With the Compliments

of the

East Japan Woman's Conference

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Secretary

221 Bluff
Yokohama
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Her Majesty, the Late Empress-Dowager
East Japan Woman's Conference

The Passing of the Empress Dowager

For the second time, in less than three years, the Japanese nation has come face to face with a great sorrow. Scarcely had the badges of mourning for the late Emperor been removed, when the news flashed over the country that the beloved “Mother of the Nation” was sick unto death in her palace, at Numadzu, down on the seashore. Everything that medical skill could do was done to relieve the royal sufferer. Her loyal subjects poured out their earnest petitions, in both churches and temples, but there came at last a day when it was silently whispered from one to another that the Empress Dowager was dead:

All the world knows of that memorable journey to Tokyo! How the Empress Dowager, reported, according to ancient custom, as “being in a critical condition,” left the palace at Numazu on Friday evening, May 10th, and journeyed to the capital, “where she was received in state, and from whence she drove immediately to the palace at Aoyama.” Her death was not announced until two hours after her arrival, the official bulletin stating that she passed away at 2:10 a.m.

It was a strange journey, such as could have occurred probably in no other country in the world, and in particular the passage of the procession shortly after midnight, between lines of troops backed by masses of people, beneath the clear moonlight and in death-like silence, presented a scene which will not easily be forgotten. Two months later, in a great funeral car drawn by four sacred oxen, all that was mortal of the woman who had done so much for her country was borne through the dim torch-lighted streets of Tokyo, amid the suppressed sobs of thousands of her people, to the last resting place beside her husband on beautiful Momoyama.

Impressive, indeed, were the events of those last days, and many were the tributes of love accorded to her memory. From some of the leading papers, of that date, we quote the following:

“It is one of the strongest characteristics of Japan that the relations between the Imperial House and people partake largely of the nature of those between members of a united family, and there were special reasons why the Empress Dowager should have become endeared to all her subjects.
As the Empress of the present Emperor's illustrious Predecessor from February 9th, 1869, to July 30th, 1912, Her Majesty shared with her Consort the difficulties and glories of the Restoration and Era of Enlightenment. In private life it is impossible for the foreigner to estimate Her Majesty's part as a help-meet, though it is known that in domestic and artistic tastes the Imperial Pair possessed much in common, but, in the life "outside the veil," Her Majesty was an ideal Empress and Mother of her people. In all the wearisome routine of Court functions the yoke was borne unalteringly, and whenever distress or calamity overtook the nation Her Majesty's sympathy and private purse were quickly proferred.

It is specially remembered that the Empress Dowager always took a deep personal interest in the work of the Red Cross Society. During the wars with China and Russia, it was said that the Imperial solicitude for the wounded and suffering led Her Majesty to organize special workers for the Society among the Court ladies, encouraging them with her presence and example, while, in later days, she personally patronized the meetings of the Society.

But her sympathy was not confined to the soldiers of her own country; it was extended to the Russian prisoners, brought here in the late war, whom she instructed the authorities to provide with artificial limbs, when needed, in appreciation of their patriotism.

She was also known as a liberal patroness of the arts and industries of the nations, visiting the Peeresses' School, the Exhibitions, museums, galleries, etc., as well as missing no opportunity of lending the prestige of her position to all worthy national efforts brought within her purview. For the rest, she set a shining example to Japanese womanhood by an untiring devotion to the Emperor and to the Imperial interests of the Dynasty. "Her life was blameless," as was said of another great Ruler, and such a life, in the "fierce light which beats about a Throne," was a great national asset, and, as such, not underrated by her people. How highly they appreciated Her Majesty was shown when the late Emperor "put off this mortality," and also during the illness of the last few days, which, it is feared, may have been brought on through grief at her irreparable loss.

"Poet Empress"

The literary talent of the late Empress Dowager, particularly her cleverness in composing the Japanese *uta*, or short poems of 31 words, is widely known. Indeed, she was one of the poet Empresses of Japan, rivalling, if not excelling, her husband in this peculiar art. How resourceful she was may be seen from the fact that she composed over 30,000 *uta* in the period from 1879 till 1910. These were collected in 27 volumes beautifully edited and printed by the authorities of the Imperial Poetry Bureau."
Many and beautiful are the stories now being told of the Empress Dowager, showing her deep sympathy and thoughtfulness for others.

"Some years ago, her Majesty, accompanied by several Court ladies, visited the Horiyujo temple near Nara. She was proceeding to a small chapel in the same vicinity, when it began to rain, and the Empress Dowager, who was on foot, got rather wet.

It was an Autumn day and the weather became rather cold, so that those who happened to be in attendance feared she might take cold, and proposed to call a kuruma. Her Majesty, with a smile on her lips, refused to let them do so. She pointed out how the Emperor had been attending the military manoeuvres in the districts of Mikawa and Owari and struggling each day with wind and rain, and she returned to the temple on foot.

Early in the era of Meiji, the Imperial palace buildings were destroyed by fire and both the Emperor and Empress had to live temporarily at the Akasaka detached palace, where the then Dowager Empress, mother of the late Emperor, was staying. The buildings in the detached palace are not large, so that there were not many rooms for the use of the Empress. Thus her toilet room was one of only three mats, and the Court ladies, who attended her there every morning, were always complaining of the narrow quarters. No word of complaint, however, was heard from the Empress herself.

Similar proof of her considerateness for others is afforded by the fact that while she was on her travels she would happen sometimes to wake in the morning before the time at which she was to be aroused by her attendants, yet that she never rose until she was noticed by them, saying that she did not like to disturb them by getting up so early, because they must be greatly fatigued by the journeying."

In the passing away of this gracious Imperial Lady the people of Japan have indeed sustained a severe loss, yet her influence will be felt for years to come in an uplifted womanhood, and in the deepening of those ideals which she labored so nobly to impart.
CONFERENCE AMONG THE MOUNTAINS

Our Summer Conference of 1914 will long be remembered by each one of us, first, because it was held in Karuizawa—beautiful for situation, high up among the eternal hills—and, second, because of the presence with us of Miss Nichols, our Official Correspondent, who gave so fully of herself to us those busy days.

Bishop Harris was also with us at nearly every session, and members of the Board of Foreign Missions, and friends of other churches, encouraged us by their presence. Indeed, we seemed to feel in every session the deep bond of sympathy which unites God's children everywhere, and which is growing stronger all the time.

On our very first morning we realized anew the tie which binds us to those of our number in the home land. Japan, England, America, and even the Pacific Ocean were represented in the fourteen letters from absent members which found their way to the Secretary's desk. During the reading of these letters at times our faces were bright with smiles, again our eyes were full of tears, because of the longing expressed, by some writer, to be back at work with us again; and many times during that Conference session those same dear, absent members were borne in loving remembrance to the Father's throne of grace.

At times it seemed as if the key note of the Conference was Co-operation—Unity.

It was struck in the social evening, when forty of us gathered for a few hours in Miss Watson's hospitable cottage. It was struck again when over one hundred of us gathered in the grove, behind the church, for a Methodist picnic, and of that number some had silver hair and had given a life time of service for Japan, while others had only just begun.

But perhaps the gladdest note of all was struck one morning when a report was given of the proposed Union College for Women, soon to be opened in Tokyo—a college in which nearly all the missions will enthusiastically join, in an effort to lift up the standard of Christian education among the young women of Japan. A few evenings later Miss Nichols kindly gave us a most illuminating talk on Co-operation in the Home-lands—showing how the prayer of Jesus, "that they may be one," is being realized these days in every country, where His name is loved and known.
EAST JAPAN WOMAN'S CONFERENCE, KARUIZAWA, 1914.

Standing:—Miss Heaton, Miss Sprowles, Miss Weaver, Miss Fretts, Miss Imhof, Miss Hewett, Mrs. C. W. Iglehart, Miss White, Mrs. Spencer, Miss Preston, Mrs. Davison, Mrs. Draper.

Sitting:—Miss Alexander, Miss Hampton, Mrs. Bishop, Miss Spencer, Bishop Harris, Miss Nichols, Miss Dickerson, Miss Watson, Mrs. Van Petten, Miss Taylor.

Kneeling:—Miss Fider, Miss Mable Lee, Miss Bullis, Miss Wythe, Miss Edna Lee, Miss Gardner, Miss Chappell, Miss Wagner, Miss Marion Draper, Miss Slate, Miss Draper.
Another feature of our Karuizawa Conference was the absorbing and far-reaching discussions on questions affecting our school and evangelistic work. Great possibilities were opened up to us of unentered fields—especially in the northern island—where we long to enter in, and our hearts were saddened by the thought of towns and villages, even in our present best-managed districts, where no one has yet gone with the Bread of Life. Is it any wonder that after prayer and consideration our faith rose to a great request that, as soon as possible, twenty new evangelistic missionaries be added to our ranks?

Visions were seen, during those days, of the tremendous influence exerted by even the least of our Christian schools, and in each one of our hearts was kindled a new desire to do better and more effective work through the influence and power of the Holy Spirit.

The photograph, taken under the great pine tree, will serve as a happy reminder of a blessed Conference session, and the hope we each have of meeting again, in the beautiful mountains, this time next year.

When the swift-moving "Empress of Russia" docked in Yokohama last February, she brought a most welcome cargo of American mail, a returned missionary and New England's Corresponding Secretary,—our own Official Correspondent, Miss Florence L. Nichols. From that time until the first of August, there was no busier woman than she in Methodism in Japan, for station after station was visited and the perplexing problems of each considered in turn.

Not soon shall pass away the memories of the delightful and refreshing 1914 Conference, to whose success, humanly speaking, Miss Nichols so largely contributed.

Her splendid fund of information, gleaned from personal observation, and from innumerable Conferences with our own workers, and missionaries of other denominations, was always at our disposal.

On August third she sailed away, homeward bound, having won our love and admiration; and our hearts go out to her in deep sympathy because of the message that hastened the journey to the side of her beloved mother.
THREE SILVER ANNIVERSARIES

The Wheel of Time, in its revolution, brought to us—among other happy occasions of the year of 1914—the silver anniversaries of three of our sisters, who have had the honor of completing twenty-five years of service in Japan.

It is a cause for special thanksgiving in our East Japan Woman's Conference, that so many of our ladies have been with us for so long a time.

We look with pride and joy on our Senior Missionary, Miss Spencer, who has just celebrated her thirty-fifth anniversary; on our builder, Miss Hampton, and on our sunny-hearted Mrs. Van Petten, who have each passed their thirty-third mile-stone.

We rejoice with Miss Atkinson in her thirty-two years of labor for the young women of this land, and with Miss Watson over her thirty-one years of fruitful service for the people of Japan.

In October our own, faithful Miss Hewett will be able, we hope, to celebrate her thirtieth anniversary of coming to this country, and her name completes a noble company of six women, who for a third of a century have borne heavy responsibilities, bravely and gladly, for the Master's sake.

And now to their number three more names are added, for during this last Conference year Miss Dickerson, Miss Griffiths and Miss Imhof have each celebrated their twenty-fifth anniversary, amid the joyous congratulations of pupils, fellow Christians and missionary friends.

It is the first time that we, as a Conference, have ever had the privilege of celebrating so many anniversaries in one year.

The three bronze vases with their silver inscriptions, although they could not begin to reveal our hearts, were presented to these three dear missionary sisters as a little outward expression of our confidence, trust and love. We feel that we have good reason to rejoice in this trio of faithful workers, for each in her own field has been, and is, a rich blessing to Japan.
THREE SILVER ANNIVERSARIES

To our Miss Dickerson is ascribed the honor of twenty-five years as Principal of our large girls' school in Hakodate, and to her wise leadership it is largely due that "Iai Jo Gakko girls" are known, wherever they go, as young women of high standards and of sterling worth.

Miss Griffiths has always been looked up to as one of our most successful country evangelistic workers, and now that she is home on furlough her presence is keenly missed.

Heaven alone will reveal what she has accomplished during her years of self-sacrificing country work, and the streams of blessing which have poured out from the little Hirosaki Church have been largely due, we believe, to her influence and her prayers.

And then Miss Imhof, with her love for the little children—what a splendid work she is doing in that Sendai Orphanage! Trusted so much that a special delegation at Conference asked for her return to be with them always, a "Mother" indeed, to hundreds of children needing a mother's care.

When the final history of the East Japan Woman's Conference is written, and all the streams of influence, which they have started, have been gathered up into one vast ocean of God's love, the record of these nine women's noble service will be fully known.

Until then, we, as their Conference sisters, rejoice in their daily presence among us, and in the inspiration of their consecrated lives. And our prayer is that they may be kept strong, "by the power of the mighty God," and spared to us, and to Japan, for many years.
REPORTS OF WORK

HAKODATE

CAROLINE WRIGHT MEMORIAL SCHOOL

(Iai Jo Gakkô)

Augusta Dickerson, Principal
Mary S. Hampton        Alberta B. Sprowles
Florence E. Singer

"What I aspired to be, and was not, comforts me."

At our last Conference it was voted that the Iai School should make such changes as were necessary in order to make application to the Educational Bureau for recognition as a high school for girls. Accordingly, we made changes in the course of study, re-arranging the subjects and the length of the course, adding one supplementary year.

Our revised course was first presented to the Local Office; on receiving their approval, formal application was made to the National Bureau of Education in Tokyo. This was forwarded in August of 1913. Inspectors came in February of 1914; but the school-year closed without any answer to our request. We have, however, satisfaction in the knowledge that the effort has done us good, and that we are much nearer the requirements than we were before making the effort.

The year began April 9 and closed March 26. Our enrollment shows a slight advance, the number reaching one hundred and thirty-one, of whom forty-two were admitted during the year. Three former students returned from Tokyo, bearing certificates showing qualifications for teaching sewing and English. Two of them were the wards of our Society at the higher schools in Aoyama. They have done excellent work, being faithful not only in the class-room, but sharing in the responsibilities of the dormitory-life. They have shared also in the teaching of the Bible and in the Sabbath services.

We are grateful for the presence of the trained nurse. No serious illness has been treated, but innumerable small ills have been relieved
Opening Day in the Circle Room

The Tai Kindergarten, Hakodate
by her prompt, intelligent treatment. Her pleasant room is a busy place, morning and evening, as the girls come with bruised fingers to be bandaged, sore throats to be painted, weak eyes to be washed, or a recovery to be reported with the accompanying free-will offering for the little box behind the door. The girls learn much from her that will be useful in after years.

The Sunday-schools are all flourishing; whether in the church, kindergarten, or in a little rented house, the children seem eager to sing the Gospel Hymns and listen to the old, old story of God's love seeking each one of us. About six hundred children are thus reached and taught weekly as one of the "by-products" of our school. In the summer vacations, many even of the younger girls hold classes for the children of their villages, doing their best to share what they have learned. One girl wrote last year that as she tried to teach the neighboring children she felt she was "giving water to thirsty ones."

The distress of famine has not been felt so much in Hakodate, but we have been able to send help several times to the distressed people in Hirosaki and elsewhere. The girls have been sympathetic and generous.

The successful completion and opening of the kindergarten gives us great joy and satisfaction. It establishes a connection between the city and the school which has been broken since the fire of 1907. The building, so simple but strong, is one more testimony to Miss Hampton's skill in superintending plans and buildings.

After October, Miss Sprowles divided her time between the school and the kindergarten, trying to become acquainted with the children and their mothers. Miss Hampton also has shared her time and strength with the church, visiting homes and helping the Woman's Meeting. Concerts, held in the Town Hall for the benefit of sufferers from the famine, gave Miss Singer an opportunity for service outside of the school-room. Thus, in many ways, this year, we feel that we are not separated, but a part of the city-life once more. The successful establishment of the electric car-line, passing our property, has been a great help in this, affording comfortable and rapid transit. We are daily grateful for this advance which the city has made, and also for the great advantage and privilege of electric lighting in the school and home.

The Blind School, so called because so started, with its deaf and dumb pupils, has finished another year without any failure or loss of interest. It is twenty years since the first group was gathered together. In that time the Japanese have awakened to a sense of their duty and responsibility toward their less-favored brothers and sisters. There are many who are willing to help such an institution. We hope, therefore, to be able, on the twentieth anniversary, to pass the school
over to a Committee of interested persons, who will carry it on as an independent work.

The close of the year 1913 was marked by anniversary days. Such days are occasions for reflection and inspiration. The celebration of twenty-five years in this school was shared with Mr. Fujimoto, the teacher of mathematics. Time has dealt kindly with him, and he shows but little change. Still strong and vigorous, he is always at his post. Early difficulties and experiences were brought vividly to mind, as, also, were the many special blessings, and help over hard places.

We felt all unworthy to receive the many manifestations of love and gratitude from fellow laborers, teachers and pupils. Our Heavenly Father alone knows how much we are indebted to loving, true-hearted co-operation from co-laborers, faithful assistants, and responsive pupils for sympathy and help during all the twenty-five years, since 1888. Above all, we are full of praise and gratitude to Him who has strengthened and guarded us unto this day.

On the Christmas Sabbath, which was also made an Anniversary Sabbath, twenty-two girls received baptism, thus celebrating in the best way the birth of their Savior and the Divine Love that led their teachers to Japan.

Year by year there seems little to report, yet we know that souls are born into the Kingdom of God, that lives are changed, and that living stones are built into the Church of Christ, but such "cometh not with observation."
HAKODATE MEMORIAL LOVE KINDERGARTEN

HAKODATE
MEMORIAL LOVE KINDERGARTEN
(Iai Yochien)

Winifred F. Draper

After six years of lying fallow, the lot up on the hill resounds again with the happy cries of children. The kindergarten is again a reality—and what a reality! A splendid new building standing out conspicuously on the mountain side, teachers full of zeal and eagerness in the beginning of this new work, and sixty-seven bright children rejoicing in song, work and play—isn't this a better picture than an empty lot?

