The favourable attitude and faithful cooperation of the missionaries have greatly helped in the good work already accomplished.

"It would be a most desirable consummation if all the missionaries of the three churches could be formed into one large Mission. For example if all the schools both for Boys and Girls under the Methodist Missions in Japan could come under the supervision of one General Board of Education what a strong system of Education it would be!

"Let us consolidate our Methodist Union and so lead the way and prepare the way for a wider Christian Union in Japan."

Bishop Honda also expressed the desire that the Grants in Aid to the native church should not be diminished during the coming Quadrennium.

Another very welcome visitor to the Conference was Bishop Murrah of the Methodist Episcopal Church, South, who was on a visit to the missions of his church in the Orient and arrived in Japan while the Conference was in session. He preached a most helpful sermon on Sunday evening on "the Water of Life." The line of thought developed was that God does not mock us by planting physical hunger and thirst in us and then not supplying in nature such elements as will satisfy. The same is true in regard to soul thirst as well, "Show us the Father and it sufficeth us." "The need to rest in, talk with, walk with God is the radical universal

need of the race, Jesus only is the constant, perfect satisfaction for man. Jesus is God's answer to the soul-thirst of humanity."

Bishop Harris gave a ringing address on the work in Korea and made a strong appeal that the missions associated with the Japan Methodist Church should appoint one family and one single lady for work among the Japanese in Korea. This appeal was heartily seconded by Bishop Honda.

One day was spent in a social meeting and picnic and resulted in the members of the seven Missions represented in the Conference getting better acquainted with other. This was undoubtedly one of the most valuable features of the Conference. While no attempt was made to dragoon the various Missions into uniform action still we all came to a better understanding of each others view ; and as in succeeding Conferences we get still better acquainted the result cannot help but be the consolidation of our Methodist Church in Japan.

The seven Missions mentioned as joining in the Conference were—The East Japan Mission, Methodist Episcopal Church; The West Japan Mission Methodist Episcopal Church; The East Japan Woman's Conference, M. E. Church; The West Japan Woman's Conference, M. E. Church; The Japan Mission, Methodist Church, Canada; The Japan Council, Woman's Missionary Society, Methodist Church, Canada, The Japan Mission, Methodist Episcopal Church, South.

The next meeting of the Conference will be held in Arima in 1913.

Each day of the Conference, the midday hour, following somewhat the example set by the World Missionary Conference in Edinburgh was set apart

as a Devotional and Inspirational Hour. These hours came to a climax when on the last day the Conference was brought to a close by the Sacrament of the Lord's Supper. As we gathered at the Lord's Table under the leadership of Bishop Murrah we were banded together like the Roman legionaries of old in a new and binding *sacramentum* and came away from that service and from the conference with a new desire to win Nippon for our Master and Lord.

E. C. HENNIGAR.

PROGRAM OF THE CONFERENCE OF METHODIST MISSIONARIES

KAUZAWA, JAPAN, AUGUST 17—22, 1911

Thursday Forenoon Session

- 9 : 00—11 : 00—ORGANIZATION AND BUSINESS.
Chairman, J. Soper.
- 11 : 00—12 : 00—DEVOTIONAL AND INSPIRATIONAL
HOUR. Leader, B. Chappell.

Friday Forenoon Session

- 9 : 00—11 : 00—METHODIST MISSIONARY WORK IN
JAPAN.
- (1) Survey of the Field as It is. Four 15
minute papers by J. C. Davison.
E. T. Iglehart,
E. C. Hennigar,
W. J. Callahan.
- (2) Methodism's Responsibility. 20 minute
paper by D. Norman.
- (3) Open Discussion. 5 minute speeches.
- 11 : 00—12 : 00—DEVOTIONAL AND INSPIRATIONAL
HOUR. Leader, W. A. Davis.

Friday Evening Session

7:30-9:30—THE CHRISTIAN MESSAGE TO JAPAN.
15 minute papers.

- (1) The Distinctive Methodist Message.
W. R. Weakley.
- (2) The Message to Japanese Women.
Miss M. B. Griffiths.
- (3) The Message of the Old Testament.
A. D. Berry.
- (4) The Christian Message and the Japanese
Mind. H. H. Coates and J. Soper.
- (5) Open Discussion. 5 minute speeches.

Saturday Forenoon and Afternoon

SOCIAL DAY. Picnic at Komoro. Fraternal
Addresses from other Methodist Missions.
Reply by G. F. Draper.

Sunday

The pulpit at each of the services of the day will be
supplied by guests or members of the Con-
ference.

Monday Forenoon Session

9:00-10:00—CONFERENCE with Bishop Honda.

10:00-11:00—METHODIST LITERATURE.

15 minute papers.

- (1) Books for the Preacher and the Home.
D. S. Spencer.
- (2) Present Need in Methodist Periodicals
W. P. Turner.
- (3) Open Discussion. 5 minute speeches.

11:00-12:00—DEVOTIONAL AND INSPIRATIONAL
HOUR.
Leader, Bishop Murrah.

Monday Evening Session

7:30-8:00—THE CHRISTIAN UNIVERSITY PLAN.
T. H. Haden.

8:00-9:00—METHODS OF WORK.

15 minute papers.

- (1) Opening New Work. H. B. Schwartz.
- (2) Country Evangelization. C. P. Holmes.
- (3) School Evangelistic Work.
Miss I. S. Blackmore and F. H. Smith.

Tuesday Forenoon Session

8:00-10:00—SUPPLY AND TRAINING OF JAPANESE
WORKERS, 15 minute papers.

- (1) Papers by Mrs. C. W. Van Petten
and D. R. McKenzie.
- (2) Open Discussion. 5 minute speeches.

10:00-11:00—RESOLUTIONS AND FINAL BUSINESS.

11:00-12:00—THE SACRAMENT OF THE LORD'S
SUPPER. Conducted by
Bishops Murrah and Harris.

