TWENTY-NINTH ANNUAL REPORT

EAST JAPAN WOMAN'S CONFERENCE

METHODIST EPISCOPAL CHURCH

1912
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WOMAN’S CONFERENCE

1911-1912

"SAVED FOR SERVICE"
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Honda Yoitsu was born of an old samurai family in the city of Hirosaki Dec. 15, 1848. From both father and grandfather, who were trusted advisers of their feudal lord, he received many lessons in humility, energy and dignity in both family and social affairs.

An incident which made a lasting impression upon the boy was the death of his mother when he was ten years of age. The boy's mother,—a mother of seven children,—had long been ill with kakke. All efforts at relief had proven futile. Her end had come. Calling the boy close to her side, and putting her frail hand upon his head, she said: "Be a good boy. Do not trouble your good grandmother. I shall go away and see you no more. Please be a good boy." The boy did not then understand what she meant, but year after year the words sunk deeper into his heart until, even when gray hairs had come upon him he found his highest delight in simply being good. There is every reason to believe that had that mother heard of Christ she would have accepted Him with enthusiasm.

Another incident, which goes far to reveal the character of the man, occurred in his school days. A much loved teacher, Mr. Gisaburo Kushibiki, father of Mr. K. Kudo, M.P., had impressed upon him with great force the sense of personal honor and responsibility which belonged to a true samurai. The boy was striving to be a true man after the high samurai ideal.

In his own words the story is this:—"At one time when at school, having borrowed a book from the library, I discovered therein a secret document written by a certain young man relating to a scheme which had been concocted for the purpose of injuring the political party to which I belonged. My desire was very strong to read the document and know its contents. It evidently contained important revelations. I instantly asked myself, 'Is it right for me to go on and read this letter?' My conscience said, 'It is not right to expose such a secret and injure the rights of others.' I thought to myself, 'This is the chance to test how much I can control myself.' I obeyed my conscience, and returned the document to the
Let the reader note that this was before young Honda had ever heard of Christ.

During the War of the Restoration in 1868, as retainer of Lord Tsugaru, he was sent on important expeditions which led him through many trying experiences. At one time barely escaping, because of lack of funds, from having to commit *hara kiri*; at another having to borrow a large sum of money which was loaned to him on his simple signature by a Hirosaki merchant whom he chanced to meet but did not know; at another being driven hundreds of miles to sea in a row boat and tossed by the storm for seventeen days; at another, having to hide in the bottom of the boat to avoid being captured by enemies, followers of the southern clans. These were some of the experiences through which young Honda passed and are here noted for the simple purpose of calling attention to the confidence reposed in him by his lord, and the responsible positions he was called to fill when but twenty years of age. The "Restoration," though it did not come in Honda's way, came in due time and found in Honda one of its staunchest and most intelligent supporters.

The story of Honda's conversion is best told as nearly as possible in his own language: "It was in the spring of 1870 that I first came in contact with a Christian Bible. An older schoolmate in the Han school of Hirosaki had secretly procured from Yokohama a Chinese Bible, consisting of four volumes, and covering the Old and New Testaments. I came to see it accidentally. I was greatly impressed with the first words found in the books:—'God created the heavens and the earth.' I had long been dissatisfied with the Chinese Cosmogony which very imperfectly declares that in the beginning two principles, the male and the female, had sprung out of primeval, original and infinite chaos, creating the five elements viz.: wood, fire, earth, metals, and water, and all that. But this book says, 'God created the heavens and the earth'; 'this must be true,' thought I. 'How fitting these scriptures of the civilized countries of the west!' This did not, however, have any immediate influence upon my religious life, owing to my circumstances, which did not permit me to pursue the investigation further.

Owing to the ambitious desires of my heart to see the world beyond the great ocean in order to be prepared to meet the new condition of things sure to come, at the age of 23, I went to Yokohama to await an opportunity. Having studied English about six months under two missionary ladies, I continued the same study in the private school of Dr. James H. Ballagh, a missionary of the Dutch Reformed Church. At his school a portion of the scripture was read every day before class work began, and thus I heard about God and Christ. Being impressed with the zeal and kindness of Mr. Ballagh and with the novelty and deep thought of Christianity, and tied to Mr. Ballagh by a sense of obligation, I was one day
listening to his exposition when we came to the place in the 2nd chapter of Genesis where it says, 'Therefore shall a man leave his father and mother and cleave unto his wife: and the twain shall be one flesh.' I was disgusted with this idea and was then and there convinced that such teaching was what made Christianity an evil religion, and that we ought not to study it nor even approach it.

The following summer, (1871) a great change came upon Japan. The han system was abolished, and prefectures were established; swords were to be laid aside, and the hair cut. A great agitation followed. The han lord of Hirosaki removed from the Kami-yashiki, (main residence in Tokyo) to the Shimo-yashiki, (the detached or country seat). With indescribable feelings I followed my Han lord back to Hirosaki; and it soon became evident that I, too, was to share the fate of un hoped-for change. My ambitions all blown to the winds, sick and grieved, I returned home in the winter of the same year, and found my family waiting to imprison me.

A deep sense of the vanity of all human devices and the insignificance of my doings could not be avoided on the way home and after I reached the province. How small and mean are all the achievements of great men compared with the tremendous movements of the universe! All the likes and dislikes of the wise and the great dwindle into nothingness in face of the great changes now taking place about us. A step further and I came to religion. Heretofore circumstances forced me to hear about Christianity, but having no heart's desire for it, nothing remained in my ear. I was indifferent to all teaching except that I believed in the existence of a God. But now a sense of the vanity of man and of the world gave me a chance to seek salvation; to be convinced of my own sin and to consider the holiness and righteousness of God. As I pondered these things, memories of the teachings I had received at Mr. Ballagh's school came back to me clearer and clearer.

What good fortune was it then to soon be ordered to return to Yokohama again, this time having under my care four or five young men from good families in the Han. The disappointment with which I had returned home was now all gone, and all the hills and trees on the way seemed to greet us. If I remember correctly we reached Yokohama in the spring of 1872. Changed indeed were my circumstances. The strong ambitions, curiosity and desire to go abroad which previously agitated my mind were now wanting. Political ambitions did but occasionally arise. Hard study and personal moral rectitude were the only things sought for in the first instance, but now others rather than myself had to be trained to studious habits. Whereas then, I did not pay attention to the earnest religious teachings of Mr. Ballagh but in the evening desired only a good drink of sake followed by a good sleep, now
spiritual talks were what I most desired, and I wished for baptism even before others pressed the question upon me.

I publicly professed Christianity in May 1872, received baptism from Mr. James Ballagh and joined the church in Yokohama, which was organized by eleven young men under the guidance of Mr. Ballagh. This was the first Protestant church in Japan, and stands on the very piece of ground on which Commodore Perry, March 8, 1854, negotiated the treaty which opened Japan to the world. From the first I accepted without doubt the doctrines of Christianity. Perhaps because of my samurai training I felt as I came near to God great remorse for my past life of sin. And I must confess that my faith concerning the future was weak, and that the doctrine that we are to wait for reward in heaven for the good done on earth was reluctantly received. Although my faith was very immature and simple, it was not without enthusiasm. Though not intending to enter the ministry, I firmly determined to do everything in my power to evangelize this land.

I returned home late in 1874. The Han school of Hirosaki had been abolished together with the feudal system. Leading men of the Han under the protection of Lord Tsugaru united to established the school called the Tō-ōgijiku, where young men of the Han were educated. In order to meet the demands of the time a foreign teacher of English was desired. A Methodist missionary, John Ing, formerly a missionary in China, having some disagreement with proper authority, resigned his office and came to Japan. He was accordingly employed. A Japanese was needed to accompany him to Hirosaki. Strongly persuaded by my friends, who thought this a fine opportunity to educate and evangelize the whole north region, I decided to go with Mr. Ing. I then found myself, as a Japanese proverb has it, 'A bat in a village where there is no bird.' Having been in touch with things in Tokyo and Yokohama I was able to be useful in many ways and even before I realized it, had become related to many movements. In 1876 I joined the M. E. Church organized at Hirosaki with about fifteen young converts, the result of Mr. John Ing's work. In 1878 I was ordained a local deacon by Bishop Wiley at Hakodate and then joined the Newark Conference, thus becoming the first ordained native in our Japan Mission.

Events now moved rapidly. The Satsuma rebellion had come and gone. Arguments about freedom and the people's rights were springing up everywhere like spring grass. The Tō-ōgijiku, small and insignificant as it was, was a center of education and civilization in that ken. Forced by these circumstances I went somewhat into political affairs, went up to the capital with a petition for the opening of a national diet, and visited the Genro-in (Senate). In 1881 I was elected a member of the prefectural assembly, then its vice-president, and finally its president. In 1885 while I was in
Tokyo as chairman of the assembly; the political current at home completely changed and our party was overthrown.

The Conference of that year desiring to make greater effort in Sendai urged me to become pastor of that church, which I did for one year. I was then called to be a Professor in the Tokyo Ei-wa Gakko. After one year's stay here my long desired opportunity to visit America came, and I went there for study, but not driven by the reckless ambitions which had filled my mind twenty years before, though not altogether free, I confess, from various desires. While traveling about there, a copy of the new constitution reached me. I found in it a clause prohibiting religious teachers from becoming members of parliament. I was not then a regular religious teacher so not strictly ineligible. But as I considered the case I knew that I was really a minister in desires as well as in responsibility. ' Can I in this capacity conscientiously become a member of parliament?' I asked myself. But in order to contribute to the progress of our country political rights have to be used as a means, and especially as the country is entering upon a new regime, may I not render 'one finger's effort' to this movement? Furthermore have I not labored for years with all my power, with tears and groans, to bring this very thing to pass? At the same time I do not like to do things against the Church and conscience. Shall I turn to the right or to the left? So I reasoned with myself and plunged deeper and deeper into the maze.

About this time scores of letters came from friends at home pleading with soft words and threats that I should return at once to Japan. I met with Messrs. Oshikawa, Hattori and others in New York and sought advice. They all urged me to accept membership in the first session of the Diet, arguing that this would help Christianity much. This only increased my perplexity. Were I as free as I had been years before I might accept; now, however, I was an ordained preacher, set apart for the work of God, and could not so easily enter the Diet, especially as I believed that this would be a bad example to set the young ministers in Japan. Lost in such meditations in the cool of the evening of Aug. 17, 1889, I was standing alone in the middle of the long railroad bridge at Pittston Junction, where the railway crosses the Susquehanna River at the head of the Wyoming Valley, and in full view of Campbell's Ledge, unaware of the approach of an express train till it was too late for me to retreat. I hastily flung myself flat upon the ends of the ties, a space about 2½ feet wide at the side of the track. The train passed me with tremendous noise, but gave me no harm. The hand of Providence, calculated to test me, was in this incident. I went home fully determined not to give up the ministry for politics. I entered Drew Theological Seminary, spent a year there and returned to Japan at the opening of the
Diet in 1890. I found my friends greatly disappointed as I had expected. Having declined all their offers of political promotion, I was considered by them as a *doshi gataki gu-butsu* (a hopeless fool). So difficult is it for the unbeliever to understand the heart of a Christian man.

Many things may have influenced my life but besides the Bible and Christ, Mr. James Ballagh's influence must not be forgotten. The singleness of purpose and zeal on the part of many of the leading Christian ministers who studied at Yokohama is due to the influence of Mr. Ballagh."

In this humble way did our brother tell the story of his wonderful experience. It should be noted that he located in 1881 but joined the Japan Conference on his return from America in 1890 and was at once appointed President of the College which position he held, until chosen to the Episcopacy. Referring again to his struggle and politics he says; "After this was settled my burden was taken away, and I have abiding peace in my heart...

...... I can never give up the happiness that comes from fulfilling that sacred mission."

Again in 1894 the electors of his district urged him to accept membership in the Diet when success was certain; but again he put the dazzling temptation aside. To understand what this means one must know the Oriental mind. Bro. Honda might truthfully have said with Paul, "I was not disobedient unto the heavenly vision".

Bro. Honda's brethren did not forget to honor him. He was chosen reserve delegate to the General Conf. of 1888 and ministerial delegate to that of 1896. Theologically, Bishop Honda was a conservative, and during the recent years of unrest has exerted the strongest influence in favour of orthodoxy. He represents a class of conservative writers and thinkers in the Christian church in Japan who hold strictly to the divinity of Christ as the very corner stone of faith. It is encouraging to note that the Christian men who to-day are moving Japan are, without reference to denomination, coming to Bishop Honda's way of thinking. He has been a strong factor in the orthodox Christianity of Japan. Some may be wiser, others more scholarly; some more eloquent, others more vivacious than he, but no other man could win and hold such a hearing. The secret of his success lay in his character.

In 1907 when the union of the three Methodisms in Japan was brought about and the Japan Methodist church organized, he was unanimously chosen their first and only bishop.

Let some of his brethren, closely connected with him in the work, as well as one or two others give their opinions of him.

"Bishop Honda was the foremost worker in the Protestant church in Japan, and one of the founders of that church........ He
was not only a leader of our Methodist church, but was looked upon as a prominent character by every branch of the Protestant church.—Dr. M. Takagi.

"Many things might be said of our Honda. He was not a scholar and was not a profound theologian. His faith was very simple. Whenever theological problems arose, he would say, "I am not a theologian. I leave such things to you. But he possessed an unspeakable power. What I was most forcibly impressed with, was his affection as a father. Twenty-two years ago, I lost my eldest daughter. The one who first called on me was Brother Honda. He came to console me, but did not speak even one word. He simply dropped a tear. Those tears were to me more than hundreds of thousands of words. . . . . He had a deep sympathy with others, which was not limited to his acquaintances, but was extended to all. . . . . He was a man of absolutely open-hearted candor. He was pre-eminently a leader. Our loss is that of a multitude of sheep who have suddenly lost their shepherd. Our sorrow is more than regret and lamentations, we are without a leader."—Prof. T. Yamada.

"Bishop Honda was always well prepared for death. He knew very well that he was overmuch-tired, and that his tour westward would not do him good. However, he made his tour by force, and learning of the death of Brother Turner, turned back to Kobe and took charge of his funeral service, when the extreme fatigue could be read in his eyes. . . . . Even after he became so ill that he was unable to attend the Annual Conference, he called for his secretary and heard the doings of the Conference from him. He arose from his sick bed to attend the ordination service and on his return was suddenly prostrated. Truly his mind was always on our church.

We called him Bishop, but he was our father as well as our leader who was dearer than a mere Bishop. He died bravely on the battlefield. In his veins coursed the blood of a warrior and he has passed away as one of Heaven's great Warriors."—Rev. Kameji Ishisaka.

"Mr. Honda was a warrior of the Tsugaru clan. From his earliest boyhood he has shown the accomplishment of Christianity at its best. . . . . Had he devoted himself to political life, it is very probable that he could easily have become leader in the party to which he belonged. Or he might have become minister of the Empire.

Mr. Honda had no small view of life. It seems to me he had the qualifications of a leader through his common sense, his peculiar harmonizing power, and his ability to conceal his feelings, even though he did not excel others in sagacity or profound learning, and had no eloquence to be proud of.
The religionist is apt to fall into narrow-mindedness, to become too religious. Mr. Honda solved all the problems he met with the vision of a statesman, and his thoughts were far ahead of his contemporaries."—Kokumin Shim bun.

"FORTY MILLIONS IN THE DARK!"

"More than two decades ago the opinion was confidently expressed that within less than ten years Japan would become a Christian nation; but alas! Twenty years of intervening toil and in Japan proper only one Christian in every 200 of the population, with fully 75 percent of her people absolutely unevangelized. While the larger cities and some of the smaller ones are sparsely supplied with Christian forces, the great mass of the people living in the towns and villages have scarce heard the name of Christ except in derision. How shall we, how can we reach these great untouched masses of the country folk? The task is oppressively vast; and as it opens to our vista we are constrained to cry out, 'O! Lord, how long, how long!'

This call of the villages is growing louder and louder, and something must be done. By a command we dare not question and a love we can never requite, in this 'voice from the open' Christ calls us to break the bread of life to the multitudes of the 'common people' of whom it is recorded 'they heard him gladly.'"

It was this call of the country ringing in the hearts of many of the missionaries of Japan that led the Conference of Federated Missions to appoint a sub-committee on the Distribution of Forces to see what could be done to meet the urgent need.

The whole country was divided into twelve large sections under competent leaders. District organizations in each of these twelve sections were formed and a close and enthusiastic study of existing problems began.

It was a rainy day in June, 1911, when this committee came together in Tokyo to give its first report; and responding to their invitation, missionary workers from Tokyo, Yokohama and near by stations gathered in large numbers to listen to papers and talks of thrilling interest. The walls of the church were covered with charts and maps showing in conclusive figures the number and names of both occupied and unoccupied towns and villages.

The accompanying chart gives the same information in regard to ten small districts—called in Japanese, Ken—and a glance will
Explaination:—By a little exercise of imagination the reader can find three colors on the chart,—black, gray, and white. The black means unoccupied village (mura) population in each ken; the gray means unoccupied towns (machi); the white occupied territory. E.g. of the 100 per cent village territory in Tochigi ken, 3 per cent only is occupied and 97 per cent unoccupied; of the 100 per cent town territory in this ken, 45 per cent has been occupied and 55 per cent remains uncared for; while the city (shi) population is 4 per cent of the total, and the cities have been occupied.
show the startling disproportion in size of the black sections representing the, as yet, unoccupied fields.

Tokyo Fu represents that district lying outside of the city, and in this dark section some of the Tokyo missionaries and Bible women have regular work.

Aomori, Akita and Yamagata Kens include those northern districts lying around Hirosaki, while the six remaining Kens represent the sections around Tokyo, Yokohama and more distant points in central Japan.

It was a revelation to many present to study these charts and lists of names, representing so much painstaking work, and realize that millions of Japanese have never received the "word of reconciliation" from God's ambassadors.

As Dr. Fulton said in his masterly address, "Three-fourths of the population of Japan have never yet heard the gospel, and these people live largely in the villages. Just as the rising sun touches first the mountain peaks with its golden glow, while the valleys remain in darkness, so the cities of Japan have caught the gleam of the Sun of Righteousness but the people in the villages are still in the shadows of night."

In the fall of 1911 special meetings for consultation were held in many districts. Missionaries at work in these sections met with these committees and a careful, detailed study of needs and how to meet them was made. The methods of procedure varied at different points but the results reached were the same in each case. Few if any cases of overlapping in evangelistic work were found, but instead, pressing urgent need for more workers to enter quickly these thousands of open doors.

Two illustrations may help to show what is being done. First in central Japan.

The district of Kanagawa lying around the city of Yokohama, was found to be already partially occupied by five Christian denominations, each working in its own section quite independent of the others, except in the city where schools are located. By a very natural division of territory the large section surrounding the town of Oiso falls to the share of the Methodist Episcopal Mission. In it we already have two small churches, one native pastor and one Bible woman, and these two workers also carry on work in eight surrounding villages. But our territory includes besides these over 200 untouched villages and one large town of 40,000 population, in which no adequate attempt is being made to preach the gospel of Jesus Christ.

Again, at a union meeting of the missionaries in the far north, the Methodist Episcopal Mission was requested to be responsible for the evangelization of the Tonami peninsula, which we had already begun; while the Presbyterian Mission was asked to
undertake the care of another section as yet untouched by the gospel message. In the report of evangelistic work on Aomori District will be found some details of the needs and opportunities of Tanabu and other places in Tonami peninsula, where both the General Board and the Woman's Foreign Missionary Society are planning now to place resident workers for the first time.

We, as Woman's Foreign Missionary Society workers, are deeply interested in the question of how to do our part in carrying the Gospel to the unevangelized millions who reside in those sections of the country which fall naturally to the care of the Methodist Episcopal Mission.

Japan is suffering from the mistaken idea now prevalent in America, that the land is already evangelized, and that it is about time for the missionary forces to withdraw. The fact is, that after a quadrennium of active service in co-operation with the Japan Methodist Church, we find a call more urgent than ever before for a large increase in the missionary force. The native church is by no means able as yet to cope with the situation as revealed by the investigations now in progress, and looks largely to the missionaries for aggressive, inspiring leadership.

In the providence of God, the spirit of co-operation between the various missions now at work in the land has also rapidly developed, their one thought just now seeming to be, "How can we, working together, most quickly and completely evangelize the unoccupied territory?"

To the church at home in this hour we look for sympathy, prayer and support that, in view of the great opportunities now opening up before the Methodist Episcopal Mission, we may not fail to do our full share in the promised ultimate evangelization of the Empire of Japan.

SAPPORO

CITY AND DISTRICT EVANGELISTIC WORK

Helen C. Santee

Mrs. Yone Furukawa... ... ... Asahigawa
Miss San Sannomiya... ... ... Sapporo
Miss Tayo Ishikawa... ... ... Otaru

"For my yoke is easy and my burden is light." Blessed words of Jesus, making possible what otherwise would be impossible, for He, the true yoke-fellow, takes the heavier end of the load! This year's
experience has proved the blessed truth of this promise, praise be to His Holy Name!

The itinerating this year has been filled with rich, deep joy as we have traveled from Yakumo, 140 miles south of us, to Asahigawa, nearly as many miles to the north.