Much of the work that has been connected with the starting of this kindergarten was accomplished by Miss Sprowles, who, with tireless energy, collected much of the money in America, and then came here eager to throw herself into the carrying out of this new, yet old, branch of the work. Everyone with enthusiasm helped on the new kindergarten. Miss Hampton, with her usual skill, superintended the building, while Miss Dickerson looked after the gaining of permission from the Government and the formation of the rules. Thus it was ready for work by the end of September. The building is comfortable, having on the ground floor a large circle room, four classrooms and a guest-room, and on the second floor four rooms for teachers, a Bible woman's room, another large Japanese room and two foreign rooms.

From the time of the laying of the foundations applications began to pour in, and three days after applications were to be accepted the number was full. Many were disappointed, who could not come on account of the high tuition, but in spite of that we were full, and had many on the waiting list. This certainly is a proof of the need for the kindergartens in this city.

The dedication exercises were held on Monday, September 29. A representative audience of officials connected with the Government and educational circles, professional and business men listened attentively to addresses given by Mr. Yamaka from Hirosaki, Mr. Mito from Tokyo and others.

The opening exercises were very interesting, for under the leadership of Takamura Tazuko San—a graduate of the Kobe Kindergarten Training School—sixty-seven children joyfully attended the kindergarten. There were also over a hundred visitors. It was not easy to teach and train over sixty new children at once. What with some
crying and others running away, it was a heavy strain on the teachers, but they soon brought order out of chaos, and you ought to see the children now!

In a few weeks a kindergarten Sunday-school was organized, the enrollment rapidly reaching one hundred and eighty, with an average attendance of one hundred and fifty before Christmas. At Christmas-time a happy meeting was held, but the kindergarten celebration was the more interesting. About sixty visitors came to see the children sing and play in the prettily decorated room. A tree laden with gifts for the children was a main feature, but not only were gifts given to the children, many gifts came from the homes to the kindergarten. Fourteen boxes of oranges, many boxes of cakes and eleven yen in money were received, but a part of these presents were taken to the municipal poor-house to cheer the lonely ones there.

In March nineteen children graduated from the kindergarten. They had only been with us six months, but as they were relatively well advanced for that short time we were not at all ashamed of them and their work.

One other line of work started was the mothers' meeting. A meeting was held in March, when Dr. Saito, a well-known city physician, talked instructively on hygiene. Miss Nichols also gave a very interesting talk on the "Women of India." A musical program was offered, and the seventy-five women present seemed to enjoy themselves thoroughly. At this meeting one could see that the children came from the best homes in the city, as might be expected from the high tuition. Certainly an unsurpassed opportunity is opening up to a city worker, for homes can be entered that in other cases would be closed. Children are carrying the message of God home to their parents, and it is for the workers to follow up this beginning and win many souls for Him. May the Iai Yochien be a shining light for the Kingdom in the darkened city of Hakodate!
SAPPORO

CITY AND DISTRICT EVANGELISTIC WORK

Millicent N. Fretts, Superintendent of Bible Women

Mrs. Yone Furukawa... ... ... Asahigawa
Mrs. Nakada (Acting as Bible Woman) ... ... (June-March) Iwamizawa
Mrs. Matsushima ... ... ... Yebetsu
Miss San Sannoniya... ... ... Sapporo
Miss Yu Tajima... ... ... Otaru
Miss Tetsu Muto... ... (July-March) Iwanai

"Please have your report ready!" What a terrifying message to one who must follow after Miss Santee's ready pen and also when it is one's very first report, too. Maybe it would be easier to do if the name "Report" were not attached!

Because of Miss Santee's illness and early furlough, once more Sapporo had to have new workers, and the problems this year have been great. It has been a year of getting adjusted to new people and new things; of learning to know what the work is and how to go at it. It has been an effort to know what are "first things" and how to put them first, and it hasn't been an easy task.

To keep faithful to language study, when everywhere and all the time there are calls to be out doing active work, isn't easy. To be able to decide which is the more important, this lesson in grammar or that call or meeting, has been hard, but as we close the work of the year we are thankful for the hard things as well as for the easy ones, and we look forward to the new year with the purpose to forget the failures that are behind, and "to press on toward the goal unto the prize of the high calling of God, in Christ Jesus."

Miss Draper gave the time she did not spend in study to the city work, and under her leadership the factory meetings became more interesting and better attended. The Ojokwai (King's Daughters' Society) took a new lease on life; a new Bible-class for high school girls was started in the Sunday-school, and at the City Hospital a large Bible-study-class was formed among the nurses. This class was made possible, no doubt, by the faithful witnessing of one of their number (who was a student in our Hakodate school) and also because of the work of our little Bible woman who faithfully called and worked, for the past two years, to lead those girls to Christ.

The district work! What shall we say of it? This year we have tried the plan of visiting the nearer stations once a month, and those farther away twice a year. But a hurried visit of only a few hours
EAST JAPAN WOMAN'S CONFERENCE

seems to be almost a waste of money and time and nothing more, for it doesn't give time nor opportunity to really get into the lives of the women at all.

To be sure, we have been able to hold meetings which are sometimes well attended and at other times not, according to the busyness of the people, but to really touch the lives of those women in a vital way, we feel that some other plan must be tried. And so just as soon as it is safe, up here in this cold, wet, spring weather, to try living in Japanese way, sleeping on the tatami (straw mat) floors which are all so near the ground, and in houses with only charcoal fire-boxes by which to keep warm, we plan to go and settle down to live with the people for a few days or weeks at a time as seems best.

Last July we were able to strengthen the work very much by adding to our ranks Muto San, a lovely girl who has been Miss Hewitt's helper and who has had much experience as a Sunday-school worker. She has been doing good work both among the women and the children in her native town Iwanai.

Starting for District Conference at Iwanai

It was here in this city by the sea that we first met all of the Bible women of this district, when we came together to attend the Annual District Conference of the Hokkaido, last September. We spent four profitable days here, one of which (or a part of one) was given up to a woman's meeting. Although the program was long and it grew late, these busy wives and school teachers listened to the messages which the women brought with the greatest interest. One earnest Buddhist woman who prepared our food during that week...
was so impressed by the happiness of these Christian women that she has since become an earnest inquirer of the Way.

Last year Otaru received a double share, perhaps, when the new Bible woman, Tajima San, and Kondo San, a Sunday-school worker, took up their work in that bustling city. Both have been doing good work, and the pastor, who is also District Superintendent, has rejoiced in the help of these where it was so much needed.

Sapporo has had for the last three years a little Bible woman whose faithfulness is so great that I doubt whether it can be duplicated in experience. She has gone through storm and sunshine until her little body became too tired, and in December she just had to stop and go to bed with a severe attack of pleurisy, from which it has taken weeks of rest and treatment to recover. "Such a trouble to herself and loss to us all" to whom she ministered. The remainder of the winter months had to be spent in a warmer climate, where she has been gaining health and strength, and with the beginning of the new year she expects to take up work again.

The women here have helped nobly during her illness. They regularly pay a part of the Bible woman's support, besides helping the church in various ways. We feel that this year's work has been largely a time of getting somewhat acquainted, and that if another year is given to us to work here, with these people whom we have learned to love, that together we may be able to do something for the Kingdom.

Lonely Yebetsu has been on our hearts heavily this year. We have a little church there, but no pastor, and very few people, for they have one by one moved away, but Matsushima San has been working with the women and children, and we believe the seed sown cannot fail to bring forth fruit. One little girl received baptism at Christmas-time.

This is one of the places where we have had a woman's meeting once a month, sometimes in the parsonage, sometimes in one of the Christian homes, and from across the Ishikari river some of the women come, leaving their work and bringing their lunch and staying even for the children's song-service which we have after school closes. They are busy farmers beyond the river, but unless it is unsafe to cross we are almost sure of seeing the little grandmother and some of her children at that once-a-month meeting.

Iwamizawa—Such possibilities as seemed to be opened up to us there! Three years ago a pastor and his wife came to work for the extension of the Kingdom, he an unusually gifted man, and she a trained Bible woman, who gave up work as such to become the helper of a preacher, and together they worked, and successfully, too, for the salvation of souls in that stronghold of Buddhism. But the end of
this story is a sad, sad one, for the pastor fell into awful sin, and the
wife, too, seems to have followed a part of the way, and the people
are scattered and the church disgraced. But we are hoping and
praying that even out of this may come good for the cause of Christ, for
the promise that "all things work together for good" can surely cover
this case, too, because "He is faithful who promised." Do not forget
to pray that we who have received the light may be true to Him
whom we serve and may steadily grow into His likeness.

Asahigawa is the most northern city in which we have work.
Here for the past year we have had, not only an earnest young pastor
and his wife, but our Bible woman, Mrs. Yone Furukawa, has braved
the winter's cold and the summer's heat, faithfully serving the church
and the people.

When we made our first visit to this city we had the privilege of
living with Furukawa San in her little house and of having a sample
of how it goes to try to keep warm without a stove. Charcoal
fires are often convenient, but when it comes to trying to keep warm,
and at the same time have one's head in good condition, a stove is a
necessity in this northland, and so before we left we ordered one made
for that little house. There is a woman's work organized here which
is not only a help to the church, but it is a real blessing to these
women themselves.

We are hoping that this year of great opportunities, this year
which marks the beginning of the great Evangelistic campaign, may be
one of great growth for us all. We need more workers out here, but
more than that, we need to become better workers. We need and we
want more of Jesus Christ in our lives, for we must teach Him to these
people who have never heard, and most of them can tell best what
kind of a God ours is by seeing Him in us. We have to be "living
epistles."

SAPPORO

Winifred F. Draper, Student of the Language

"Oh, Sensei, isn't it beautiful?" were the cries with which the
girls greeted the broad lily-fields where the Ojokwai (King's Daughters'
Society) and the Fujinkwai (Ladies' Aid) were having a picnic. Just
think of being surrounded by lilies and lilies and lilies as far as your
eye could reach! The beauty and purity of these little flowers made
us feel so near to God that we just sat down among them and talked
about Him, and sang "Beautiful lilies, white as the snow" and, "He's the Lily of the Valley, the Bright and Morning Star." Those hymns mean so much more to us now.

"We just sat down among them and talked about Him"

The Ojokwai has grown well during the year. The attendance at the meetings has increased from two or three to twelve or fourteen, and the girls have been quite active in good works. One of the members was baptized during the year, leaving about six that have not taken the stand for Christ. If only they all could have entered the Kingdom this year!

A fascinating bit of the work in the city is the meeting at the dormitory of the linen factory. It is held on the rest day of the factory, which is supposed to come every two weeks. This year the meetings have had an average attendance of sixty-four girls, the largest attendance being at the Christmas meeting, when one hundred and forty-six girls came. They were so pleased with the tiny Christmas-tree and the little stories of Jesus, which the Tokiwasha sent us.

Another meeting that stands out prominently was that after the Ojokwai picnic to the lily-fields. We brought back a big bunch of lilies, and some of these we took to the linen factory to distribute among the girls after the meeting. It was pitiful to see how greedily they seized those flowers. When the girls have been to five meetings they are entitled to a New Testament, but besides this, they have been so fond of singing hymns that they have bought *sambika.* Altogether about fifty New Testaments and over thirty hymn-books have been distributed among them. One or two of the girls have

* Hymn-books.
come to church once or twice when the rest day was on Sunday, and we are praying that they may be led to accept Christ as their Saviour.

As for the new work which has been started, a Bible-class has been formed among the nurses in the city hospital, of whom Miss Santee wrote in last year's report. How glad the girls were to have this regular time for singing and studying the Word, especially as their life is so monotonous. One of them said, "We look forward to this meeting all the week." Some of the days were pretty stormy, and the girls were afraid that we would not be able to come to the hospital, but when we assured them that we would come no matter how it snowed or sleeted, their faces just beamed. We had an average attendance of sixteen girls, of whom only six were Christians. The most influential girl has left the hospital, and we must pray that in spite of her absence the interest may be as steady as ever.

Another Bible-class was one in connection with the Young Women's Christian Association in the city—a class among the Koto Jo Gakko (High School) girls. One of their school teachers—a Christian—taught the lesson, and we helped with the singing. All of us enjoyed it so much, for thirty girls singing together make a joyful noise unto the Lord—and this time it was musical, too. Some of the girls have already become earnest Christians.

Besides helping with the music in the church, taking part in the Y. W. C. A. and doing a little calling, I have spent my time in studying the language—finishing the second year's work in December. They say that "new brooms sweep clean," but as I look back it seems to me that my broom left great streaks of dirt of unused opportunities behind it. However, I have also heard that sometimes new brooms have swept so hard that they have almost swept the foundations out, so I have been trying quietly to do my best with God's help in the work that has opened up to me.
"That man best fulfils the will of God for his life who most
faithfully lets God choose between his opportunities for him."

As we read these words, and thought of all the opportunities that
come to us—opportunities that, for lack of time and strength, cannot
be used, there came the comforting thought that God can choose for
us just the opportunities He wishes us to leave undone: but the "vast
undone" looms up large as we try to review the last year.

As always, there have been many things to encourage, also many
things to make us realize that the battle is not yet won, and some­
times it almost seems as if Satan's strongholds get stronger and
stronger. More or less of a spirit of opposition to Christianity—perhaps
not as such, but as a foreign religion—has been manifested, and we, as
its representatives, have had the boys on the streets say many rude
things to us, and for the first time in our experience men have accosted
us rudely. As usual, one of our teachers went to the primary
schools to make an announcement concerning our school. This year,
in one of the schools, objections were made, some teachers saying
"If girls go to that school they are forced to become Christians, and if
they don't they are not fairly treated." Also, it has been said, "The in­
fluence of the school is not good, so that girls soon after entering the
school become bad."

Alas! that some of our girls do fail! On the other hand, we
rejoice in the sure testimony of lives changed by the power of the
Gospel of Christ. One of our girls had to leave school before she
finished the course of study. She entered a hospital to study nursing.
She loved to sing hymns, and one evening as she was quietly singing,
another nurse joined her, and then another, till there were five.

Some time ago a letter came from a girl who many years ago
had been in our school. She had married and gone away from
Christian influence; had grown careless, and her faith weakened. She
wrote to me saying "A dearly loved brother died some months ago.
I was so sad I cried till I could not see, and I could neither eat nor
sleep. Then I remembered what I had learned, and I prayed to God
and He heard me and comforted me."

This year hard times came to the home of one of our girls. The
father was sick and the family met and decided she must leave school.
A strong, capable girl, she had been able to help her mother a great
deal in the evenings, but that was not enough. Her faith had meant
so much to her that she had a strong desire to tell others of Christ, and was looking forward to being a Bible woman some day, but it would be two years before she could enter the training school. In her quiet, determined way she said to her people, “All right, if I must leave school, why, I must, but whether it is ten years later or twenty years later I am going to be a Bible woman.” Again the family met, and decided if she “must be” a Bible woman, the sooner the better. Not knowing this new decision, I noticed one morning her face was unusually bright, and on asking why, was told she had got permission to go on with her study, preparatory to doing the work of a Bible woman.

This year brought two nice surprises in the way of unlooked-for help. One was from a former student, who came saying she had always wanted to do something to help, and now as her husband was serving his time in the army, she was free and could help if we so wished. After leaving our school she had gone to Tokyo to study domestic science. So twice a week during the term she walked three miles from her home and gave freely of her time to the school. The other help came from an old gentleman. He has come for an hour a week to teach flower arrangement to the older girls in the sewing department. The day before our twenty-seventh anniversary he came

Pine branches arranged by the old flower arrangement teacher
In the background hangs a copy of the Imperial Edict, under the Japanese flags
bringing an assistant, and the two worked all day long arranging flowers in the vases which he himself had brought. The large picture is that of one of the pine branches he arranged.

There have been some changes in our teaching staff. Our sewing teacher married during the year and left us. At the close of the school-year Miss Tsune Kudo also left us. A graduate of this school, she studied further at Aoyama and then came back as a teacher. For seven years she has worked faithfully, and we shall miss her more than words can tell. In the class-room, in the social life, and in the religious life she exerted a marked influence. She had heavy work, but was always ready to do anything that needed to be done. In August she expects to go to America to marry the man who has been chosen for her.

The great need caused by the failure of the rice crop has made the work of this year somewhat different from other years. As a church committee, we sent out an appeal for help to the Christian churches of Japan and to friends in America. There was a generous response, and we were able to relieve much suffering. It also afforded an opportunity to show the practical side of Christianity, proving that Christianity means clothing the naked and feeding the hungry. The Christian Girls' Schools especially deserve mention for the help and sympathy they have given. In our own school the girls gave up their Christmas cake, and besides brought rice and vegetables, so that we were able to give about three quarts of rice and some vegetables to thirty-one families. These poor folks came to the school to receive the gifts, and as the girls prepared the parcels and handed them out their own hearts were moved to greater sympathy at the sight of such great need. Again, on February 11, Japanese Independence Day, we were able to help a little, and this time it was a bag of charcoal to each of forty-three families. This is a picture of an old woman as she was going out of the school gate with her bag of charcoal on her back. It was taken by Miss Preston, who has so gladly helped in the teaching and in all the other work of the school (see next page).

Another piece of the famine relief work which has touched us closely is the Day Nursery. Here we have room for forty children. They come at seven in the morning, when their parents go out to work. First there is a general clean up, hair is combed, and sometimes a bath is given. At noon they are given a hot lunch, and then from one till three all go to bed for a nap. Our Kudo San is doing as well there as she did in the school, and with her is one of the girls who graduated this year. Our King's Daughters are interested in this, and have given five yen towards expenses. We are very proud and happy over the improvements in our school-building and are rejoicing in having a gymnasium. This latter fills a long-felt want. With money given by
former students, we have been able to buy some equipment for it, and also some for out-of-doors sports.