THE SECOND GENERAL CONFERENCE OF THE JAPAN METHODIST CHURCH

The type of Christianity represented by the name of "Methodist" was first introduced into Japan in the year 1873 through the labors of the representatives of the Methodist Episcopal Church, and the Methodist Church, Canada, who reached the country almost simultaneously, and in due time they were followed by missionaries of the Methodist Episcopal Church, South, the Evangelical Association (German Methodist), the Methodist Protestant,

and the United Brethren, all of whom, though with differing ecclesiastical polities, have also stood for practically the same interpretation of Scripture and the same evangelical experience. The Union of Methodism which was consummated at the first General Conference of the Japan Methodist Church, held in Aoyama, Tokyo, in May 1907, including only the three of the above six Methodist Bodies, the other three for various reasons deferring action for the time, but it is the hope and prayer of almost the whole missionary force in all, that ere long they also shall take their place among the united Methodist hosts, and there are indications which point significantly that way.

The recent General Conference of the Japan Methodist Church held from Thursday October 19th, to Thursday November 2nd, 1911 in the Central Tabernacle, Hongo, Tokyo, is called the *Second* in the history of the United Church, but many of the Japanese brethren could not but feel that it may more correctly be regarded as the *First*. The chief function of the so-called First Conference in 1907 was the formal consummation of the three bodies, the ratification of the terms on which they could come together, and the launching the Methodist ship on her new voyage of discovery and conquest. This was really done by the official Commissioners sent out by the three Churches in the United States and Canada, who in formal terms and in effect handed over to the Japanese Church all the rights and privileges of self-government, but themselves, as vested with plenary authority from the Home Churches to effect the organization of the new Church, naturally acted in relation as the presiding officers of the Conference up to the time of

the election of the first Bishop, until nearly the close of the sessions. But the Conference of 1911 was from beginning to end presided over by Bishop Honda, the first Japanese Methodist Bishop, and all the Secretaries on the platform were also honored Japanese brethren, who fulfilled the duties of their office most satisfactorily themselves, without the assistance of their foreign brethren, such as they had had in the Conference of 1907, so that although we missionaries were honored with an important share in the work of responsible Committees, we were chosen by the free preachers of our Japanese brethren, and we may say that in a real sense this was the *First* General Conference of the Japan Methodist Church.

Previous to and at the time of the union four years ago, all the Japanese leaders, and a large proportion of the rank and file of the churches were keenly sensible of the grave responsibilities they were assuming in undertaking the control of their own affairs, but the church has gone forward with marked enthusiasm, in its work throughout the quadrennium, and has left a record of faithful and successful service of which it need not be ashamed. The sobering and maturing influence of responsibility has been showing itself in a growing strength of serious purpose and characteristic Japanese courage in face of many unexpected difficulties. One could not look into the faces of the delegates who came up to this General Conference and watch their proceedings from day to day as they tackled their manifold problems, without being profoundly convinced that they were men of sturdy mould capable of large accomplishment for the Kingdom of God in the land which they love.

Certainly from many points of view the union of the various elements composing the church must be pronounced a success. As might have been expected, it has taken time for all these elements to coalesce, but at present so completely is this one church, that one is often at a loss to know from which branch of Methodism a man has come. We often hear men arguing strongly for a larger place in the Discipline of the Church of certain principles and practices which had characterized one of the branches of Methodism to which they themselves had not belonged before the union.

The financial pressure upon the men has been hard and often trying, but the statistics clearly show that during the quadrennium there has been progress all along the line. The amount contributed toward self-support for the year 1910 was ¥56,485.93, as compared with ¥36,528.43 for 1908, the year after the union. Four churches have become entirely self-supporting during the quadrennium, and there has been a steady increase in the proportion of self-support all around. And this, in spite of the extra burden involved for every church and congregation in the support of the Bishop and the demands upon them for the growing work of the Home Mission Board, and the increase too in the membership during the quadrennium has been very gratifying, the figures showing for the year ending March 1911 a total of 13,717 as compared with 12,550 four years ago, or an increase of 1,167. There has also been an encouraging increase in the number of men offering for the work of the Ministry, there being now 138 ordained elders and 55 probationers besides 81 evangelists and 55 Bible-women, all of whom, together with 18 missionaries in full connection with

the conferences, make up a total of 347 workers giving their whole time to the work of the Japan Methodist Church. This means an increase of 17 ministers and 24 probationers. But we must go one step farther back to discover the original sources from which this growing strength largely comes, and we find that the quadrennium has seen an enlargement in our Sunday-school work of 70 schools, and 6,029 teachers and scholars, or a grand total of 27,134, which is more than one fourth of the total number in all denominations in the Empire. The Wesley League of Christian Endeavor too has not been without its recruits, showing an increase in members and officers of 508 or a total of 17,000, but the comparatively small number of the Leagues and their members is accounted for by the fact that ordinary membership of the Churches is composed chiefly of young people, so that the same need for so-called Young People's Societies is not as keenly felt here in Japan, as in our home churches.

Although, therefore the quadrennium has seen a commendable growth of our Christians, it may be said in general that it has seen a concentration of effort on the part of the workers upon the building up of the faith and character and power of self-support of those already in the Churches more than upon extensive evangelism. This is, indeed what is to have been expected at a time when a new regime was being inaugurated, in which churches accustomed to much direct and indirect help from the Missions in carrying on of their work, are at once thrown to a large extent upon their own resources. Probably there is no more thorough test of loyalty to all that the Christian life stands for than to have to put one's hand down deeper into the pocket and

contribute toward the maintenance of the Lord's work. And this in turn cannot fail to react, in the case of the truly loyal and faithful, in a deepening of spirit and experience. In view of the many connective claims, added to those of the local church for support and extension, the conviction deepens with our Japanese Christian leaders that the only solution of their financial problem is an aggressive evangelism which will bring many more into the Church membership. It cannot indeed be doubted that, if the ultimate evangelization of Japan must be effected by the Japanese themselves, nothing can be more important than that every Christian should be made to feel as never before that the salvation of his country depends, first of all, upon the strength and depth and reality of his own experience of the things of God, and then upon the zeal and consecration with which he becomes the vehicle which carries the heavenly grace to others. The church is now in the stage of organization, and this is bound later to be followed by a period of expansion, whose success, however, can only depend upon the purity and abounding energy of the corporate life of the Christian community. We shall always do well to remember this heaven-appointed law in our eagerness to press out unto the "regions beyond." It is only by bearing in mind these facts and principles that the full significance of the discussions, decisions, and legislation of this General Conference can be properly understood. But before proceeding to outline these, the work of the several General Conference Boards needs to be stated.