At the former place we found an unusual condition for this country; the women surpass the men both in number and in zeal. When we go there they arrive early and stay late. Drinking in eagerly every word said, and as eagerly turning to the Hymn Book to receive instruction in singing the songs of our joyous faith. There is neither church nor pastor here; only a little rented house which is used as a preaching place where an earnest layman lives and does what he can to lead the people. But they own a bit of land and are praying that the way will open so they can have a pastor who can so direct their activities that soon there may be a visible witness to Christ where now only heathen temples are seen. It was while visiting this place that we saw very blessed answer to prayer. It was in February, bitterly cold. We had been calling, walking long distances over open, wind-swept snow-covered fields, sitting on bare wood floors, once, with two thinnesses of an old thin shawl between us and the cold floor, then back to a long meeting at the little preaching place which was cold and draughty. The hotel was so cold that I could not resort to the usual Hokkaido method of thawing out, the hot bath—as it stood in an open hallway, so they put me between the futon (wadded quilts) with something hot at my back and feet. Next day I was too ill to get up. Of course word went out that the sensei (teacher) was ill as callers came and I could not receive them. Almost an hour before the time set for the afternoon meeting one of their number came to say, “The Christians are gathered together to pray that your body may be made strong to come to the meeting.” I too had been praying and when I heard that, my faith took a new grip and presently I felt as it were streams of strength coming into my body, and God honored their faith and answered their prayers. As we sat together (it was supposed to be a woman’s meeting and twenty-two women had come, but there were also half as many men present) and talked from I Cor. 15 of the blessed Resurrection Hope that is ours, that hope took on new life and light from our recent experience of God’s power.

Asahigawa women have been greatly quickened since the Otaru church so generously denied themselves and let their Bible Woman, Furukawa San, go to work among them. Last spring when I went there for Quarterly Meeting, not one woman came to church, but three months later, after her working among them, not only did the women come out to church, but they also had organized a women’s meeting which will soon, we expect, assume part of the Bible Woman’s support.
Otaru too has had an unusually good year. The women have raised over one hundred and fifty yen to aid in repairing the church, support of the Bible Woman and purchasing a new organ for the church, which cost one hundred seventy-five yen, all of which the church raised itself. They also have a Bible Woman, Miss Ishikawa, who is doing good work, especially among the children and young ladies. There have also been some very earnest inquirers there this year. One of them came to me after a Woman's Meeting one afternoon and said, "Sensei, please teach me how to pray." As we turned to St. Matt. 6.9 and Eph. 3.14 quite a little group gathered around and none listened more eagerly than the young Bible Woman, as we pointed out what things God wants us to ask for, what we already have, and how to mingle praise with supplication.

Upon our first visit to Iwanai, which is reached by a three hour ride in a dry goods box called by courtesy a street car, holding twelve persons if they sit knee to knee and crowded in till there is rather less breathing space than the proverbial sardine is supposed to enjoy, we were reminded of St. Paul's arrival at Rome, for the women there came out to meet us and conducted us to the very door of our room at the inn, where we were to stay. Here we had two days of delightful fellowship with the women; I think the brethren must have been glad to see us depart, for those blessed women spent nearly all their waking moments with us, either at the church, the parsonage or the inn. Here too we saw a striking example of half-hearted seeking the Lord; she was a Primary School teacher, and she said she "couldn't believe." As I listened to her talk, I was convinced that she was not seeking with all her heart, and so pointed out to her the conditional promise in Jer. 29.13. A few months later we had the joy of hearing how she wept and prayed and praised as she knelt at the altar to receive baptism, having met the condition and receive the fulfillment of the promise.

The results of Sunday-school may be slow, nevertheless they are sure. At Yobetsu, a bright young girl who began going to Sunday-school two and a half years ago when it was first opened, has continued to come regularly, though in the meantime she has grown up tall and big, quite like a young lady and all the others are little children. Last Christmas, the first Christmas for the little new preaching place there, she received baptism. Since then she comes to Woman's Meetings and takes an active part. Every month we give her some scripture portion to learn and she always has it ready to recite when we go again.

This Woman's Meeting was one of our problems when we came up here a year ago last January, but as it was not solved till summer it happened within this present year. The wives of the Paper Mill officials had been having a meeting in the Company
Club House, which the town people did not attend. It so happened that my coming was co-incident with the opening of the new little preaching place above mentioned, and not realizing the prejudice of these women, I supposed it proper to take that meeting to the preaching place. But no one came to that first meeting, no one except the young layman and the old lady living in the preaching place. It was this same young layman who suggested that we try holding the meeting at night, “For,” he said, “they are still children of darkness and perhaps they would dare to come in the night.” This experiment proved a success for we had twelve women at the first meeting, and after one more night meeting we changed back to afternoon, and now it has grown into one of our most regularly attended meetings, though only one or two of the Company ladies have ever attended.

Our first efforts have been for the District Work, though we have kept up the Linen Factory Meetings, the barn Sunday-school and the Woman’s Meetings in Sapporo. At the beginning of 1912 Mrs. Heckelman very kindly consented to take the responsibility of the latter and under her wise leadership the meetings are increasing in numbers and in interest.

Since May we have had a Bible Woman living in the house.
who works for the Sapporo church and preaching place. In summer's heat and winter’s cold, with her Bible, *Sambika* (hymn book) and tracts, she has visited the Christian women and inquirers with a message of encouragement and light, making a real place for herself in the life of the church and the people. While calling upon a bed-ridden old lady last fall, she was urged to visit the wife of the employer of this lady’s son. This employer is a wealthy man; he aspired to a seat in Parliament but did not secure it. In fact he was arrested and imprisoned, charged with using illegal means in his efforts to secure the election. He was in prison at this time, and when Sannomiya San, the Bible Woman, called, she found the wife a frail, refined little lady who listened gladly to the message of hope and cheer which was brought her. It seemed very easy for her to believe and she went to the prison to tell her husband the good news and can you imagine her surprise to find him reading the Bible! It seems that a Christian friend had given their daughter a Testament for a wedding gift, and though the daughter had not read it, not being a Christian, yet she sent it to her father in a parcel of books which she sent to help him pass the time. He had planned to commit suicide but a Christian warden learning of his intentions had called his attention to the teachings of Jesus and he had begun reading and studying the Bible as a last hope of finding peace. But he found it, and humbly confesses that he was a sinner, though not guilty of the charge for which he is to be tried. Both husband and wife are preparing for baptism, also a son, a splendid young man, a student in the Imperial University.

We have been favored with a visit from each of our Bishops this year; Bishop Honda came in June, drawing large crowds whenever he spoke and moving about among his people like a true Moses, leading the children of God on to the Promised Land. Bishop Harris came in November when the roads were nearly impassable, yet he kept every appointment and was warmly welcomed by both foreigners and Japanese, especially so by Dr. Sato, the noble President of the University, whom the Bishop baptised in Sapporo, many years ago.

After District Conference in October, which was a time of spiritual refreshing to us all, the Bible Women went home with me for four days of further Bible study and prayer. We took up the important doctrines of our holy faith, striving for a clear conception of them ourselves, in order that we might the better instruct the souls committed to our care. When I look at our Bible Women and realize that they are all first generation Christians, in fact that each one is the only Christian in her family, I realize afresh the courage and consecration that must be theirs in order to enable them to step out and undertake this work.

There have been many perplexing problems during the year;
how to place three Bible Women where six are needed; how in the press of work to save out some time for language study which must still be done; how to adjust the heart to working alone when it persistently cries out for a co-worker; how to end our rent-paying days and get a home of our own over our heads; these and others, some of which are solved; but some must wait for an answer from Heaven alone, for vain seems to be the help of man—or woman either.

Nor have encouragements been lacking; the sympathy and co-operation of Japanese sisters, the willingness and at times, eagerness, with which Gospel portions, tracts and Testaments are received and read by fellow-travelers, a growing willingness to take up financial responsibility, the change that we had observed in some women directly they are baptised, and best of all, the close bond of love and sympathy which we observe among the Christian women themselves. “He that goeth forth and sliweepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him.” Lord, I would not withhold my full measure of tears now, that rejoicing and sheaves may be surely forthcoming!

HAKODATE

CAROLINE WRIGHT MEMORIAL SCHOOL

Augusta Dickerson, Principal
Mary S. Hampton, Treasurer and City Evangelistic Work
Florence E. Singer, Music Department

In one of Ezekiel’s wonderful visions, he beheld issuing from the temple, a stream of living waters which broadened and deepened until it became a mighty river, reaching every land in its flow, carrying health and blessing to all. This school, standing as it does, in the midst of superstition, idolatry and present-day irreligion is a sign that the blessings of the river have reached Hakodate. No other power could cause this far-away spot to bring forth such fruit. It is ever silently telling the story of redeeming grace and grateful love. Across the wind-swept meadows where nothing but the sounds of nature had been heard for long years, now rises the song that shall never cease,—

"Of victory over sorrow, sin, and wrong."

In January we began our fifth year in the present buildings. Year by year, apparatus for science, supplies for sewing and embroidery, necessary charts and books, furniture for all the rooms have been
collected, or bought or made, until at last our school is equipped and we are better prepared for the new school year than ever before.

Since April of last year there have been several changes among the teachers. Mr. Uno, who had been connected with the school for twenty-eight years resigned in July, and with his family moved to Tokyo. This removal took from us Mrs. Uno, also. She had been one of our teachers for several years, serving in various ways. It has not been easy to fill their places. Hakodate is not an educational center, and the thought of a northern winter frightens many who could give us good service. Miss A. B. Sprowles started for the home-land in October, reaching Philadelphia in time for a true Thanksgiving dinner with her friends. She is greatly missed by her associates and pupils and is not forgotten in the time of daily prayer. We are looking for her safe return during the year. Her sister, Miss Sara Sprowles, has given most acceptable and valuable assistance in the English classes. We are grateful for her presence in both the school and home.

Two memorial rooms have been furnished through the generosity of kind friends. As these gifts were given in memory of dear ones now in Heaven, the name of the school has been emphasized, Memorial Love School, for that is the meaning of our Japanese name, I Ai Jo Gakko.

The Heacock Memorial Library, furnished with handsome book cases, tables, and chairs is a source of pleasure and profit to teachers and pupils. Our stock of books is constantly increasing, and growing more valuable. Mrs. Heacock of California in memory of a loved daughter has made this possible.

The Harris Memorial Reception Room is the gift of our honored Bishop M. C. Harris, in memory of his gifted wife, whose loving desire to help Japanese girls, prompted the organization of this school.

Further improvements in the way of trees, shrubs, roads, painting and repairs, have added to the general appearance and comfort of all our premises.

Miss Hampton and Miss Singer, recovering from the disabilities which hindered last year, have been kept in good health and have been actively employed in their chosen service.

The number of pupils during the year has reached one hundred and eight, of whom ninety-three remain to the close of the year. Ill-health, inability, or desire to enter other schools were the reasons assigned by those who left, though in two cases the cause was less reasonable. One father took his daughter away because she could not have cake to eat every day; and another because his child was not allowed to return to her home in a severe storm! These were both boarding pupils.

Learning that with plenty of fresh air, good food, attention to exercise, health is the normal condition, the girls are beginning to appreciate the fact that they can do much to keep themselves well.
Our trained nurse, Arita San, has been helpful in instructing the girls in the care of their bodies, instilling into their minds that "an ounce of prevention is worth a pound of cure."

During one of the winter months, only six girls were ill enough to remain in bed, and they only for a day or so. There was one day in which no one applied to her, but her report shows that morning and evening she is usually quite busy putting bandages on cut or sore fingers, treating colds and sore throats, and caring for chapped hands; the total number of patients reaching, in one month, one hundred and ten.

Nine young women have finished their studies and are ready for graduation. Of these eight have been supported by scholarships, and three of these desire to enter direct evangelistic work. They will go to the Bible Training School in Yokohama for further study.

On December 24, sixteen girls entered the "Church Militant" receiving Baptism in our own beautiful chapel. It was a solemn and impressive service, closing with a season of voluntary prayer that each might be faithful to her vows. This was followed by an inspiring Christmas Praise Service, led by Miss Singer.

The general work of the school has gone along smoothly. The King's Daughters, Temperance Society, Sunday Schools, Church Services, have all been conducted as usual and have each contributed to the upbuilding of character so silently, but surely going on. Pastor Nomi has been regularly in his place every Sabbath afternoon to conduct the service.

The outlook for the future is bright. Plans for a Kindergarten are maturing and we hope to have the building erected within the year. A number of new pupils are waiting admission, coming to us from various country towns and villages throughout this island.

The school for blind and deaf children continues its efficient though limited work. One fine boy, a deaf mute, after ten years of study with the teacher, Mr. Shinozaki, has gone to Tokyo for six months of study. He hopes to pass an examination and receive a certificate which will enable him to become a teacher. Mr. Shinozaki is most patient and persevering in his efforts to teach his little group of afflicted children. Being a clever speaker he is much sought for in evangelistic meetings and work for children.

The Bible Woman, Mrs. Sakairi, has worked steadily and faithfully through the year. Her report shows that she has gone in and out among the homes open to her and has been successful in winning some of those whom she visited. We are looking forward to the coming of Miss Fretts as our City Evangelist, that she with the Bible Woman may reach many more of the dreary-faced women with the gospel of love and hope, and more quickly bring to Him the hundreds of children, swarming our streets. There is so much to be done, and we feel it ought to be done quickly, but He, whom we serve, has bidden us
“to wait patiently for Him,” so in faith and prayer we abide His time when the “living waters” shall overflow the city of Hakodate, and we shall see our church filled with earnest joyful men and women, each one bringing his neighbor to the Lord Jesus Christ.

HIROSAKI

HIROSAKI Jo Gakko

Elizabeth Alexander, Principal

Another report! and it seems such a short time since the last one and nothing of special interest to write about, but much, very much to be thankful for, and among these one that has come to mind so often during the year as we worked together is the spiritual growth of our teachers, as evidenced in a deeper prayer life and a greater desire for the salvation of souls. True to His promise, this has made its impress on the girls, and we thank God for their spiritual development. Their weekly prayer-meeting was looked forward to and when on several occasions something interfered with its being held on Wednesday morning they asked to have it some other time. Our last meeting was both glad and sad, glad because one girl for whom many prayers had been offered, had at last yielded to Christ and was meeting with us for the first time, sad because of the sadness of parting. The dominant note was prayer for strength to be faithful to Christ under whatever circumstances they might be placed—and some of these girls were already facing difficult situations. One, especially, was passing through a severe test and the future looked dark and unpromising. To go back a couple of months—as this girl was passing through the hall one day, another girl accosted her with “so you’re going as a bride,” and she replied “I don’t know anything about it.” “Go to so and so’s house (naming a relative) and you will hear all about it” was the answer. She went and found out her father had completed the arrangements for her marriage so she wrote to him at once, (her home is two days by coach from Hirosaki) reminding him she was a Christian and begging she might not be sent to an unbeliever. Several other letters were written but no notice was taken of any of them, and a week before school closed, a messenger came from the largest dry-goods store in the town, saying this girl’s mother was at the store and wished to see her. She went and found her mother buying the wedding outfit and had sent for her to choose, but she replied she did not want the clothes and so had no choice, but the mother went on buying just the same. The next day the poor girl took her severe
scolding quietly and some days later the mother returned home, without again seeing her daughter. Then came a summons for her to come home on the 23rd, but as that was Commencement Day, she did not want to go. They then said the 26th, but on the evening of that day she was at the station to see us off for Conference. She says if she goes home, they will make her marry, and in an un-Christian home she will be obliged to worship the family gods and she can't do it. This girl is not yet seventeen years old and it requires much faith and courage to take the stand she has. When we think of the strong pressure that will be brought to bear on her we realize our helplessness to aid her except by prayer—but what a power that is, and many are praying Divine strength may be given this young disciple. One girl who has been a Christian for quite a number of years, has always met with strong opposition from her family, especially from her grandmother. One day, a little more than a year ago, she was asked by her grandmother to take an offering to the temple and she replied that as a Christian she could not do so. "That's just the trouble with Christianity, it makes people unfilial!" scolded the grandmother. The poor girl, not knowing what to do, took the offering and with a heavy heart started for the temple. On the way she was passing the home of a Christian friend and went in for consultation. After prayer, she felt that no matter what would happen she could not take the offering to the temple, and so went back home and quietly and courteously told them her conscience would not permit her worshipping at a temple. Her people were very angry of course and scolded her and for several days treated her harshly but from that time on, whether it was because they admired her adherence to what she thought her duty or not she does not know, she has been treated with more consideration. Later her invalid father died, and several days after the funeral when some Christian friends heard of it, they called, not knowing how the grandmother might receive them. The poor little old lady's heart was sad and lonely, for Buddhism has nothing to comfort a mother's heart, mourning her son, and she listened gladly
to a few words about the Christian hope of meeting our loved ones again. Later she had her grand-daughter tell her more, and has decided she wants to be a Christian.

As we have realized more and more the difficulties our Christian girls have to meet, we see how we have failed in our privilege of supplicating for them at the throne of grace. We can’t understand fully what it means to be the only Christian in a place. One such girl answered a Christmas letter by saying “your letter brought back to mind the happy Christmases we had at school and the tears came to my eyes. Here there is no church, no one with whom to sing hymns or read the Bible, nothing to help strengthen my faith, but on Sunday I go off alone to read and pray and my faith in Christ, my Redeemer is not changed but it is so lonely without Christian friends.” Last winter, among other questions regarding our school work was this one:—“Do the graduates as a whole adhere to and realize in life the faith, principles and ideals under whose influence they lived during school life, and what is your estimate as to the benefit they are to the Christian cause as well as to Japan in general.” Before replying we talked with one who has had much experience, a pastor in active work for twenty-five years, and who as presiding elder and evangelist has many times seen these girls in their own homes far away from outside Christian influences. We were surprised at the strong feeling manifested as with tears in his eyes he told how these girls bring “osoroshii chikara” (very, very great power) to the cause of Christ in Japan. Sometimes it may seem as though many of these girls drop away from the faith, for social conditions in Japan are such that young married women have not much freedom, but in their hearts they keep their faith, and sometime when they do have liberty, they will outwardly assert their faith. Then as for the influence they have on their homes, he said he had often spoken to his wife of how greatly he valued the work of Christian mission schools for girls, and how deeply it had impressed him as he had gone about the country and seen for himself the uplift given to their homes and they could never, never teach their children to worship idols. Needless to say we rejoiced at this testimony, and felt much encouraged.

One of our former students had been working in the telegraph department of the Post Office, and when she left the postmaster came to our pastor and asked if he knew of some one to take her place and he wanted a Christian as he had found them the most reliable and the steadiest workers. To quote from another letter, one written in English this time, though it is a good many years since this woman left school. She is the mother of four small children. She writes “I have never been so busy in my life as lately, but I have never learned to be so thankful of the gifts from God, whether joy or sorrow or happiness or bitter cross, as I have been these past few years. I have learned that God can be best seen through tears and in my circum-
stances I would forget God, if He were not so thoughtful and kind as to remind me of Himself with a cross which though most trying and bitter is a source of my thankfulness for I know that I am bearing a little corner of our dear Lord's heavy cross. With this cross I feel that I am still God's child and that He means to do me good, or else by this time I may be so far away from Him as never to kneel down before Him, He has chosen the best thing for me and the nearest way up to him."

About seven years ago one of our girls was married to one not a Christian, and as his work was in the Harvesting Department, he was often stationed in lonely places. When she realized what it was to be the wife of an unbeliever she wrote her father begging him never to send another daughter to a non-Christian home. She tried earnestly to win her husband to Christ, and at last one day he said to her "If you want to be a Christian so much, why didn't you become a Bible-woman?" Five years passed, and the wife's prayers were yet unanswered. In distress of mind she pleaded in prayer that God would do something for her. Not long after they were appointed to another place, where the husband came under the influence of a quiet strong Christian man and before long he said "I can't stand this, I shall have to be a Christian" and a little later he publicly confessed his faith.

A few days before Commencement, I said to one of the graduating class "so you are going to such and such a place," naming a town to which her mother had recently moved, "do you know if there is a church there?" "I do not know" she replied. "Is your mother a Christian?" I inquired, and she said, "No." Then she looked up, smiled and said, "but I am going to lead her." When our girls go out with that spirit, we feel the work of the year has not been in vain and that the home workers and their representatives in the field have been highly privileged in having a part in developing such a spirit, and we can answer decidedly, "Oh yes, we are quite sure mission schools pay."

The action of the Home Minister in recommending that shrines be repaired and ancestor-worship encouraged has made itself felt strongly in the northern part of Japan. The superintendents of the common schools have interpreted it doubtless in accordance with their own wishes, and some of them while off on a picnic have visited shrines and had the children worship there and receive amulets. Last autumn in Hirosaki the eight primary schools, the Technical School, the girls' high school and the boys, also were all closed several days while a matsuri (feast) was going on. When Mr. Arauchi our teacher, protested against such actions he received much blame and newspapers vigorously attacked him as one who did not love his country. One man signing himself "lover of country" wrote him a postal saying, "if you don't like Japan, you had better get out
or ——.” We are praying the time may soon come, when they will understand that the true lover of his country is one who is willing to live a pure moral life for it.

The successes of the year have been due to the patient faithful work of the teachers. Nothing was a trouble if it was to help along the school. One from whom I had asked a great deal of extra work and to whom I was excusing myself for coming again with still more, replied in a tone of reproach, “you don’t know how badly I should feel, if you didn’t ask me to do those things; it makes me happy to do them.” This has been the prevailing spirit.

MARY ALEXANDER MEMORIAL KINDERGARTEN

We began the year with Miss Chisu Imada as head-teacher. She is a graduate of the Hiroshima Kindergarten Training School, and had had some experience in kindergarten work and we were glad to have a competent teacher once more. We were not allowed to enjoy this feeling of satisfaction long, for in September, on the day after the term began, a letter came saying that Mr. Fujita, pastor of Toyooka, was very much in need of a wife, that the superintendent of Bible-women on that district would not send a Bible-woman there till the pastor was married, and that the work was in danger of being broken up and that no other suitable person could be found except Amada San, so would I please excuse her from work, if not right now at least by the
first of December. We agreed to do so if they would find a suitable substitute but they failed in that. Finally it was arranged that she should be married during Christmas holidays and return to Hirosaki to finish out her year, which she did and has worked faithfully till now. One of the assistants was married in June and another leaves now to be married.