Our school has been ranked as of Academic grade, and presumably was so, when the name was given, but conditions have changed, and we have long felt that changes ought to be made, but circumstances were not favorable. Now, since the property question is settled and the school is on a sound financial basis, there is hope we can adjust our course to suit the altered conditions of the times. As education advances our schools must advance, too, or lose their usefulness and drop out.

This work is not only educational. It is "religious," as well, and we daily rejoice that we can have a share in this truly evangelistic work of not only leading these girls into a knowledge of Christ, but also of building up their faith by daily Bible-study and regular times for praise and prayer. During the year twelve girls have received baptism (see evangelistic statistics). Of these, five have been received into full connection with the church, the other seven being still on probation. Please pray that these girls may not rest satisfied with a beginning, but may grow in grace and in the knowledge of Christ till conformed into His image.

MARY ALEXANDER MEMORIAL KINDERGARTEN.

For several reasons the attendance has not been as high as usual. In the first place, there was famine, and many, not in actual want, could
yet not afford to pay tuition. Then typhoid has been epidemic, and parents were afraid to send their children. Besides, the Government kindergarten has much longer hours, so leaving the mothers freer for a longer time, and, any way, folks prefer sending their children even to a crowded kindergarten rather than to a Christian one. However, there has been much good work done. The children learn many things, and the seed sown will, by and by, bear fruit, we believe.

One day, as the children were standing in a circle ready to play, one small boy refused to join in the game, saying he would not play with girls (even in primary schools girls and boys are taught separately); that girls were weak and cried easily. When the teacher said his mother was a woman, he denied it emphatically, saying, “She isn’t! she’s strong and can do anything. She’s a man.” He would admit that his grandmother and sisters were women, but insisted to the last that his mother was a man, “because she could do things.”

The little tots are always interesting, and much like American children in wanting their own way. One little boy came every day in a dress in which part of the pattern was red. Red is the color for girls, but this boy thought red was pretty, and he would have his own way. Another day the wilful little fellow had insisted on wearing his ceremonial dress—black with family crest in white in centre of back between the shoulders, and one on each sleeve.

The teachers are patient. Mrs. Takahashi has been head teacher this year. Her husband was killed during the war with Russia, and she, having no special work to do, used to come to the kindergarten with her little girl. She became interested in the work and wished to become a kindergartener. This year she came back to us after a year of special study in the south. We are glad to have a woman of experience. Besides, she has cut off her hair—a sign she will not marry again—and since we are not likely to lose her in that way, we are hoping we may be able to keep her a long time.

CHARITY KINDERGARTEN.

Again our head teacher has married and left us—to live in America. But another has taken her place, and we hope to keep her till the end of the year. The attendance has varied but little. Day after day things go on in much the same way, and about the same kind of children do about the same kind of thing. This year, however, we had a boy who was unusually mischievous. One day he took a little girl’s red wooden clogs and ran off to the river with them. It was a long time before he could be persuaded to apologize. Another day he came to the teacher saying, “I will give you something nice,” at the same time putting a pretty bag into her hand. When she opened it she found a caterpillar! This same boy can be very good and helpful.
when he wishes. There is a little girl whom everybody loves. One day she came into the kindergarten with two cakes in her hand. "Where did these come from?" enquired the teacher, and a little boy replied, "I bought them," and sure enough he had spent his tiny bit of pocket-money to give his little friend pleasure.

The meetings for the graduates have been held once a month, and the Mothers' Meetings also. At these one of the teachers tells a Bible story, as if to children, and we find the mothers listen well and get more out of it than from a more elaborately prepared talk. Typhoid has come very near to us—next door—but we are thankful that so far all our little folks have escaped. Sometimes the children come wearing a special bit of pretty cloth as a charm to protect them from the fever.

Happy babies in the Hirosaki Day Nursery

HIROSAKI STREET SUNDAY- SCHOOLS

C. Grace Preston

During the year the two kindergarden Sunday-schools and the eight street Sunday-schools have enrolled one thousand, four hundred and fifty-four students, and have had an average attendance of forty-one. Of these sixty-four have missed less than five times in the whole year.

At the annual meeting in the winter each teacher told something of her own trials and triumphs. One used to be troubled because the boys of her school jeered after her on the street, but now, not only do they listen quietly to the lesson, but they bow most respectfully if they meet her outside. Another school seems full of naughty boys, but even they now listen quietly to the story.

The older sister of one boy has that terrible affliction in Japanese
eyes—curly hair. "I will pray to God and He will mend it," says the little fellow. When the family laugh he insists, "You don't go to Sunday-school and don't know! God can make everything right."

A little girl sees her friend disobeying her father in his absence. "But God sees you," she says, and the mischief stops.

Through the work in the Sunday-schools some of our older school-girls are receiving training and help in developing real womanliness. One, who helped in a difficult school, said "Through it all, my faith has grown stronger."

Two or three times in the year we have heard of those in other places whose thoughts are turning backward, in young manhood and womanhood, to the lessons learned here. Among the few young men of our church several were formerly students of our street Sunday-schools, so, seeing these results, the teachers go about their work knowing that in His own time and way God will give the increase.

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**HIROSAKI**

**DISTRICT EVANGELISTIC WORK**

*Mary B. Griffiths (April-September), Superintendent of Bible Women*

*Grace K. Wythe (October-Conference), "", "", ""*

*Miss Kei Kudo*  ...  ...  ...  ...  Hirosaki
*Miss Susu Sasakawa*  ...  ...  ...  ...  Hirosaki and villages
*Miss Kiyo Furukawa*  ...  ...  ...  ...  Aomori
*Miss Kuni Ichinohe*  ...  ...  ...  ...  Aomori
*Miss Hana Ito*  ...  ...  ...  ...  Tanabu Circuit
*Miss Motoe Okamoto*  ...  ...  ...  ...  Hachinohe
*Miss Yu Muto*  ...  ...  ...  ...  Goshogawara
*Miss Kei Narumi*  ...  ...  ...  ...  Goshogawara

How to tell the story of the year when one has to begin in the middle and tell about six months work which was not seen, and then about six months work seen through the wondering eyes of the new, inexperienced district worker,—well, how would you do it?

The one great event of the year, which separated the beginning from the end, was the sudden departure of Miss Griffiths, who, acting under doctor’s orders, left Hirosaki last September for a long rest in England and America. It must surely have seemed like the end of all things to the Christians of the Hirosaki District, for during a period

* Student Assistants.
of fifteen years she has been their beloved leader and friend, knowing their customs and speaking their language as few can do; while for her successor, straight from the school-room, with very slight knowledge of the people and the language, it was little short of a revolution. Now revolutions are not altogether pleasant things while in progress, but the results are very often beneficial. May it be so with this one!

Taking up the work of the district, we find some changes during the year. Beginning with Tanabu in the Tonami Peninsula, the "farthest north" of the island of Hondo, Miss Griffiths' records show that in May, 1913, Miss Hana Ito, who had been doing such good work in Hirosaki, together with Miss Kinoe Sugawara, went to Tanabu to continue the work laid down by Mrs. Nakajima, who was so suddenly called to her heavenly home in January, 1913, just three months after beginning her work in this isolated place.

After two months Miss Sugawara was forced to give up on account of illness, and a Sendai classmate of Miss Ito's, Miss Motoe Okamoto, who had been helping with the work in the villages near Hirosaki, was transferred to Tanabu. These two young women and the pastor are the only Christian workers in this district. They hold regular services in Tanabu and Ominato, including preaching services, prayer meetings for both adults and children, and special meetings for women and children, besides a sewing class for girls not in school and a club for the larger boys who might easily drift away from Christian influences.

They go occasionally to Kawauchi, a mining village on the south shore of the peninsula, to hold a service for the little band of Christians there, and in the summer they go once a month to the large fishing village of Ohata, the "jumping-off place" on the north coast, to hold an evangelistic service for both children and grown-ups. In the latter place the way is prepared for them by Miss Yasuda, a young teacher in the Government school, and the only Christian in the village, who, though often subjected to petty persecution and insult because of her faith, is loyal and true to her Master.

This whole northern peninsula is absolutely virgin soil, and as it has been assigned to the Methodists by the Conference of Federated Missions we are hoping to be able to secure an appropriation which will enable us to extend effectively the work of evangelizing the 36,000 souls who otherwise may never know of their share in God's plan of salvation.

Coming south to Aomori, Miss Ichinohe, the faithful Bible woman, was unusually burdened during the winter by the illness and death of her brother's wife, and now, with the added burden of the oversight of the little ones, she is going forward cheerfully and bravely with a strong, steady faith in God. She was gladdened about Christmas-time by the baptism of three of the older girls in her Sunday-
school class, and she says that two or three others are thinking earnestly of becoming Christians. Her Sunday-school is well organized, as is also the Monday children’s meeting in one of the suburbs; while her work among the women in their homes is done with such sympathy that it is a real pleasure to accompany her on her calls and to see how gladly she is welcomed.

One great need in Aomori, as also in Akita and Hirosaki, is a work which will reach the students in the Government schools, particularly those in higher technical and normal schools, for these young people who are going out to be leaders in the industrial and educational world are the very ones who should furnish the bone and sinew of the church ten years from now.

Hachinohe, a cozy little town about three hours by rail from Aomori, was formerly under the supervision of Miss Ichinohe, but early in the year Miss Griffiths secured the services of Miss Muto, a graduate of our Hakodate school, whose father, Dr. Muto, is the leading Christian of the town. Miss Muto is a strong, energetic young woman, and an earnest Christian, and her work among the women and children is already bearing fruit in a large attendance at the Sunday-school and in the number of non-Christian women attending the church services.

Already she has had the joy of leading two friends to Christ and seeing them publicly acknowledge Him by receiving baptism, while there are some half-dozen inquirers under her instruction. Always indefatigable in her visiting among the sick and poor, during this last winter of famine she has given her time and strength unstintedly to relief work, and, like her father, has done much to relieve distress, thus winning for herself a large place in the hearts of the people.

The little church in Goshogawara is having a hard struggle, for though there are quite a number of professing Christians in the town, they seldom attend the church or prayer meeting. Here, as in many places, the Sunday-school is the most promising feature of the work. Miss Narumi, the Hakodate girl who went to Goshogawara last year to help with this special work, has done well, and will be much missed next year when her scholarship obligation is fulfilled, and the worst of it is that we have no money to give for another worker to take her place.

Pastor Shimada, a man with a strong evangelistic spirit, does the best he possibly can, but he has been away all the winter directing the work of the young men who went south to sell apples as a means of raising funds for famine relief; and at any rate there should be a Bible Woman there to help in the Sunday-school, visit the children’s homes, and work among the women.

In Akita Miss Furukawa is completing her fourth year of service in the midst of very trying conditions. She has been patient and
persistent, but the strain is beginning to tell on her, and she is asking for a rest. Here, as in Goshogawara, the hope of the church is in the Sunday-school, which has an average attendance of forty, and we are hoping and praying that more attention to calling in the homes of the pupils may incline some of the parents to listen to the story of the "Jesus way."

It was in Akita that the new district worker had her first experience in a Christian home where death had come. While we were making calls on Saturday Miss Furukawa said, "Dr. Hayakawa's baby was taken very sick last night," and on Sunday, while we were in the midst of morning worship, the message came, "Baby is gone to sleep." We went over after the service to express our sympathy and offer our services; and that evening, instead of holding the regular church service, we all gathered in the room where the tiny sleeper lay and sang the songs of heaven and talked of the love of the Father, and Pastor Sakamoto told of the Husbandman whose garden would not be complete without the delicate buds among the half- and full-blown flowers.

The eyes of father and mother were heavy with weeping for their darling, but in the midst of their grief there was a real joy in the consciousness of the presence of the Conforter and a triumphant faith that was an inspiration to all. With wonderful self-control the doctor said, "This afternoon all was dark, but to-night I know that God is good. I want the baby's funeral to be a public one, with music and flowers, so that our friends who are not Christians may see the joy and hope of our religion." He had his way, and at the church he, himself, bore witness to the peace which passeth understanding which was keeping their hearts in the love of God.

Among the experiences of this first six months in district work some of the most interesting have been with the maids in the hotels. Poor girls, they lead a hard life! Up in the morning between four and five and never in bed before midnight, they are seldom allowed to go out, but must always look pretty and make themselves attractive—particularly to the men guests. Many of them heartily dislike the life, and in nearly every case they have been eager to hear the foreign lady's teaching.

In the hotel in Aomori the maid said, "I went to Miss B.'s Sunday-school (Episcopal) for six months and was working hard to earn a Bible for attendance, but my father got this place for me, and I haven't been able to go to church since." She was given a Testament, which she promised to read every day. The Episcopal missionary was informed and has visited her twice, and we are hoping that even in the midst of such uncongenial surroundings she may find the Savior. It is quite customary for one maid to always serve the same guest, but in Goshogawara two were so eager to learn the
teaching that they took turns, and one morning they neglected their dusting and came together. At Christmas copies of Mark's Gospel were sent to them, together with one or two helpful books, and later the missionary received a nice little note of thanks in which they promised not only to read the books, but also to pray. May they, too, find Him who can save them from all sin.

The work in Hirosaki has been most interesting. Miss Sasakawa, the village worker, has done well with the children's meetings in four different places and also with her two Sunday-schools in the city. She seems to be quite successful in holding the attention of the children, and particularly so in teaching them reverence—a lesson the Japanese, both old and young, are slow to learn.

Miss Kudo, the church Bible woman, has charge of the weekly woman's meeting, the monthly meeting of the Loyal Temperance Legion, one neighborhood Sunday-school, and has taught the little ones in the church school in the morning. She has been loyally aided in her work for the women by dear old Mrs. Yamaka, mother of our pastor, long a faithful Bible woman, and now, though retired from active service, still glad to do what she can to help. Fourteen women and girls have been baptized in the Hirosaki church this year, three of them on Miss Griffith's last Sunday—a blessed memory for her to carry with her.

There are a number of earnest inquirers on the missionary's calling list, one of whom, a very bright, intelligent woman, is holding back for fear of persecution. "I am not brave like my sister," she said one day. "My sister went to our grandmother's in Tokyo to be married, but when she found she was to marry a non-Christian she said, 'I won't,' and she didn't. Then grandmother told her she must not be a Christian and be baptized and go to church. She said, 'I will,' and she did, and still grandmother loves her. I am not brave like her: I am afraid." We read together "Whosoever shall be ashamed of me and my word—" and she promised to pray for strength to be brave and true. It is not easy to change one's religion in Japan.

The famine has set before us a remarkable open door for evangelistic work. Every Sunday afternoon the families which are receiving rice from the church gather for service, and while the little ones listen to Bible stories in the upstairs class-rooms the fathers and mothers have the opportunity of hearing something of Christian truth simply explained. The people always come early and linger late, for the church is warm and comfortable, and there are excellent opportunities for personal conversation. One day as the missionary was talking about God's love to two sad-eyed women she noticed that a young woman with a baby on her back in the seat in front had turned around and was listening intently. A little later this young woman came and said, "I used to go to a Sunday-school when I was a little
school-girl, and now I want to be a Christian." After a little talk she was given a Testament and told to study the sweet old words, "Come unto me, all ye that labor and are heavy laden........," and now she is waiting for us to go to her home and teach her more.

But we have not been content with the brief conversations at the church. Armed with soap, towels, eye-wash and salve we have gone into the homes of poverty, and out of the gratitude of their hearts the people have received us gladly and listened willingly as we have told them of the one true God, their Father. Most of them are very ignorant and need very careful teaching, but here and there are more intelligent ones who have begun to doubt the effectiveness of their old religions when compared with the "Jesus religion," which makes people kind and loving to the poor and suffering. In one home the jolly little mother, pointing to the ancestral shrine, said scornfully, "We don't worship our ancestors any more, for they don't help us at all. If the children start to put rice before the shrine my husband says, 'Don't do such a foolish thing.' We want to worship the God of the 'Jesus religion.'" Let us hope that they may learn how to worship Him in spirit and in truth, and that the ancestral shrine may be banished forever.

Perhaps the pleasantest and most satisfactory work of the winter has been the conduct of two Japanese Bible-classes. Every Thursday evening from five to eight young men from the Government middle school, all but one of whom are Christians, have been practicing Japanese hymns and studying the teaching of the Bible about the need for and the method of personal Christian work. They have shown a good deal of interest and have expressed their ideas quite freely, and we hope that this study will result in more active service for the Master.
The other class is composed of seven girls from the graduating class of the Government high school, five of whom are hearing the Christian teaching for the first time. We are studying together the fundamentals of Christianity, as expressed in the words of Jesus, and they seem to be very much interested. They are also learning some of the famous English hymns. How one's heart goes out to these students boys and girls, who are growing into manhood and womanhood with no knowledge of the Young Man who gave His life for them. Such opportunities are legion in this land of schools; would that there were workers enough with time and strength to improve them all?

Our latest blessing is by no means the least, for we believe that with the coming of Miss Nichols a brighter hope has dawned for Hirosaki. With her clear vision and quick comprehension she has seen the importance of this Methodist center in the northern part of the empire, and surely it is not too much to expect that, as the result of her visit, a policy may be outlined for the future which will mean the effective working of this vast, but poorly-manned, territory.

SENDAI

JOSHI JIJO GAKKwan

Ella J. Hewett, Principal

Our school-year opened with several new pupils and with one new teacher, a graduate from Hakodate. With her came another graduate, to help in district work. She was formerly a pupil here, sent by us to Hakodate. We welcomed these new workers, but were sorry to lose Miss Muto, who had worked so enthusiastically in church and school, and with her great love for children, had endeared herself to all.

The girl we reported last year as going, after graduation, to have a year with her mother, has now entered Aoyama for advanced study. While stopping a few days with us on her way from the north she told of her experience in opening a Sunday-school near her home, and of the bright, interesting children she had so enjoyed teaching. It is always encouraging to find that our girls have carried from the school a sense of their responsibility in trying to reach others with the message that has so changed their lives.