The *Board of Education* as yet does not have the oversight directly of any educational institutions but is closely associated with all the Mission Schools.

The courses of study in the Theological Colleges are brought into line with the Conference course for probationers for the Ministry so as to avoid reduplication of work; and in response to the request of the Boards of Missions of the Methodist Episcopal Church and the Methodist Church, Canada, this board now elects three members on the Board of Directors of the Kwansai Gakuin. As time passes, it must be that all the Methodist Schools in the country will be under the jurisdiction of this General Conference Board, as our colleges are in Canada.

The work of the *Board of Publication* is at present confined to the publication of the "GOKYO" the weekly organ of the Church, though it is hoped by degrees to be able to issue other periodical and permanent literature. The number of subscribers to the "GOKYO" reported to the Conference was 880, an increase of 220 during the quadrennium. The subsidy for the coming term is to be ¥950 less than for this past term, or ¥1200 in all, distributed as follows: Methodist Episcopal Mission ¥500; Methodist Episcopal South; ¥400 and Canadian Methodist Mission ¥300. But in order to have freedom to discuss public questions the sum of ¥2000 must be deposited with the Government by May 1912, an increase of ¥1650 over the amount heretofore required. This is to be made in the form of a loan from the Mission Boards bearing interest at 5%. A memorial came up to Conference from the Yamanashi District requesting that the "GOKYO" declare self-support, but the Conference felt this to be premature. The Rev. K. Usaki, D.D., the Editor and Manager, has devoted himself entirely to the building up of the paper during the past four years, and the Rev. M. Takagi, D.D., was re-

appointed to his old post, and his editorials are showing that his hand has not lost its cunning.

The statement above *re* the *Sunday-school and Wesley League Board* sufficiently indicates the encouraging development in its making, and plans are maturing for a large expansion during the coming four years. Special mention is made in the report of the indefatigable and successful labors in this department of the ladies sent out by the Woman's Missionary Society. The Revs. K. Mito and T. Ukai are rendering a great service to the Church in promoting this work among the young people, and the Hon. E. Ebara exerts his great influence as the Chairman of the Board.

Of all the General Conference Boards the *Home Missionary Board* easily takes the lead. The year immediately following union was signalized by a forward evangelistic movement extending over a large part of the Empire. This was made possible by special grants from the three Mission Boards, but chiefly through the transfer of ¥2500 from the Home Missionary Society of the branch of Methodism established by the Canadian Mission, and without doubt the quickening of faith and of evangelistic fervor and efficiency during the early part of the quadrennium was largely a result of this movement, for which we have special reason to thank God. Also at the time of union the Mission Board inherited from this same Japanese source the sum of ¥1979.51 to be applied to the aiding of Churches nearing self-support, and by this means the Ushigome, Ichikawa and Kusakabe Churches have attained self-support and independence.

But the chief function of this Mission Board has been the perpetuation and extension of the work

undertaken before Union by the Methodist Episcopal Body among the Japanese residents in Chosen (Korea), and it is towards this that the annual contributions of the Churches which have for the quadrennium total'ed ¥13,374.96 have been devoted. Happily during the past year the Church in Seoul has become self-supporting and the other churches are also earnestly striving to reach the same goal. A generous gift from a Japanese friend of the Church's work in Chosen which, it is expected, will be continued yearly, has made possible some most desirable expansion of the work there. The importance of this work can hardly be estimated, not only from the directly religious standpoint, but also as helping to promote a happy amalgamation, of interests and sentiments among the Japanese and Korean peoples since the annexation of Korea to the Empire of Japan. The success of the work of the Mission Board during the past four years owes much to the faithful and efficient labors of the Rev. Y. Hiraiwa, D.D., who as President of the Board, has, in addition to the duties of a busy pastorate, devoted himself unsparingly to this work. But with the appointment of the Rev. K. Usaki, D.D., to this important post, a still greater measure of success is anticipated, as he is to give his whole time and strength to this one thing. A plan is being elaborated for his support by securing individual contributions from Japanese sympathizers best able to bear the burden, so as not to touch the annual income for the work of the Board proper.

The Mission Board also administers a *Church Extension Fund* to aid weak churches in the erection of churches and parsonages. The fund at its disposal has as yet only reached ¥2347.42, nearly all of

which has been paid out in loans. As these gradually are returned, and the contributions from year to year increase, a most important and needy work can be done towards the adequate housing of our congregations, and those who serve them.

The *Superannuation Fund* is also managed by the Mission Board. This fund at the end of the quadrennium totals ¥3581.26 which is made up of ¥1185.02 inherited from the superannuation Boards of the Methodist Episcopal and Canadian branches of the church, ¥1911.48 assessments upon the ministers, ¥301.07 from subscriptions and collections from the Churches, ¥99.19 from special contributions of Japanese friends, ¥12.07 in small sums, and ¥272.43 from interest on deposits. The intention has been not to begin disbursing this fund until it had reached at least ¥10,000, it being understood that the Foreign Mission Boards would make some provision for the older ministers who have borne the burden and the heat of the day, but already there are several claimants upon the Fund and the Conference revised its regulations for assessments and disbursements so as to make better provision for the future.