One girl who had received her training in this kindergarten and had helped for about four years in a kindergarten conducted by another Mission in an adjoining city was married and went to another town to live, where there is no kindergarten at all. One day when kindergarten work was under discussion, she was much pleased to hear a man say, "Oh yes, I know about the Wakaba (our Japanese name) it has the reputation of being the best kindergarten in the northern part of Japan." And now we have no teacher again nor any prospect of one.

Charity Kindergarten

This kindergarten has flourished this year—we have more children than we have room for,—and the same two teachers work happily together. The mothers' meetings have been well attended. Leaving out one large special meeting we have had an average attendance of eighteen mothers, and almost half as many babies. Besides a Bible lesson we try to have a talk on some subject interesting to mothers. Once a trained nurse spoke on the care of the sick, and once one of our school teachers spoke on the necessity of fresh air, showing by charts how the lungs help to purify the blood and so keep us well and strong.

The Christmas exercises were varied this year by the children bringing gifts of rice, fruit, cake and vegetables, and these were given to the Hirosaki orphanage which was represented at the meeting by five little folks.

HIROSAKI

District Evangelistic Work

Mary B. Griffiths, Superintendent of Bible Women
Mrs. Toyo Nakajima ... ... ... Hirosaki and villages
Mrs. Ito Yamaka... ... ... Hirosaki
Miss Kiyo Furukawa ... ... ... Akita
Miss Kunie Ichinoshe ... ... ... Aomori

As it takes all kinds of people to make up this world of ours, so it takes all kinds of experiences to fill a year. Glad things and sad things alternating furnish the year with its lights and shadows.
shadow fell over us, early in the Conference year, when two of our Japanese sisters, in whose conversion we had rejoiced, fell into grievous sin, of which they have not yet repented. We all try to learn to “spell Disappointment with an H,” but we cannot feel that such disappointments as these are His appointments. These sad experiences tend to humble us before our God, as we realize the awful power of the tempter and the necessity for a closer walk with God.

But there are more lights than shadows, in the year’s experiences, and we are glad to report a few of these. Miss Ichinohe, the Aomori Bible-woman, keeps earnestly and successfully at work, the nucleus of a band of Christian women who love and co-operate with her. She has also paid three visits to Hachinohe, which place has long been without a Bible-woman. “Don’t move her, or you will take away the life of the church,” said the district superintendent, when we were considering the appointments of the Bible-women for the coming Conference year. Under her leadership nine women and girls have received baptism during the past year.

Miss Furukawa has won the confidence and co-operation of the Methodist women in Akita during her few months there. Certain conditions there have made the work difficult, in some respects, but she has done well. At present she is rooming in the home of an old Tenrikyō priest and his wife, who are very kind to the young Christian teacher.

In Hirosaki Mrs. Nakajima and old Mrs. Yamaka have continued at work. Three women have received baptism. One of these is the daughter of the commander of one of the regiments stationed here, who was long hostile to Christianity; but the kindness of his third wife, a Christian, to her step-daughter disarmed some of his prejudices, and the Bible-women were allowed to call; and when, later, his daughter boldly asked to be allowed to become a Christian, he willingly gave consent. There seemed to be no suitable Christian man available for a husband, but the father, in making the matrimonial arrangements, insisted that no one need apply for her hand who would oppose her Christian faith. Accordingly she was lately married into a family whose attitude toward Christianity is friendly, and we pray she may be enabled to win her new relatives to Christ.

Another one baptized was an aged lady too weak and ill to leave her bed, but begged that the rite be administered to her even there. Her husband, who died many years ago, was an earnest Christian, but it is only within the last few years that the light has dawned in her own heart. In the meantime her daughter and two grand-daughters have received Jesus as their Saviour; and now the dear little grandmother, though living in a distant town, in the home of a non-Christian son, finds hope and comfort in constant prayer to the living God, and rejoices in the thought of soon joining her husband in the heavenly home.

In spite of an order from the Educational Department, last year, that school teachers should encourage ancestral worship, which order
inspired many anti-Christian teachers to greater activity in opposing the "Jesus doctrine," thereby deterring some of our children from attending the Sabbath schools, there has been an increase of nearly three hundred in the number of Sabbath school pupils enrolled,—a total of 1482,—while the average attendance remains the same, thirty-seven for each of the ten schools. From Korea lately came a letter from a young man, now a nurse in a military hospital, asking for further spiritual guidance, and enclosing money for a new Bible, as he had given away the one he received in Hirosaki to the head-nurse who wanted it. "I am so sorry I did not receive baptism before I left Hirosaki," he writes. This boy was the first convert from our Shintenmachid Sunday-school. Another who found the Savior there was a young girl living in the house in which the school was then held. One day she became paralyzed from the waist down, and as the little room where she lay was separated only by paper doors from the room in which the children gathered on Sabbath afternoons, we feared the noise and singing might distress her. "Oh no," she said, "it is my joy and comfort to listen to the teaching and the singing," and used to talk about the Saviour to the friends who came to visit her. In Odate we met an earnest young Christian, who had first learned of Christ in our Kaya Cho Sabbath School. A deeply earnest young man in our church, on hearing of the naughty capers played lately by some boys in the Kojimachi Sunday-school, remarked, "Never mind,—don't be discouraged! I used to do those very things myself when I was a bad boy in that same Sunday-school." And the young lady who teaches those boys so patiently smiled gladly and took fresh courage. Mrs. Nakajima especially has the faculty of teaching her pupils to work, so that several of them are now themselves Sunday-school teachers. One of them passing through Kojimachi lately heard some children say, "There goes the Jesus-teacher," and as he told us of it he said, "A great joy welled up in my heart when I heard that title. I used to be ashamed when people called me 'Yaso,' but now to be known as a Christian teacher makes my heart glow."

One of the glad events of the year was the dedication of the first building put up, for Christian services, in the peninsula north of Ominato bay,—in Uta village, near Ominato where a band of earnest Christians has, for some time past, carried on effective, evangelistic work. A young evangelist, Mr. Miyazawa, has just gone to Ominato, the first pastor to reside in that section. But in Tanabu and Ohata and Kawauchi, neighboring towns, there are bands of young women, especially, earnestly and eagerly desiring instruction in the Way; and scores of bright, attentive children gladly welcome the rare advent of a Christian teacher. And there comes an earnest and reiterated appeal for a Bible-woman to reside in Tanabu, to guide the women and children of these four towns. She would have a parish of ten thousand and more, inhabitants. Shall we respond to this appeal?
"Oh but this is a feast! It is well worth the seasickness," exclaimed a young woman, one night, in Okato, as she and several others sat with us in a circle on the floor, after the public meeting in the hotel rooms, singing hymns and searching the scriptures. She was a teacher in a large village school, five miles away, and had come by boat, over rough waves, in order to hear more of God.

Mrs. K., an official's wife, and the first woman to receive baptism in Tanabu—though she had come under Christian influences elsewhere—was thereafter systematically opposed by her husband, who burned her Bible. But when we visited the place last spring her husband allowed her and some of her many children to attend the evening meeting at the hotel,—"the first time in four years!" she told us, her face shining with pleasure. At the close of the meeting we were again seated on the floor with a circle of inquirers, all women,—some of whom decided that night to follow Jesus,—when the wife of another official came in, a baby on her back, and leading a wee boy by the hand; two of her daughters were already present. "May I too learn of the doctrine?" she said, and listened eagerly to the story of salvation,—then lighted her paper lantern, and wended her way through the dark, wet night to her home a mile and a half away. Last fall, when again in Tanabu, we sought her out, at her home. "In my heart," she said, as we talked about our ever-present Savior, "I believe in Him only, but there is no one to teach me."

At Kawauchi, last spring, we had a new experience. During our visit of the previous year an evangelist had spoken unadvisedly, with the result that the teachers of the large village school had, on learning of our coming, forbidden the pupils to go to "Yaso,"—"Jesus," meaning the Christian meetings. Consequently our invitations met with no response from the hitherto eager children. "Yaso wa baka!" (Jesus, fool) we heard a lad say scornfully as we passed up the street. As soon as we learned the reason of the new conditions we set forth to find the principal, apologized for the Japanese brother's unwise remarks, and asked that the restrictions be removed. He yielded, acknowledging that religious liberty is guaranteed by the Constitution, and that the Christian spirit was not truthfully represented in last year's address. However, we would not admit any of the children until the principal, next morning, announced publicly to the school that they were free to attend our meetings,—which he did, according to a small boy's report, in the words, "It is all right to go, and it is all right not to go!" which illuminating speech seemed to puzzle the children, who showed some hesitancy about coming to us. But before our four days' visit was ended the atmosphere was cleared, and the principal even sent his own wife and children to the meetings. We pray for his conversion, for he is a slave to strong drink,—the head of a school of three hundred and forty pupils!"
The young man who was the first fruits of the Yoshida children's meetings is now at Aoyama studying for the ministry.

One of the interesting experiences of the year has been the opportunity afforded us of assisting two girls to escape from the slavery of the brothels, into which they had been sold by their own parents. The law now allows licensed prostitutes to claim and immediately receive their freedom, but their masters intimidate them by threatening to sue them for "debts," so called, contracted towards the masters. One of these girls has become an earnest Christian, through the leading of the Salvation Army to which she was sent for safety; and lately she, with her mother and sister who have been led to Christ by Miss Ichinohe, was baptized in Aomori.

At the Noshiro hotel, late one night, a quiet, refined lady was shown into our room. "I am sorry to come so late," she said, "but will you teach me something of the doctrine? My husband has heard a little of Christianity, and I also want to hear." Thereafter she was a frequent visitor at the house of blind Fujita San, the pastor, until her liberty was curtailed because her husband's parents, who are bitterly opposed to Christianity, came to live with their son. We are very anxious to place a Bible woman in Noshiro to care for the women and lead the children of that benighted town to Jesus, the Light of the World.

In response to a request from the Committee on Federated Missions Rev. E. T. Iglehart, resident missionary in Hirosaki, has lately investigated the statistics of the three prefectures—Aomori, Akita and Yamagata. As a result we learn that if two hundred additional pastors could be secured for these prefectures, there would still be only one pastor to ten thousand of the population; and our hearts are stirred to cry unto God with quickened earnestness for the calling and sending forth of a spirit-filled army of men and women into these waiting fields.

SENDAI

JOSHI JJIO GAKKWAN

Carrie A. Heaton, April—September

Ella J. Hewett, October—March

Returning from America in September I was glad to relieve Miss Heaton of the school so faithfully cared for by her during my absence.

Looking back over the six months since my return I find little to relate: the work in the school has gone on so quietly and
uneventfully. Both teachers and pupils have been faithful in their duties.

In Miss Heaton's report last year she mentioned the serious illness of Miss Yorita, one of our most earnest teachers. All efforts to restore her to health failed, and in August she passed on into the "Other Room" of our Father's House, and left our hearts lonely because she was gone. One quiet Autumn day we held a memorial service for her and Miss Saji, a former teacher, who had "slipped away" at the same time. Now we have three beautiful memories of earnest teachers who have been early called to their reward, each in her way having impressed the girls with her earnest purpose. Miss Chiba was the first to go. As the years pass she is not forgotten, but, with the other two, still exerts an influence for good in the school.

RESTING IN THE GARDEN

The daily Bible classes and weekly meetings have helped to develop the religious lives of the girls.

The Saturday evening meeting for the dormitory students is often led by one of their own number, and it is gratifying to see how well some of these young girls can do.

In the monthly temperance meeting there has been an effort
to secure a better understanding of the importance of temperance principles in all things. So many things in the homes from which many of our girls come are directly against temperance ideas.

The King’s Daughters’ circle still has for its special work the care of its two Sunday-schools.

We continue to have special pupils for English and music, and, while these do not have the benefit of all the religious influence of the school, they are invited to attend our church service and some of them do so.

This spring eight girls graduate. Some will have higher study in Tokyo. Others will be given work. One expects to help in children’s meetings and in other city work in Hirosaki. One goes to help in the orphanage. One or two others will have work in kindergartens. Several weeks ago we received a request that one be sent to the hospital dispensary where a former graduate has served acceptably. No one goes from their class to the Bible Training School, but one of last year’s class, who has since been working in a kindergarten, begins the Bible-woman’s course in April. One Sunday evening in March two of our young girls received baptism in an impressive service where their class mates sang the baptismal hymn.

The school continues to give valuable aid to the work of the church, our music teacher being organist, and she, with other teachers and the older girls, being the main dependence in singing, as well as teachers and helpers in the Sunday-school. When something was said about taking the school from Sendai to some city where there is no Mission school, the pastor said the church here not could keep up its work without the aid of the school, and we see no way in which it could keep up the same amount of work it is doing now, at least not all of the same kind of work.

The Bible class hour on Friday morning is taken for the study of the Sunday-school lesson, as all the older girls go out with their teachers in our different Sunday-schools and children’s meetings, and must have special preparation.

We have some changes in teachers this spring. Miss Ono who has taught in the embroidery department since her graduation in Aoyama goes to America to become the wife of a Sendai graduate now in business there. Miss Shibata, one of our own graduates, also a graduate of Aoyama, takes her place. Miss Nento, from our Hakodate school, has been asked to return to her far northern home. Another Hakodate graduate will take her place. Miss Nento is an earnest wide-awake teacher, and we are very sorry her parents asked for her return to her home, but we trust she will do good wherever she may be.

We must not close this report with no mention of our Christmas, made happy by kind friends in California and Michigan who-
sent dolls that del­lighted the girls’ hearts. We took Saturday, December 23, for our day at school, having a religious service in the morning, and in the after­noon, a social hour with games, at which time the presents were dis­tributed. Christmas week was a full one, teachers and girls going about, here and there, carrying Christmas joy to our different Sunday-schools and children’s meet­ings.

The year has had its disappoint­ments and failures. Not all has re­sulted as we had hoped, but we leave all in His hands, thankful for all the bright and encouraging inci­dents He has sent to cheer us, asking that He will help us to do better, get higher, reach farther, help more to know Him, during the coming year.

**City Evangelistic Work**

Sunday-school and children’s meetings continue to constitute our part of the city work. Miss Heaton will report the woman’s meetings, and the meetings in the military hospital in her district work.

One Sunday-school opened during my absence has been reluctant­ly abandoned, no suitable rooms being available, but one place
given up last year has been reopened, so that the number of places remains the same. Including the church and kogisho or "preaching places" the teachers and girls of our school go out to ten different parts of the city and suburbs to teach the Bible to the children. One place is so far out we have meeting there only once a month. In three other places we have meetings twice a month. To the other places we go weekly. Much of this work is seed sowing, and it often seems like a slow process—gathering the children in, many of them from entirely heathen surroundings and influences, having them with us but one short hour each week, but there are many things to encourage and inspire us. From the places where we have been working longest some have come into the church this year, and we confidently hope for more in the future, so we push on, glad to have a share in this work for the young, thus extending the influence of our mission schools.

While thinking of this direct result among the children, we do not lose sight of the reflex influence realized in the school. It seems certain that some of our girls receive an inspiration for their future work while trying to help these little ones less fortunate than themselves. In our present class of eight graduates every one would like to have work among children, six expressing the wish to work in kindergartens. We close this report with a word of commendation for the teachers and girls who have been so faithful in this service during the year, and with grateful mention of Mr. and Mrs. Kawasaki who have continued their help in so many ways, and above all with sincere gratitude to Him who has made it possible for us to be co-laborers with Him in His great plans.

SENDAI

DISTRICT EVANGELISTIC WORK

_Carrie A. Heaton._—Superintendent of Bible Women.

_Mrs. Hatakeyama_ ... ... ... Morioka
_Mrs. Sakamoto..._ ... ... ... Yamagata
_Mrs. Kimura ..._ ... ... ... Fukushima
_Mrs. Hirabayashi ..._ ... ... ... Sendai
_Makino Miya ..._ ... ... ... District Bible Woman

The greatest blessing of the year was the return of Miss Hewett to the school last September. This left me free for the special work of the District. However, after the strenuous year, I could not visit the different stations so the work again has been done by proxy.
Mrs. Hirabayashi visited Fukushima, Shirakawa, Yamagata and Tendo and Miss Makino went to Morioka. We finally succeeded in finding a Bible-woman for the latter place, Mrs. Hatakeyama, a graduate of the Hakodate Girls' School and a trained kindergarten teacher. This is the only place on the District where we are co-operating with a sister Mission. Mrs. Hatakeyama gives her mornings to the Baptist Kindergarten and her afternoons, or the time equivalent, to Bible-woman's work for us. So far it has proved a success.

She writes as follows:—"Most of our women are quite aged but there are young girls too. All are earnest Christians and trying their best to serve Him faithfully. Today I made some calls and went to a non-Christian home. The husband of the woman upon whom I called was in the room and said to me,—‘Among our relations we have an admirable woman. I wondered why her actions were so different from those of other women and finally I heard she was a Christian. I want my wife to be like her, so please teach her Christianity.’ This Christian woman belongs to our church and I was very glad to hear this man's commendation of her. We have fifty Sunday-school children and I often call upon them.”

Mrs. Sakamoto of Yamagata, abundant in good works, has had a trying year. In May a big fire occurred which burnt about half the city. Their home and most of their belongings were consumed, but the church was not harmed. They found a home with a friend and were there about a month when another fire broke out and they were burned out the second time. In writing of their loss she did not complain but said, “We were quite fortunate as many people were very kind to us and helped us in every way possible.” Notwithstanding the hindrance caused by the fire she made over six hundred calls.

As the Rev. Mr. Ukai, the pastor at Fukushima was transferred last Conference, his wife, our Bible-woman there, left us in March. Mrs. Kimura, a graduate of the Yokohama Bible Training School and wife of the present pastor at Fukushima, took her place. She is greatly interested in work for the children. More than eighty are present every Sabbath in the Sunday-school, one fifth of whom are children of Christians. They rank from Middle School Grade to the Kindergarten. She says they ought at least, to have classes, but since there are only two teachers, that is impossible. They are praying earnestly for suitable teachers.

Most of the women, who attend the special monthly meeting, are wives of business men. Mrs. Kimura says they do not understand Christianity yet, but are humble, diligent and eager to know the way.

Mrs. Hirabayashi, our faithful Sendai Bible-woman, and one of
MISS MAKINO, DISTRICT BIBLE WOMAN AND THREE BOYS OF HER BIBLE CLASS IN BIWAKUKI STREET SUNDAY-SCHOOL WHO BECAME CHRISTIANS THIS YEAR.
our oldest workers, has not been in good health for some months. However she has been able to make a goodly number of calls and to continue her oversight of the Women’s meeting. The women are making tabi and selling them to help repair the church. Nine women and girls, including several from the school, have received baptism during the year. There are ten inquirers.

The earnest and enthusiastic District Bible-woman, Miss Makino, is very happy over the baptism of six of her Sunday-school pupils. These are boys from the Biwakubi Street Sunday-school and the first fruits of that place. Two years ago they were very bad boys. She says, “During seven years of work for the Sunday-school, I did not find such naughty children. When we prayed and talked they were noisy. Sometimes they would tear up the cards we gave them; they would tease the little ones and when the meeting was dismissed they would throw stones at the teachers. Once I thought I would give up the Sunday-school but was advised to be patient a little longer. Finally I had some hope to help them to be good and prayed and tried my best. Since Christmas they have changed very much and on Kigensetsu they received baptism. They attend preaching service and the prayer-meeting regularly, sometimes taking part in the latter. They are working earnestly to save their friends and every Thursday evening a meeting is held in one of their homes for their friends and members of their families. Thirteen boys and girls attended the first meeting and we had a wonderful blessing. Several of the children prayed and told their experience. One boy, the older brother of one who had received baptism, said he wanted to be a Christian and in his prayer told the Lord he repented of his sins and asked forgiveness. A short time ago he also received baptism. The three who were baptized together, hope to become preachers.”

When Makino San was telling her class of girls in the Church Sunday-school about the boys who had repented and received forgiveness, they were deeply impressed. Later three of the girls went to her and said they wanted to become Christians. These were baptized last month. They too, are regular in their attendance at church and prayer meeting. Each one is anxious to go to our Bible Training School and has asked Miss Makino what preparation she needs to enter. As a result two are preparing for work in the Girls’ High School and one will enter the Joshi Jijo Gakkwan.

Miss Makino reports great improvement in the conduct of the children at Ishinozaka, her street Sunday-school, held every Sabbath afternoon.

In both the street Sunday-schools, the girls of the Joshi Jijo Gakkwan are earnest and willing helpers.

Besides her work in the Sunday-schools, Makino San calls upon the women and is teaching seven inquirers.
Several mothers' meetings have been held during the year. Dr. Yamagata's talk, in the home of Mrs. Iglehart, on "Tuberculosis and Its Prevention" greatly interested the women.

In February we reopened our work in the Military Hospital. Mr. Tominaga, an earnest Christian young man, is helping. The soldiers are so pleased to hear the songs and the teaching. The days on which we hold our meetings are the same as the visiting days of a dozen or more nurses. They attend the meetings and enter heartily into the singing. One of the young ladies said she was a Christian. We are hoping the way may open to have a Bible class for them.

As a result of the investigations of the Committee on Redistribution of Forces, we find there are many cities, towns and villages all over Japan where no Christian work is being done.

How my heart aches when I think of the open doors and no one to enter with the Glad Tidings.

It is my prayers that this year many may be led to give themselves to the work of the Master in this Land.

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TOKYO

Aoyama Jo Gakuin

M. Helen Russell, Principal

Harriet Alling, April to February

N. Margaret Daniel, April to June

Grace K. Wythe

Mabel K. Seeds, September to March

Have you ever found yourself in a real Methodist class meeting when you must say something whether or no? If you have, have you rapidly reviewed your life considering which experiences were not too sacred to bring to the light and which would be interesting and helpful if you should present them? I have been there and now have exactly the same feelings when beginning to write this report.