Another one of last year's graduates has had work in the dispensary of an eye specialist, who found her so efficient he was unwilling to have her leave for the nurse training course she decided to
take. This girl, with one from this year's class, enters St. Luke's Hospital in Tokyo as a pupil nurse. The first girl to go from our school to this hospital now has the reputation of being the best nurse in Hirosaki, where she has a position in a city hospital. Other girls we have sent to take this course have also done well.

Sendai Sunday-school Teachers

One girl from last year's class is taking the kindergarten training course, and we have good reports of her progress. One who graduated two years ago has studied in the same training school, and is now given a position in a mission kindergarten.

This year we have six graduates. Two are day pupils. One of the dormitory girls who is self-supporting goes to Tokyo to study in a higher school. Of the two full scholarship graduates, one has been mentioned as taking the nurse training course. The other wanted to take the Bible training course, but was opposed by her parents. We did not urge the matter, feeling that she might do better work as a teacher, so she goes to Aoyama for further study. One girl who was partly self-supporting is to be married to an earnest Christian man who is preparing for special work among children.

These six girls are Christians and earnest workers in our Sunday-school. This year, as last, three of the girls graduating from our Bible Training School are pupils from our Sendai school. Last year another one of our girls entered there. Of our present pupils, thirteen want to become Bible women!

This year the school celebrates its fifteenth anniversary. As we call the roll of our graduates, all of whom have gone out from the school Christian girls, we find them scattered far and near. On the
have we realized more fully than now the hold our work has on our
Japanese people.

**City Evangelistic Work.**

We now have fourteen places in the city and suburbs where we
go for work. This includes church, kogisho (preaching place), Miyagi
Hospital, Reform School and ten places where we hold children's
meetings in rented rooms on Saturday and Sunday afternoon.

Some girls from our Sunday-schools have entered our girls' school,
and are now going out to these places with their teachers to help in the
meetings. Others, too, who have first attended Sunday-
school as pupils, have now become helpers. As these
rented rooms are in private dwellings
and not always
large enough to
permit of dividing
into classes, we
often teach all to-
gether in one large
class. This is our
usual plan in our
Saturday meetings.

In our Sunday-schools we often have classes on the open verandah,
and sometimes out under the trees.

Our King's Daughters' Circle cares for one Sunday-school, pay-
ing rent and furnishing supplies, and, at Christmas-time, often prepares
presents for the children of several Sunday-schools. This spring we
sent one of our teachers as delegate to the National Sunday-school
Convention in Yokohama.

Last autumn we had a very interesting and enthusiastic conven-
tion of Methodist Sunday-school workers in our Sendai church, where
we have one of the most progressive Sunday-schools we have seen in
Japan. As usual, all the special days of the year have been observed,
and the Children's Rallies have been an inspiration to all.

In the Reform School there has been a change of superintendents,
so we were not sure we would be allowed to continue our meetings
there, but the head teacher, who is at present in charge, assures us he
is glad to have us continue, and only wishes the boys might have
more Christian teaching. In the Miyagi Hospital our work has been.
somewhat irregular owing to pressure of duties and lack of time, but we hope to give this more attention in the future. It is a large hospital, and patients come from different parts of the country, making it a place from which influences may radiate in many directions.

Opportunities come to us for reaching teachers and pupils from Government schools, and much might be done on this line had we time for it. As it is, a few are coming to us for weekly Bible-lessons. Sendai is a city of schools, and there are thousands of students we long to reach with the Gospel.

SENDAI

SENDAI CHRISTIAN ORPHANAGE

Louisa Imhof, Superintendent

The Sendai Christian Orphanage was organized during the famine of '05 and '06, to save starving children, whether real orphans or not. Since then four hundred and ten boys and girls have found a loving welcome in this institution, have been sheltered, fed, clothed, educated, and, above all, have been taught “the fear of the Lord which is the beginning of wisdom.” We need to guard carefully against imposition, hence children are not admitted unless their condition has been previously investigated by Government officials and there are no relatives who can provide for them.
After finishing the primary school, which is under the auspices of the normal school, and carried on in the Orphanage building, suitable homes and employment are sought for all who have no relatives to whom they can return.

A few have entered higher schools, and are doing well. One boy, who came to the Orphanage four months after its organization, graduated from the Tohoku Gakuin this year; and at once entered the Aoyama Theological School to prepare himself for the Christian ministry. Those who have gone out from the Orphanage this year are engaged in useful work, and are distributed as follows:—Working with a "tatamiya,"* one; photographer, one; cake-maker, one; paper-bag manufacturer, three; doctor, two; in dry goods store, one; lacquer store, one; dye-house, one—total, eleven. Three of the girls are doing housework, one is in preparation for a Bible woman, another is looking forward to becoming a "housemother" in the Orphanage.

All love their Orphanage home, and when they leave, it is with tears in their eyes and big lumps in their throats. The girls who are in boarding-schools are counting the days till they may return for the summer vacation. In the meantime they come often to see us.

Recently a Japanese visitor remarked:—"I have visited many orphanages, and the children always looked sad, and so many of them had sore eyes, but here the children look happy and well." For the treatment of the eyes we are entirely indebted to Dr. Imai, a Christian oculist, who for nearly four years has rendered most efficient service without remuneration, except the blessed consciousness that he is walking in the footsteps of the Master, doing deeds of kindness to suffering ones. One day an ear specialist called, and removed all sorts of substances from the children's ears, also giving his service free of charge.

The Death Angel has claimed four of our dear children since last conference, two of whom lingered long with consumption, another died very suddenly, and the fourth was ill one week with measles and other complications. There was a long siege with measles in the winter, but all of the twenty-five children who were attacked, recovered, except the one already mentioned.

A surgical operation was declared imperative in order to save the life of one of our girls, who had suffered many weary months, even years. Dr. Yamamoto, a skillful Christian surgeon, very kindly consented to receive her into his hospital, and has been giving her treatment, room and food without compensation for more than a year. The little patient is improving, is cheerful and full of hope for the future. The two ladies in America who have been supporting this child

* Mat-maker.
have sent games and special money to buy things for her, and help to while away the lonely hours. We thank God for the kindness of the physicians, and the many favours shown us by other friends to make glad the lives of our children.

An occasional invitation to a moving picture entertainment and gifts of cakes have been greatly appreciated by all. A red-letter day in the history of twenty or more of our wee-est ones was an invitation one afternoon to the Aoba Kindergarten, carried on by the ladies of the American Episcopal Church. It was too muddy for these little guests to walk so far, so their hostesses provided "kuruma," and four or five were piled into each "pull-man car."

Oh, what fun it was! The procession was a real curiosity and attraction all along the way! They were entertained with music, games and storytelling, and even had their pictures taken in the playroom and "kuruma." Later, all were seated around a large square table, beautifully decorated, and served to a real feast, and besides had lots of good things to eat done up in a "furoshiki"* to bring home with them. Nor was this all—toys, "gēta"† and I can't remember all the things they had given them.

A happier lot of little people I have never seen! Their cup of joy was brim full and overflowing, and so was mine! These same kind friends and their students remembered the little ones Thanksgiving-time, with an abundance of vegetables, fruits, cakes, and nuts. At Christmas, bright red mittens, such as all children love, were provided for the tiny hands.

I wish you might know all about the excellent program rendered by the children at Christmas; the joy of the girls in each one receiving an American doll, and other gifts for all, but then my report is growing too long, and I must refrain from writing more.

Praise and thanksgiving to God for His blessing and guidance through another year, and for the privilege of serving Him in this work for children!

* Cloth for wrapping around parcels. † Wooden clogs.
SENDAI

DISTRICT EVANGELISTIC WORK

Carrie A. Heaton, Superintendent of Bible Women

Mrs. Hirakawa... ... ... Yamagata and Tendo
Mrs. Miura ... ... ... Yonezawa
Miss Kitabatake ... ... ... Fukushima
Mrs. Hirabayashi ... ... ... Sendai
Mrs. Namba ... ... ... Morioka
Miss Tanna ... ... ... District Assistant

This year, as last, Sendai District has had the help of six earnest Bible women; however, the personnel was changed at the beginning of the year.

Mrs. Sakamoto went with her husband to Akita, and Mrs. Hirakawa, the wife of the pastor at Yamagata, is our Bible woman there. Miss Kitabatake, a graduate of our Yokohama Bible School, took up the Fukushima work last spring, after the removal of Mrs. Kimura to Sendai, her husband having been appointed pastor of the Sendai church.

Miss Makino, the District Assistant, was married just before Conference last year. She carried into her new home the same earnestness and enthusiasm she had manifested in her Bible woman's work. Her new father and mother are much pleased with her, and say she is a loving and dutiful daughter. Her successor, Miss Tanno, is a former pupil of our Sendai school and a graduate of the school at Hakodate. She is a bright, capable young woman and an earnest, consecrated worker.

It was a great disappointment not to visit the district the past year, having been called to America on account of the illness of my sister. However, Mrs. Hirabayashi, our senior Bible woman, and Miss Tanno toured the district in my absence, holding meetings for the women and children and visiting their homes.

Mrs. Hirabayashi, fifteen years ago, was the Bible woman at Tendo, where Methodist work was started fifteen years before that time. Last autumn, during her district traveling, she met a woman, an earnest Christian and a member of the Tendo church, who said to her, "Fifteen years ago, when I was standing in front of the church with my brother and sister, you said, 'Come in and hear the story.' We went in and we heard about Jesus. After that every Sabbath we went to the Sabbath-school, and now I am a Christian." Mrs. Hirabayashi says this woman's story was an unexpected pleasure and blessing, and that it brought to her mind again the truth that God never forgets the seed that is sown, but causes it to bear fruit.
Mrs. Hirakawa has had a hard year in Yamagata and Tendo. The Christians in both places did not want a change of pastors, so when Mr. Hirakawa was sent in place of the former pastor, the people would receive neither him nor his wife. However, Mrs. Hirakawa, by faith and prayer, went to work and has reorganized the woman’s meeting in Yamagata and the Sunday-school both in Yamagata and Tendo. She also has opened a street children’s meeting in Yamagata. Here they come together every Friday afternoon except during the winter months. The climate is too cold to sit without fire, and as she has no money for fuel, they cannot meet during the coldest weather.

She opened this meeting at the request of a Christian man, member of our church, who is eighty-three years old and almost blind. Mrs. Hirakawa says, “One morning early last May this Mr. Misawa called and requested me to begin a Friday school in his storeroom. Of course, I readily consented.” When Friday afternoon comes he walks the streets near his home ringing a bell to call the children. Forty or more come running from every direction to sing the hymns and listen to the Gospel story.

The work in Yonezawa is growing. This old, conservative city seems to be waking up, and Christianity is beginning to be recognized as an important religion. The attendance at the church Sunday-school has increased so much that a larger building is needed. Six women received baptism this year.

Mrs. Miura, our enthusiastic Bible woman, has organized among the young women a society which she calls the Young Women’s
There are sixteen members. She says, "Lately three of our young women were married, and they are trying to give Christian influence over their respective homes. It is not easy for young girls to profess their faith, and keep it, among such conservative people as these. Even when they want to come out to church, they have great trouble in their way, since their parents and other relatives are rather hostile to Christianity."

We have a young woman in our society, a primary school teacher, who had advanced so much in faith that she was baptized in spite of the frequent objections from her parents and her austere brother, a military officer. On one occasion, when her people were going to a moving picture show, which seldom comes here, unlike the other members of the family, she heartily volunteered to stay at home and take care of the house, on condition that she might be allowed to attend church the next Sabbath. They were surprised at this rather uncommon proposal of hers, and got the impression that the church must be a much better place than the theatre. Consequently, the family have changed their opinion of the church, and her brother, the army officer, has gone so far as to write to her that she ought to have perfect freedom in her religious faith.

Another of our members lives in a little country town twelve miles from here. While attending school in Yamagata, she heard of
Christ in the Sabbath-school. After her graduation she continued the study of the Bible at her home. Some four months ago she came here and was very glad to receive baptism at our church. She now is trying hard to show the true religion to her folks, especially to her little brother and sister and her friends among the women school teachers. Regarding her marriage, she has, according to the custom, to depend upon her parents to a great extent in choosing her life-mate. She is hoping he will be a Christian, so that through life she may improve her Christian faith. This society meets once a month, and each member leads in turn. They are interested also in making articles to sell for the benefit of the church.

Mrs. Miura has continued her work in Takahata, a small village near Yonezawa.

Miss Kitabatake, the new Bible woman at Fukushima, is happy in her work for the women and children. Two women have received baptism this year.

Mrs. Namba has done faithful work in Morioka. This year, five young women, whom she has led to Christ, were baptized. Four of these, for several years, had been members of the Sabbath-school.

Mrs. Hirabayashi, besides doing her regular Bible woman's work, is president of the Japanese W.C.T.U. in the city, and gives that organization much of her time and thought.

Miss Tanno is working enthusiastically for the children in the church Sunday-school and two street Sunday-schools. She also calls frequently on the women.

She and I attend the meetings in the little preaching place on Kokucho, where Mr. Honda has charge of the work. Twice a month we hold a meeting here for the women. Four have received baptism this year. From the Sunday-school at this place four girls have entered our Joshi Jijo Gakkwan, planning to become Bible women by and by.

The mothers’ meeting is held once a month as usual, and is attended by women both old and young. They have listened to helpful and interesting addresses by prominent speakers. The one given by Miss Nichols on the Women of India was much enjoyed.

This year we have established a small circulating library at each station where we have a Bible woman. These books are eagerly read by the younger women.

Twice during the year the Bible women of the district have been called together for special meetings; once at the time of the Sunday-school convention held in Sendai, and again at the District Conference in Yonezawa. The spiritual refreshing received at those meetings has been a great blessing not only to the Bible women themselves, but to the whole district.
At our Conference a year ago Aoyama was called upon to give Miss White as Principal of the Industrial School, and in the autumn to give Miss Wythe for the evangelistic work in the Hirosaki District. Miss Chappell came to us at Conference time, and, happily, the services of Miss Marion Draper were secured for several hours' teaching in the special English course. In the autumn Miss White helped with a few hours of teaching until we could welcome Miss Lee and Miss Wagner, who added her teaching to their regular work in the Language School. During the year one or two Japanese teachers have been added to our staff, but none have left us.

Last autumn, when we said farewell to Miss Russell, as she was leaving for her well-earned furlough, our hearts were heavy, and we "almost had a pessimism," as one girl said. She had laboured hard through all the spring term to make us able to get along without her, yet we could not help a quiver of the chin as we realized that our melodies and harmonies must be worked out by ourselves for a time, for our master musician had left us. But

"The keys, one and all, how they helped, would dispart now, and now combine.

Zealous to hasten the work, heighten their master his praise."

The word "Master" here should be capitalized, for it certainly has been a deep love for the Master, Himself, that has brought such a year of beautiful harmonies in service from the large faculty of the school.

During the year the enrollment in our high school department, a five-year course, was two hundred and sixty-one,—girls ranging from thirteen to twenty-two years of age. In the special English course of three years above high school, forty-four girls, from eighteen to

* Language student.
twenty-five years of age, have been enrolled. Because of the great
difference in ages of the girls the dormitory problems are more or
less perplexing. But under the skillful management of our efficient
matron the one hundred and twenty dormitory girls are exceptionallA
contented and happy.

The dormitory work, except the cooking, is done by the girls
themselves. With five or six girls in one room, and only paper
partitions between rooms, quiet hours for study make life interesting
for the dormitory teachers in charge. We have been trying hard to
introduce more careful arrangements for supplying fresh air at night,
but the native feeling that "night air is poison and makes people
sick," combined with the fear of robbers and other pestilences that walk
in darkness, make our efforts only partly successful.

While we have had no epidemics during the year, several girls
have been in the hospital, and three have entered the heavenly home
triumphant in the love of Jesus. One funeral was held in our chapel.
Two weddings of former students were celebrated in our parlor,
and we were glad that, although all the foreign teachers had been
changed since they were students, the girls wanted to be married at
Aoyama.

Sometimes funny things happen! As all social meetings and
parties begin and end with song and prayer, at a welcome meeting
given some newly-arrived missionaries by the special English course
students some time ago, the girls wished to have a hymn with the word
"Welcome" in it. So they sang "Angels of Jesus, Angels of light,
Singing to welcome the pilgrims of the night."

Although Aoyama has Government recognition and is exceedingly
interested in maintaining a high educational standard, the religious life
of the school is of most importance, and it is our aim that in all things
He may have the pre-eminence. Of the high school department forty-
four percent of the girls have been baptized, and fifty-seven percent are
professing Christians. In the special English course sixty-eight per-
cent have been baptized, and eighty percent are Christians. On the
baptismal day of the spring term, seventeen girls knelt at the altar
of our chapel to receive baptism, and in the winter term, when we were
not looking for so many, fifteen received that seal of belonging to
Christ's church. Our hearts are filled with thanksgiving at such sights.
Others have been baptized in intervening times, and some at other
churches during the year.

Last fall during the Week of Prayer for Colleges the three sections
of the Young Woman's Christian Association held meetings a half-
hour before school each morning from eight to eight-thirty o'clock. In
the special English course section three-fourths of all the girls were
present every morning—this, in spite of the fact that, to some, regular daily life in Aoyama seems to be composed largely of church services and prayer meetings.

Groups of girls go out every Sunday morning to hold little Sunday-schools in various places, some far, some near. This direct evangelistic work is attractive to the girls, and they take great pride in "My Sunday-school." Sometimes a girl who seems a little slow in school work will be found presiding, with a couple of younger assistants, over a Sunday-school of seventy-five boys and girls, some not so very small, crowded together in one or two rooms of a Japanese home, sitting on the floor, in the least space imaginable, most of the rows being two-deep, counting babies on backs. This Sunday-school work has been under the direction of Miss Chappell, who holds a teacher training class for the girls and visits their schools, giving inspiration and counsel.