But perhaps one of the most important things which took place at the General Conference was the unanimous passing of a resolution after careful consultation with and the concurrence of the Reference Committee representing the Missions of the three home churches recommending that the appropriations from the three foreign Mission Boards be hereafter administered by the Mission Board of Japan Methodist Church, the Disbursing Treasurer of the Missions, however, still continuing to act in the capacity as before. Bishop Honda and the

Japanese brethren generally are profoundly convinced that with direct responsibility being thus laid upon the Mission Board to inquire authoritatively into the financial strength of each and every charge throughout the connexion and to make appropriation accordingly, very much more will be done in the promotion of self-support than has hitherto been realized.

The names of the working Committee which dealt with the various problems demanding solution, and, in general, whose recommendations obtained the sanction of the General Conference will, at least suggest the multiplicity of duties facing the infant Japanese Church.

1. Committee on Episcopacy.
2. " " Discipline.
3. " " Missions and the Standing of Churches.
4. " " Salaries and Superannuations.
5. " " Conference Boundaries.
6. " " Sunday-schools and Wesley League of Christian Endeavor.
7. " " Education.
8. " " Publication.
9. " " The Ministry and Itinerancy.
10. " " Finances.
11. " " Temperance and Moral and Social Reform.
12. " " Nominations.

The work of the Committees was done in the forenoons and on a few of the afternoons, while the regular sessions of the Conference were mostly in the evening. One cannot but admire the mastery of parliamentary procedure displayed by the General Conference, from the Bishop down to the humbler ministers and laymen. Seeing that the Conference is a legislative body, whose acts are administered by the Annual Conference, almost all of the

memorials sent up from the latter, after being sifted and lines of action being agreed upon, went finally to the Committee on Discipline which sought to embody the matured judgments of the Conference in suitable disciplinary form. By noting the changes in the Discipline, therefore, which finally met with the approval of the Conference, we may see in miniature the trend of events in present-day Japanese Methodism.

For several months before the opening of the General Conference, the columns of the "GOKYO" contained a great variety of suggested changes in Discipline, some of which came as memorials from individuals in addition to those sent up from the Annual Conferences. Seeing that the Discipline on which we had been working was little short of a patch-work made up of excerpts from the books of the Discipline of the three uniting churches, there were many infelicities in phraseology, as well as incompleteness in the harmonization of the three systems, which the experiences of four years enabled the General Conference to rectify, without sacrificing anything of the spirit of any one of the three. And although there were some radical changes proposed, it was evident from the first that the Conference was minded to proceed with due caution. Perhaps the most radical proposals were those suggesting the centralization of authority over the whole church in a central Bureau in Tokyo, comprising the Bishop and the heads of the several General Conference Boards and the inclusion of the heads of the Boards of Missions and Education as well as laymen in the Annual Conference Stationing Committee. But all of these were regarded as too revolutionary and were voted down. A Committee however, was ap-

pointed to study the question for the next four years as to the relation of lay representatives to the stationing of the Ministers.

The following comprises the chief changes in the Discipline :

1. The *General Conference Delegates* shall number one in seven of the Ministers instead of one in four, as at present, with an equal number of laymen. This would have made the number at this second General Conference 46 instead of 64 and would have been much more in keeping with the financial strength of the church.

2. The *Bishop's Advisory Committee* shall consist of the heads of the Boards of Missions, Education, Sunday-schools, and Publication, the Editor of "GOKYO" and six additional members elected by the Conference.

3. The *Bishop* shall have an *Office* in Tokyo to take charge of the Superannuation Fund, church statistics, and other necessary business.

4. Hereafter there shall be a *Ministerial Session* of the Annual Conference as well as the *General Session*.

5. Any changes in *District Boundaries* must have the approval of the Annual Conference and cannot be made by the Bishop and his Cabinet alone.

6. The *District Superintendents* are elected for three years instead of four, and are eligible for re-election to the Superintendency of the same Districts, whereas the rule before prohibited this.

7. Provision is made for the holding of *three District Meetings* during the year, instead of one :

(1). The *Financial District Meeting* early in the Conference year to fix the assessments on the

circuits for Bishop's Fund, General Conference Fund, District and Conference travel, Conference removals, Mission Boards, etc., and to take steps for improving the financial condition of the churches. This is really the enlargement of the "District Stewards Meeting" by including all the pastors on the District.

(2). *The Regular District Meeting* for all the regular workers on the district, Sunday-school Superintendents, Wesley League Presidents and other lay representatives, at a time chosen by the District Superintendent, to be chiefly educational, inspirational and evangelistic in character, with, however, some business functions.

(3). *The Business District Meeting* held shortly before Conference, composed of the ministerial members of Conference on the District and a lay representative from each pastoral charge, and having for its duties the recommending of men for the ministry, the examination of probationers, preparation of District reports, memorials, etc., to Conference and other similar business.

While the foregoing is the ideal towards which the District should work, in cases of necessity, the District Superintendents may arrange otherwise for the fixing of assessments and may combine the Regular and Business District Meetings into one, where the districts are too extensive or the expense involved in the holding of each separately regarded as excessive.

8. *Various Circuit and Church Meetings* are provided for in order to meet the needs of all sections of the work as follows:

(1). *The Quarterly Conference*—practically the same as our Quarterly Official Board.

(2). *The Church Meeting*—practically the same as our Society Meeting.

(3). *The Appointment Meeting*—held at the different appointments of extensive circuits, where it is difficult for all to gather in one place.

(4). *The Monthly Official Meeting* consisting of the pastor, stewards, class-leaders, and other officials for mutual counsel *re* church matters and also for spiritual profit.

(5). *The Special Quarterly Conference* in places where the Japanese church or the Mission have work that is not yet strong enough to be organized fully into churches with full-fledged Quarterly Conferences but exercising much the same functions as the latter. This opens the way for appointments under the charge of missionaries great freedom in developing their own work.