The changes of the year began at Conference time for then Miss Bullis sailed for home having faithfully and earnestly spent herself for the school for five years. She carried with her a strong love for Japan and the warm love of many teachers and students.
GRADUATES AND FACULTY, AOYAMA JO GAKUIN
In August Miss Daniel entered on her furlough and Miss Seeds took her place in the School.

The senior Japanese resigned in the summer to do evangelistic work, but we were fortunate in getting as her successor a mature woman of strong personality, great ability, and a Christian w ithal.

The fall term passed absolutely uneventfully and is the only term in the past six in which we have not bidden some foreign teacher God speed.

We sent the scholarship letters early in October and acknowledgements are slowly coming in. Is there still a call for such letters?

Miss Alling was the one to go home in the winter term. Her aged mother needed her and suddenly she decided to sail on February seventh. She has so many years been closely connected with this school that the separation was hard but the brave way in which she met the call of duty was a helpful lesson to all. Again Mrs. Spencer, taking all of Miss Alling’s class room work, has proved an efficient supply, and a loyal W. F. M. S.-er.

In November came our own new missionaries, Miss Pider and Miss White. “One is tall just like a foreigner and the other short just like us.” By reaching a little each week they are becoming acquainted with the girls and are already filling acceptably the place that awaited them. We have had not one severe case of illness this year.
If you remember last time we had an unusually large graduating class, fifty-three in all, but this year there are only five from the Special English Course and twenty-four from the High School Course. They are just good average sort of girls, not especially brilliant nor especially dull; most of them are active Christians although one sweet modest girl is a Buddhist. The Young Woman's Christian Association has prospered under their faithful guidance. Each Thursday at the noon hour are held three prayer-meetings which the day students as well as the boarding students attend. The organization is responsible for two street Sunday-schools. These and three others Miss Wythe is now superintending.

Last summer was a lively one in many parts of Japan and Aoyama enjoyed its full share of excitement. "The rains descended and the floods came and the winds blew and smote upon that house and it"—almost fell. Some trees had to be replanted more than once, roofs re-repaired, gymnasium wall again made perpendicular, etc., etc., but God was in the storm.

The year brought us an unusual happiness—that of having with us even for a few days our beloved President, Mrs. McDowell. She left with us a lasting inspiration to do our best. She approved of our plan for combining class rooms and building ten new ones. How we ever managed without them is already a wonder.

Miss Fretts who is in Aoyama studying the language preparatory to evangelistic work in Hakodate has lent her sweet presence for a little teaching.

Another event was the tarry of ten missionaries on their way to China. They were quickly called on but not before we had learned to love them.
The assistant pastor Mr. Ozawa has been especially helpful in the Christian work among the girls. Each week he has held three inquirer's meetings in the different departments of the school. Some have been baptized and received into the church, but some that we are especially praying for have not yet answered the call.

The teachers have been very united this year in promoting the highest interests of the girls in all directions. There has been a strong, steady pull and much good character building. It is so interesting to watch this and to see the brave efforts the girls themselves make to co-operate. The temptations overcome and the battles won are what give us new impulses to go on with an unflating trust that work for the Master does pay.

From one of the examination papers I learned, "The Lady of the Lake" is divided into six cantos besides a prelude, and a lude at the last.

This prayer-meeting talk shall have no "lude" except such a one as may have been started in your hearts. We have an abundance of promising material and a strong reinforcement of workers, but the work-shop is inadequate. When we shall definitely formulate what is needed to repair the ravages of Time and to enable us to keep in the race, we have faith that the needs will be met.

HARRISON MEMORIAL INDUSTRIAL SCHOOL

Ella Blackstock, Principal

During the year the loving kindness of God has not been concealed from us, and His tender mercies have not been withheld. It has been a year of growth in some ways, the days have been full of work and earnest endeavor to do our best but our highest aim has not been reached. As a whole the students were delightful, faithful and good, yet they too did not appear to get all their stitching done or accomplish all they planned, yet their deft fingers fashioned elegant, and useful garments without number, there always was something interesting being done in the sewing room. In the embroidery class a different kind of stitching was being done, the stitches went into forms of butterflies, birds, flowers, landscapes and even animals were imitated in soft shades and quiet tones. Everywhere the girls looked happy whether studying books or practicing industrial, domestic, or other arts. The health of all has been good, except some slight forms of influenza, no serious sickness, and so the year has been filled with work and study and gone by swiftly for we had our happy hours of play too, with innocent laughter and mirth.
The interest in spiritual things was unusually good. We had faithful pastors, the Sunday-school was kept up, the church services regularly attended by all and the Bible classes taught half an hour each day. The Young Women’s Christian Association did not neglect their meetings of work, prayer or social service.

The number of students enrolled was eighty two, with a good average attendance; a class of nine bright, healthy, strong young women graduated. Six students received baptism and four were taken into the church. Five girls went out regularly to teach in Sunday-school.

The year has been full of choice opportunities for service, there have been shadows but also joy and gladness, we gratefully thank Pastors, teachers and friends who have freely given their service in this work of love, and ascribe all praise and thanksgiving to God who has added His divine blessing in a large measure day by day.

Tokyo Day Schools

Matilda A. Spencer, Supt.

The two Tokyo Day Schools are to be reckoned among the forces that make for righteousness in our work in Japan and are as lights shining in a dark place, for Asakusa is thickly studded with idol temples and our Fukagawa school is almost under the shadow of Inari, or Fox God temple, one of the most popular in Tokyo. The Asakusa school is the older, and the present principal, Mr. Uematsu, has been connected with it for fifteen years. Over three hundred children are enrolled, and recently thirty-three professed faith in Christ and received baptism. Amid the poverty and degradation of the neighborhood it means much to have so many children daily receiving Christian instruction, learning Christian hymns, and on Sunday attending the Sunday-school carried on, not only for our own pupils, but for any who will come in from elsewhere.

Mr. Uematsu writes, “Last Spring the Educational Department issued an order that school children must be taken by parents or teachers to the temples or shrines for worship, but although urged by friends to take my pupils lest I might become unpopular with the people, I refused and yet have had no trouble whatever.”

When asked what were the present special needs of the school the principal replied, “Apparatus of all kinds, models, histories, charts, books of reference, sewing-boards, music-boards, manual art, etiquette, and first aid to injured equipment, and twenty desks
for small children, two for teachers and two platforms." How happy he would be to have these needs supplied! For years this school had no standing or recognition in the district but now it is recommended by the ward authorities. For the past seven years they have given each pupil a present of cake on the three great national holidays, and prizes on graduation day. Two years ago they began giving a small sum of money monthly for teachers' salaries.

Fukagawa Day School is crowded to the fullest extent in a dark, unsanitary building and our hope and prayer is that some day we may be given a new building of our own. Like Asakusa the pupils are from the lower classes where the great struggle is to get enough to eat and to wear. The present high prices of food have brought very hard times to the poor; many have but two meals a day and can buy only inferior kinds. The children must work every hour when out of school to support the family: the girls sew and make match boxes, the boys sell papers and tend night shops set up along the streets, and seem ashamed to reveal the poverty of their homes to their teachers. How it wrings our hearts to hear of their coming hungry to school! The children's needs must be supplied.

This school also stands high in the estimation of the ward authorities and like Asakusa is given money for supplementing teachers' salaries and for cake for the pupils on New Year's Day, the Beginning of the Empire, and the Emperor's Birthday, also for prizes to graduates. Apparatus of all kinds is needed as well as maps, charts and calisthenic implements. Twenty-two children were baptized recently by Mr. Ukaï who was much pleased by their faith and knowledge of the way of salvation. Religious meetings have been held weekly in both schools by the Day School Visitor with excellent results.

If asked what becomes of our pupils after leaving us we can point with pride to many who have proved faithful as well as capable in their various occupations and pursuits. Few remain in their homes after their school days are over, but, if boys, become apprentices in various trades, if girls, servants, nurses or helpers. Some enter technical schools. Even if not pronounced Christians at graduation they generally prove honest and efficient, and some have become Christians afterwards. Some of the girls pass up into our higher schools and become excellent teachers.

One of our boys after graduation wanted to study, but having no money became a mechanic. Seeing no prospect of saving enough to accomplish his purpose he left his employer and went as boy on a ship. Here by self-denial and faithful labor he laid up a nice little sum, and coming back to Tokyo entered a Middle School. Here his record was so fine that the teacher in charge of his class
came to our Day School to inquire by what methods we turned out such good students. After graduation he applied for admission into the naval school at Etajima, but although his scholarship was up to the standard a bent finger caused his rejection. Determined to succeed the next year he straightened the finger by breaking it and treating it himself and is now a happy Christian student who we are sure will be an honor to his country. For all the success of the past we thank God, and face the future without fear of failure trusting in His never-failing promises.

Aoyama Mothers' Meeting

Mrs. R. P. Alexander

It hardly seems fitting for me to give the report of the Aoyama Mothers' Meeting, for Mrs. Draper, Mrs. Davison, Miss Spencer, and the Japanese ladies, have so helpfully shared the responsibility, that it has not seemed to belong to me any more than to them.

Until the end of the first week in December I was substituting for an absent teacher in the school for foreign children. This took every minute I could spare from home duties, and I have greatly appreciated the assistance of all of these kind friends.

Regular meetings have been held each month with a larger average attendance than last year. Our speakers have included a doctor, two preachers, a gentleman engaged in a home for released prisoners, teachers and others. Every meeting has been opened with singing for twenty minutes, followed by a Bible lesson and religious talk for ten or fifteen minutes longer. One of our most interesting meetings was when each one told of her own experiences in her home and with her children. Our dear Mrs. Honda told of how the Lord had sustained and comforted her when her youngest daughter died a few weeks before. O Shizu San was a beautiful girl of seventeen and while in the hospital her cheery smile and patient suffering were a benediction to all. And now our beloved vice-president is called upon to mourn the loss of her husband, whose ashes she brings home today. For the first time since her husband was made Bishop was she free to go with him to the conference. It must be that the Lord knew that the parting would be easier for her if she could be with him in his last illness. We believe that she will be given needed comfort, for she has firm faith in Him who is the husband of the widow and the father of the fatherless.

Her oldest daughter, a graduate of the Girls' School, and an older son, who otherwise might be able to help support the mother and three
younger children, are both suffering from tuberculosis. May the heart of every mother in the homeland who reads of the bereavement of Mrs. Bishop Honda be touched by her sorrow and pray for God's comforting presence with her!

The January meeting was of a social nature and planned entirely by the Japanese ladies. The meeting this month (April) is to be held out of doors, weather permitting, under the cherry-blossoms, and the other societies from our Kudan and Ginza churches are to be present also.

There are fifteen cherry trees in full blossom in our yard, and we wish that it were possible for the mothers in the homeland to enjoy their beauty with us. As the mothers and children look at the exquisite blossoms we believe that they will be led nearer to the One who has created all this beauty, and this is the object of every meeting we hold for the mothers.

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**Tokyo Mothers’ Meetings**

*Mrs. G. F. Draper*

The two Mothers’ meetings reported in the minutes of last year as just established have been a perfect joy to me. Surely God has been with us. The church members at both Kudan and Ginza churches appreciating the great value of this kind of meetings in reaching those not yet Christians have prayed and worked earnestly to gather as many as possible at each meeting.

I have invitations printed each month with the name of speaker and topic, on the back of which are four reasons why one should attend Mothers’ meetings. These they take to distribute to their friends adding a verbal invitation and even in some instances make arrangements to escort them to the meetings. This makes it a personal work which they enjoy.

For the first meeting after the beautiful new Ginza church was dedicated, as we made a special effort, one thousand invitations were distributed. We were all praying for this meeting and when the day came one can hardly imagine the dreadful weather we had, the first rainy bad day after six weeks of glorious sunshine. There was mud, sleet, rain and cold. I tried not to be discouraged and comforted myself that possibly just then Japan needed rain more than a mothers meeting. Really, if I had met one dozen women at that meeting it would have been all I could have expected. What was my surprise to find fifty-three present. Surely if it had been fair we would have had one hundred. We have had nine meetings during the year and an average attendance of thirty-five.
Our leader is a graduate of the Aoyama Girls' School, a former Bible-woman, the mother of eight children, and an indefatigable worker. Her oldest son was thoroughly converted this winter during revival services held when Rev. J. B. Hill of Brooklyn was here. She is one of the kind of mothers not to rest satisfied till her children are in the fold.

I have started a Circulating Library in this meeting and at every meeting I distribute tracts appropriate for mothers and unbelievers—believing it to be an opportunity not to be lost of getting Christian literature into their hands. We need many more good tracts for mothers and I know of several being written. Dr. Inouye, a lady physician, a graduate of Michigan University, has been raised up by God to teach hygiene to Japan's needy mothers.

At Kudan church we have had five regular meetings with an average attendance of thirty-four and one union meeting at which those interested of all denominations both in Tokyo and Yokohama were invited, with an attendance of one hundred.

Every year the Aoyama mother's meetings has a "Cherry Blossom Party" on the lawn of its president, Mrs. Alexander.

This year we have made it a union meeting of the three mothers' meetings and the day set was Apr. 6th but our beloved Bishop Honda's funeral is to be held on that day and we have had to postpone it and it looks as if the cherry blossoms would be gone.

I believe God is using mothers meetings to counteract the anti-Christian and Buddhist teachings in the schools. The new revised reading books in the schools this year are fuller than ever before of stories of deified personages, 'shrine worship' and mythological fables, thus teaching, just as our school readers are full of indirect Christian teaching. Teachers often oppose Christianity by prohibiting their scholars going to Sunday-school, telling them we teach irreverence to the Emperor.

Japanese home problems are just as difficult as ours and in some ways more complicated. In one home I know, there are two mothers-in-law, one a strong Buddhist the other an earnest Christian. The children often ask which grandma to believe. Mothers sometimes tell me they try to do their best but their conservative mothers-in-law who have greater power in this land than in our own, prevent their following our teaching. But the spiritually trained mothers are daily increasing; the children are receiving a moral foundation resting on Christ Jesus, which will make them victorious in the battle of life.

As national prosperity or decay varies according to the purity or corruption of the home life we must save the homes if we want Japan to become a powerful Christian nation.
TOKYO

Evangelistic Work

Matilda A. Spencer, Superintendent of Bible Women

Mrs. Fuyu Iikubo... ... ... ... Kumagaya
Miss Ko Yamamoto ... ... ... ... Kawagoe
Miss Kiku Baba ... ... ... ... Matsushiro
Mrs. Tei Miura ... ... ... ... Tokyo, Mita
Miss Shin Sakuragawa ... ... ... " " Yotsuya
Miss Ai Tate ... ... ... ... " " Ginza
Miss Tatsumi ... ... ... ... " " Kudan
Miss Koto Kosugi ... ... ... ... " " Asakusa
Miss Michi Kusuma ... ... ... ... District Assistant

The past year has brought several changes into our little circle of Bible-women. Mrs. Sezai’s work at Matsushiro, which she held according to promise until Conference after marriage, was taken up by Miss Baba, a recent Bible-school graduate, who has proved a very acceptable worker. Miss Yamamoto was transferred from Toyooka to Kawagoe, and Miss Tate from Kawagoe to Ginza Church, Tokyo. After Miss Tadano’s resignation on account of marriage Miss Sakuragawa took her place at Yotsuya. Miss Kosugi was transferred from Ginza to Asakusa and served the church faithfully for several months; then, as she preferred teaching, was allowed to return to her dear pupils at Fukagawa. Miss Kusama received a very urgent call to the Japanese Woman’s Home in Seattle, and has begun work there with humble reliance on God, feeling sure that her going to America was His will for her. Miss Sakuragawa came to Tokyo from Toyohashi and has been unremitting in her labors at Yostuya. Mrs. Iikubo has just added a baby boy to her family, and the Sunday-school in Honjo has been carried on by her husband in her absence. Miss Furuta, having recovered her health resumes the place of District Assistant—which she gave up in 1905 to attend Folts Mission Institute at Herkimer. If the supply were double it would not more than meet the demand for these useful little assistant pastors of the churches.

There has been no great revival to signalize the work of the year but the patient seed-sowing of the workers is sure to bring forth a rich harvest. The city workers meet together monthly, and have had a spiritual uplift which is apparent in their prayers, testimony and increased zeal in God’s service. The completion of Ginza Church has stimulated the women members to still greater activity, and the mothers’ meetings under Mrs. Draper’s care have become an attractive feature of women’s work. Miss Tate felt keenly the change in her transfer from the little town of Kawagoe, where she knew everybody, to...
the largest of our Methodist churches in Tokyo, and to quote her own words, "I was very anxious lest I could not do the work, but feeling it was God's command I came and He has enabled me to do it. Wherever I am I can hear His tender voice and feel sure of His leading. After the dedication of Ginza Church we had meetings every evening and there were many inquirers; this has made my responsibilities heavy and I am praying that every one may be led into the full light." Forty-two were baptized by Bishop Harris on the Sunday following the dedication, and of these twelve were young women.

Mrs. Miura at Mita is visiting the homes regularly and reports fifteen inquirers. There are many factories in her neighborhood where women and girls are employed working ten hours a day without education or knowledge of higher things. Of these she writes, "Lately in the parsonage we have gathered a few of these factory girls and every evening from six to nine they are learning sewing and the common branches taught in schools. We open with religious exercises but on Wednesday and Sunday evenings they attend the regular church services. They enjoyed the Christmas celebration greatly and have already begun to look forward to the next one."

Miss Sakuragawa has been doing evangelistic work for many years. She reports ninety-five women on her list of whom thirty are non-Christians. Of two young women recently baptized she writes, "One was formerly a Sunday-school scholar but as her grandmother hated Christianity she could not be baptized until after her death. The other was married to a man who drank to excess and she was very unhappy until a friend told her of Christ's power to comfort and help and she has proved it true. Her husband has reformed and joined the Temperance League. He used to suffer continually from colds in the winter but since abstaining from liquor has kept perfectly well. One Christian woman was so persecuted by her family that she gave up coming to Church but as the chief persecutor has become a Christian she attends regularly."

Miss Tatsumi reports the recent baptisms in Kudan Church one of whom was a cultured, refined woman who had led a sad life and had become addicted to liquor because it made her forget her troubles. When really converted all love of strong drink was taken away. Another had many quarrels with her daughter-in-law but has given up her strong will to Christ and lives in peace with all. The women of Kudan worked hard to help repair the church, meeting twice monthly to sew, and by the sale of fancy-work and curios they netted fifty dollars. The repairs were completed in time to celebrate the fifteenth anniversary of the dedication of the church. It was made a season of thanksgiving and largely attended by former pastors and members, some of whom made interesting addresses, Bishop Honda being one of the number. Mrs. Draper has started a monthly mothers' meeting and recently when it was addressed by Col. Yamamuro, of the Salva-
tion Army, seventy-five were present, many of them non-Christian women.

Miss Baba writes, "Matsushiro is a busy place in the culture of silk-worms; from April to October there is not a house where there is no silk-worm breeding going on. When this is over thread must be spun from the cocoons, and as the thread is spoiled if left in hot water too long constant care and attention must be given, so that many are prevented from attending church and other meetings, and it is difficult for me to call at their homes. All I can do is to have short talks with them when their hands can leave their work for a few minutes. Among the Christians and inquirers there are some who work daily in factories from daylight until dark with no interval of rest, and I sometimes go there to visit them, but on account of the noise of the machinery I can scarcely make my voice heard. I distribute tracts and religious papers but as yet there are not many Christians among these factory girls for the owners and managers are non-Christian.

I have two monthly meetings for women. Those who come are mostly young, and since I came here some have moved away, some have died, but quite a number have been converted and follow Christ not minding persecution from parents or relatives."

Of her new appointment Miss Yamamoto reports, "Kawagoe is only seven miles from Toyooka where I used to work and the two churches are like relatives; the work, too, is similar as there are several silk factories here. Some of the women like to have me visit them but are not yet professing Christians. Twice a week I have meetings in Mr. Nishizawa's factory. He is a Christian but the employees are not. The church has two women's meetings monthly, one of them at my house attended by factory-girls who work all day and can only come at night."

The meeting for former students of Aoyama Girl's School now living in Tokyo has a list of over one hundred and fifty and is in two divisions. Many are very busy women and cannot attend regularly. One has an excellent reputation as a physician, many are teachers, many are mothers of families and cannot come unless their little folks come along. It is a great joy to see so many taking a prominent part in Christian work.

Hitherto Christianity in Japan has not been accorded an equal standing with either Buddhism or Shintoism but recently the Vice-Minister of Home Affairs called a meeting of representatives of all three religions and urged them to work for the improvement of the morals of the people, especially of the students. This has given Christianity a recognition it has never had before and all our workers are greatly encouraged.

"God moves in a mysterious way
His wonders to perform."
"Come over to the dormitory and help decide what can be done to give us more room. We simply must have more for we cannot refuse the good candidates we have been praying for, and who are now applying for admission," said the Principal of the Training School to her co-workers a short time ago. The result of their investigations was the decision to convert a foreign built room, originally intended for a hospital, into a Japanese room with mats, so making space for three more. "We must change our prayer now," thought the missionaries, "and pray that teachers and pupils—past and present—may be more and more thoroughly equipped by the Holy Spirit himself for the duties of their high calling."

It is a privilege to be able to report the fact that the twenty-seventh year of our Bible-school has been one of the best in its history. Immediately after our Conference of 1911, in April, a class of ten entered and two others entered during the fall term. Two were Bible women of experience who came to us from other churches for special work. One was an elderly widow from Sapporo, in the extreme north. She with three others—one the wife of a student in the Theological School in Aoyama—have been studying in our "short course," not having the education required for the regular. All four have done faithful work, and will be efficient unsalaried helpers, I trust, in their own home churches. I hope always to have such a class.