Sometimes letters from home ask if the Japanese girls find it hard to give up their old faith and become Christians. Many younger girls do. But of the adult students, many have given up their old faith and are surprisingly open to the truth. This hunger for knowledge they are willing to supply from any source, as a rule. Materialism, individualism and rationalism take hold with surprising force, occasionally upon the mind of a girl who has been a Christian for years. We try to maintain in the girls a vigorously growing religious life that is strong enough to expel noxious germs and assimilate sound food, but often it is a fight to help them acquire and maintain a Christian faith in Japan's atmosphere of questioning, criticism, doubt, and selfishness. There is no greater privilege than that of helping these girls to have a profound and joyous sense of having a God-given mission in life and a divine inspiration for fulfilling it. Please send us an evangelistic worker to work in the homes of these girls.

Last fall we rejoiced when we learned that Miss Nichols expected
to visit Japan. We felt that new inspiration, a better understanding of how to work, and a better utilization of our forces throughout the mission will result from her visit. Aoyama was favoured by her presence a week in February, and again at Commencement time in March, and we believe she will help us most wonderfully in planning for a better future.

Our high school department graduated, this year, the largest class in its history—thirty-nine. Some of these girls are to take higher courses in the Woman's University of Tokyo, some are in evangelistic work, some are preparing by practical work at home to be homemakers, one has gone as the bride of a member of the French Legation, while ten of them remain with us for the special English course.

The special English department graduated a class of twelve—all earnest Christians but one, and she is still troubling over various “isms.” She expects to be a stenographer and typist. Two of the strongest girls, both in English and in Christian experience, have gone to teach English in our school in Fukuoka. Three of them are learning to be model housewives.

Another is housekeeper in her father’s fine home, her mother having died two years ago. Her father is a strong Buddhist. They have a beautiful golden Buddhist sanctuary room. On the anniversary of her mother’s death last year she was called home to assist during the ceremonies at which, some days, seventeen priests were present. She says, “I am hoping my younger sister will become a Christian. She goes with me to church sometimes.” Another is helping her father with office work in his business, and one is detained at home just now, but hopes to do evangelistic work as soon as possible. Three of them are helping foreign missionaries as interpreters, teaching the missionary Japanese, doing Sunday-school work, and holding meetings for women. One of them writes, “At one place nearly all the women who come to the meeting are wives of grammar school teachers. There aren’t so very many, but I’m interested in them.”
One who had expected for weeks to help one of our ladies in a far northern station was finally sent to another place. She writes, "When I was in school I thought I could go to Hokkaido. At that time I prayed every night that I may be a friend to all people whom I meet. But when my position was changed I was disappointed entirely, and my earnestness had gone, therefore I came to this place as my duty. Now I found my narrow heart and foolishness, and also determined to be a little servant of the Lord. I hope to be a friend to all people."

We pray that Aoyama may truly be a friend to all people by training hundreds of consecrated girls who will gladly give their lives to the Master's service.

Harrison Memorial Industrial School

Anna Laura White, Principal

The beginning of the school-year brought a great change, since Miss Blackstock, who has been the head ever since the foundation of the school, left for America soon after the opening of the term. She wanted to slip away quietly so that the girls should not be disturbed in their work, but of course none of us would let her do so. The girls of both schools lined up along the path through the gymnasium grounds to say good-by. Miss Blackstock was very brave, yet I'm sure she was glad when the walk was over.

One other sad change has come during the year. Mr. Matsutani, who for many years had been teacher of flower arrangement, was suddenly taken from us. As I sat listening to the beating of the drums and the chanting of the priests at his funeral, for he was a Buddhist still, how I did wish that his wife and son understood the comfort Christ gives. Mrs. Matsutani has taken her husband's work. She was not a stranger to the girls, for she had often taken her husband's classes when he was ill or away.

Soon after Miss Blackstock left, Mr. Nagata, the famous old teacher of ceremonial tea, became so feeble that his children were afraid to have him teach any longer, though he protested that he was able to come. He has just recently celebrated his eighty-eighth birthday. His daughter, herself a teacher of the art of tea-making, took his work. Mr. Soma, the wood-carving teacher, who has been in the school for over twenty years, left at the end of the year. We were sorry to have him go, but there were no students to take the work in wood-carving. There are left in the school some of his beautiful carvings.
The change which comes every year, taking the oldest girls from the school and giving them new work to do, took six of our girls this year. One, who graduated from the five-year sewing course, remained as assistant sewing teacher, teaching the first and second year girls under the supervision of the head sewing teacher. The former assistant left to go into a home of her own. One, a graduate of the five-year embroidery course, has gone back to her father's home, a Christian home. Of the four who graduated from the three-year general course, one has come back to take more work in sewing, and the other three are helping at home. We shall miss those who leave, but the new fifth-year girls take up the work in Y.W.C.A. and Sunday-school.

Three Friday evenings a month, instead of playing or studying or doing their own work, the girls gather in the study-rooms as usual, and while they sing hymns or talk or listen to a story which someone reads aloud, they crochet, knit, sew, embroider or dress dolls. The things they make are sold and the money given to the Y.W.C.A. Consequently, the Y.W.C.A. always has money in the treasury. The Y.W.C.A. has had a Bible-study class, taught by the pastor, which has been well attended.

Four girls have been baptized during the year. Two were fourth-year girls; one was a special student, who was in school for a short time only, but was anxious to be baptized before she had to leave school. One of the new girls, rather older than most of the girls, was brought to the school by her two older brothers. From the first she was interested in the Bible lessons and in Christianity. One of these older brothers wanted her to be baptized, but she felt that she had studied such a short time and did not yet understand well enough to take the step. She had not been in a year, and it did seem wise for her to wait a little. But suddenly she left school. Her mother was displeased because she was becoming interested in Christianity, and took her away from the school.
So the year has gone. To me it has been a year of getting acquainted and learning; to the girls, I trust, a year of learning and growing.

Tokyo Day Schools

Matilda A. Spencer, Superintendent

Fairfield Day School at Asakusa has not decreased in attendance, notwithstanding the new Government primary school stands so near. A great sorrow has come to us in the death of the beloved principal, Mr. Uematsu, from eruptive typhus fever, after an illness of only eight days. All his thoughts during his weakness and delirium were upon the school and its interests. The funeral services held in the school were most impressive, and the sight of the widow and her seven children, one a tiny baby, deprived of the strong arm upon which they had depended so entirely, was heart-rending.

A brother of Bishop Honda has been secured as principal, and brings long experience as a Christian teacher in Hirosaki Government schools. He longs to do social work among the poor of Asakusa in addition to his other duties, and will be a great help to the church in this district.

The enrollment is three hundred and fifty-nine, with an average attendance of three hundred and eleven. Thirty-five have been graduated, nine of whom were in the higher grade. Before closing day thirty-two were baptized by the District Superintendent in the presence of the older pupils and showed plainly their joy in professing obedience to the Savior. The average attendance at Sunday-school has been one hundred and eighty-seven. The busy parents expect their children to help them on Sundays, and many of the older ones are kept at home, but thirty-five received prizes at Christmas for excellent attendance. The five under teachers have been most faithful, and prepared fine programs for Christmas, Children's Day and the graduating exercises. The one who teaches singing can play the hymns with only two fingers, but the children learn readily, and sing with all their might.

Fukugawa Day School

The enrollment of Fukugawa Day School is two hundred and twelve, the average attendance one hundred and eighty. Nineteen were graduated in March, and a short time previous nineteen pupils and one teacher received baptism. Two of the graduates were girls from a tea-house, and were not allowed to become Christians. Miss
"Raw Recruits from Heathenism"

Entering Class — Fairfield Day School
Furuta's labors in both the schools have been greatly blessed. The Sunday-school has an average attendance of one hundred and thirty, with seven others from outside. Christmas and Children's Day were grand occasions.

The little folks bring their pennies for the collection wrapped up in white paper and proudly drop them into the basket; it would not be polite to drop in the bare coin. Some are too poor to bring anything. A number are compelled to work out of school hours to earn their tuition, which is but ten cents a month.

The principal, Mr. Hosaka, is very conscientious and faithful to duty. In his report he writes: "A Government school for two thousand pupils stands near our school. I thank God that our numbers are not decreased, but are even larger than last year. This shows that parents do not care so much for a fine exterior as for the proper moral training of their children. We are deficient in equipment, and our building is small, dark, and unsanitary. We long for greater facilities for carrying on this important work."

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Tokyo Mothers' Meetings

Mrs. G. F. Draper

If the statement that I once read that "the best work of the church is establishing good homes, the best work of education the elevation of the home, and the best work of philanthropy the protection of the home" is true, surely the work of our Society is the best work on earth.

In this land almost every woman marries sooner or later, and if our graduates found Christian homes our object is accomplished.

Mothers' meetings have been established to help the graduates of our schools, and other mothers also, to keep growing in all the graces of true womanhood; along educational and spiritual lines; as homemakers and housekeepers; as helpmates and teachers of the young; and we who know the struggles of some of these young mothers to keep their faith, know how very useful these meetings are.

Our sessions have been profitable the past year. On the whole, we have dispensed more with paid men speakers and descended to the practical problems of home life, the members of our own meetings and other mothers' clubs taking active part in the programs. The Aoyama meeting devoted one session to collecting, making and mending clothing for the famine sufferers, and two large bundles were sent to Hirosaki.
The day for our yearly Union Cherry Blossom Party was unique for Tokyo, as about ten inches of snow fell, covering the ground and decking the cherry-trees in white! It afforded a landscape fit for the poet's song and the artist's pen, but not equally beneficial for a large attendance. We prepared for one hundred, and had only forty-six, but everyone expressed themselves fully repaid for coming.

The Annual Union Meeting, on May 30, also was much interfered with by weather, as also by the funeral of the father of a prominent public citizen and the departure of the Ginza Church pastor, Mr. Ukai, for America that same day. But in spite of all these obstacles we had reports from twenty mothers' meetings, either given in person or read, and discussions on the "Servant Question," "How to Make Mothers' Meetings More Profitable," and "How to Get Poor and Needy Mothers Interested."

An interesting letter from Mrs. Alexander, who attended the International Congress of Mothers at Washington and spoke on the "Mothers and Children of Japan," was read. The Congress gave Mrs. Alexander copies of all their Loan Papers on more than one hundred different subjects, and also eight volumes of Home Problems to be modified, translated and used in our meetings. So we have material sufficient for years to come. The photograph shows Mrs. Alexander (x) sitting at the right of the president, Mrs. Schoff.

At the afternoon session one hundred and fifty women met to hear addresses by Mr. Kishibe, a prominent kindergartner, and the Hon. S. Shimada, Member of Parliament.

Two new tracts—one by Col. Yamamuro on "The Mother's Duty" and my own "Home Memories"—have been published. The
former sells for 10 sen for one hundred copies; is a direct message to teach “Faith in God” to children, and ought to be distributed largely. Of my own, twelve hundred of the two thousand are already distributed.

My most prayerful and best effort has been devoted to the founding of Mothers’ Day in this land. I had Miss Anna Jarvis’ tract on the Mothers’ Day Movement translated and distributed. About half of the one thousand copies were distributed to prominent Japanese pastors of all denominations and other workers, and the project seemed to meet with great approval. I asked the pastors if they celebrated the day to send me a card as to the attendance, and I have had word from over thirty churches, ranging from Sapporo to Loo Choo and Korea, with an attendance of over two thousand hearers. So I feel encouraged to make the statement that “Mothers’ Day” is established in this land, and I am sure has come to stay.

Every year from an increasing number of pulpits sermons relative to the home and parents’ responsibility will be preached and thousands through their earnest words will honor the dear mother who to them is the best mother in the world.

Again, I ask that the mothers who read this report pray for the mothers of the coming generation of the Land of the Rising Sun.

TOKYO

DISTRICT EVANGELISTIC WORK

Matilda A. Spencer, Superintendent of Bible Women

Miss Fumi Yamada... ... ... Iida
Miss Ko Yamamoto... ... ... Kawagoe
Mrs. Fuyu Ikubo ... ... ... Kumagae
Mrs. Matsue Murata ... ... ... Honjo
Miss Masuyo Sasaki ... ... ... Matsushiro
Miss Ai Tate ... ... ... Tokyo, Ginza
Miss Moto Higuchi ... ... ... " Mita
Miss-Shin Sakuragawa ... ... ... " Yotsuya
Mrs. Tei Honda ... ... ... " Kudan
Miss Tomi Furuta ... ... ... District Assistant

The city of Tokyo grows by leaps and bounds, and has now nearly two million inhabitants. It is the centre of activity in the business, political, social, educational and literary world of Japan. The Christian movement cannot be allowed to lag in the race, and it may, with
truth, be said that the conflict between the forces of evil and the organized effort to conquer Japan for Christ is more determined than ever.

The visit of Dr. Mott to Japan resulted in the forming of a Continuation Committee, and inspired plans for a three years' evangelistic campaign, beginning in the large centres and working out to the villages and hamlets throughout the land.

The Federation of Japanese Churches has taken hold of the work very systematically, and one of the first things accomplished was the securing of a Union Gospel Hall near the entrance to the National Exposition in Ueno Park, Tokyo, for giving the Gospel to the thousands that throng its gate day by day. The churches, singly, or in groups, take turns in furnishing preachers, lay workers and tract distributors, and preaching is going on day and evening, many giving their names as inquirers. This will be continued until the end of July, and thus the seed of Gospel truth will be scattered throughout the land to prepare the way for the local evangelistic work to follow. Thousands of tracts are given out daily, very few being refused, and they are evidently read and treasured by the recipients.

The Buddhists have also erected a small preaching place beyond ours, and have come to our meetings to ascertain our methods. The Methodist week, April 18 to 24, was a delight, and many heard the word for the first time with evident interest, a number remaining after the meetings for further instruction. The full results of such a work cannot be tabulated, but it certainly seems providential that just preceding the evangelistic campaign this wonderful way of scattering the truths of Christianity far and wide should have been opened.

A serious thoughtfulness seems to be pervading the Japanese, especially since the death of the Empress Dowager. She was deeply beloved and is deeply mourned. Most impressive was the silence of the people who had waited in their allotted places for many hours, during the long passing of the funeral procession in the darkness of the night, not a foot-fall heard in the sanded streets of the thousands tramping by. Hearts made tender by sorrow will open the more readily to the consolations of the Gospel.

The Bible women have had a busy, happy year, and our monthly meetings, led by each in turn, have been seasons of profit and blessing. We were pleased to have Miss Nichols with us in the April meeting. All but one of the Bible women in the country districts have visited and held meetings, not only with women and children, but with large numbers of factory girls also.

After Miss Inoue's removal to Osaka, Miss Sasaki was appointed to Matsushiro. Her whole heart is in her work, and her enthusiasm
is a real inspiration to the church. Twenty-seven new women have been visited, and over five hundred instructed in their homes.

Miss Yamada's spiritual power is seen in her influence upon the women and children of Iida and the surrounding villages. Twelve women have been baptized, and one hundred children attend the Sunday-school. A deeply spiritual experience is maintained by the members and the church is carrying on a kindergarten with fifty pupils.

In Kawagoe new property has been bought for the church, and the women are feeling the necessity of doing more aggressive evangelistic work to increase the membership. Miss Yamamoto is still an acceptable worker there, humble in spirit, and longing and praying for the advance of Christ's Kingdom.

Mrs. Iikubo is deeply interested in the new Sunday-school she started in Fukaya, and every letter expresses her yearning for its success. She adds this to her many duties as pastor's wife in Kumagae and finds opportunities for influencing some of the girls in the high school where she is teaching English.

Mrs. Murata was stationed at Honjo, near Kumagae, for a few months, but was obliged to leave, as her husband, who is a pastor in America, wished her to help him. Two women were baptized at Christmas, and she found the winter the best time of the year for evangelistic work, because the rearing of silk worms in nearly all the
homes during the summer makes the people so busy then. Mrs. Sakairi, from Hakodate, is her successor.

Bishop Honda's widow, a woman of broad acquaintance and deep piety, is now our Bible woman in Kudan Church in Tokyo. She has great joy in her work, feeling the inspiration of God's leading. She relates this instance: "When I went to call at a home one day, a Bible-class was being held, and I was asked to speak. Although I had made no preparation for it, I felt I could not lose that good opportunity, and talked to them about Christ's teaching in John XIV: 1-3. I could not help feeling that I was Divinely helped while giving this talk."

At Ginza, Tokyo, Miss Tate is still the beloved worker, ably assisted by the earnest, capable women of the church. They are studying Isaiah with Miss Furuta. The death of Mrs. Ukai, wife of the pastor, was deeply regretted by the church and community, and the influence of her life and earnest labors will long continue an inspiration to the women. Miss Tate's mother, not a Christian, died early in the year, and she says that through her deep grief she has learned to weep with those that weep.

Miss Higuchi continues at Mita Church and is an example of patient continuance in well-doing. She really enjoys her work, while realizing its difficulties, and has the love and confidence of the factory girls who attend a night school near the church and with whom she holds weekly meetings. She reports five baptisms and interested inquirers.

Yotsuya Church is a small plant distant from a central thoroughfare, and Miss Sakuragawa is its main-stay in the many absences of the pastor, who is also a District Superintendent. She has called at the homes over six hundred times, and met with twenty-seven new women. Seven have been baptized.

Miss Furuta's health has been unusually good this year, and she is the confidential friend and adviser of the Bible women. As District Assistant, she is invaluable in counsel, and on country evangelistic trips she addresses the meetings with spiritual unction and great acceptance.

Mrs. Draper's work for mothers has been of real profit and deep interest to many, and she has succeeded in inaugurating the observance of Mothers' Day in Japan. Her report appears elsewhere.