9. A change has been made in the *Presiding Officers of the District and Quarterly Conference*, so that the District Superintendent presides over the former, except when the Bishop is present, and the Pastor presides over the latter except when the District Superintendent is present, whereas the Discipline before reversed the order.

10. *The Time of the Quarterly Conference* has been fixed by the District Superintendent, but this is changed so that the pastor fixes it after consultation with the District Superintendent.

Three members of the Conference protested against this as unconstitutional and appealed to the Judiciary Committee, a body composed of three Japanese Ministers, three laymen, and three missionaries, where it will be tried in due time.

11. There is a strong feeling that there is great need of having Superintendents of Districts released

from pastoral charges so as to allow of their devoting themselves more effectively to the pushing of the work within the bounds of their Districts, and the Discipline is framed so as to make this possible, so long as the finances permit and the circuits can be sufficiently well manned.

12. Heretofore only self-supporting churches have had the right to send lay delegates to the Annual Conferences, with the result that some of the strongest laymen in the connexion were ineligible. This is changed so that each district may elect extra lay delegates in the proportion of one for every 200 on the District outside of the self-supporting churches.

One of the most important acts of the Conference was the decision to join the Federation of Churches, whose organization would not have been possible in the near future without the concurrence of the Methodist body. It is believed that this federation of the different protestant bodies, most of which it is believed will come in, is an important step towards the ultimate goal of one United Christian Church for all Japan.

The question of a change of name of the denomination was considered so important and urgent that a Committee was appointed to discover a more suitable name. The term Methodist, as it stands, untranslated into Japanese, is quite unmeaning to all except the initiated, and yet literally translated it does not make a name which it is believed adequately sets forth the distinctive features or spirit of the denomination. Several Japanese names have been suggested, such as those meaning the "Gospel Church" or the "Gospel of Christ." But as unanimity could not be reached and it is regarded as a constitutional question, it was agreed that it be left for the Annual

Conferences to set the ball rolling, but without doubt we must have a name as intelligible that he that runneth may read.

The spirit of the Conference was fine from beginning to end. The spiritual note sounded out clear and strong throughout. The call to the Ministry and laity alike is a call to whole souled consecration to Him who is our Saviour and Lord. The welcome accorded to Bishop Murrah of the Southern Methodists, Bishop Harris, representing the Methodist Episcopal Church, and Dr. McKenzie our own, was most cordial and sincere, as well as that to the missionary representative of the three Missions. We missionaries have certainly entered upon an era in which we can, if we will, have the fullest and heartiest co-operation with the Japanese Church, and the strength issuing from such union is surely to mean great things wrought in the name of our God for the salvation of this people.

THE PRESENT SITUATION AND OUTLOOK

Many times during the past busy months has the question come into my mind "What shall I say of the Present Situation and What of the Prospects?" And as often has the reply come, "The Situation is one that calls for thanksgiving and praise to God and the Outlook is full of encouragement calling for consecrated, persistent, systematic effort." Since I began to write this article and got something like the following down with other things "Japan is passing through a religious and social crisis and it behooves the missionary body to be on the alert," I felt that I had read that some place, that it must

be a quotation. Imagine my surprise a few weeks later to find nearly the same words given as a quotation from the "Missionary Outlook" of April 1883 in a book well known to most of you, viz., "The Heart of Japan." The quotation has the word "intellectual" where I have "social." Twenty-nine years ago those words were written and the crisis is not yet past. A crisis in the life of a nation is not necessarily a matter of a month or a year. It is a process—a problem, unsolved so far as the men and women living and having a share in the responsibilities of life at a given time are concerned—a tremendous game with no element of chance for those who are alert and faithfully following where the Lord of Hosts would lead and earnestly doing His Will. The crisis is the human side, the individual relation of the great problem. The important thing is that we who have opportunities of doing something in the solution of the problem do our part faithfully and well. So clear are the signs, so full of hope and good cheer the outlook that nothing short of wilful, criminal, blindness and neglect could lead to anything but glorious victory.

What, may I ask, is this situation, so full of hope, so inspiring? It cannot be shown in a single picture taken either instantaneously or by time exposure. It can only be portrayed by a number of pictures and then it will be but an imperfect presentation. Some of the views taken out of the roll and viewed singly may be rather discouraging than otherwise. For instance, the outbreak of anarchy in the autumn of 1910 was the occasion for officialdom to become intensely suspicious of Christian workers and workers, and in some cases we heard of

flagrant interference with the religious liberty guaranteed to the individual by the constitution of Japan. The late, much lamented Rev. Jno. E. Hail, than whom no one of the younger missionaries understood the language and people better, wrote not long before his death last August, "In connection with the (anarchist) plot all Christian churches have had to submit to the indignity of reporting, as if suspicious characters, their membership to the police department, while some of our pastors have had their houses broken into and searched and all their papers and books seized by the police. The Educational Department has encouraged the persecution of Christian teachers and students, has fostered heathenism, and in some schools the establishment of heathen shrines, and in several ways made a farce of the religious liberty granted by the Emperor. In like manner both in the army and navy heavy pressure from above has been brought to bear upon those professing Christianity." These are strong words but they were written by one who loved Japan and her people and who was loved and highly esteemed by a wide circle of Japanese, and moreover one who was not given to expressing hasty judgments. It is only fair to say in this connection that this suspicion of Christians on the part of officials arises from a failure on the part of many to distinguish between the many and various grades of Socialism on the one hand and downright flagrant anarchy on the other. Japan is in the throes of a great economic ferment, The cost of living has increased several fold within a short period—say ten or twelve years. The burden of taxation has increased enormously so that the farmer does not benefit by the enhanced

price of his products as he should. Among the farmers, the laboring classes, and even the common officials, school teachers, etc., the struggle to make both ends meet is bitter and there seems little prospect of relief. Recently there have been some strikes of considerable importance and although they were, in two cases successful and all that the men asked promptly granted, yet the police authorities, after the matter had been adjusted and the men returned to work, arrested a number of the leaders and promoters of the strike. (Some wondered why the actions of certain directors had not been investigated to see whether the men were justified in making the claims they did). The country as a whole and some individuals in it are increasing enormously in wealth. Little wonder that many of our pastors are earnestly studying economic and social conditions and, have thus brought upon themselves the suspicion and oppression referred to above. Perhaps in some cases the official oppression may be but the expression of that prejudice and hatred which develops in the hearts of those who *will* not have Christ reign over them.