Twenty-eight have been with us this year, of whom two, Iidzumi Okiyo San and Oyamada O Sue San, whose photos accompany this report have just graduated. We send them out with confident hope that they will be loyal and true soldiers of Jesus. Two were obliged to leave on account of sickness, and one because of the death of her mother so that we close the year with twenty-five.

The three graduates of last year have done good work, Sannomiya San in Sapporo and Ito San in Nagoya (see reports on those places). Hibi San is in the Canadian Branch of the Methodist Church, so her report is not given, but she is quite the equal of her classmates.

Twelve applicants have been accepted, and the papers of others are under consideration. Of this number five are from the Iai Jo Gakko in Hakodate.

We were exceedingly sorry to lose Furuta San from our teaching force last year. On account of sickness, she felt unable to return after the summer vacation; so, for a time, we were greatly troubled, both for her and for the school. A graduate of the Theological School in
Aoyama (a son-in-law of Bishop Honda) was secured for the vacancy, however, before the fall term opened, so there was no interruption to the class-room work. The other members of the Faculty have been well, and have served the School with their usual faithfulness.

The Home Missionary Society has taken another of our good Bible-women, Miss Kusama, who has gone to Seattle to assist in the work of the Japanese Church there.

The ships have brought us many delightful guests, including Bishop and Mrs. McDowell, Mrs. Gamewell, Mr. and Mrs. Legg, Bishop Bashford, a number from the “Cleveland,” and missionaries to and from Korea, China and India. Another series of music studies, kindly given by Misses Baucus and Dickinson has been both instructive and enjoyable.

True, the winds have blown, and done us damage, the victims of fire and flood and volcanic eruption have deeply stirred our sympathies, but it has been a good year nevertheless.

The extra special event, for me, has been the trip to Chosen and China. Two invitations came in April, one from Presiding Elder Kihara to do evangelistic work for the women of the Japanese churches in Korea, and the other to spend as much time as possible with a friend in her cottage in Kuling (ten miles from Kiup Kiang).

I decided to celebrate my 30th anniversary of mission work by accepting both, and with the kind help of my associates in the training School left here on the 17th of June. The limitations of a report do not allow me to say as much as I would like to of this trip, but a few of the impressions received must be mentioned.

The way in which the Koreans are turning to the Lord is wonderful, inspiring and unparalleled, so far as I know in the history of the church. My visit was to the Japanese, however, so I could not see much of the Korean work. Seven years effort by Mr. Kihara among the Japanese there has resulted in the opening of seven preaching places, two of which have developed into self-supporting churches, one of which—that in Pyeng Yang—has its church building, the others striving hard to get them. In the peculiar and difficult problems there resulting from the contact of the three races, with Americans as spiritual, and Japanese as political leaders, the Korean church is in a position to be a great help. I firmly believe that to give a missionary from each board, and some financial help for their building enterprises, to the Japanese there would help the Koreans, too, in the most effectual way, and I long to see it done before our opportunity slips away. So I am praying that somebody or society or group may be found willing to offer the Japanese church in Chosen as much as they can raise for themselves in the next two years.

China! I never knew it was so big! Such multitudes! The great, swollen Yangtse seemed to me a type of the country. I saw magnificent schools and hospitals and, also, hundreds of submerged
villages, giants of learning and power, and miserable coolies innumerable. The problems of both countries differ from ours, and I should not know how to meet them, so having been the recipient of kindnesses innumerable from Japanese, Koreans, Chinese and Americans returned to Yokohama, with broadened sympathies and better understanding, but glad to be back for work in my own little corner of the great, wide harvest field.

Since then the awful famine, of which the flooded towns and countries forewarned us, has come in all its horror, and I know of no greater test to the courage, devotion and endurance of the missionaries than to live through one of these terrible scourges, but, without them, many, many lives would be lost that now are saved. Of the Revolution, no sign was visible to the stranger in their midst up to the 1st of September, yet weeks ago it was an accomplished fact. What wonders God is working in the earth!

THE YOKOHAMA CHRISTIAN BLIND SCHOOL

Eighteen students have been with us this year, and Ito San has proved himself a very enthusiastic and capable teacher. We might have a larger number, if we had a home for those who apply from other towns. We are glad to report light on this long vexing question. A piece of ground has been found that seems desirable in every way, for the comparatively low price of ¥4.50 per tsubo, and alumni, teachers, students and friends are “breaking their bones” to try to secure the yen 1,000, needed in addition to the amount on hand for the purchase of the ground. The blind people are eagerly undertaking to raise half the sun needed. We commend this most needed and deserving charity to your sympathetic consideration.

YOKOHAMA DAY SCHOOLS

Leonora Maud Seeds

The year’s work which opened on April the 1st closed this afternoon, March 26th, when the last of the day schools held its closing exercises. Prayers have been offered for this work by friends both in the homeland and here; and God has heard. We thank Him for the good year,—the successful year. It has been a full busy year with school sessions six days in the week and also Sunday work for many of the teachers. Vacations are short,—the month of August; a short Christmas vacation; and a few days in late March.
The national holidays have been observed, but on these occasions generally the schools assemble for exercises, when about four times during the year the Emperor's edict is read. The reading of this edict on certain holidays to thousands and thousands of Japanese students and pupils, who stand and most reverently bow their heads during its reading, is scarcely second to the press in inspiring patriotism in the hearts of this people. Patriotism here is little short of Emperor worship. Of all the obstacles met in the work, this is thought by many to be the greatest.

The faithful teachers have given effective service; they have worked together most harmoniously. To them is due the credit of this most prosperous year. The total enrollment is eight hundred and two; but because of some who have left the city, others who have severed their connection with us, and still others who were asked to make place for younger ones in the over crowded poor kindergarten, we claim six hundred and forty five. What a field of labor, and what golden opportunities not only directly among the students and pupils but also in their homes! These are truly Christian schools—with daily Bible lessons. The pupils carry home with them the truths learned, they can not help but do so. Their interest in the Bible lessons is keen, the older ones give thoughtful answers to Bible questions; examination papers show that they are grasping the meaning of the word of God. The American Bible Society grants fifty percent discount on free distribution of Bibles;—this favor makes it possible for every pupil who is able to read, to own a Testament or Gospel portion. In one of the schools each member of a Bible class of more than forty, on two occasions this year gave a Gospel portion to a friend or neighbor who had never before heard of Christianity; at the same time each gave some explanation of the Word. Later these messengers related their experiences in the classroom—the very angels of heaven must have rejoiced over their happy accounts. About once a month the plan is to have as many as will, to thus act as witnesses for Christ. They will not only be spreading the Gospel, but at the same time their hearts will be strengthened and they will become brave in the cause of Christ; and people will surely take note of them that they have been with Jesus.

Each of the six day schools deserves especial mention, as each is a separate and distinct school.

Yamabukicho School

This, the first day school, celebrated its thirtieth anniversary a few months ago, when Mrs. Draper, its first superindendent, gave an interesting paper in Japanese, on the history of the school when in its infancy. There was also present on this occasion a former
teacher who is now a successful minister in the Methodist church. On that day many of the pupils of other days came, all of whom were living testimonies of the good the school stands for. One mother, a graduate and a fine looking woman, brought her little girl of three years of age. She said, "Some day this little one will enter school, already I have four here." Splendid children they are; one will graduate next year. A full account of the school was given that day by Mrs. Ninomiya, who has been connected with this work from its very beginning. There are one hundred and ninety one enrolled in this school this year. Some are fishermen's children, some boatmen's, others come from tiny shops, still others have parents who can scarcely make a livelihood; many a jinrikisha man sends his children here, so also do some of the street-vendors. In some of the homes great suffering is endured through poverty, and so sometimes pupils come hungry. One day at the noon hour a little one was observed crying; because her hand was bleeding, naturally the thought was that she had been hurt and was crying from the pain. When asked what the trouble was a crowd of children came, and one ventured to say, "She is not crying over a little hurt, she is hungry,—has no lunch and had no breakfast." The blind elderly woman mentioned in last year's report still sends her grandchild to school. She was made happy last Christmas when an entirely new and clean outfit was given her to replace the one she had worn night and day so long. She still goes about the streets when able trying to sell envelopes containing Japanese proverbs. The grandchild serves as guide mornings and evenings. She always has the promise of help whenever she is hungry. Through the kindness of Miss Skeer of Newton, Penn. this poor blind woman and several others have been kept from being hungry and cold this winter.

One of the third year pupils died after a short illness. Generally speaking, the sadness which death brings, opens the way for me to carry the comforting message of the Saviour to the bereaved whose hearts are hungry.

"We know that life is sweet To all who choose to live For others whom they meet. And could we truly give Our best selves day by day Good thoughts and words and deeds Would brighten life's pathway. The hungry heart that needs Our sympathy and prayer; Meet at the throne above Away from anxious care And know that God is love."
Although the attendance in the Yamabukicho school is good each year, there can never be a large graduating class, for just as soon as it is possible for the older children to help earn rice for the many brothers and sisters, not a few of them are taken out of school. The cry for food and clothing is loud and must be heeded. Sometimes it means that the children are put into the factories to work all night long—even worse sacrifices are made.

There were four graduates from the eight years course, and from the six years course there were seventeen, most of which latter number will continue this year. One of the four will undertake a special course of study in the Union Mission school for girls. She will attend as day pupil and of course will continue to attend the Methodist church. For the first time in the history of this school, one of the officers of the Branch supporting Yamabukicho school has visited Japan. Mrs. Legg is a welcome visitor to the Orient. We feel sure that she has indeed been a help and inspiration to the many with whom she has come in contact.

**The Don Tarbox Aizawa School**

This school like the above is a graded school. Its location is among a poorer class of people, hence there are more needy pupils here. But their poverty makes them none the less interesting, their grades are fully as high. The course of study is only six years. There are one hundred and seventy seven enrolled this year—five in the graduating class. One of the five will enter the Union Mission school for girls and attend as day pupil; another will attend a Government High school—having creditably passed the stiff examination required for entrance; the third remains at home to care for her little brothers and sisters,—her mother died recently; the remaining two will go into work. It is beautiful to have these five go out from this Christian school—we believe they will stand firm and true. Each carries a bright new Testament received on graduation day. Mr. and Miss Tarbox of Arcola, Ill., give largely to this school. Also through their generosity poor, sick and needy families of the pupils attending, have been helped and cared for. One family was in unusual distress—there was much sickness, and for several days no food. But help was not too late and now all are well and the father back at the boats where he works. This school is perhaps the most orderly of the six. The head teacher is an especially good disciplinarian. He is a good Christian and when he gives the school a talk it generally is as good as a sermon. The Sunday-school reaches children who do not attend any school. The preaching place in the neighborhood is well attended.
The poor kindergarten has embarrassed us with its great numbers desiring to attend. Early in April the Buddhists had completed plans to open work similar to this and not far distant. There was to be a noon lunch for the children, the whole system like ours, only of course without the foundation of Christianity. Somehow it was not popular, and soon vanished. Our little building is far too crowded. There have been one hundred and thirty three enrolled. The older ones we did not keep nor the youngest, and finally cleared the roll of all but sixty five. This is too great a number for the limited space. They surely do make a picture especially at the noon hour when those hungry little ones devour the rice. With some it is their only meal for the day. A few mothers are troubled over the kindergarten being closed on Sunday—sometimes a few of the children have nothing to eat that day. After lunch when the napping hour comes all cannot have floor space in the upper room, which is covered with matting so a number are sent home.

Kanagawa Kindergarten

The kindergarten in Kanagawa is more fortunately located. The children attending come from homes of wealth and comfort. It has been a good year with an enrollment of ninety. We have had to lessen and limit the number here also. There are now two trained kindergarten workers and one assistant; the three work together nicely. A splendid class of twenty four graduated. The exercises were beautiful and well attended by the mothers of the children. A good mothers' meeting is held in connection with this work. There is also a successful cooking class held once a week which attracts the women; the Bible is taught to the members of this class. The women's meetings resulting from the mothers' meetings are a marked success; frequently as many as fifty are present. The wife of one of the Christians has charge. She is a graduate from the Canadian Methodist school.

The Maud E. Simons Memorial School

One hundred and sixty six are enrolled. Here as in the two kindergartens, success embarrasses us. The space is too small and we cannot take in more unless we put up a Japanese house on our small playground. Such a house would be fine for two or three departments of the work. Just now this kind of school is popular among the Japanese women. The students coming from the wealthier homes are mostly graduates from other schools; some come from the
Government High school for girls, a few are mission school graduates; and others are wives of business men. The graduating exercises were interesting. Three young women completed the three year's course; and from the preparatory course thirty graduated. These latter hope to continue; some will leave to be married. Upon graduating the three received each a Bible. This school has been spoken of as the preparatory school for housewives—not a bad name, for while domestic science, with Japanese sewing as a specialty, is earnestly studied—also the many, many things that every cultured Japanese woman desires to learn; at the same time the Bible is taught. Fortunately the best Bible student of all the day school teachers is the head teacher in this school. She is unusually good and clear in her teaching and her work is bearing fruit. As these women leave us to establish homes, they will surely take with them the Word of God. Each one has a Testament and studies it. They give close attention in the Bible classes. Only a very few of these students come from Christian homes, only a very few knew anything about Christ and His love, but now not only have they themselves all heard, but many whom they daily meet have learned through them that the Christian's God is the one and only God. When Mrs. McDowell was here, her visit to this school was an inspiration; the girls were greatly helped by the splendid talk she gave them. On Christmas Sunday four of the students were baptized, another was ready, but her relatives hindered; there are now about twenty ready to come into the church, and several others are seriously considering this most important subject. In many of them is strong opposition, so, some who are Christian at heart are not permitted to come into the church.

The mothers' meetings held in this building once a month continue to be prosperous. Seldom are there less than a hundred present.

**Hachimanyato Poor School**

Because of the limited space Hachimanyato can not grow. No more than forty or forty five can be admitted; but the forty five form a well ordered school of four grades. Possibly more hungry people are connected with this school, directly or indirectly than in any other of the day schools. One man whose children were faithfully attending wrote a most pathetic letter saying that for some time each member of his family had been surviving on one sweet potato a day, and that for the past three days they could not obtain even one sweet potato. He was out of work and had pawned all their effects except the poor clothing on their backs. After a few days of help they were soon able to be more comfortable; the wage earner secured work and now all are happy again. During the past year one teacher was able to give her entire time and attention to this school and the Sunday-school connect-
ed with it. This has helped the work in that section of the city. The small school room is used as a preaching place when the head teacher of Yamabukicho school serves as exhorter. While the Government tolerates this work, it gives the Hachimanyato school no recognition, so we have no graduating exercises. Every pupil attending who can secure a certificate of right of citizenship is transferred to the Yamabukicho school.

**Day School Teachers**

This would not be a true account of the work if special mention were not made of the faithful, earnest, kind, patient, good and capable teachers. They are friends—they are servants of the Lord, and they are His children. May God bless them and ever keep them.

Mrs. Ninomiya comes first in esteem and appreciation. The three decades she has worked in these schools,—sometimes a teacher, again adviser, often a connecting link between the Government and these schools, a general helper she is, and a mother too, to many a pupil and a comfort to the afflicted. How many, many must rise up and call her blessed. She has recently met with deep sorrow, first in the death of a beloved son who felt called to preach the Gospel after he would finish school; then her daughter was seriously ill, and only a few weeks ago her husband was taken after a lingering illness. Mr. Ninomiya was a man of sterling character. His faith was a marvel to all who knew him, his life was beautiful and his death triumphant. Mrs. Ninomiya could not grieve, or rather rebel, nor did she once question God's wisdom in taking him. To her it seems as if he has gone to another country where she shall shortly join him.

Mrs. Yamazaki of the Maud Simons Memorial School is well equipped both spiritually and intellectually, and is a success as head teacher in the school. She and the teachers working with her have the interest of this work upon their hearts. The assistant, a woman of more than fifty years of age is also very capable and a good Christian woman. Both of these women have suffered keenly and know what it is to trust in God.

The head teacher in Yamabukicho, Mr. Ito, is tried and true, one who ever seems to exert an influence for good. The two teachers working in harmony with him are faithful and successful. The two younger teachers have spent one year in the school and are now leaving their places to be filled by others. These, after experience, may develop into good teachers for they are faithful and good young women.

The Aizawa head teacher is perhaps the best qualified of all so far as ability to impart knowledge goes. He is doing good, not only among the pupils but also in that community which furnishes more criminals for the prison, and precious souls for houses of shame,
than any other section of Yokohama. The Tarbox school in Aizawa stands as a monument for high morals,—for Christianity. Every teacher in the school is an influence strong for goodness and purity.

The teachers in the kindergartens are doing fine work. The changes made in both are for the best. Sunamoto San, trained in the M. E. South Kindergarten Training school promises to be unusually good.

As the year closes, and tomorrow we start for the annual meeting where we submit our reports, we thank God for this year, and pray that not only in these day schools but that throughout the wide wide world all who speak the name of Jesus may indeed realize that “There is none other name under heaven given among men whereby we must be saved.”

LITERARY WORK

Georgiana Baucus, Editor of the Tokiwa

Emma E. Dickinson, Publisher

“Two million fifty-two thousand five hundred pages!” It takes three seconds to say it. It has taken a year to do it. Many of those pages have been new editions of old publications, but every page of proof had to be read twice at the very least. A goodly number of those pages have been new publications, and every page of that proof had to be read several times to avoid many errors. One publication after having its proof read six times, got to itself an extra ‘e’ in the English when it was too late to correct it, and had to be reprinted. Another publication had nine errors in the Japanese, which were duly corrected; but the pages becoming mismatched at the printer’s, these nine errors were all repeated and only discovered at the eleventh hour, just in time to save us from keen mortification.
The Tokiwa magazine, still our best publication, has gone serenely on its way, rarely missing its date of issue on the fifteenth of each month. It gratifies us to have it wanted.

"Inclosed please find three yen due on my subscriptions to the Tokiwa, and please send at once as the ladies are waiting for it." This, the urgent message of one letter!

A subscriber who lives far from Yokohama wrote in great distress, his letter reaching us eight days after publication, having been on the way six days: "The Tokiwa has not yet come. What is the matter?"

Here is another written on Christmas day! "Dear friends:—May this be a glad day and many rich blessings be yours in 1912! I wish to have fifty Tokiwa a month next year, forty sent to my address and ten to Miss——. Please send the bill in full to me, as the ten are a gift to Him."

Another: "Please find inclosed subscription for two years, and send Tokiwa from the beginning of the year to us both, as in these northern regions we are glad of things evergreen." (The name of our magazine, the Tokiwa, signifies evergreen.)

This from a hospital: "Inclosed please find my subscription to the Tokiwa for this year and kindly tell me to whom I am indebted for it the past two years." Later, we learned from Miss Santee that the writer was a poor woman, partly patient and partly nurse in a charity hospital.

It makes us very happy to be told as we often are, that the Tokiwa is a real help in Japanese homes. To the help of the Tokiwa has come this year, a poor young man from the country, but like so many Japanese boys, with a wealth of ambition. He is a medical student and uses all the money he can spare from his monthly wages in the purchase of curiously illustrated books, mostly translations from the German, and all the leisure we can allow him in poring over them. It is interesting to return from a walk and find him with a big book spread open on a low step-ladder, engaged in earnest study. But what gives us the greater pleasure is the way in which he has responded to the Christian truths he has learned here. Coming to us only six months ago with no knowledge of Christianity, he is already fired with zeal to be a Christian evangelist as well as physician. To carry both medicine and the Gospel to the poor is his special ambition. At his own initiative early in the year, he gave up tobacco and has been putting all the money saved in that way in a mite-box for the church. His is one of the rare, transparent characters which enable us to observe the growth
of Christian graces, as we watch the development of rootlets through a hyacinth-glass.

We have found this year a happy way of disposing of back numbers of the Tokiwa. We have what we call a Free List, where we put the names of all the women of whom we hear from time to time who would enjoy the Tokiwa but are unable to pay for it. We have about two hundred on that list now; and, to avoid the demoralization that might result from putting them on an equality with regular subscribers and, also, to save the extra expense, we send them only occasionally two copies at a time from our accumulation of back numbers. Some of the recipients are so pleased that they send back cards of thanks, and one even informed us of her change of address quite like a regular subscriber.

Missionaries of all denominations are increasingly appreciative of and many of them kindly are said about them. One ed a meeting the other workers, and one of the best thing he knew along the Life of Jesus gotten.

From another letter of the singing girls at your Washboard Talks, ly convicted of sin, and was a terrible sinner. She is now rejoicing and happy. Glory to God!"

One of our successes the past year was a series of Home Training leaflets, dainty little things in attractive form, written by Miss Baucus with the special needs in view of the Japanese home life, as suggested by the titles: Teaching the Child to be Orderly; Teaching the Child not to Tease; Teaching the Child to Obey; Teaching the Child to be Truthful. These, with Questions and Answers about Babies written by a missionary-mother with much experience in caring for babies in Japan, are cheap and popular.

My own special effort at about the same time was bestowed on ten Little Stories of Jesus, consisting of the shorter parables in their Palestinian setting. The illustrations for these booklets cost me much time and effort. It gives me a shiver yet as I think about it. How I worked and prayed to perfect those pictures, especially the face of Christ as it appeared with varying expressions in each!
I dreaded the day when they must be given to the artist to be prepared for the stone. But there was no shiver in him! He was all confidence.