Eight social meetings with former students of the Aoyama Girls' School have been held, and a small gramophone is adding greatly to the pleasure of those attending. These dear students and others scattered over the Empire, as well as Japanese friends, kindly celebrated the thirty-fifth anniversary of their old teacher's arrival in
Japan, and out of their deep generosity gave, in addition to other handsome presents, a sum of money for the purchase of records for her gramophone. I have sweet hymns and songs and other fine compositions which the girls love to hear, and the Bible women say they feel so quieted and refreshed in spirit by the splendid music.

A rally of our Methodist Christian women of Tokyo was held at Ginza Church in April in honor of Miss Nichols. Mrs. Honda presided, and Miss Furuta interpreted Miss Nichols' helpful address.

The record of the year is unsatisfying, but with Wesley we can still say, "The best of all is God is with us," and in God's strength, with the guidance of His Holy Spirit, we look forward to blessed service for Him till life shall end.

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YOKOHAMA

HIGGINS MEMORIAL HOME AND BIBLE TRAINING SCHOOL

Caroline W. Van Petten (April-June), Principal
Anna Blanche Slate (June-Conference),

*" Sensei, Sayonara! " "Good-bye, girls, good-bye! " The flutter of twenty-four handkerchiefs, the puff puff of a fast disappearing train, and the beloved principal of the Bible Training School was gone,—beginning her long journey home, via Siberia and the World's Sunday-School Convention at Zurich!

It was a very tearful company that followed the new principal from the platform, that early June morning, and in our hearts was a great loneliness as we thought of the untried days to come. The coming year looked very long, and responsibility seemed to be spelled with a very big " R," and when a misty rain set in a few hours later it seemed a prophecy of the future, so dim and hidden away from view.

That was just one year ago! And looking back on it now how different it all appears! For oh! it has been a wonderful year—a year so full of new experiences, of rich promise and overflowing joy, that to-day my pen will hardly travel fast enough as I try to tell you what this one short year has brought to us.

It was June 14, 1913, when Mrs. Van Petten left us, and the days that followed were very busy ones, for examinations and our summer convention and the sharp, sudden illness of our oldest teacher, Mrs. Inagaki, followed quickly one on the other. Before she had entirely

* Good-bye Teacher.
recovered the students had scattered for their vacation, and an unwonted quiet reigned in the long halls, where all had been stir and life a few days before.

Quickly, too, passed the summer, and in September our girls came back to us. From the far northern island, from the south and from the nearer sea coast villages they gathered in, a happy, sun-burned company, eager to tell to teachers and school-mates what the summer had brought to them. Some with shining faces told of the work they had been doing for Jesus in lonely country churches, others told of trials they had had to bear for Him in their non-Christian homes, but all were alike glad for the vacation privileges and happy that they were again permitted to come back and study in this dear school.

And now in order that you may be able to follow us more closely in our work and play, let me give you our daily program.

At half-past five the rising bell rings; by six every girl is supposed to be quiet in her room for a half-hour of Bible reading and prayer, and then comes a half-hour of house work, during which chapel, halls, classrooms and dormitory are dusted and put in order by swift, willing hands. Breakfast follows, in the sunny, matted dining room, and from 8 to 12 o'clock the students are busy in their class-rooms, studying Old and New Testament, Theology, Church History, Child Nature and other practical subjects. Only once is this study period broken. From 9.20 to 9.40 every girl drops her books and runs out to the wide lawn in front of the training school, where for twenty minutes brisk exercise brings the warm blood back to cold fingers and fresh vigor back to tired minds.

Oh, it was a struggle at first! for our young women did not like “exercise,” and the outdoor sunshine seemed far less attractive than the heated school-room to them; but little by little the victory was won, and before November set in the interest in basket ball was intense, and the merry laughter, which rang out, was good to hear. Twice a week a calisthenic teacher came to give us regular drill, and this, too, was a great help, for now in looking back we can see how strong it made our girls and free from sickness this whole school-year.

In the photograph you can see them with the big bamboo balls, but you cannot have the joy of hearing them say, as I have so often, “We are so well this year, Sensei! and we like the exercise now!”

Yes, one of my deep causes for gratitude in looking back over the past year is the health of our students and the joy of the teachers as they reported so few absent from classes on account of sickness, for Bible women do need strong bodies as well as earnest, consecrated spirits in order to do God's work well.

After lessons are over comes chapel, just before noon. A bright-
brief service of worship, led on three days of the week by teachers and on two by the senior girls in turn. Then dinner, a brief rest and the afternoon work begins. It is always different—the afternoon work. On Tuesday comes class meeting—an hour of real heart to heart talking with Jesus Christ, and then the Sunday-school lesson is studied together, in the light of the many little church Sunday-school, or larger street Sunday-school classes, they have to teach during the week.

On Thursday they have map drawing and penmanship, followed by a lecture on some vital subject by some speaker from outside, or perhaps a missionary, or temperance meeting, presided over by a dignified officer chosen from among the girls.

Monday and Friday afternoons are always organ lesson days, but almost every hour, of every day, the sound of many organs fills the air; for our students are most earnest in learning the organ, knowing of what value it will be to the little churches they will later be called upon to serve.

Wednesday and Saturday afternoons are given up to "dendo." What is that? do you ask—well, it means that those two afternoons of every week are set apart for special evangelistic work, when our young women put into practice what they have been studying and, two by two, go out into the streets and lanes of the great city to teach the women in their homes the "wonderful words of life." Perhaps no work is more difficult for them than this, for people are busy and some hearts are hard to reach, and so at 1 o'clock these young disciples meet in
the chapel, and it is very still and quiet as they pray together for strength for the work that lies before them.

In the photograph you can see them starting out, with Bible and hymn book neatly tied up in a *furoshiki* under their arms, and if I had time I could tell you how the presence of the Master *does* go with them, helping them to carry hope and cheer to many a home.

It was in the early autumn that a very beautiful and unusual evangelistic opportunity came to us. Many of you already know of the Three Years’ Evangelistic Campaign that has been begun in Japan, but our special effort came before that. In October and November of last year a large Industrial Exhibition was opened in Yokohama, lasting fifty-one days, and in connection with it, the churches all united in a union preaching place where daily evangelistic services were held from 1 to 10 p.m.

It was only a little wooden shelter, made bright with flags and gay with flowers, but it was in a fine location by the big main gate, and it was crowded with eager listeners from first to last. Our own Methodist churches had twelve days in all, separated into four groups of three days each, and it was here that our students did such splendid work. Feeling that this was real and practical service, the lesson periods were shortened and the students, divided into two bands, helped
in both afternoon and evening meetings. By distributing tracts, inviting people in, caring for fretful babies, or speaking a quiet word of exhortation to some earnest woman, these young women evangelists learned valuable lessons not found in books, and their sweet voices leading in song proved to be an inspiration to speakers and listeners alike.

How well we remember those crisp fall evenings, when the open building was made cozy by charcoal fires blazing from holes dug in the earthen floor; their glow fell on an ever-changing sea of listening faces, and often these people, many of them, would linger until late around some pastor or Christian worker, inquiring more perfectly what this new teaching might mean! Later came the long walks home in the cold moonlight, leaving the sparkling light of the exhibition city behind us, all weariness forgotten in the one glad thought that we had had a little share in helping in a great grand work.

And then—the speeding days brought Christmas—that time when hearts all over the world are so full of joy and good will toward men. What happy days they were to us all! For weeks our girls were busy, helping drill their children in song and recitation, and on December 23 our first celebration time came.

At 5 o'clock in our school chapel, made so green and pretty by the janitor's skillful fingers, we all met for the service of worship with which we always begin our Christmas here. It was short and beautiful and radiant with the presence of the Christ-child, and then we all, teachers, pupils and our guests, the pastors and other friends, went down to the big matted dining room, where we always have our Christmas dinner together.

This year we had as our special guest Dr. G. Chapman Jones, of Union Church, Yokohama, who had just lately come among us, and he was most interested in this, his first Japanese meal. I think you would be too if you could join us at that low, long table, crowded with dishes filled with strange things, such as red rice, fish, sugared beans, bean paste, fish soup, oranges and many other delicacies which go to make up our Christmas feast.

After supper the tables are carried away, the left-over portions of food are carefully put into boxes and marked with the owner's name—to be returned to him later when he goes home,—then the floor is swept, cushions are laid down and the rest of the evening is spent in games in which all alike take part. As the hour grows late a hymn is sung, a prayer of thanksgiving offered and one more happy Christmas celebration has passed into history. But it is only the beginning, for from that night on, for over a week, in churches and street Sunday-schools the celebrations continue, until hundreds of children and older people have heard the sweet story of the Baby who was born so long ago.
January was marked by watch-night and an earnest week of prayer, and February brought to us Miss Nichols and the occasion of our famine concert.

It was a bright, cold day when Miss Nichols came to us. We welcomed her with waving flags, and she rode in our gate between two long lines of teachers and pupils singing a missionary hymn. Next morning in the chapel we had a welcome service, at which teachers and pupils expressed their joy at her coming, and she made them happy by responding with a few cordial words.

Since then she has several times been with us, and the graduating class—of nine splendid young women—felt it a special honor that she was able to see them receive their diplomas and to give them a parting charge in the name of the great Womans' Foreign Missionary Society of America.

And then came the concert. In December two earnest pastors from the north land had come to our school one morning bringing with them photographs and a sheaf of rice. The photographs showed how dreadful conditions in the famine region were, and the sheaf of rice, with its empty kernels, brought tears to many eyes. "We must help some way, Sensei," they said to me. "Do you think we could get up a concert?" "Do you think the people would come?"

That was the beginning, and all during January the plans went on. People's hearts were touched at the great need; many bought tickets, while others— notaed singers—offered to help. One evening, in our largest Methodist church, the concert took place. The church was crowded with an enthusiastic audience. The program was in every detail a credit to our school and church, and each one present received as he went away a little copy of the Gospel of St. John, presented by the Bible Training School.

When the happy girls counted their money they found that they had cleared 170 yen ($85.00), and it was soon sent with loving greetings to our workers in the famine district. The grateful letters which came back, and the story of want relieved, more than repaid the girls for the effort they had made. Their hearts were so filled with joy that only a praise service down on the seashore could help them to express their gratitude that they had been able to do even this little service "in His name."

Of course, the crowning event of the school-year was our graduation day! To me it was a day set apart from all the rest—a day hallowed with a strange new joy—for we not going to send out that day to the waiting churches and people nine young women, to be His handmaidens, and your representatives, in this needy land!

For months I had been with them, in class-room and in social
life. I had watched them fight their battles and gain victories over themselves; I had watched them grow more thoughtful and serious as the responsibility of their future work came closer to them. I had seen their faith grow stronger and their testimony clearer, and I was so proud that we could send them out from our school!

As a class they were wonderfully well matched. Two were from Government high schools, two graduates of the Joshi Jijo Kwan in Sendai, while five had completed the course in our Iai Jo Gakko, in Hakodate, before coming to us. One was specially good in music, but all could play hymns well. Above all, they had a real desire to work for Jesus anywhere, and to lead souls to Him.

On that Commencement afternoon, as those nine young graduates stood before the altar in our chapel, the diplomas of our Bible Training School in their hands, I did wish that those at home, who have so long and so lovingly sacrificed for them, could have seen them as I did! The years of training over, the real life of service just ahead, they stood, those young Bible women, with the light of consecration on their faces—your Japanese younger sisters ready to go out to work for Jesus because you have helped them so!

The photograph was taken next morning. "Let's stand the same way," they said, "right here in the shadow of the dear school," and now you can see them. I think in their hearts they are saying "Thank you," to you.

They are widely scattered now, for while the one at the left went south to the old Buddhist city of Nagoya, the one at the right was sent to the new modern city of Sapporo, six hundred miles north—up in the Hokkaido! Happy letters come back from them all. They have
each one found the very “best place,” the “very kindest people” and most “satisfying work” of any, but then it is always so, when we let God choose, and they are only beginning to experience a little of that “hundred fold” blessing, promised all those who learn to “follow Him.”

The rest must be briefly told—just a few sentences when we long to write pages! A special feature of this year’s work has been our union lecture course, twice a month, or Thursday afternoons. In this course the Union Mission Bible School across the street has joined with ours, some of the lectures being at that school, others here. Lectures on the following subjects have been given by noted specialists: Sunday-school Work, Kindergarten, Tuberculosis and Domestic Science, as well as on Bible Exposition by earnest pastors of Tokyo and Yokohama.

Often evenings of sacred song have afforded the students opportunity of hearing the best music, in some of our churches, and special lectures on Music, Child Nature and other subjects have given them new thoughts. So the year has been richly filled for them, and they have come out with many good things stored up for days to come.

We have had our share of pleasure, too, in the visitors we have entertained. Miss Griffiths, on her way to England, gave us a helpful talk. Dr. Allen inspired our Missionary Society with a new and deeper love for India, as did Miss Nichols, when they each talked before it one day. Bishop Harris has beamed on us more than once, and Dr. Noble has brought us greetings from Korea.

But perhaps our most unusual visitors were the twenty-seven new missionaries, en route to their fields of labor, who stopped here with us one Sunday afternoon last December. At our afternoon song service they sang for us, “Oh, Jesus, I have promised,” and their shining faces made a deep impression on our girls. Often they spoke about it later: “Those American young women—coming out to give their lives for us,” and a greater determination to give their lives for their own people was a result of that afternoon song.

I must not write any longer, but one thing more I want to say. In my eleven years’ work in Japan I had thought I knew what real joy was. Every year had been a “best year,” but this last year has been BEST OF ALL!

It was a year of such untried duties, such great responsibility, and yet God has so wonderfully stood by us during it all. The teachers have been so loyal, too. Mrs. Inagaki, Mr. Miyanoohara and Mr. Yamaka, how nobly they have worked and stood by the school. I want to thank you all for making it possible for Mr. Yamaka to come to us when Mr. Kataoka went to heaven. He
Twentieth Anniversary of Kanagawa Kindergarten 1894—1914

Pupils and Teachers of the Yokohama Day Schools

Field Day—Yokohama Day Schools. Kanagawa Kindergarten in center
is a man of experience, well fitted to be here, and his influence is very beautiful in the school.

A class of eight expect to enter in April, and others have made application for September. In a few months we will welcome back dear Mrs. Van Petten, and the work will again be in her practiced hands. But for this year of life among these young women, in actual training; for the insight it has given me into their needs and aspirations; for the deep feeling of love and hope it has given me for our beloved Bible Training School, I thank Him to-day.

May He—the Lord of the Harvest—send to these beautiful halls many more of his specially fitted handmaidens to be trained to go out and glean in His waiting harvest-fields!

Rebecca J. Watson, Superintendent

Yokohama Day Schools

To write an interesting report one must have inspiration, and that has not come to me, only in the quiet hours of the night and one rainy Saturday as I sat in Horaicho Church at a Japanese women's prayer meeting; but when ready to put the thoughts on paper, they had vanished like a dream of the night.

Our day schools are still doing good and much-needed work among the people in the parts of the city where located. Mrs. Ninomiya often says this is not a big work, looming large in the eyes of the public, but the good done through them is as large, if not larger, in proportion to the amount of money expended, than that of any other work our mission has undertaken.

Besides the number of Christian workers who have here had their first contact with, and training in, Christian ideals and purposes, many more have had superstition and prejudice removed, and have gone out to speak favorably for Christianity, though, owing to family opposition or other circumstances, they never publicly proclaimed themselves as Christians.

As Mrs. Ninomiya goes about the city in her work she meets men and women, or they come to her home and tell her, that they received their first true idea of Christianity from the daily Bible lesson in one of our day schools. Recently a young man called at Mrs. Ninomiya's home. At first she did not recognize him; he told her his name, and
said that some years ago he was a pupil in Yamabukicho, where he had had his first Bible lesson and learned to know Christian people. They talked of days gone by, recalling different ones who were his classmates, where they were and what doing. Then he told of his own life, how he had worked for an education, and would soon graduate from Waseda University, and how then he would prepare himself for special Christian work for young men and boys under the Young Men's Christian Association.

Visits such as these are not infrequent. For nearly thirty-five years she has been identified with our Methodist work in Yokohama, and I do not know how we could get along without her inspiration and help. May she be spared for many years to the large a part and on which her whole heart is fixed.

**Yamabukicho**

This school, with its six years primary and two years higher course, opened April, 1913, with but one new teacher, and she in the higher grades. She was quite satisfactory, but owing to ill-health had to resign at the close of the first term. All the teachers are faithful and are doing good work, and where all do so well it may seem a bit unfair to mention one in particular, and yet could you see our Nomura San with her forty-eight first-year children you would quite agree that she is indeed "jodsu." *

Those who have had experience in primary schools know that it is no small task to initiate children who have never been in any kind of a school before, and yet two or three days under her patient tutelage makes them ready to obey her every word. She is a product of a Mission Boarding School, as are four other of the teachers connected with the day schools.

Forty new pupils entered this school at the beginning of the new school-year, April, 1913, the total enrollment being one hundred and seventy-four. Twelve graduated from the Sho Gakko, and five from the Koto-ka in March, 1914. Nearly all the Sho Gakko graduates entered the Koto-ka, while of those from the Koto-ka, two boys, have entered business houses as apprentices. One works with his father; one of the girls entered a mission school in Yokohama, another is

* Skilful.
assistant at our Aizawa Creche, while the others have to help at home.

There is no Sunday-school in this building, as we are near our First Methodist Church, where the principal of this school is Sunday-school superintendent, and we try to have the children attend there. The Christmas and Children's Day exercises are always held in connection with this church.

**DON TARBOX MEMORIAL, AIZAWA**

In April, 1913, this school had an entering class of twenty-three, and a total enrollment of one hundred and sixty-two, with fourteen graduates at the close of the school-year.

During the spring term there was some irregularity, owing to the illness, for nearly the entire term, of one of the teachers. She had been in the school several years, was a good teacher in both day and Sunday-school, and we tried to manage the best we could rather than replace her by one new and untried. School re-opened, after summer vacation, September 1, with all the teachers reporting ready for work.