But this is not all that should be said on this question. We have another side to the shield. In some places officials have been more favorable to Christian work than formerly. In one place the principal of the village school invited a missionary from the neighboring city and asked him to address the scholars and teachers, about 450 in all, and explain to them the principles of Christianity in relation to moral conduct, loyalty and other virtues. In some places the scholars of government schools have marched in procession to worship at the shrine of some ancient hero and the order seemed to have

gone forth that all schools, whether government or private had to select some such shrine for their scholars to worship at, but in some cases the principal and in some cases a higher official has explained that no one need bow before the shrine unless they wished as it would violate the constitution for anyone to bow simply because told to do so, that the sole object of the visit to the shrine was that they might hear of the brave deeds of the person to whose memory it was erected and be stimulated thereby to live noble lives. And finally, within the past week, word comes that the Government has determined to recognize all religions alike and encourage them all, as it is felt that without religious sanction and support moral and ethical instruction is vain.

Another picture which we sometimes catch a glimpse of, that at first sight is not encouraging to the inexperienced is that occasioned by the anti-Asiatic agitation of certain classes in Canada, United States, and Australia and the natural reaction that it causes here. We like to think that kindness shown to strangers is appreciated and that gratitude will result, but we must remember that ill will, contempt, and all manner of unkindness growing out of race prejudice is also remembered and brings forth fruit that is not pleasant to contemplate. The treatment accorded to Japanese in some parts of the West brings forth resentment and hatred here where otherwise there would be cordiality and goodwill. The forebodings of evil indulged in by the sensation-mongers of Western yellow journalism in regard to everything that Japan does or proposes has its counterpart among the same class of journalists in Japan. This touches

the missionary and his work, sometimes very sorely.

But these things have a very important place in the progress of Christianity in the Orient. Formerly the missionary was sought after, highly esteemed, and influential because he was a Westerner and a scholar, England and the United States were looked upon as being ideals which Japan could accept and follow. Every Englishman or American coming to Japan was supposed to be a scholar and a gentleman. Hence the missionary had a prestige that had little relation to his being an ambassador of the Cross. This prestige which depended upon nationality and supposed educational superiority has been largely taken away and the process has not always been pleasant. It might have come in other ways had the Christian nations been more Christian. But it has come to pass that the missionary must stand before his constituency in Japan for what he is worth as a man endued with the Spirit of Christ. If he is to be a power and have a place in the great work which is now upon us as never before he must needs be first of all a Spirit-filled man. This work is not simply the evangelizing of the Christless millions of Japan, it is also the work of fitting in with and co-operating with the infant church which has come into being here.

The article by the late Rev. J. F. Hail quoted from above is entitled "An Efficient Christian Church is Japan's Greatest Need." In it he wrote "We are liable to forget the magnitude of the task of converting a great nation to Christ." The Mission to which he belonged, the West Japan Mission of the Presbyterian Church has made a thorough study of its own field and found in that

limited territory a village population untouched by the Gospel of seven millions. In the territory occupied by our Canadian Methodist Mission we find four millions who are so far as known untouched by the Gospel message. It is now four years since the Methodist Church of Japan was organized by the union of the three mission churches of the Methodist Episcopal, South, the Methodist Episcopal and the Canadian Methodist bodies. This new infant church has shown a healthy growth during the four years of its independent corporate existence. Both in membership and financial ability there has been steady wholesome progress. The membership is now 13,135. Last year there were 1,445 baptisms of whom 1,287 were adults. The increase during the quadrennium was about 10 % per annum. The number of Sunday-school scholars is 23,000 with 1,131 officers and teachers. In the four years there has been an increase of over 400 in the number of S. S. scholars. This Methodist Church of Japan extends from the extreme north of the island of Hokkaido to the most southern point of Japan proper, the Loochoo Islands, and supports two Japanese missionaries in Korea among their own people. There are now nineteen self-supporting churches in this Japanese Church. In the territory in which we as a mission work there are twenty-six organized churches of which seven are self-supporting and nearly three thousand members, or about one fourth of the entire Japan Methodist Church. Is this Japanese Methodist Church an "*Efficient Christian Church?*" I believe it is and I praise God for it. It is a factor which we do not neglect in considering this question of evangelizing Japan. My

mind goes back to my boyhood days for an illustration. My father was very fond of his orchard. The lusty, healthy, grafts which he had put on to some seedlings a few years before did not begin to fill the same place in the products of the orchard as some of the majestic old trees with their mighty spreading branches. They bore more bushels of fruit than the little trees did individual apples. But my father was satisfied with the little trees and considered them splendid, perfect trees. If we lack faith and are filled with doubts and fears we can find fault and see defects in the Japanese Church and pick out places in which there has not been the average wrought or even been some good, back. But men of faith and vision find abundant reason for thanksgiving and for renewed effort and extended plans. Because of the Union referred to above the Methodist Church in Japan has come into being as a lusty, vigorous, plant and the evangelistic missionary is relieved as never before of much of the burden and responsibility of administration. There is now more of a field for him as a preacher and a personal laborer among his co-workers. He has less of sermons of tables and he lifts his eyes and lo! he sees the land before him not yet possessed for the Master. The missionary body itself is almost startled at finding that with so much done there still remain in Japan proper forty-five millions almost untouched by the Gospel message. And he finds also the Japanese Church and his Japanese brethren saying let us cooperate in this great work. Practically we are now invited by the Church here to select our fields and push on our work. Harmony, cooperation, hopefulness and the urgent need of increasing our forces seem to be the predominant

note from both Japanese and evangelistic missionary workers. It is a situation that inspires us and we trust that young men who wish to give of their best where it will count for the most for the Master will consider the appeal of our Board of Missions for reinforcements for Japan.