When he brought them up at last, every face was a Japanese face with slanting eyes and a flat nose!........... I was heartsick. “We'll give up the whole thing!” I said, and wondered where my prayers had dropped. But the Japanese are nothing if not patient. The artist, with a few murmured words about extra pay for joto (first class) work, set himself to the task of eliminating the slanting eyes and flat noses, and in due time brought the pictures back, minus the objectionable features, but, alas, minus also the lovely expression we all recognize in the Italian pictures of Christ. They were not satisfactory, but passable and we accepted them. Later, when the Christmas orders came in, my heart was comforted by the beautiful art paper of the covers in several tints varied still more by being printed in different colored inks. These ten little booklets and the one volume containing the ten proved very popular, nearly every Christmas order calling for one or more sets.

We have published several new tracts, among them the Parable of the Tacking Thread and a temperance story by Tolstoi called the Imp and the Crust of Bread. These two were often ordered together in startling ways as for instance: “Send me ten Imps and twenty-five Tacking Thread.” Query—Would the latter be sufficient to bind the former effectually? A Word for the Tempted, translated and printed by request, has met a general need for a tract suitable to give to those in affliction.

The new Christmas card in its shrine form with two cherubs so arranged as to hover over the Child and its mother, was pronounced by the Japanese girls kawai (cunning).

Our Where Found, or as some people call it, Bible Searching Series, with its Thirty Texts in Luke, Acts and Romans, has been supplemented by Thirty Texts in Genesis and will help to make that first important book familiar to many who have not been in the habit of reading the Old Testament.

The Jester's Sword, a companion to the Desert of Waiting of the year before, has met with hearty approval from the Japanese general-
ly, and Mrs. Johnston would be gratified to see this story, which some of her friends pronounce her best, so attractive to the Japanese. Is it the sword?

Our much-sought-for publication, the Tokiwa Cook Book, has received a companion called General Principles of Foreign Cookery. The long, bright days, of summer which took most of our friends to the mountains, brought us hours of lovely leisure for work, and the coming of the semi (a cicada which in Japan has the sound of a strong-voiced bird) and our inspiration for new publications came together. While the children, armed with long bamboo poles and miniature cages, hunted for semi in the monster camphor tree at our gate, we hunted for material for the new cook book. A beautiful shade of red adorns the cover, exactly harmonizing with the blue and white of the former book, and the two now go hand in hand to many cooking classes and Japanese homes.

An experiment of the year was the Sunday School Attendance Calendar, a large card with space for seals under the blanks for the children's names. We tried it in our own Sunday-school first, announcing that those who had been in Sunday-school every Sunday for a month would find red seals under their names, and those who had missed one Sunday only would find purple seals. Miss Baucus pinned the cards low down on the black-board, and told the children they might come up and look at them after the close of Sunday-school. I stood at one side to watch the effect. ... and I saw it! Every boy sat with his right foot extended as if for a race, and the race began in good earnest the moment they were dismissed. Each one was wild to see his own name on those cards. It was what might literally be called "a roaring success."

One day Bishop Harris showed us a beautiful poem written by Mrs. Harris many years ago. It was called "My Lily," and was the agonized cry of a mother over the death of her little child. "My Lily is dead" was the hopeless refrain, which must go straight to every bereaved mother's heart. It was a dramatic picture of what
death can mean in this world of death. I said to Bishop Harris: "We
couldn’t send this out to our stricken Japanese mothers without the
Easter hope in it. Mrs. Harris would have put it in, had she
written it now. But if you will let me write the Easter part to
go with the poem, I will il-
lustrate it as well as I can and
we will get it out for Easter."

He cheerfully assented—
when is our beloved Bishop not
cheerful?—and I went to work
on the illustrations. Visions of
a dainty booklet in baby blue
exquisitely illuminated, filled my
imagination—that was at the be-

"STARTING THE MESSANGER TO THE
POST OFFICE"

Somehow I had never had a thought that it might be a
difficult task for him. We waited and waited and waited. The time
was getting short. There were signs of the coming spring. "I went
to the printer and came back in dismay. "He doesn’t seem to know
anything about it," I exclaimed, "And, what is worse, he doesn’t
seem to care."

"Oh, yes, he
does," said my more
confident companion.
"I’ll go and see him
to-morrow." A n d
she went. "What
do you think he said
to me?" she asked
on her return. "He
said this: ‘I felt so
ashamed when I saw
Miss Dickinson com-
ing that I wanted to
hide away. You see
we don’t do this
lithographing here,
so we can’t keep
track of it, and it is
difficult to make artists work, anyway. But we’ll hurry it all we
can.’"

One day Miss Baucus came in with a newspaper crumpled in her
hand. "See here!" she said in a sober voice. "She’s broken this
while she was dusting!" I gave a groan. "This" was a little bisque school-girl in blue, her slate under her arm, her books in her hand, a blue hood over her head. It had been a pet of my early days, and was so attractive on the top of the book-case in the zenana, that I did not follow my better judgment to put it long ago in the cabinet where it would be out of harm's way. "and she's afraid you can't put it together, there are so many pieces." I counted them. There were just seventy-five, many of them the size of a pinhead. At first I started to throw it, paper and all, into the gomi-bako (dust-box). But it was hard to give up the little treasure. I laid it aside and later, discovering a bottle of special glue for china in my desk, I began to put the pieces together. Fortunately, her face was not injured. Little by little, she assumed her former beautiful pose and, with the aid of a little water-color and a brush, I succeeded in hiding the cracks.

When she was finished, I set her up in the cabinet, and nobody would know, except by looking close, that she had come to disaster. But I know! She will never be the same, my little blue maiden!

The proof copies of My Lily came up at last. My heart sank when I saw them. Alas, my baby blue dream was broken into numberless pieces. The first proofs were about as bad as they could be. But the printer was sorry. He experimented; he dried the sheets carefully after each color print; and, because it was so late, we accepted the result. They seem all right. Nobody would know, except by looking close. Bishop Harris was pleased, and said they were "beautiful." They are now set up for sale in our cabinet of literature. Alas, though for my dream! They are not like that! They can never be what I intended to have them. But nobody will know, and fortunately the face was not injured. The real sentiment, the beautiful poem that Mrs. Harris wrote is there with all its original, pathos, and will go straight to every mourning mother's heart.
### Literature Statistics

April 1911 to March 1912

#### PERIODICALS

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#### BOOKS AND TRACTS

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LOCAL RECEIPTS FOR 1911

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TOKYO-YOKOHAMA DISTRICT

Evangelistic Work

**Anna Blanch Slate**, Superintendent of Bible-Women

Mrs. Sei Yamanaka ........................................... Mizu Raído
Mrs. Tsuya Wakiyama ........................................... Sawara
Miss Masa Kinugasa .......................................... Oiso
Miss Kaji Kubota .............................................. Takeoka
Mrs. Sue Inagaki .............................................. Yokohama

The Story of a Song—Slowly the little boat steamed down the river in the gathering twilight. The waves were yet high, after the fierce storm, and passengers huddled together in the tiny cabin felt uncomfortable and forlorn.

"Sensei," whispered the young Bible woman, "suppose we sing a while. Perhaps we will feel better if we do." So, sitting quietly in our corner, we opened our hymn books and really did forget our own feelings in the thought of the beautiful words.

Now it so happened that there came into the steamer, at one of the many landings, a young man whose heart was sore. He had had trouble in business and was even then on his own way down the river to see a man, whom he thought had wronged him. Thoughts of revenge loomed dark in his mind, as sitting in the little cabin he heard these softly sung words.

"I was a wandering sheep, I did not love the fold:
I did not love my shepherd's voice I would not be controlled,
I was a wayward child, I did not love my home,
I did not love my father's voice, I loved afar to roam."

Years before when a student in Tokyo, this young man had heard of God the Father, now it all came back to him—he under a Father's love! The "Sky Pilot" was aboard the steamer that evening. His quick, kind eyes found out the son who wanted to return and as the
boat moved on, and the other passengers talked together, he showed this prodigal son the way back to his waiting Father's house.

That was three years ago and now comes the rest of the story. "Wakiyama San," I had said to the older Bible woman who was now working in Sawara, "can't we go to some new villages in this next trip? I want so much to go where the people have never heard."

A few days later she came, her face shining, saying, "Oh, Sensei, there is a young man living in Narakamura who is waiting for you to come. He wrote to a friend to ask you and spoke about a song—he said you would understand." Yes, I did understand and it was with a joyful heart we made our preparations to go to this village where no missionary had ever been.

A few days later when the little boat stopped at a lonely wharf—far up the river—there was our young man waiting to welcome us. A few moments later we were walking along the green hedged road leading to his beautiful country home, we were joyfully received by his wife and mother and children and made to feel perfectly at home in our spotless, large matted room.

I have not space to tell all the details of those two wonderful days. How we were taken to the new Primary school and introduced to the principal—the other teachers all standing politely as we talked to him. Of the great meeting held in that same school for the children at two o'clock that afternoon—when the patrons of the school sat—in their silk hakamas in state on one side, and the principal himself wrote the words of "Jesus Loves Me" on the blackboard and led the timid children in singing those same words later on.

How again that same evening the great school room was filled with young men and women, whose faces we could see dimly, as by the light of two small lanterns and a few spluttering candles we tried to talk to them. Neither is there space to tell of the callers who came so thick and fast that Wakiyama San would often have to go out on the little porch and take a long breath to rest herself before beginning again; nor of the women who crowded the house our last evening to hear for the first time, most of them, the "wonderful words of life."

Best of all were the times, morning and evening, when with the family around us we sang together the hymns they loved and when the father of the household, his face shining, would choose again and again the hymn that, by God's blessing, has changed his life.

"I was a wandering child,
I once preferred to roam,
But now I love my Father's voice,
I love, I love His home."

When I think of that whole village open to Christianity, of the tremendous possibilities for good that are to be found there, of the hope we have that a little church may be started in the near future I can not
but wonder and rejoice greatly at the marvelous and blessed influence of a single hymn!

_Tried with fire_—Ever since last September Wakiyama San has been working in Sawara and she finds much to interest her in the trials and struggles of that little church just now. For twenty years the church has stood, a testimony to the true faith in the midst of a town whose people love money rather than God, and now its real testing time has come. Through gradual change of hands our ground came into the possession of a wicked old woman who suddenly decided to raise the rent and drive the Christians off, and so the rent was raised from 15 yen ($7.00) a year to 90 yen and the Christians were so troubled! To pay it was impossible and so they did the only thing that could be done, gave back all the ground except that which the church stands on. When I was there in November the front yard had been turned into a play ground and ill smelling rice fields pressed close up to the pastor’s back door. There was great heart-searching and prayer among the little congregation and much discussion as to what must be done. It seems as if a new location is necessary for even for this small space the rent is nearly double and now a high bamboo fence has been built around the church entirely closing it in. The little children of the neighborhood look with wondering eyes at the strange sight and ask, “Is Jesus getting poor?” It does seem so to those who do not know, but it is really only a “fiery trial” out of which the faith of that little band of Christians will come more strong and true. Already a man, not a Christian, has been moved to offer his land for a church building and another man has offered to advance money, without interest, to help along. The glad response from friends at home, who helped buy the things we sent at Christmas time encouraged them greatly and we do feel that before long, a more comfortable and better located church will rise as a memorial to God’s love in their town of Sawara.

In Mizukaido, Kawamata, and Shimotsuna, Yamanaka San is going on with her women and we are planning to extend the visits to other villages in the near future.

“One of these little ones.”—During the past year the Flora Best Harris Memorial Kindergarten has kept on its sweet little way—proving a worthy memorial to her whose thought first gave it birth. Every morning the small matted rooms have been full of happy children and the large sunny play ground has echoed with their voices at recess time. But we have had an ideal before us which would not let us be content with things as they are. In Kamakura, where so many people come for health and pleasure and where an opportunity is given us to touch so many children’s lives for a short time, we do want a new, well equipped kindergarten building, where fifty children can be accommodated at one time. For this end we are working just now. Our kindergarten teachers are faithful and well equipped and from Conference
time a new Bible-woman will enter upon her work with enthusiasm and experience. We are hoping for much from our work among the children and mothers of beautiful Kamakura. Please help us with your gifts and prayers.

"Come and see."—It was down in Oiso, one cold afternoon last December, that such a happy experience came to me. A dear young Christian teacher of English in a Buddhist girl's school had led twelve of her students to want to study the Bible and they came every Saturday afternoon to Kinugasa San, who was reading with them the gospel by St. Mark. This afternoon they had asked me to talk to them and I told them how I came to be a missionary and of the joy it had been to me. Furuta San then spoke and urged for decision. "Girls," she said, "you have come here many weeks; don't you want to belong to Jesus?" Tearful eyes answered her "Then we will tell him so," and together we knelt on the mats as every girl present gave her self to God—to meet persecution maybe, but at all costs to be true to Him always and to "pass on" the good that had been done for them to others.

The next day I was the guest in a beautiful home along the sea where the hostess had invited another woman—rich and haughty and yet with a hungry heart—to "come and see" for herself the joy that Christians have. Eagerly the Christian told the woman who had never heard, of what faith in Christ had done for her, and when it was all over and the caller had gone away my hostess turned to me with these words:

"Sensei I used to hate that woman, I thought I never could have her in my house, but now I love her!" And as I looked into her shining face I quoted these words, "We know that we have passed from death into life because we love the brethren."

The Passing of Mr. Kojima.—Over in the little village of Takeoka, on the shores of Tokyo Bay, one of our faithful pastors lay dying. He had been sick a long time, so long in fact that the four little sons could hardly remember when they had not seen father lying patiently on his bed on the mat, but now the end was drawing near. One Saturday afternoon in early March, Kubota San and I sat by his side singing the hymns of heaven which he loves and reading about that city in which there is no pain and where sorrow and sighing have fled away.

"Sensei," he said slowly, "it is all so real to me!" I know I am going home. I have such a peace in my heart that nothing can take it away."

The sleepy little country hotel had not yet opened its wooden shutters, when Kubota San pushed open the door of my room next morning, "Sensei, can you come quickly?" she whispered, "they want you and we think the end is near." A few minutes later I was kneeling beside the bed, but the Pastor knew me not. Neither did he know
the face of the patient little wife who sat at his pillow, nor the tearful
voices of the little boys, who called “Father! Father!” in vain
attempting to bring back the spirit already on the border of eternity.
Slowly and gently as a tired child he slept on, until just at 11:25
o’clock his freed spirit broke the bonds that held it and Mr. Kojima
entered Heaven. Oh, I will never forget those days that followed!
The funeral held in the little white church, when the country people
came from far and near to do him honor and when every hymn and
the sermon itself was an eloquent appeal to those who as yet did not
know the Father’s love. Later, just as the sun was setting, the little
band of Christians followed that flower covered casket up the steep
mountain path which led among the pines to a spot above the shore of
the bay, then down, down to a large wet rock, under the cliff—where
wood was piled, for what I dared not think, for this was the crematory,
down here by the sea.

How sweet the music sounded, sung by that earnest, loving little
congregation, their voices accompanied only by the splashing waves.—

“There’s a land that is fairer than day
And by faith we can see it afar
For the Father waits over the way
To prepare us a dwelling place then.”

“In the sweet bye and bye, we shall meet on that beautiful shore.”

Then Mr. Hirata’s voice in prayer commending to the dust the
body of the pastor and his spirit to the God who gave it. Very gently
Mr. Hirata, the Presiding Elder, told us all to return. “I will stay and
see to everything,” he assured Mrs. Kojima and she obediently started
home accompanied by her little family.

Brave little woman! “Thank you, Sensei,” she said smiling as
we stopped at the hotel door. “It has been a comfort to have you
here.” In turn she thanked all the other women, then with Kubota
San, the young Bible woman, at her side, she started home to take up
anew the struggle for life with her four small children. Heaven seemed
very real and near to us those days, and as we met in the evenings in
the little parsonage to talk together about the life beyond we all felt so
glad that one of our number had triumphed and tears and prayers of
thanksgiving and joy were mingled with our grief.

The country work is calling, calling! Oh, for more Bible-women
and pastors to enter the wide open doors. By a recent division of
territory among the different missions in one section alone over two
hundred villages and a large city falls to our care, and as yet we have
no one to send! Still it is not by might nor by power and God can
use even our little number if we will let Him. Please pray for us that
we may be instruments such as He can use to His glory, and that the
coming year may be one of victory and soul winning all over the
Yokohama District.
As we review in memory the events of the past year, trying to select the most important ones—the mountain peaks in the plain of routine school work—we see mountains of great rejoicing and thankfulness, and mountains of regret and discouragement; and to make a complete picture we must tell of both.

This has been our first full year in the new buildings, and when guests have from time to time been so kind as to ask to see them we have sometimes remarked, "We were anxiously waiting for that request, for you know there is no surer way of pleasing a mother heart than to request that the children be brought in after dinner." But the pride and pleasure with which we have exhibited our treasures have been but incidents, while the great satisfaction and deep thankfulness with which we have enjoyed the daily comfort and convenience of the complete buildings have been constant—completed as far as the school is concerned, until the increase in numbers shall justify our erecting a separate chapel, which we hope will be the case within a few years. The missionaries' home has been in the process of building since October, and immediately after Conference we shall take possession. In structure it is Japanese style, and is so planned that all of the six rooms (three below and three above, stairs) open into south piazzas facing a little Japanese garden. In deference to some of our sister missionaries we substituted wooden floors for the mats, in the bed-rooms, and there are glass sliding doors that can be used outside the paper ones, for light and protection in cold or stormy weather.

It is with sincere thanksgiving that we again express our appreciation of the faithful, efficient work of our fellow-teachers; and the greatest regret and anxiety of the year have been caused by the necessity of parting with some of them. And nothing appears more prominent in our memory-picture than the long, discouraging, well-nigh hopeless efforts to secure the needed Christian teachers who have government certificates, and added to this have been the great reluctance and overwhelming regret of giving up teachers who have given years of faithful service to the school, teachers who were tried and true, for untried ones, possibly not as good teachers, certainly not as yet having the interests of the school at heart. But the time has come when, if we would keep our girls—our school at all—we must meet the requirements for government
recognition, and that means that two thirds of our teachers must possess teachers' certificates. So that we can say without reservation that the teacher problem has been the most perplexing and distressing one of the year.

Our graduating class of eight girls was remarkably satisfactory in scholarship and strength of character, and their influence in the school will be greatly missed. There is not a member of the class who has ever caused the least anxiety because of misconduct or failure to do her very best in every respect. Two of the class are to enter Aoyama Girls' School, one goes to a special sewing school, and one hopes for a position to teach in a primary school. The others will remain in their own homes perfecting themselves in those household arts which are so important to girls who will some day have homes of their own. One of the number, together with one of the younger girls, received baptism and united with the Church on Commencement Sunday. The majority of the pupils are Christians, though only a small proportion of them have been baptized. One of this year's graduates has been waiting, and hoping for permission from home for two years; but her mother refuses her consent without the sanction of the father who is in England and has not seen the girl for ten years.

Two of the employees of the school have become Christians and been baptized as the direct result of a daily Bible class taught by one of the teachers,—the janitor who is an ex-soldier, and the dormitory chief, both fine intelligent men with families to be brought up in the knowledge of the Lord.

Miss Lee writes as follows of the work over which she has special supervision,—besides her regular teaching and other duties in the school,—

My work this year has been a happy combination of teaching in the school, visiting in the homes of our graduates living in the city, and superintending street children's meetings.

In the city of Nagoya and its vicinity are forty of our graduates representing nearly every class that has gone out from the school during the past twenty years, most of whom are wives and mothers, some of whom now have grown sons and daughters. Into these homes, I have been heartily welcomed although to many of them I have gone as a perfect stranger, but as soon as it is known that I am a teacher from their own school, the door is opened wide and no further introduction is necessary. Some of them have recently graduated from the school and so have been my pupils; with such there is a closer relation but with all there is the common tie that the name of the school brings. For the most part other Christian workers, not connected with the school, cannot enter these homes, so the privilege is indeed a great one.

All of these graduates and others scattered throughout the
Empire have their struggles no doubt to be true to the Christian teaching they have received and sometimes the light seems to be very dim, then again one is surprised to find in the heart that has taken much deeper root than one had thought. While in school with daily, systematic Bible lessons and sympathetic Christian teachers and associates it is live-coals burning together but as these girls are separated from such influences and must live in an environment indifferent or opposed to Christianity, in the midst of much that is evil, it is putting simply live-coals in a very cold atmosphere and the wonder is that each little fire continues to burn at all. To be able to enter these homes to give these isolated coals of faith just a little breath of encouragement that they may burn just a little brighter is one of the greatest opportunities which a Christian school affords and may God speed the day when there shall be many really Christian homes in this land.

In connection with this work this year two social and religious meetings have been held that all might come to know each other better and for spiritual strength. At one of these meetings Mrs. Kingsbury gave a very helpful, practical talk on "The Care of Young Children," after which a tract on the same subject was given to each. Only twelve have been able to attend each time but when one considers how difficult it is for these young mothers to leave home for an afternoon meeting, that is a very fair attendance.

The street children's work has met with some difficulties. In one place the older boys have tried to break up the meetings by telling the boys and girls that if they continued to go they would all become foreigners and the missionary would take them all to America. The government school teachers who at first told the children it was all right to go if they wished to, afterwards due to the attitude of the Educational Department which ordered all primary schools to worship at the ancestral shrines, instructed the children to be true to the ancient religion of Japan and not to go to hear the foreign religion. Japanese children obey their teachers with implicit trust and for a short time this interfered with the attendance but it was like keeping bees away from clover.

A week day proves to be much better for children's work than Sunday because Sunday in this land is a play-day and a day to carry the babies on the back, whereas on other days the boys and girls come direct from school, then the greatest difficulty is, too many come for the small room.