A week later, early in the morning, Mrs. Ninomiya came to me saying, "— San is going to leave to be married." I asked "When?" and the answer came "Now; she is all ready to go." With some further questioning I learned that her brother in Osaka had telegraphed the family on Saturday evening that he had found a husband, and to send her on at once. I demurred at such a sudden leave-taking,
since we had at much inconvenience held her place during the months of illness the preceding term, but the only answer was "Shikataganai."*

Thus we bade our tearful bride-to-be farewell, while I went to find a substitute, trying three before one who fitted the situation could be found. This is only one incident of many that comes in connection with our work.

The Sunday-school is well attended, and Christmas and Children's Day are marked days of the year, bringing interested friends and parents to the exercises, in which their children have such a prominent place. Thus the minds of these poor people are for a little time lifted from their sordid surroundings and toil for bread alone.

A Kencho† official visiting this school, the Creche and Blind School said to his guide, "I did not know that Christians did this kind of work. I thought it was preaching only." Mr. and Mrs. Tarbox continue their interest and support in the school.

Day Nursery

This successful and important work meets a very great need among the poorer working classes in Aizawa. Eighty have been enrolled during the year, with an average daily attendance of forty. We have been trying to arrange to have the Creche open during August, when the regular teachers must have their yearly vacation, but have not yet been able to do so, yet still hope another year may see this plan tried.

Thirteen left at the close of the school-year, March, 1914, to enter the Government or our own primary school.

At Christmas they were invited to the Parish House of Christ Church, as many of the ladies of that church are interested supporters of the Creche. A beautiful tree, toys, cakes and oranges gave pleasure to these little ones, while the visitors present greatly enjoyed their games and songs. *Kimono, tabi|^ and geta|| had previously been given to the most needy, so the day was indeed a happy one, not soon to be forgotten by the little participants.

The Creche building was put up about ten years ago, and during this time little or no repairs have been made, which in this land of typhoons, earthquake, rain and dampness, is a good record. Now the fence was falling, walls, tatami§ and shoji° needed repair, and much of the tiled roof must be relaid, and how to accomplish all this with no money in sight was our problem for a time.

Consultation with the officers of the Charity Club resulted in their

* It cannot be helped. † Government. ‡ Socks.
§ Wooden clogs. ¶ Mats. ° Paper doors.
promise to give yen 100 if we would secure the remainder of the yen 275 needed. This seemed a large proposition to one who had been but a little over one year in Yokohama, hardly known outside the small circle of missionary workers. But the Yokohama community is generous, responding quickly to any good and needy cause, and in a short time, with a little effort, we had the needed amount, and our building was soon in good repair.

Hachimanyato

This school is in a section of the city where live the eta, or “Non-Humans,” as these people were recently described in an article in one of the daily papers, in speaking of an association that had been organized to undertake the noble task of uplifting these people from their degradation and misery.

In 1871 an edict was proclaimed liberating all eta, beggars and others from the “non-human” class and allowing them to enter the class of plebeians. But while the law made them citizens, popular prejudice against them remains so strong that though the word eta was abolished, the people refuse to regard them even as the common people, and to-day they are really deprived of the rights they received by letter forty-two years ago.
They live as a class by themselves, adhering to many of their own manners and disagreeable characteristics, being looked upon with contempt and suspicion. This is the people among whom our Hachiman-yato school is placed, and where we have worked for a number of years. If asked to tabulate results we might not show anything large, but we know some have been helped and lifted out of their ignorance. Quite a number enter our Yamabukicho school each year. This, too, is a poor school, but the pupils are not of the despised eta class, and here they have larger opportunity and a better chance to enter some trade or profession.

You would not think much of our school-room! It consists of one room with matted floor where the children sit behind low cheap tables or desks, with most scant and primitive equipment, and we have only one teacher for the forty-two children of the four grades, but no better work is done anywhere than in our Hachimanyato day and Sunday-school.

The Sunday-school is larger than the day school, having seventy children enrolled, because former pupils wherever possible continue in the Sunday-school after they must leave the day school to help earn their own living. The Christmas and Children's Day entertainments are always of the best, the children entering with zest into everything, and the room is filled with interested spectators, thoroughly enjoying the program from beginning to end. And yet for this work we have but a mere pittance—only sixty dollars a year! Would that some interested friend would make possible a larger sum for a greater, more extensive work among these people.

Maud E. Simons Memorial

Across the city among a class of people quite different from those of whom we have been telling you, on a beautiful hillside, quite out of the dirt and heat, stands this school. Looking out from any of its many windows you may see other hills with large houses, beautiful gardens, and still beyond the bright, beautiful waters of Yokohama harbor, with ships from every land riding at anchor, or drawn alongside the magnificent new pier just recently completed.

If the day is clear, away in the dim distance, fishing boats with their tiny white sails dot the bay, and still beyond, other cliffs and hills encircle the land-locked bay of Yokohama. It is a beautiful picture, but not more attractive than the more than one hundred girls within the modest building on our own little hill.

Around us are the homes of officials, and ex-officials, of various kinds, people of moderate incomes or larger wealth, and these are the class of people for which this school works. Such is the reputation of
YOKOHAMA DAY SCHOOLS

this school that pupils come from towns up and down the railway
either side of Yokohama. The majority have finished at least the
Government six years Sho Gakko, a few even the Koto Jo Gakko, and
want to specialize in sewing or add one or more of the so-called
accomplishments,—such as flower arrangement, tea ceremony, lessons
on the koto,—or take the course in Japanese or foreign domestic
science.

Daily Bible lessons are given, and while we wish more of our
students might attend our church and Sunday-school near by, we
know the seed is springing up and will in years to come produce
fruit. The wife of a governor of one of the provinces was a pupil and
graduated in the early days of the school, and both are very favorable
to Christianity, their children regular attendants at Sunday-school,
while the governor and wife are most friendly and hospitable to the
missionaries who are in the city where they live.

A monthly womans' or
mothers' meeting is held and
largely attended by the older girls
of the schools, as well as women
from outside, more than one hun-
dred often being present. Talks
are given by noted men and women
on hygiene, temperance, house-
keeping, care of children or ques-
tions of the day that may prove
helpful and interesting.

We are sorely crowded and
must have more—room or lose the
prestige of our school, and our
pupils as well. Various plans are
being considered to see how best
we can meet the needs at this
critical time; this enlargement has
been needed for more than two
years, and we should have it at
once, for delays are dangerous.

KANAGAWA KINDERGARTEN

This is still farther away from our home, at 221 Bluff, than the
Maud E. Simons Memorial, and also on a hill with just as beautiful
—though entirely different—landscape spread out before us.

Were it possible I would like to put before you these dear little
ones as they appear to me as I visit them week by week, or when I
take friends or tourists to see a Christian Japanese kindergarten.
They are dainty and dear, perhaps a little shy of the foreign Sensei at
first, but a smile, then a word or share in a game and we are friends forever.

These children, too, are from the wealthier homes, and the mothers, grandmothers and nurses are all much interested in the kindergarten as well as the success in it of their own children. Our head kindergartener is one of the best I have even known, and is recognized by educators, with whom she is acquainted, as quite wonderful in training children.

In March twenty-two finished the three-year course and left us to enter a Government primary school near by. The principal of this school gave the talk to the children on Commencement day, and as I listened to him I saw that he had learned the art of winning children. In very simple language he told them how glad he was to see and talk to them, inquired how many were entering his school, and every hand was raised; then he told them how glad he was to have them come, because since they had been in this kindergarten three years, they were ready to begin real work at once, while other little boys and girls, who had not been in kindergarten, would have so many things to learn that they could not begin real work for some time; much more was said in a similar strain, and when he closed amid clapping of little hands every child was his friend, eager for the first day of primary school.

Here, too, a womans' meeting is held once each month, also a meeting for the servants of the families interested in the kindergarten, and a well attended class in foreign cooking. All of these meetings are well attended, numbering fifty or more. A Bible lesson is given at each meeting and other helpful talks. At the last meeting for servants, fifty were present, several of the okusama* coming to help serve a gochiho† they were giving their servants at the close of the meeting.

Some women have asked for Bible teaching in their homes, but as

* Mistress.  † Feast.
yet we have no suitable person who can answer this call. Kanagawa building has been enlarged and thoroughly repaired, all the money, to the sum of yen 1,394, having been raised on the field. The larger part was given by the people of Kanagawa, and the work of collecting was done by Mrs. Ninomiya and Miss Miura, our head kindergartener.

YOKOHAMA CHRISTIAN BLIND SCHOOL

In arranging the work, before Mrs. Van Petten left for furlough in June, 1913, the Blind School came to me. The first task was to look after the completing of a dormitory, which was already under way, and of these plans and specifications I had all to learn. Fortunately we had a reliable contractor recommended by Mrs. Lindsley, who was much interested in this building project.

In some way that none of us, who were left with the work, could quite understand part of the promised money was not collected, but our builder was patient, understood our situation and took the payments in small sums as we could secure and pay. No money was on hand for fitting it up for boarding pupils, therefore temporary arrangements were made and a teacher in our Aizawa day school and his family were installed as caretakers of the building. Any blind people without homes were allowed to live in the dormitory, taking meals elsewhere.

The next step in this work will be to provide a small recitation building with plenty of light, air and sunshine, so that the school can be moved from its present dingy quarters in the basement of Horaicho Church. Twenty-two pupils were enrolled during the year, four completing the prescribed course in March. Reading, point writing, geography, history and massage are the principal subjects taught.

Last September I had the opportunity of learning something about re-seating cane chairs, and during the fall and winter a number worked at this quite readily. We had no suitable room where we could work, and were obliged to give up the work for a time, but we hope to see this and other industries opened for these blind people.

Among our pupils was a young woman from Korea who came over to study Japanese and fit herself for a teacher among the blind of her own country. She was a bright young woman, winning and attractive, gaining many friends in Yokohama. In April another young woman came from Korea, and the two, as well as two graduates from our own little school, were placed in the Government school for the blind in Tokyo.

For a time they were lonely and perhaps a bit homesick for their native land, but soon made friends, both in and out of the school, and are happy in their work, knowing they have advantages,
in that well equipped school, we are unable at present to give in our inadequate and poorly-equipped little school here.

Some work has been done among the poor. An appeal published in our daily newspapers a little while before Christmas brought generous responses, and more than ninety people were given food and fuel. Bags were made from Japanese toweling with compartments or pockets, into which were put rice, beans, dried salmon, a small package of tea for the old people, and oranges for younger ones and children, and with every bag was sent a small bundle of charcoal, and in some special cases money was given for milk for the children or medicine for the sick. Kimono were furnished to more than twenty people, while fifty pair of tabi, nearly as many geta, also futons* were furnished for others who needed them. In one or two instances rent was paid, also small sums were given from time to time during the winter as needs came before us, until our poor fund had been expended, even slightly overdrawn.

People everywhere were grateful for this timely help and carefully guarded their little store of food and fuel. One old woman living alone in a tiny room said, "I am so careful with my rice and tea, I carefully hoard every grain and try to make it last as long as possible. On Sundays I sit in the sunshine to save my charcoal."

Such in brief is the history of the year's work, but this does not include the hours spent in consultations over problems of the work, nor other hours over accounts of all the moneys invested in the different lines of work, and nothing has been said of the time necessary for housekeeping, and while my hands may not have done any of the actual work in this department, at least a little brain power has gone into it.

Those who know anything of life in the Yokohama home know

* Quilts.
that any incoming steamer may bring anywhere from one to twenty
and more guests to be looked after in some way, and though we enjoy
meeting these passing friends and believe it should be a part of our
work, it takes time.

Constant calls come from friends, and sometimes strangers, in
China, Korea, United States and other countries asking us to shop for
them; this, too, to a limited extent, I think we should do for friends
in Japan as well as abroad. I have not mentioned the uncounted
letters written and packages of the silk purses made up and sent to
people who have become interested in and are trying to help our
O Kei San in earning money for herself and the Blind School. The
work of the year is ended, and if I feel I have the Master's approval I
am content.

"And soon or late to all that sow,
The times of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at last in heaven."

YOKOHAMA

DISTRICT EVANGELISTIC WORK

Anna Blanche Slate, Superintendent of Bible Women

Mrs. Sei Yamanaka... ... ... Mizukaido
Mrs. Tsuya Wakiyama ... ... ... Sawara
Miss Masa Kinugasa ... ... ... Oiso
Miss Kaji Kubota ... ... ... Takeoka
Miss Sugi Hida ... ... ... Kamakura
Mrs. Sue Inagaki ... ... ... Yokohama
Miss Suye Oyamada ... ... ... District-Assistant

Anyone could tell they were strangers in Japan. They sat in
the train with a Murray's guide-book open in their laps, and their eager
glance took in all the interesting sights on the way down to that most
interesting resort of tourists, Kamakura. It was not hard to get into
conversation with them, to invite them to go with us to our Kindergärten Commencement to be held that very morning, nor did it take
long to receive their cordial words of acceptance in reply.

Eagerly they followed us from the train to the Methodist Church,
where the exercises were to be, and it was a joy to watch their faces
as they looked on the lovely sight before them.
The pretty little church was trimmed with festoons of pink paper roses, and living flowers in vases were everywhere. In the center was a circle of twenty-five children, while behind them sat proud mothers and friends; even the principal of the Normal School had honored us by his presence, and gave us a few words of encouragement at the close. Six dear babies received their diplomas with dignified bows, and our visitors from America looked on delightedly as the dainty children sang their songs or joined in their kindergarten games. At the close they thanked us for giving them such a pleasure—one which they never could have had in any other way—and said, "We will never forget this our first Christian kindergarten in Japan."

"Each gate had been presented by a worshipper"

We very much hope that this year we may be able to build our circle room, but at present, for lack of money, we are much crowded and unable to take in as many children as we ought to do for lack of room.

Our Bible woman in Kamakura, Hida San, has been most faithful, and has gained an entrance into many homes. Recently a lady sent her servant to ask for an interview. On going to meet her the Bible woman found a beautiful home of wealth, and a little wife who was most eager to learn something of the Jesus teaching. "I have a beautiful home and a kind husband," she said, "but I am not satisfied." Now she is an eager enquirer, and has even ventured to come out to church services now and then.

In Mizukaido Mrs. Yamanaka is finding her way into new homes through the medium of the little children. About sixty attend a little school conducted by her husband, and these children, as all others, readily pave the way for the Christian teachers by their innocent testimony.
In Sawara a new church has been built and dedicated since the year began. A new interest has also been awakened in the town, and Wakiyama San and the pastor are much encouraged in their work. Kinugasa San, the earnest little Bible woman in Oiso, is rejoicing over the fulfilment of her long-cherished dream. A new church was dedicated in that town several months ago, and at the opening services many of the high officials were present, listening to the addresses by earnest Christian speakers and joining with humbler members of the church in the general rejoicing that the new church building was a reality.

Over in Takeoka only has there been a change of administration. Kubota San was called home to be married last spring, and loyally she obeyed, but the people of the town were distressed to lose her, so we sent Oyamada San over to hold the fort until an older worker could be found. She has done well, in a lonely place, and her faithful work has borne fruit in many lives.

In Yokohama Mrs. Inagaki has worked in connection with the Bible Training School, going out calling with the students and showing them how to do personal work, also holding many women's meetings and Bible-classes around the city. It has been impossible for me to go over the district myself even once this last year, but each Bible woman has felt her responsibility, and has done her best in her own field. We have also come together in conventions in Yokohama or Tokyo three times. These were great inspirations to the women, and gave them new courage for the work before them.

“Disgarded offerings of hungry human hearts.”

In closing, I want to tell you a bit about our school picnic last October. It was a beautiful day when the students of the Bible Training School started out, their destination being a large Buddhist
temple between Yokohama and Tokyo. They came home at evening with thoughtful faces, and the influence of that day's experience was felt for a long time. Why? do you ask. The illustrations in this article will be the answer. In the section visited is a shrine to Inari-sama, the Fox God, and leading to it was a long avenue of torii, the sacred gateway of Japan. Each gate had been presented by a worshipper, and when so many had been offered that there was no room to stand them together, they were thrown away in huge piles, disregarded offerings of hungry human hearts!

It was an object-lesson to our young women in training of the strength of Buddhism, so near at home, and the thought came to each one of them, "If it is so strong near Yokohama, what must it be in the real country?" And a stronger desire than ever before to do all that they could to lead these darkened lives into the light came that day to each young heart. As we think of the 80% of the population of this fair land yet in darkness, and realise how much of our own Methodist section is yet uncultivated, we remember the words of the Master to "Pray the Lord of the harvest that He would send more laborers into His harvest," and our prayer does go up for many more well-equipped young women from the homeland, to work hand-in-hand with these young women of this land, to more speedily bring Japan to Jesus Christ.

LITERARY WORK

Georgiana Baucus, Editor of Tokiwa

Emma E. Dickinson, Publisher

If one were to tell of a burglar breaking into her house in the night, she would hardly begin by telling how sweetly she slept and what pleasant dreams she had beforehand. It is quite as difficult for us to report this year's work in chronological order. From the Conference in April to the Christmas and New Year holidays, the Tokiwasha pursued the calm, even tenor of its way as peacefully as a dreamer. But early in January our peace was disturbed and our dreams broken by that worst of all house-breakers, which takes everything and puts it beyond the possibility of recovery—a fire.

Happily, our burglar did not get everything, only the out-buildings, which, though not conveniently situated, we had used for lack of other room as store-rooms. One of these rooms was full to the brim of Tokiwasha literature, many of our newest and choicest things:—the whole edition of our new Ten Commandment Stories, new editions of
all our Bible Text Rolls, Nos. 1, 2, 3 and 4, complete editions of both
cook books, a large stock of song-books, teachers' manuals, mothers'
literature, miscellaneous stories, tracts, temperance cards, etc. The
bulk of these was snatched from the burglar's grasp by many kind,
helpful hands, and it seemed as though we might quickly return to our
quiet, peaceful ways and pleasant dreams.