In appealing for five new recruits each year for five years we hope that it is always borne in mind that this appeal is not the cry of excitement or fanaticism but the appeal of sanctified common sense applied to the great problem of the world's evangelization. It is the result of consecration of business principles and business methods to the Lord's work. The Laymen of Canada and United States in their first International Conference decided that "One missionary besides native workers for each twenty-five thousand of non-Christian population is the proper basis upon which to work." This standard or basis would mean multiplying our force six-fold so far as our field is concerned.

Ample scope, abundant opportunities, great need, the church's decision, The Great Command, and if any other element needed I might add a work so difficult that is indeed a man's job—yea so difficult that no mere man is equal to the task, these are the things in the work of our Japan Mission that demand the thought, the talent, the treasure, the prayer of all members of our Methodism in Canada, and when adequate men and money and faith-inspired prayer respond to the call we shall see a glorious victory.

D. NORMAN.

Nagano, Shinshu, Japan,

19th Jan. 1912.

STATISTICS OF THE JAPAN METHODIST CHURCH IN 1911

No. of Ordained Ministers	138
" " Probationers for the Ministry	55
" " Evangelists (lay workers)	81
" " Bible Women	55
" " Church Members	13,718
" " Increase over 1910	703
" " Sunday-school	326
Increase over 1910	43
" " S. S. Scholars	25,826
Increase over 1910	2,842
" " Baptisms in 1910-1911	1,761
Total Contributions	<i>yen</i> 56,485
Raised for Pastoral Support	23,383
Increase over 1910	2,873

PROGRESS OF PROTESTANT CHRISTIANITY IN JAPAN IN LAST DECADE

	1910	1911
No. of Ordained Ministers ...	394	547
" " Members	50,785	78,875
" " Self-supporting Churches	74	173
" " Sunday-school Scholars	41,203	97,760
" " Theological Students ...	108	404
Total Contributions of Japanese Churches	¥ 120,330	¥ 330,367

FIELD AND FORCE

The Canadian Methodist Mission, consisting of representatives of the General Board and the Woman's Missionary Society, occupies the city of Tokyo, and the provinces of Shizuoka, Yamanashi, Nagano, Niigata, Toyama, Ishikawa and Fukui. At Kobe also the General Board is represented in educational work in union with the Mission of the Methodist Episcopal Church, South. The province of Gifu and the Tokyo Metropolitan District outside of the city proper, are on our list of places to be supplied, but for lack of available missionaries these have up to the present remained unoccupied by our Mission.

Outside of Tokyo and Kobe the chief cities in which we are represented are Shizuoka, Hamamatsu, Fukuoka, Kanazawa, Toyama, Nagano and Kofu.

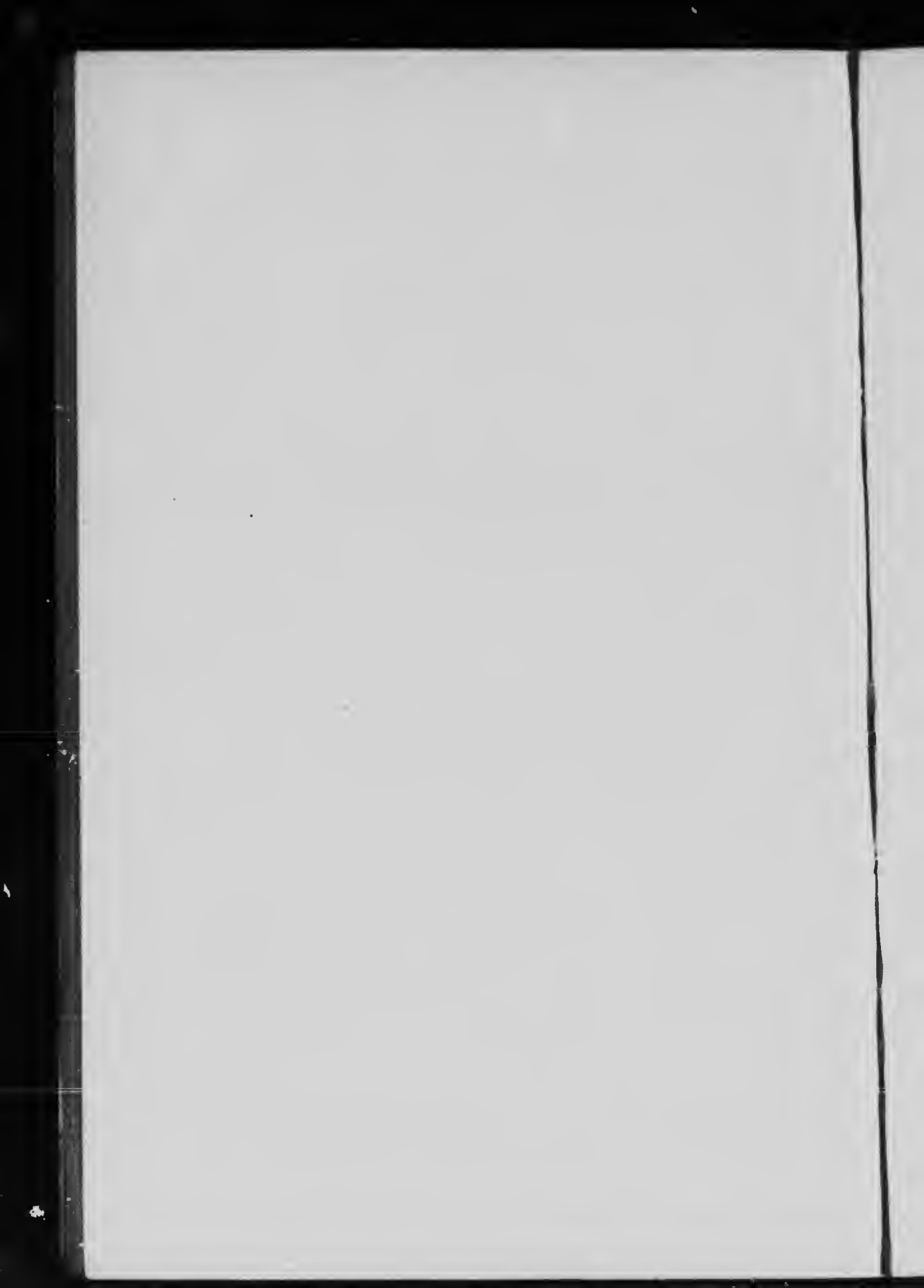
The population of the cities and provinces occupied, or to be occupied, by us is about ten millions. Some years ago it was estimated that we had responsibility for the evangelization of some four millions of these. The Conference of Federated Missions has had a Committee on Distribution of Forces studying the whole Japan field, with a view to the assignment of territory to the different Missions, and when its final report is presented we may need to revise the above figure somewhat. For the present, however, we may regard ourselves as responsible for taking the gospel message to a population equal to at least half of that of the Dominion of Canada. At present our force is entirely inadequate to the needs, but with the annual missionary contingent from home we may hope within a few years to somewhat adequately