In these four different places, all very near our school, there are about one hundred fifty children receiving Bible lessons each week besides older persons who come to listen. Through these children text-cards, S. S. papers and temperance literature are carried into many homes. The teaching is done by one Japanese young woman. I needed support for this worker but had not mentioned the
fact to anyone, so was more than thankful and filled with joy when an appropriation unexpectedly came for this very worker from Vincent Church, Spokane, Wash. I still need funds for rent and supplies but work that brings forth such speedy and abundant results cannot wait for special gifts.

This coming conference year, it is my desire to do far deeper, better work in the school among the girls, in the homes connected with us, and for the many children whom it is our privilege to teach the new, new story which to us is so old, yet more and more precious as we try to follow in the footsteps of our Master.

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NAGOYA DISTRICT

Supt. of Bible Women .................... Georgiana Weaver
Nagoya First Church .................... Ito Sugi
Nagoya Second Church ............ Hayashi Sono
Komaki ................................................ Okada Chika
Dist. Assistant ...................... Yamaka Ai

Another milestone has been passed and the workers on the Nagoya District can say with one of old, “Hitherto hath the Lord helped us.”

It has seemed best to put much of our strength this year into children’s work, in the hopes that those who hear the truth in childhood, will grow up into a broader manhood and womanhood, less hampered by superstition and more easily able to grasp the great truths of the Christian faith. With this end in view we have tried to go over the district every month.

Miss Yamaka, the efficient District Assistant, a daughter of the Hirosaki District Superintendent, has conducted all the children’s meetings on the district. Four new places have been opened. The country children seem to remember the Bible stories better than their city brothers and sisters. In the new places the children have first been taught the song about the one true God. The second time the workers entered one of these places they were delighted to hear the children outside saying “The true God teachers have come.”

One place has been opened up directly under the calmly beaming face of a great Buddha. There is a primary school teacher there, a member of our church, who has been a great help. During the reaction last year when the authorities at Tokyo were calling the teachers and pupils back to ancestral worship this little woman, the only Christian in the large village, stood firm. She has been the means of influencing two or three other teachers who often come five miles to study the
Bible with us. We hear that the priests in that region are very much troubled because the children are learning of the Christian God.

The children remember well the teaching and it goes deep down into their little hearts. One day a woman said to her little grandson, “To-day both the pastor and Bible Woman will be away so I thought you might not care to go to Sunday-school,” and the little man replied, “Well! God will be there any way so I guess I better go.”

In another case the Bible Woman had been teaching some lessons on prayer; afterwards we heard this story. In a non-

![Bible Women on Nagoya District and Pastors’ Wives Present at the Conference](image)

Christian home a little boy lay ill. The little daughter of this home seeing her mother’s anxious face said, “Don’t be troubled, mother, I will pray to Jesus and He will certainly help us.” The mother was so impressed that she went over to the place where the Sunday-school was held to hear more about the way.

A little fellow said to the same Bible Woman, “You know I always have trouble with mathematics so when I went into the arithmetic class the other day I asked Jesus to help me and He did.”

It may be difficult for the reader to realize how much these things
mean in a land where the people do not believe in a prayer-hearing and a prayer-answering God.

Out in the country districts the children's meeting is usually followed by a meeting for any grown ups who will listen. The meetings are usually held in a hotel in the village, and the country people who are too shy to enter will often stand quietly outside for thirty or forty minutes while the missionary gives the message. It has been a great joy this year to see the people gradually becoming more friendly toward the missionary and her helpers.

The other night a woman came to the meeting who has studied Christianity for six years, reads her Bible and prays every night. When asked why she did not acknowledge her faith by baptism she replied, "The people around here hate the foreign God so much that it would be very difficult." Yet those same people are mostly Buddhists and therefore worshippers of foreign gods.

The great lack in all the work seems to be for native leadership. The Japanese will listen to their own people if they are filled with the Holy Spirit and burning with a zeal for souls. The baptisms among the women can not be said to represent fairly the number of conversions for often non-Christian parents refuse to allow their daughters to be baptized as it lessens their opportunities to make good marriages.

It grows upon us that it is still the time of seed sowing in this region. Such a vast number even of the better educated have never heard the message. We find the basha (country omnibus) a good place to distribute tracts and tell the story.

This year, in the city, the plan has been tried of having the Bible Women live together in a little home next to the missionary. This seems to have been a success in keeping the young workers from becoming discouraged and in acting as a protection from the temptations of this great heathen city.

Ito San has done good faithful work at First Church. She spends most of her time making calls but also helps some in children's meetings. As the first year in a new place is always difficult we are looking for larger gains from her consecrated efforts next year.

In this church a dear old woman was recently baptized. She has heard the truth for over thirty years. After her baptism she said to the writer "Since I have been baptized I sleep so well." Knowing something of the anxious days through which she had been passing as a result of illness in her family, this seemed like a wonderful commentary on the words of our Savior, "Come unto me and I will give you rest."

Hayashi San who has been at Second Church for two years has also been working loyally. Her specialty is children's work.

During two years we have been waiting for some signs of a break in our immediate neighborhood which is surrounded by temples.
We felt that it came, when last Christmas one woman who was detained sent in some money for the collection which we always take for the poor, while another woman who did not know the collection was to be taken sent a contribution back on her return home. A doctor just across the street has been in bed over a year with spinal trouble. He does not know our Savior but as his two little children come to the Sunday-school in our home here we are trying to carry comfort into the home and the light of the Gospel.

The little blind Bible Woman at Komaki has been left alone with the work owing to the illness of the pastor. There are many appeals for her return next year. The villages there are very difficult to reach but Okada San has two Sunday-schools started which promise to break down prejudice.

A pastor's wife who studied a year in the Bible Training School at Yokohama has been a great help in her station. While not in the employ of the society, the results of her faithful work may be seen in the Sunday-school and good sized Woman's Meeting which always gives us a cordial welcome.

Our Toyohashi Bible Woman left us a year ago. Since then the work has been carried on by the pastor's wife, the missionary going up every month for two or three days. The Woman's Meeting is the largest on the district and seems to be growing in spiritual power as well as in attendance. We hope great things from Toyohashi next year.

In spite of the reaction against Christianity which has been so marked at times, the work has been going quietly forward; the missionaries of all denominations have divided the territory so that there shall be no over-lapping; and the seed is being sown broadcast which watered by the divine showers shall yet yield an abundant harvest.

The great need, let us rather say the only need, is an outpouring of the Holy Spirit, first on all the workers both missionary and Japanese, and then on all who call themselves by the name of Christ. That outpouring may come speedily is the prayer of an increasingly large number of God's children.

"This is my Father's world,
O let me ne'er forget
That tho' the wrong seems oft so strong,
God is the ruler yet."

"This is my Father's world,
The battle is not done,
Jesus who died shall be satisfied,
And earth and Heaven be one."
The twenty-ninth annual session of the East Japan Woman's Conference opened at 9 a.m. in the chapel of the Aoyama Jo Gakuin, with Bishop Harris in the chair.

Hymn No. 19 "Come thou fount of every blessing" was sung after which the Bishop read parts of the fourth and fifth chapters of II Corinthians and led in prayer.

The brief devotional service over Bishop Harris spoke a few words of greeting and then excused himself to attend a Mission meeting in another part of the Compound.

Two days before the sad news had flashed across the wires that Bishop Honda, the loved and efficient leader of the new Japan Methodist Church, had fallen at his work in Nagasaki.

As the Japanese Conference was even now in session in Shizuoka, Bishop Harris, who had expected to be with us every day, found himself confronted by new duties and responsibilities. He therefore asked Miss Spencer, the 1st Vice President to take the chair during his absence for the morning.

Roll Call:—The Secretary called the roll and twenty members responded to their names.

Election of Officers:—The election of officers resulted as follows,—

Vice-Presidents... Miss Griffiths, Miss Spencer.
Recording Secretary Miss Slate
Corresponding Secretary Miss Atkinson.
Publisher and Treasurer Miss Pider.

Advisory Committee:—The following motion was made by Miss Santee: Moved that a Committee of five, none of whom are members of the present Reference Committee, shall be elected to serve as Advisory Committee. Carried. The election which was by ballot, resulted as follows, Miss Alexander, Miss Seeds, Miss Lee, Miss Hewett, and Miss Spencer.

Welcome to New and Returned Missionaries:—At the request of the Vice-President, Miss Spencer then read the names of the new missionaries who have come to us during the past year. Miss
Fretts, Miss Pider and Miss White were introduced to the Conference and given a rising vote of cordial welcome.

A special vote of thanks was also accorded to Miss Sara Sprowles, who was not present at the time, for her faithful services during the past few months in Hakodate.

Miss Hewett, who with Miss Dickerson returned to us last September, was then introduced and gladly welcomed. Special mention was made by Miss Spencer of our sister missionaries now home on furlough, and the hope was expressed that all might soon be prepared to return to us. Miss Griffiths also spoke a few words of greeting to the new ladies.

Reports of Special Committees:—This item on the Program being next in order was then taken up.

Program:—Miss Lee, chairman, gave the report of this Committee, speaking specially of the change of date made necessary by the Bishop's many engagements. Miss Spencer moved that the program be accepted as prepared, with necessary change of date, and that a vote of thanks be extended to the Committee for their work. Carried.

Reference:—The report of this committee was given by Miss Atkinson. Moved and carried to accept it as read. (See report.)

Examinations:—In Miss Baucus' absence, and at her request, the report of this Committee was deferred until Saturday.

Publisher and Treasurer:—It was with great sorrow that the Conference heard that Mrs. Spencer, chairman, could not undertake the work another year. Her very satisfactory report was accepted with hearty thanks for her faithful services during the past few years. (See report.)

Aoyama Building:—Miss Russell read the report of this Committee. It was accepted.

Nagoya Building:—This report, presented by Miss Atkinson, was also accepted as read.

Recess:—As there was still some time until noon-tide prayer, Mrs. Van Petten moved that the second item of the afternoon program be then taken up. A second to this motion was followed by a recess of twenty minutes during which members of the Reference Committee met for consultation.

Appointment of Committees:—Miss Atkinson, chairman of the Reference Committee, read the list of members chosen to serve on the Standing Committee. On motion it was adopted.

Discussion:—Bishop Harris, who had now returned, again took the chair and a discussion concerning the report of the Advisory Committee then took place. The Bishop also reported the proposed transfer of our Nagoya work to the care of the Canadian Methodist church and spoke of plans for the late Bishop Honda's funeral.

Noon-tide Prayer:—It being now time for the prayer service,
Bishop Harris announced hymn No. 193, "Holy Spirit faithful Guide." After the singing special prayer was offered for God's presence and guidance on the Conference now meeting in Shizuoka. After announcements of Committee meetings the session closed with the benediction pronounced by Bishop Harris.

Thursday Afternoon.

*Bible Study*:—A beautiful Bible reading was given in the chapel at one o'clock by Miss Griffiths on "Outstanding Points in the Life of Levi.”

After the singing of hymn No. 348, "Take my life and let it be consecrated Lord to thee,” and the opening prayer, the leader traced most clearly the history of the tribe of Levi, showing how their early sin and its punishment had been transformed, because of their repentance, into wonderful blessing.

She also showed how nearly that blessing had been lost by carelessness and departing from the way. She urged us as a chosen generation, a royal priesthood to be out and out on the Lord's side and zealous in God's work as those early leaders were.

The service closed at 2 o'clock with a season of prayer.

Friday, March 29.

*Prayer Service*:—The morning session opened with devotional services led by Miss Seeds. Hymn No. 180, “All hail the power of Jesus name” was sung after which Bishop Harris led the prayer. Miss Seeds then read a few verses from the 40th chapter of Isaiah and spoke of preparing the way of the Lord. Hymn No. 350, “Oh Jesus I have promised,” closed this helpful service.

*Roll Call*:—The Bishop took the chair and the Secretary proceeded to call the roll. The minutes of yesterday’s session were also read and approved.

*Reports of Committees*:—Miss Griffiths gave a brief report of the Conference held last Summer at Karuizawa with representatives of the Canadian and Southern Methodist Boards in regard to the work of Bible-women. This report was accepted with thanks.

*Literature Committee*:—Miss Dickenson gave a most interesting report of the work of this Committee during the past year giving us a glimpse into the trials and disappointments as well as the joys and triumphs of publication work in Japan.

*Introduction*:—Miss Albertson, principal of the Bible Training School in Seoul, Chosen, was then introduced to the Conference and responded with a few words of greeting from our sister workers in that land.

*Three Minute Reports*:—The Conference then listened to reports of the educational work in our different stations. Every member who spoke seemed filled with intense enthusiasm and hopefulness.
about her special field of work, and the past year seems to be one of progress along all lines. Our new missionaries also responded with glad words of greeting.

Appointments:—The list of appointments for the coming year was then read by Bishop Harris. (See appointments.)

In Memoriam:—Miss Seeds asked permission to read a tribute to the late Mrs. Moore, which had appeared in one of the home papers. This was granted and as we listened we realized anew the loving interest and devotion to missionary work which had filled the heart of this noble woman.

Motion:—Miss Heaton moved that a letter of sympathy be sent to Bishop Moore from the Conference, also that a letter be sent to Mrs. Honda expressing our sorrow over her recent bereavement. Carried.

On motion of Miss Atkinson Miss Seeds was requested to write the letter to Bishop Moore.

Greeting:—A motion by Miss Seeds to the effect that we send a telegram of greeting to the Conference of the Japan Methodist Church, now in session, was carried by a rising vote.

Memorial:—After some discussion on the subject Miss Spencer moved that a Committee be appointed by the chair to prepare a memorial on Sabbath Observance to be sent to the Conference in Shizuoka. Miss Spencer and Mrs. Alexander were requested to prepare this memorial.

Noon-tide Prayer:—The prayer service was led by Mrs. Alexander, Hymn No. 515 was sung and a few verses read, after which several members offered brief earnest prayers.

Friday Afternoon.

Bible Study:—At one o'clock Miss Bancus gave a most helpful and uplifting Bible study on the subject of Power. With her talk interspersed by song and prayer, the leader led us along the paths by which we may obtain for ourselves and for others this power of God so necessary in our lives. A service of prayer closed this delightful hour.

Saturday, March 30.

Prayer Service:—The morning devotional exercises were led by Miss Fretts who read John 1:16 and gave a very suggestive talk on "Our debt to Jesus Christ." A season of earnest prayer followed.

Roll Call:—The Secretary called the roll and read the minutes of yesterday's session which were approved.

Committee on Estimates:—Miss Watson presented the report of this Committee. On motion of Miss Spencer the omitted items for Conference expense and Federated Missions were added and
incorporated in the report. Miss Atkinson then moved that the report be accepted and considered item by item. Carried. Miss Alexander moved that decision upon the Yokohama estimates be deferred until the report of the Reference Committee had been acted upon. Carried. Miss Weaver made the following motion: Resolved, that of the four scholarships dropped this year by Aoyama Girls' School, one be given to the Sendai Orphanage as a prize scholarship and the other three be transferred to Nagoya, in addition to the four which appear in the Nagoya estimates.

Reference Committee:—The following resolutions were read by Miss Atkinson, Chairman. On motion they were accepted and considered item by item. After discussion the report was accepted as read. (See report.)

Estimates:—Yokohama estimates for new buildings were again considered, and the following motions were made. Moved that the ladies in Yokohama be given permission to ask the society at home for $500.00 for the proposed new kindergarten building in Kamakura and $250.00 for the proposed new building for the blind school in Yokohama, in case these buildings can be so safe-guarded as always to remain the property of the Woman's Foreign Missionary Society. Carried. The report of the Estimate Committee was then accepted as a whole.

Motion:—A motion was made and seconded to have an afternoon business session immediately following the Bible study hour. Carried.

Noon-tide Prayer:—This service was led by Miss Singer, who chose Hymn No. 186, "I Worship Thee Oh, Holy Ghost" and read II Kings 3:16-18. A talk on the necessity of digging our ditches in order that they may be filled full of blessing the coming year followed, and the morning session closed with a season of prayer.

Saturday, Afternoon.

Bible Study.—A most comprehensive study on the message of the Book of Amos was given by Miss Pider. The sin and corruption of Israel was contrasted with the splendid fearlessness and courage of God's prophet, who was taken from the sheep fold that he might carry God's message to the people. At the close prayer was offered by Miss Atkinson and Mrs. Spencer that the Kingdom of God may speedily come in Japan.

Miscellaneous Business:—The Vice-President, Miss Griffiths, took the chair and various items of business were taken up.

A letter from Miss Daniel was read and the Secretary was instructed to write to Miss Daniel expressing our love and sympathy in her recent sorrow over the death of her father.

Committee on Examinations:—The report on examinations prepared by Miss Baucus and read by Miss Spencer was accepted.
Following the report Miss Lee received a diploma for successfully completing the course of study.

_Sabbath Observance:_—The memorial in regard to Sabbath Observance was read by Miss Spencer. After some discussion it was adopted.

_Federated Missions:_—Miss Spencer read an interesting account of the meeting of Federated Missions last January, to which she and Miss Griffiths had been elected delegates. She also spoke of the new course for language study which has just been adopted by the Committee.

_Time and Place of Conference:_—A discussion of this subject took place after which it was moved to hold the Conference next year at Ninooka the last week in July. Carried.

Reports of Committees:—As the various Committees were now ready to report, the first one called for was that of the Educational Board.

_Educational Board:_—Miss Russell, Chairman, read the report. Discussion followed after which, on motion, the report was accepted as a whole.

_Committee on Bible Women:_—This report was read by Miss Weaver, Secretary. It was moved to accept it and consider it item by item. After discussion this report was accepted as read. (See Report).

_Invalid Bible Women:_—Mrs. Van Petten, Chairman, read this report. It was adopted.

_Library Committee:_—This report was given by the Librarian, Mrs. Alexander, and accepted. A motion to change the price of annual dues from three yen to fifty sen was carried.

_Nominations:_—Miss Wythe read the report of the Committee on Nominations. On motion it was accepted as read. (See Report).

_Reference Committee:_—Miss Atkinson made the motion that seven members, one from each station, be requested to act on the Reference Committee for next year. The vote, which was by ballot, resulted as follows:—

<table>
<thead>
<tr>
<th>Station</th>
<th>Members</th>
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<tbody>
<tr>
<td>SAPPORO</td>
<td>Miss Santee, Miss Dickerson</td>
</tr>
<tr>
<td>HIROSAKI</td>
<td>Miss Griffiths, Miss Heaton</td>
</tr>
<tr>
<td>TOKYO</td>
<td>Miss Russell, Mrs. Van Petten</td>
</tr>
<tr>
<td>NAGOYA</td>
<td>Miss Atkinson</td>
</tr>
</tbody>
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It was moved and seconded that Miss Atkinson act as Chairman of the committee. Carried.

_Revision Committee:_—Miss Spencer moved that a committee be appointed to revise the blanks now used for reports so that they may be in harmony with those we are requested by the Secretaries to send home each year. Miss Seeds moved that two members each be appointed to revise the two sets of report blanks. The chair then appointed Miss Spencer and Miss Slate to revise the evangelistic work.
blanks, and Miss Wythe and Miss Seeds to revise the blanks used for schools.

Building Committee:—A motion of Miss Atkinson that we proceed to elect a building committee of three members was carried. The ballots were cast and Miss Hampton, Miss Atkinson and Miss Russell were elected to serve on this committee.

Miss Russell moved that the different building committees in each station be appointed by the Conference.

The election resulted as follows,—

SAPPORO... Miss Hampton, Miss Santee ... Mr. Heckelman
HAKODATE ... Miss Hampton, Miss Dickerson.
AOYAMA ... Miss Russell, Miss Spencer ... Mr. Draper.
YOKOHAMA ... Miss Seeds, Miss Slate.

Delegates:—The subject of sending delegates from the Conference to the meeting of Federated Missions in January, 1913, was discussed. Miss Alexander and Miss Slate were appointed to act in this capacity.

Resolutions:—Miss Singer read the report of the Committee on Resolutions. The report was adopted.

Unoccupied Territory:—Mrs. Van Petten then spoke of the recent redistribution of forces in Kanagawa ken in view of the desire of both missionaries and Japanese workers to carry the gospel message as quickly as possible to the untouched villages and towns. Miss Santee moved that a Committee be appointed to prepare an article showing that this work is already under way in Japan and proving the need for reinforcements in the evangelistic field. Miss Griffiths, Miss Spencer and Miss Slate were appointed on the Committee.

Adjournment:—A motion to have a concluding session at 9 a.m. on Monday was carried.

Sunday March 31.

On Sunday evening in the chapel an inspiring service of Praise and Consecration was led by Miss Wythe.

The first part of the hour was spent in singing the hymns loved by all, after which Miss Wythe gave a helpful talk about the difficulties which confront us in our work and the spirit with which we should meet these difficulties and conquer them. The service closed with a season of earnest prayer.

Monday, April 1.

Prayer Service:—The morning service of prayer was led by Miss White. After singing hymn, No. 135, "Majestic sweetness sits enthroned," the leader drew our attention to little events in Christ’s life which had come to have a new meaning to her. Prayer by Miss White and Miss Griffiths followed.

Roll call:—The Vice-President Miss Spencer took the chair and
the Secretary called the roll. The minutes were also read and approved.

Miscellaneous Business:—It was moved by Mrs. Spencer that the printing of the article on the needs of the evangelistic work be paid for by funds already on hand in the treasury. Carried.

The Secretary called the roll and different members told the number of reports that would be needed by them.

It was moved that two hundred reports and five hundred copies of the article on evangelistic work and its needs be published. Miss Heaton moved that the same estimates as last year, $700.00 for the work of the Literature Committee, be incorporated in the estimates. This was Carried.

A letter from Miss Lewis was read and the Secretary was requested to send a letter of greeting and sympathy from the Conference. Miss Spencer made special mention of the good work done during the year by Mrs. Chappell, Mrs. Alexander and Mrs. Draper in connection with Tokyo mothers' meetings.