man the field so far as missionaries are concerned, and we hope we shall not lack what is just as essential as the missionary force, a sufficient number of well qualified native workers.

Our present force numbers sixteen General Board missionaries, all married, making a total of thirty-two and twenty-seven ladies of the Woman's Missionary Society, or a grand total of fifty-nine. Of these one missionary of the General Board and his family, and four of the ladies of the Woman's Missionary Society, are now absent on furlough.

Exact statistics are not to hand, but it will probably be safe to say that there are about thirty Japanese workers, male and female, assisting the evangelistic missionaries in their work, in addition to a considerable number of earnest Christians engaged in the educational work.

A moderate increase year by year in the missionary force, and a large increase in the native force is the evident need.



MISSION DIRECTORY

Council of the General Board of Missions

Chairman D. Norman
 Recording Secretary W. G. Connolly
 Corresponding Secretary and
 Treasurer D. R. McKenzie
 Executive Committee: D. Norman, W. G. Connolly, D. R.
 McKenzie, H. H. Coates, J. W. Sanby.

Council of the Woman's Missionary Society

Chairman Miss M. A. Robertson
 Recording Secretary Miss Anna McLeod
 Corresponding Secretary and
 Treasurer Miss M. A. Robertson
 Executive Committee: Misses M. A. Robertson, I. S.
 Blackmore, A. W. Allen, H. E. De Wolfe, Anna McLeod,
 Mrs. A. Pinsent.

Alphabetical List of Canadian Methodist Missionaries

NAME	STATION	DEPARTMENT
Alcorn, Miss E. H.	Kofu	Evangelistic
Allen, Miss A. W.	Tokyo	Educational
Armstrong, Miss M. E.	Toyama	Evangelistic
Armstrong, Rev. R. C. & Wife .	Kobe	Educational
Bates, Rev. C. J. L. & Wife . . .	Kobe	"
Beatty, Miss R.	Ueda	Evangelistic
Blackmore, Miss I. S.	Azabu	Educational
Campbell, Miss E.	Kofu	"
Coates, Rev. H. H., D. D. & Wife	Tokyo	"
Connolly, Rev. W. G. & Wife . .	Shizuoka	Evangelistic

NAME	STATION	DEPARTMENT
Courtice, Miss S.	Tokyo	Educational
Cragg, Rev. W. J. M. & Wife ..	Tokyo	Language Study
Craig, Miss M.	Tokyo	Educational
Crombie, Miss E.	Shizuoka	Evangelistic
De Wolfe	Shizuoka	Educational
Drake, Miss K.	Ueda	"
Fryer, Rev. W. O. & Wife ..	Tokyo	Language Study
Hargrave, Miss I. M.	On furlough	
Hart, Miss E.	On furlough	
Hennigar, Rev. E. C.	Fukui	Evangelistic
Holmes, Rev. C. P. &	Hamamatsu	"
Howe, Rev. J. W. & Wife ..	Kyoto	Language Study
Howie, Miss J. L.	Kanazawa	Evangelistic
Hurd, Miss H. R.	Toyama	Language Study
Jost, Miss H. J.	On furlough	
Keagey, Miss M.	On furlough	
Killam, Miss Ada	Kofu	Evangelistic
Markland, Miss N.	Kanazawa	Industrial
McKenzie, Rev. D. R., D. D., & Wife	Kobe	Treasurer
McLeo, Miss Anna	Tokyo	Evangelistic
Norman, Rev. D. & Wife	Nagano	"
Outerbridge, Rev. H. W. & Wife	Tokyo	Language Study
Pinsent, Mrs. A.	Tokyo	Evangelistic
Robertson, Miss M. A.	Kofu	Educational
Saunby, Rev. J. W. & Wife ...	Kanazawa	Evangelistic
Scott, Miss Mary	Nagano	Language Study
Swann, Miss A.	Shizuoka	Educational
Timberlake, Miss A.	Shizuoka	"
Tweedie, Miss E. G.	Nagano	Evangelistic
Veazey, Miss M. A.	On furlough	
Walker, Rev. H. E. & Wife ...	Tokyo	Language Study
Wilkinson, Rev. ... T. & Wife ...	Kanazawa	Evangelistic
Woodsworth, Rev. H. F. & Wife	Tokyo	Language Study