Conference Arrangements:—Miss Lee moved that a Committee of three be appointed to arrange for our next year's Conference. Carried. Mrs. Van Petten, Mrs. Draper and Miss Wythe were appointed to serve on the Committee.

Memorial:—The following motion was made by Miss Lee,—

I would move that a Committee of three be appointed to present a Memorial to the General Conference of the Methodist Episcopal Church urging the necessity of sending reinforcements to the General Board workers in Japan and of strengthening, in every way possible, the evangelistic work in this land.

Miss Griffiths, Miss Lee and Miss Slate were appointed to prepare this Memorial.

Nagoya transfer:—A discussion about Nagoya and the proposed question of transfer to the Canadian Methodist Mission took place after which the following motion was made by Miss White. Moved that the Nagoya ladies still with us be authorized to send a telegram to the East Conference of the Japan Methodist Church stating that we hear with pleasure of the proposed transfer of the work of the General Board in Nagoya to the Canadian Methodist Mission. This motion was Carried.

Three Minutes Reports:—Short reports were then given by evangelistic workers in the different stations and they were most interesting.

"Overwhelmed by open doors," as some one put it, seemed to express the feeling of all as we listened to these recitals of what God is doing in Japan, and realized what could be done with more
consecrated workers to enter the unoccupied territory. Hymn No. 652, “Tell the blessed tidings” was sung and a solemn service followed during which every member offered earnest prayer to God that she might do better service for him during the coming year.

The Conference then stood adjourned.

**Anna Blanch Slate,**
Secretary.

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**PROGRAM**

**THURSDAY MARCH 28TH**

9 A.M. Opening of Conference.
Roll Call.
Election of Officers.
Welcome to Returned and New Missionaries.
Letters of Greeting.
Reports of Special Committees:
- Program ... Miss Lee.
- Reference ... Miss Atkinson.
- Examination ... Miss Baucns.
- Publisher and Treasurer ... Mrs. D. S. Spencer.
- Aoyama Building ... Miss Russell.
- Nagoya Building ... Miss Atkinson.
- Hakodate Building ... Miss Hampton.

11—45 Noon-tide Prayer.
1—2 P.M. Bible Study ... Miss Pider.
Appointment of Committees.
2—4 Committee Meetings.

**FRIDAY MARCH 29TH**

9 A.M. Prayer Service ... Miss L. M. Seeds.
Roll Call.
Minutes.
Reports of Committees:
- Library ... Mrs. Alexander.
- Consultation with other Methodist Boards ... Miss Griffiths.
- Literature ... Miss Dickinson.
- Educational Board ... Miss Russell.
- Bible-women ... Mrs. Van Petten.
Three Minute Reports—Educational Work:
Hakodate
Sendai
Hirosaki
Yokohama

11:45 Noon-tide Prayer.
1—2 P.M. Bible Study ... ... ... Miss Baucus.
2—4 Committee Meetings.
7—9 " "

Saturday March 30th

9 A.M. Prayer Service... ... ... ... Miss Fretts.
Roll Call.
Minutes.
Miscellaneous Business.
Three Minute Reports—Educational Work:
Aoyama
Nagoya
Evangelistic Work of Each Station.
11:45 Noon-tide Prayer.
1—2 P.M. Bible Study ... ... ... Miss Griffiths.
2—4 Committee Meetings.
7—9 " "

Sunday March 31st

7 P.M. Praise and Consecration Service ... Miss Wythe.

Monday April 1st

9 A.M. Prayer Service... ... ... ... Miss White.
Roll Call.
Minutes.
Federated Missions ... ... ... Miss Spencer.
Unfinished Business.
Nominations.
Resolutions.
Reading Appointments ... ... Bishop Harris.
Adjournment.
CONFERENCE OFFICERS

President ................................ Bishop Harris.
Vice Presidents ....................... Miss Griffiths, Miss Spencer.
Recording Secretary ................... Miss Slate.
Corresponding Secretary .......... Miss Atkinson.
Publisher and Treasurer .......... Miss Pider.

REFERENCE COMMITTEE

Miss Atkinson, Chairman and Official Correspondent. Miss Santee, Miss Dickerson, Miss Griffiths, Miss Heaton, Miss Russell, Mrs. Van Petten.

STANDING COMMITTEES

Advisory :—Miss Alexander, Miss Seeds, Miss Lee, Miss Hewett, Miss Spencer.
Estimates :—Miss Mabel Seeds, Miss Weaver, Miss Watson.
Resolutions :—Miss Singer, Miss Pider.
Nominations :—Miss Wythe, Miss Blackstock.
Conference Expenses :—Miss Trutts, Miss White.
Statistics :—Miss Baucus, Miss Wythe.

SPECIAL COMMITTEES 1912-1913

Program :—Miss Hampton, Miss Dickerson.
Bible Women :—Principal of Bible Training School and Superintendents of Bible Women.
Literature :—Miss Dickerson, Miss Baucus.
Examinations :—Miss Spencer, Miss Baucus, Miss Slate.
Librarian :—Mrs. Davison.

GRACE K. WYTHE,
ELLA BLACKSTOCK,

REPORTS OF COMMITTEES

COMMITTEE ON EXAMINATIONS

It is a special pleasure to report that we have three new ladies, Miss Fretts, Miss Pider and Miss White, doing full work in the Language School. Miss Santee has been studying by herself and has nearly completed our course for the first year. Miss Wythe is well on in the second year, and Miss Lee has finished the three years' course, receiving herewith a certificate to that effect from this Committee.

GEORGIANA BAUCUS,
Secretary.
EDUCATIONAL BOARD

The annual meeting was held on March 28.
Difficulties encountered in ranking many of the pupils of other schools desiring to enter Aoyama Jo Gakuin were presented.

After discussing the question of requiring entrance examination, a motion was carried that students of other mission schools be required to take examination if desiring to enter advanced classes in Aoyama Jo Gakuin.

M. H. Russell.

REPORT OF PUBLISHER AND TREASURER

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REPORT OF BIBLE WOMAN'S COMMITTEE

The Bible Woman's Committee held its usual meeting during the conference and submitted the following resolutions.

That we request the principals of our Methodist Jo Gakko to present the claims of evangelistic work to their students not later than the beginning of the Koto Jo Gakko fourth year.

We recommend that after two years efficient service as Bible Women all who wish to continue be allowed a public consecration.

1912 ACCOUNT WITH INVALID BIBLE-WOMAN'S FUND

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Found Correct
M. A. Spencer
REPORT OF COMMITTEE ON RESOLUTIONS

Resolved, that in the death of Bishop Honda our W. F. M. S. has lost a valued friend, one ever ready with sympathy and helpful advice. That to Mrs. Honda and her family and the Japanese Church we extend our heartfelt sympathy, praying that Our Father will sustain, and comfort them in this great bereavement and that all hearts may realize awew God's love and power.

Resolved, that to Bishop Moore and his family we express our loving sympathy in the death of Mrs. Moore, and our grateful appreciation for her beautiful, consecrated life, her prayers and interest in the work of the Society and her triumphant home-going.

Resolved, that we with gladness record God's goodness in bringing back to us, with all their wealth of experience and years of service our own Misses Hewett and Dickerson, that we regret Miss Dickersons' absence from our Conference sessions, and wish her a blessed term of services.

Resolved, that our thanks and appreciation be given Mrs. Spencer for her faithful and painstaking work in publishing our Conference reports.

Resolved, that to the ladies from the home-land who have come to share with us the burdens and joys of missionary life—we extend a glad welcome and our prayers that God may abundantly bless them. We also greatly appreciate having Miss Sara Sprowles in our Hakodate home and school, for a short time.

Resolved, that we greatly miss Miss Alling and regret that duties have called her home, but we know that she will be a faithful representative of this work in the home-land and we wish her great success and blessing.

Resolved, that we extend our love and sympathy to Mrs. Chappell, regretting the illness which deprives us of the inspiration of her presence at our meetings.

Resolved, that we also send greetings and best wishes to Mrs. Soper and Miss Soper, and to all those of our missionary circle who are now in America, wishing for them rest and restoration to health.

Resolved, that to the ladies of Aoyama school and the compound we express in this way our thanks for their kind welcome and unfailing hospitality, praying that especial blessing may rest upon their homes and work.

FLORENCE ELTON SINGER.

REPORT OF REFERENCE COMMITTEE

The Reference Committee met at the close of Conference and approved the plan for enlarging the Aoyama Girls' School building by the addition of a recitation room, and more suitable quarters for the domestic-science department.
The plans for the missionaries' home in Nagoya were also approved.

The furlough of Miss Alberta B. Sprowles was heartily approved, and her return to her work in Japan after furlough unanimously requested. During the year the following items of business have been decided by vote of the members of the Conference:

The enlargement of the proposed addition to the Aoyama building, so as to include two recitation rooms with dormitory rooms above, was approved; and a building committee, consisting of Misses Russell and Daniel and Rev. R. P. Alexander, was appointed.

Miss N. Margaret Daniels' leave of absence, to begin in the summer, and a request for her return to Japan after furlough, were unanimously approved. Miss Mabel Seeds was appointed treasurer of Aoyama Jo Gakuin, and Miss Russell member of the Reference Committee in Miss Daniel's stead.

The re-appointment of Miss Frances E. Phelps as superintendent of the Christian Orphanage at Sendai was approved. In case Miss Phelps' health should not admit of her return to Japan, Miss Louisa Imhof's appointment to the orphanage was approved.

It was with very great regret that we were called upon to approve of Miss Harriet S. Allings' return home on account of the health of her aged mother.

The following recommendations made by the reference Committee were adopted by the Conference.

1st.—Whereas conditions in Japan change so rapidly, we recommend that no missionary who has been at home more than fifteen months, be returned to this field before receiving her new appointment.

2nd.—Whereas the Maud E. Simons Memorial School at Tobe, Yokohama, has been so prosperous as to out-grow the present building, we recommend that a small additional building be erected, and that $400 be added to the Yokohama Day School estimates for that purpose.

3rd.—Recognizing the great need of a home for blind children in Yokohama, we approve of the estimate of $250 to assist in buying the land for such a home, on condition the property be safe-guarded to the Woman's Foreign Missionary Society.

4th.—We approve of the request for $500 to assist in erecting a suitable building for the Flora Best Harris Memorial Kindergarten at Kamakura, on the same conditions as the above, and entering the same in the estimates for 1913.

5th.—We earnestly request the Home Reference Committee, at their May Meeting to grant permission to erect, at once, in Sapporo, a small semi-Japanese house to be used as a temporary residence for our Missionaries, which can be used later in connection with the permanent home. And we also request the immediate advance of $400 of the amount estimated for the home, and authority to borrow $500,
and the continuance of the present rent for two years, with which to repay the loan.

6th.—We recommend the erecting of a kindergarten building in Hakodate, and the addition of $1000 to the Hakodate estimates for that purpose.

7th.—We recommend that the Missionaries of the Woman's Foreign Missionary Society in Hirosaki be empowered to take whatever steps are necessary for the safe-guarding of the Girl's School.

8th.—After carefully inspecting the land bought in 1908 for new buildings for Aoyama Girls' School, the following is respectfully submitted.

Whereas, The Aoyama Boys' College will in the near future require for its own enlargement the site upon which the Aoyama Girls' School now stands:

Whereas, The new site purchased for the Aoyama Girls' School, four years ago is, upon further investigation and much careful consideration of even the present needs of the school, quite inadequate, therefore.

Resolved, that we ask the consent of the Reference Committee of the Womans' Foreign Missionary Society to the sale of the above mentioned site, for not less than the amount paid for it, and the securing of suitable land elsewhere.

ANNA P. ATKINSON.
Chairman Reference Committee.
APPOINTMENTS OF MISSIONARIES

HOKKAIDO DISTRICT

Sapporo:
District Evangelistic Work ... Helen C. Santee.
City Evangelistic Work ... To be supplied.
Mothers' Meetings ... Mrs. F. W. Heckelman.

Hakodate:
Iai Jo Gakko ... Augusta Dickerson, Principal
... Mary S. Hampton,
... Florence E. Singer.
* Millicent N. Fretts, Supt.

HIROSAKI DISTRICT

Hirosaki:
Girls' School and Kindergartens Elizabeth Alexander, Supt.
District and City Evangelistic Work ... Mary B. Griffiths.
Mothers Meetings ... To be supplied.

SENDAI DISTRICT

Sendai:
Sendai Joshi Jijo Gakkwan and District Evangelistic Work ... Carrie A. Heaton.
City Evangelistic Work ... Mrs. C. W. Iglehart.
Mothers' Meetings ... Rebecca J. Watson.
Orphanage ... Georgiana Baucus, Editor of Tokiwa.

YOKOHAMA DISTRICT

Yokohama:
Bible Training School ... Mrs. C. W. Van Fetten, Principal.
Day Schools ... Lemara Mand Seeds.
Evangelistic Work ... Anna Blanche Slate.
Literary Work ... \{ Georgiana Baucus, Editor of Tokiwa.
Mothers' Meetings ... Emma E. Dickinson.

NAGOYA DISTRICT

Nagoya:
Seiryū Jo Gakkō ... Anna P. Atkinson, Principal
... Mabel Lee.
City and District Evangelistic Work ... Georgiana Weaver.

* Language Student
APPOINTMENTS OF MISSIONARIES

Tokyo District

Tokyo:

Aoyama Jo Gakuin ... ... ...

Harrison Memorial Industrial School ... ... ... ... City, District Evangelistic Work and Day Schools ... ... ... ... Mothers' Meetings ... ... ...


Home on Leave


New Missionaries Called for

One teacher with practical knowledge of one or more industrial arts to take charge of industrial work.

One teacher of English for Nagoya.

Three Kindergarteners for Hakodate, Hirosaki and Nagoya respectively.

Three evangelists, one for city evangelistic work in Sapporo, two for general evangelistic country work.

Station Treasurers

Sapporo ... ... ... ... Miss Santee. Hakodate ... ... ... ... Miss Hampton. Hirosaki ... ... ... ... Miss Griffiths. Sendai ... ... ... ... Miss Heaton. Tokyo ... ... ... ... Miss Spencer. Aoyama ... ... ... ... Miss Mabel Seeds. Yokohama ... ... ... ... Mrs. Van Petten. Nagoya ... ... ... ... Miss Atkinson.

* Language Students
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<th>Wives of Missionaries in Schools</th>
<th>Teachers</th>
<th>Pupils</th>
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<th>Calls Made</th>
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**NOTE:** All values are in yen. The table provides a detailed breakdown of statistics for various schools, including enrollment, average attendance, graduation rates, and financial details such as board and tuition payments, sale of products, and donations.
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<td>Matilda A. Spencer</td>
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<td>Elizabeth Russell</td>
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<td>Emma J. Benton</td>
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<td>J. B. Smith</td>
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<td>Anne M. Kaubach</td>
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<td>Mrs. F. Wilson, Chautauqua, Tenn.</td>
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* Deceased. † West Japan Mission.
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<td>Florence E. Singer</td>
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<td>Hakodate, Japan</td>
<td>Seymour, Ind.</td>
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<td>Lola May Kidwell</td>
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<td>Fukuoka, Japan</td>
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<td>Jamestown, N. Y.</td>
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<td>156 North 1st Court, Chicago, I11.</td>
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<td>May 31, 1901</td>
<td>Ella M. Holbrook</td>
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<td>Mabel Lee</td>
<td>Minneapolis</td>
<td>Nagoya, Japan</td>
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<td>Alberta B. Sprowles</td>
<td>Philadelphia</td>
<td>Hakodate, Japan</td>
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<td>Nov. 6, 1909</td>
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<td>Mitchell So. Dakota.</td>
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<td>* 1911</td>
<td>Myrtle Z. Pifer</td>
<td>Topeka</td>
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<td>Mankato, Kansas.</td>
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### Sessions of the East Japan Woman's Conference

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<th>SECRETARY</th>
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<td>1</td>
<td>Aug. 27—Sept. 4, 1884</td>
<td>Tsukiji, Tokyo</td>
<td>Mrs. R. S. Maclay</td>
<td>Mrs. L. W. Squiers</td>
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<td>2</td>
<td>Sept. 2—8, 1885</td>
<td>Tsukiji, Tokyo</td>
<td>Mrs. R. S. Maclay</td>
<td>Miss E. A. Everding</td>
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<td>Mrs. R. S. Maclay</td>
<td>Miss M. A. Spencer</td>
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<td>Miss E. Russell</td>
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<td>Miss M. J. Holbrook</td>
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<td>Miss E. J. Hewett</td>
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<td>Miss M. R. Griffiths</td>
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<td>Bishop Goodsell</td>
<td>Miss E. R. Reader</td>
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<td>Miss A. Dickerson</td>
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<td>Mrs. S. L. Keen</td>
<td>Miss G. Baucus</td>
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<td>11</td>
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<td>Mrs. J. M. Harlow</td>
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<td>21</td>
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<td>Miss A. B. Slate</td>
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<td>24</td>
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<td>Miss A. G. Lewis</td>
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CONSTITUTION AND BY-LAWS

Article I.—Name

This organization shall be called the East Japan Woman's Conference of the Methodist Episcopal Church.

Article II.—Object

Its object shall be to enable the women of the General Missionary Board and of the Woman's Foreign Missionary Society to work together to the best possible advantage for the women and children of Japan.

Article III.—Officers

Its officers shall consist of a President, two Vice-Presidents, a Recording Secretary, Corresponding Secretary, and Publisher who shall also be Conference Treasurer; these officers to be elected by ballot at the annual meeting and to continue in office until their successors are elected.

Article IV.—Relative to the Authorities of the Church

This Conference shall work in harmony with the Eastern Conference of the Japan Methodist Church.

Article V.—Change of Constitution

This constitution may be changed at any annual meeting by a two thirds vote of the members.

By-Laws

I.—This Conference shall convene when practicable at the same time and place as the Eastern Conference of the Japan Methodist Church.

II.—The members of this Conference shall be, first, all representatives of the Woman's Foreign Missionary Society in Japan and, second, the women of the General Missionary Board. All may take part in
discussion but only those actively engaged in work under the Woman's Foreign Missionary Society shall be allowed to vote.

III.—Committees.

REFERENCE COMMITTEE*

There shall be a Reference Committee of not less than three or more than seven representative members, who shall be elected by ballot annually by the Missionaries of the Woman's Foreign Missionary Society and by wives of Missionaries in charge of work, whose duty it shall be to:

(a) Prepare estimates and other matters requiring the action of the General Executive Committee.
(b) Approve of all contracts for new buildings, and of all extensive repairs before they are undertaken.
(c) Consider the furloughs of Missionaries and forward its recommendations concerning the individual cases to the same.
(d) Decide at the Annual Conference before the departure of a missionary on furlough, whether her return to the field is desired, and communicate such decision to the Corresponding Secretary of the Branch supporting her.
(e) Consider all matters of general interest arising during the interim of the Annual Meetings.
(f) Perform such other duties as the General Executive Committee shall require.

BUILDING COMMITTEE*

There shall be a Building Committee elected in the same manner as the Field Reference Committee whose duties shall be to:

(a) Superintend all matters relative to the purchase of property, erection of new buildings, and extensive repairs for which appropriations have been made.
(b) To audit and order paid all bills for the same.

ADVISORY COMMITTEE

There shall be an Advisory Committee elected by ballot annually whose duty it shall be to consider the appointments of Missionaries, to receive all appeals for workers, and requests concerning changes in appointments, and to confer directly with the Bishop upon the same.

* From the By-laws of the Woman's Foreign Missionary Society.
Committee on Bible Women

There shall be a Committee on Bible Women composed of the Principal of the Training School and of the Superintendents of Bible Women, whose duty it shall be to consider all questions relating to these workers.

IV.—The order of business shall be as follows:
1. Calling the roll and reading the minutes.
2. Election of officers.
3. Appointment of committees.
4. Reports.
5. Miscellaneous business.

V.—The rules of order shall be as follows:
1. Each session shall be opened and closed with devotional exercises.
2. All questions for discussion shall be presented in writing.
3. No member shall be allowed to speak without rising and addressing the Chair.
4. No member shall leave the room without permission from the presiding officer.

VI.—It shall be the duty of the President or Vice-President to preside at all meetings of the Conference.

VII.—It shall be the duty of the Recording Secretary to keep a full record of all proceedings, and to edit the Report.

VIII.—It shall be the duty of the Corresponding Secretary to write the Conference letters and to forward a copy of the Report to the Secretary of the Committee of Reference of the Woman's Foreign Missionary Society.

IX.—It shall be the duty of the Publisher to print the Report and to act as Conference Treasurer.

X.—A majority of the voting members attending the Conference shall constitute a quorum.

Constitution of Educational Board

Article I.—Name

This organization shall be called the Educational Board of the Woman's Foreign Missionary Society in the East Japan Conference.
Article II.—Object

The object of this organization shall be to establish a unified school system and to supervise the work of all the schools under the Woman’s Foreign Missionary Society in the East Japan Conference.

Article III.—Membership

This Board shall consist of the superintendents of all the branches of educational work under the direction of the Woman’s Foreign Missionary Society in this Conference and one in addition from the foreign teachers of Aoyama Jo Gakuin.

Article IV.—Officers

The officers shall consist of a President, who is the Principal of Aoyama Jo Gakuin, a Vice-President and a Secretary, to be elected at the annual meeting.

Article V.—Authority

The Board shall receive its authority from the General Executive Committee, and have power to act on all questions that may arise in connection with the establishing and maintaining of a unified school system.

Article VI.—Change of Constitution

This Constitution shall take effect when it has received the approval of the East Japan Woman’s Conference, and at any annual meeting may be changed by a two-thirds vote of that body.

By-Laws

I.—This Board shall hold its annual meeting at the time of the East Japan Woman’s Conference.

II.—The Board shall make a full report to the Conference of all its proceedings during the year.