But a shock had been given us, from which we could not so soon
recover. It was not altogether an unpleasant shock, for, like an
electrical treatment, it contained vitalizing, stimulating elements. One
of these was the fresh, strong impression it gave us of the near, tender,
watchful care of our Father, letting disaster come so close that we
might realize what this thing was like that had befallen so many of our
friends and fellow-workers, and then gently withdrawing it, leaving us
once more in possession of His bounty. Naturally, our hearts arose
to Him in a passion of gratitude and renewed consecration of everything to His service.

The other element in the shock came from the human side. Our Christian friends were most of them too far away to get here in time, but the working people in the vicinity who had occasionally been employed on the place or had business dealings with us—carpenters, painters, paper-hangers, plasterers, tinsmiths, cabinet-makers, grocers, flower-sellers, jinrikisha-drawers—all came running to help us in our trouble. We know this is Japanese custom, and that there is a fixed code of etiquette governing the conduct of this polite people on such occasions, but we had never appreciated the humanity in it before. All who had ever been in our employ felt that they belonged to us to come to our aid in time of need. Should we not respond to that touch of humanity and realize henceforth that we belong to them to minister in a special way to their spiritual needs? We were here as missionaries to give the Gospel to everyone within our reach, either by the spoken or written word. But here was an opportunity at our very doors, which we had been neglecting. Conscience-smitten, we assumed our responsibility and began direct, personal work among all those who for any reason have occasion to go in and out our gates.

A splendid opportunity for this work was just at hand. Our grounds must be cleared and new buildings erected. We determined to employ these men as far as possible and pay back our debt of gratitude for the rescue of our earthly treasures by sharing with them our heavenly treasures.

So far at first did they seem from the Kingdom of Heaven! As they filed into morning prayers in the Tokiwa reception-room, clad in their coarse, workmen's clothes, with hardened hands and sordid faces, their thoughts upon their daily toil and what it would bring to them, we often wondered if it were possible to make spiritual truths clear to them and were a little scared at our own temerity. But at such times we would say over to ourselves: "They are all God's children. God is their Father as well as ours, and we must do our best to introduce them to Him."

The pastor of our Japanese church and other Christian workers frequently came in to help. We made a special point of testimony to the power of God to save from sin and to keep us from evil. Testaments and Hymnals were provided for all who could read, and they used them with ever-increasing interest. Tokiwasha literature was distributed freely, and it was a special joy to find how much of all that has been prepared in our sixteen years of this work was suited to their use. So many things came in just as if they had been made for the occasion! Even those who could not read were impressed by the
The Re-builders of the Tokiwasha.
Wordless Book and other tracts and cards with striking illustrations. We did not stop to count the cost. These men had saved this literature, and now it was our glad privilege to use it in saving them.

Day by day we could see that the truth was taking hold. The men were so attentive and respectful, all who could were so eager to take their turns in reading a verse and to join in the singing. We were following the Scripture Union reading course, and the daily lessons just seemed to fit their needs. Our servants were already Christians, and they were active in finding the places for the men, in praying for them and in showing them every Christian kindness possible. It was our own earnest purpose to keep the building of the Kingdom uppermost in our minds, even though our other buildings should suffer loss; and so whatever conditions prevailed outside, even though an impending storm threatened to destroy all the literature saved from the fire, we had prayers as usual; and, when work or materials were unsatisfactory, with this absorbing desire to save the men from evil we were able to keep the scold out of our voices and patiently show them what was right.

The Spirit of God was working in our midst, and so it was not strange that one after another should hand in his name and address in token of his desire for baptism. Including two of our servants not previously baptized, that first class numbered eleven. Nearly all the trades were represented, three carpenters, one brick-layer, one stonemason, one tinsmith, one plasterer, one glazier and one painter. There were nine others baptized in the church that day; and, when they stood around the altar, all men except our cook, it was a goodly sight. We are accustomed to a few baptisms regularly every month, for this is a live Methodist church; but this was unusual. Our zealous, Spirit-filled Mrs. Inagaki, who probably prepares more candidates than
anyone else, with eyes shining, whispered to us: "Dai rebibar haji-matta!" ("The great revival has begun!")

Others have been baptized since. The men are praying, are giving up their bad habits, and we are convinced that blessed waves of salvation have been set in motion to continue throughout eternity.

Words of encouragement and good cheer concerning our literature are constantly coming to us from various sources:

"I am having my first experience in direct evangelistic work and am finding your publication very helpful."

"The books are fine; alas! all gone!"

"We always enjoy using your publications. We feel you have done your best prayerfully and that God will bless them."

The largest undertaking of the year, aside from the monthly issue of the Tokiwa, was the publication last fall of the Ten Commandment Stories in separate booklets with illustrated covers lithographed in colors, and also in complete volumes bound in cloth. They are original stories covering common phases of Japanese life, and form a valuable addition to our permanent stock of literature.

"My Child in Heaven" was written by our own Mr. Yamaka to comfort other sorrowing parents with the story of the child-link which bound his home to Heaven. Soon after the story was published, we attended a memorial service for one of our Sunday-school boys. It was a simple, informal service held in the home of the grandparents, who are earnest Christians. Mr. Yamaka presided, and at the close offered his little story, not only to those so recently bereaved, but to any who in former years may have lost a little one. To our surprise, there was scarcely a parent present who did not need and crave such comfort.

"Ijin San" is the story of a Japanese child whose mother thought it cute for him to call "Ijin San!" ("Barbarian!") after the foreigner, until she moved to California and naughty American boys called after her child "Jappy, Jappy, Jap!" A missionary-friend writes: "The Lord must have inspired you to put that particular tract in my packet. Recently the children here have begun to call after us, following us in gangs. As soon as they saw "Ijin San," my girls exclaimed with one breath: "Oh, mother! Here is just the thing! Do send for five hundred and distribute them without delay!"
"God's Holy Day" was designed in response to a request from a Japanese for a cheap Sabbath card. Though he never ordered any, we are glad to have such an artistic, effective presentation of that glorious Sabbath text in Isa. 58, "If thou turn away thy foot, etc."

"That's Why!" is a new illustrated Easter poem used first as a frontispiece to the Tokiwa. We have a fine collection now of Easter cards, pictures and stories.

Our new Christmas card, "Jesus Christ, the Son of God," was hardly out when the whole edition was ordered up for distribution in a large factory in Tokyo. But no order this whole year, however large, has pleased us like that of a jinrikisha man one sultry evening last August. He came bringing five sen in his hand with which to buy temperance literature to give to a friend to get him to stop drinking.

One day a Japanese girl came with the inquiry: "Who is sending me the Tokiwa?" She gave me her name and address, but I was unable to find them on our list. "Have you inquired of all your friends?" I asked.

"Yes, and no one knows anything about it. At last, my Sunday-school teacher said, 'God must have sent it to you direct, because you love so to read.'"

At this, a tear glistened in each eye. This was too much for us, and we hastened to get out a bound volume of the Tokiwa for her to carry away as a souvenir from the Tokiwasha. And, then, the radiance which spread over her face—it was a thank-you such as we had never received before for anything!

Even though there is not this intense desire to read, perhaps no inclination or time or ability to do so, Christian literature, we have learned, is not without influence. A former maid to whom we send the Tokiwa regularly, in making her semi-annual call of respect, made this remark, which we have treasured ever since: "Whenever the magazine comes, I feel that I ought to go to church."
Each magazine and book and tract and card that goes out from Tokiwasha, we are assured, has a God-given mission; and, though we cannot see or know, these printed words go here and there, carrying blessing and inspiration, and sowing living seeds of truth and salvation.

NAGOYA

Seiryu Jo Gakko

Anna P. Atkinson (April-March), Principal Mabel Lee

The chief events of interest in connection with our school have already been so widely published abroad as to make a Conference report almost unnecessary.

We began the school-year with rejoicing because our entering class of girls was the largest that had come to us at any one time since the fire and removal to the suburban site, five years before; and nearly all have remained with us during the year. Three new teachers, each with a Government certificate, have come to us during the year, and we have been able to add largely to the equipment of the school through the generosity of friends.

Immediately after Conference last year we sent in our request for Government recognition, together with the required items, which included a history of the school, and the number and present position of the graduates, from beginning to the present time; statements concerning the past and present condition of the school and the plans for the future—scholastic, financial, ethical; reports of average enrollment, attendance, absences, and number of days of school during the past five years; plans and size of grounds and buildings and each room in each building; name, author, publisher and date of each text book; history, salary, subjects taught, hours per week employed, of each teacher; lists of apparatus and reference books, and other items.

A few weeks later we were visited by a school inspector from Tokyo and the superintendent of schools in this province, who spent a whole day inspecting the school as to administration, buildings and equipment. They were very thorough, themselves examining the pupils in several subjects, but perfectly courteous and kind, making several helpful suggestions. In August the recognition was granted.

A few days later we received a letter from a man in a neighboring city, who said that his sister used to attend this school in the early
Pupils in the Iris Garden—Main Building in the Background

Members of the Alumni, Seiryu Jo Gakko, Nagoya
days, but that he had entered his own daughter in a Government school because of the better advantages offered; however, seeing in the paper that we had received recognition, he would like to transfer her to our school; for, though himself not a Christian, he preferred to have his daughter in a Christian school. The girl came to us in the fall, and her younger sister also is to enter this spring.

The satisfaction and joy at the successful result of our efforts entered largely into the celebration of our twenty-fifth anniversary, October 3. Nature did not smile upon that occasion, but was in one of her wildest, fiercest moods,—wind and rain driving madly against the buildings,—but a goodly company of guests assembled in our little chapel. Bishop Harris came from Tokyo to make the anniversary address. The governor of the province also spoke at length, as did also several other officials high in Church or State. The daily papers were most kind in their reports of the occasion, and of the history of the school, giving lengthy quotations from the school magazine.

A month later came the great military manoeuvres for which Nagoya had been months preparing, and while not exactly a school event, it took much time from, and added much of interest to, the fall term. We not only saw and heard the six scout aeroplanes frequently passing over the school grounds, but we had the privilege of close
inspection, and instruction as to the working of the machines. We attended the grand review and saw 60,000 troops, including cavalry, artillery and infantry, reviewed by His Majesty, the Emperor. All of the above, followed by the Christmas celebration at the end, made a full and rather exciting term.

The spring term was remarkable because of the unusual amount of irregularity among the teachers, from one to three teachers being absent each day for over two months, either because of illness or home affairs; and finally we had to change sewing teachers in mid-term. On the other hand, there was no illness and almost no irregularity among the pupils. In February three of the girls united with the church, one a senior and two fourth-year girls. The voluntary devotional meetings, and the Sunday evening meeting in the dormitory, have shown satisfying interest and spiritual growth among our little flock.

One day when the road seemed unusually difficult, and the heels of our chariot dragged, I looked up at my calendar, and read this quotation from Michael Angelo, "Trifles make perfection, but perfection is no trifle," and as I recalled the years upon years of earnest toil he put upon the work of his hands before he attained his ideals of perfection, I thought surely we should take heart to spend years of earnest, faithful day-after-day, line-upon-line, detail work in the beautifying of the precious characters put into our hands to be fitted for Eternity.

**SUPPLEMENTARY REPORT**

_Mabel Lee_

My work this year has continued along the same three lines, teaching in the school, calling in the homes of our graduates, and supervising three children's meetings each week.

The most difficult work has been that of calling in the homes. Some have moved away to other cities, and many others seem each year to change their location in this wide city, so it requires a constant hunt to keep track of them. But a still more difficult task is to say the right thing in the right way, to make the visit not only social, but to bring back anew some thought of Christ, and to urge upon them His claims and privileges.

In the attempt to do this work, I am always convinced that the seed sown in past years by the school has not been lost, and that while as young wives and mothers they are bound by the social conditions of the times, so the majority are unable to attend church or enter upon public active service, yet Christian education has made them better women and a great blessing in the home.

The children's meetings have been a great success under the management of one of the Aoyama graduates. As the rented
places are so small, we have tried in various ways to decrease the attendance, but all to no avail. Even though we do not give out cards and papers, they come just the same in swarms, and one might as well try to drive away bees from sweet smelling flowers; so the one teacher must handle fifty or more of all sizes in one tiny room, with others standing outside. She has learned to do it with remarkable order under the circumstances and has attentive listeners to the Bible stories, so new and fascinating to these little people. May the seed thus sown bring forth an abundant harvest!

NAGOYA

DISTRICT EVANGELIST WORK

Georgiana Weaver, Superintendent of Bible Women

Miss Tsugi Ho  Nagoya First Church
Miss Ichi Yamagata  Nagoya Second Church
Miss Chika Okada  Komaki
Miss Masayo Tsurui  District Assistant

Half-way up beautiful Mount Horaiji, the pilgrim comes to the beginning of a succession of stone steps. Wearied and footsore though he be, these thousand steps must be ascended, before, standing on the summit, he catches the view of the rivers, villages and sea which form a beautiful panorama below him. If he is a true pilgrim he will worship at the famous temple, which seems to exist more for making money than to care for the souls of its children.

Among these farms and villages it has been our privilege to sow seed which shall ripen into the eternal harvest. As yet ignorance and superstition with their iron hands hold the people in their deathlike grip, but the tiny schools, dotting the landscape here and there, speak of the partial emancipation of the intellect. A far greater problem, though, faces the little band of Christians working here, i.e. the emancipation of the spirit. As there is but one pastor and no Bible woman on this large circuit, we have been trying to go every month.

In one large town up in the mountains our banner district Sunday-school is to be found. These country children have sound minds in sound bodies, and in consequence remember the truths taught rather better than the city children. It is an inspiration to hear them recite the memory verses learned during the year.
As is true all over the world, the brightest of these children migrate to the cities, making it difficult to conserve results. When we hear of children who have gone out from here being baptized and joining the church in other places, we feel that our labor has not been in vain in the Lord.

Recently a farmer in this section moved away leaving us a little troubled as to where the monthly children's meeting which met at his house would be held. When we climbed out of the old country 'bus the next time to look for a new place for the meeting, we found some of our little flock waiting. They informed us that the meeting was to be held at a neighbor's. After the meeting, as is our custom, we offered the man of the house a small gift of money as rent for the room, but he declined to accept it. The people in that little hamlet are growing more friendly every day. When these children enter homes of their own they will not fear us and the teaching we feel sure.

One of our meetings is held in a hotel. It is not a good place, but at present we can find no other. Not far from this hotel is the grave of the noted Japanese patriot Torii Tsunemon. Before his grave is a temple with a beautiful purple curtain stretching in front of the holy of holies and bearing this inscription:—"Presented by the geisha of Shinshiro." Buddhism here is so utterly corrupt that according to the priest's own statement few come for worship. The whole section is fast drifting into agnosticism.

We have six monthly children's meetings here. In three of these places there is no other attempt being made to reach the people. So few of the grown people come that some ask, "Does it pay?" Listen!! If the church had done this work more faithfully at the beginning there is every reason to believe that the revival for which we long and pray might now be sweeping the nation, for is it not written, "A little child shall lead them"?

Leaving this section, let us pass on to Futagawa. This was mentioned as new work last year. The Bible woman from Toyohashi has gone there once a week for the children's meeting, and the missionary has spent one night there each month. During the first year several times no one came; but this year we have had an average
attendance of from twenty to twenty-five. They are gradually learning the hymns and listen gladly to the little talk. It's enough to bring tears to one's eyes to hear these little people who have worked all day, a sixteen hour day at that, sing "I heard the voice of Jesus say, come unto me and rest." We are glad to believe they understand the meaning a little better every time they sing it.

On our district, Toyohashi is the next city in size to Nagoya. It has a population of about sixty thousand. Miss Iizumi has been doing good work here. The women's meeting has been growing in size and spirituality until it is the best one in the district. It is always a pleasure to go to Toyohashi, meet these dear ones in their homes or speak to them at the women's meeting. We have had two baptisms there this year. One of our dear old women who was baptized last year is a constant inspiration to us all; rain or shine finds her on her way to the House of God. No one seeing this soul, who was born into the Kingdom after her seventieth birthday, can doubt that, "If any man be in Christ he is a new creature."

Two-thirds of our time is spent in the city of Nagoya and the surrounding towns and villages. This year we have had two Bible Women, Misses Ito and Yamagata, and the district assistant, Miss Tsumi, living together.

Miss Ito gives nearly all her time to the work connected with our First Church. She is a consecrated worker and very welcome in the homes. She is very anxious that the women of the church shall become more spiritual and be able to help others. She therefore spends much time among the Christians.

Aside from our work connected with the church, we have been able to hold six weekly children's meetings. One of these meets in the writer's home. As there are temples at every corner of the block in which we live, the fight is a desperate one, but there are signs of victory. When one meets here and there the fine young men and women who have grown up in our Sunday-schools, she realizes that the work done for children brings the greatest rewards. Our greatest obstacle to the work is that here and there the primary teachers tell the children that, "The Jesus teaching is no good." In one of these house Sunday-schools one little boy has missed just one meeting in six years. He stayed away that time because his school teacher objected to his coming. He said the other day, "I wish I hadn't yielded that once."

In a land where the younger generation is none too considerate of law and order, we certainly cannot afford to say anything against their teachers to these children. For that reason this problem of the primary teacher is difficult to settle.
Iwakura, a town about seven miles from here, represents our new work this year. It is a very immoral place, and only by prayer and hard work were we able to force an entrance. Even now it is impossible for the members of the Japanese Conference to rent a preaching place, so the pastor is holding street meetings. At first the older children attended well, but the teachers in the higher primary school soon put a stop to this. We have a meeting of smaller children every week, though in a small dark room in the rear of a large house.

We do not feel that our chief enemy there is Buddhism, but the world spirit which says, “We will not have this man to rule over us.”

Probably next to the children’s work should be placed the quiet work done from house to house. At present we are deeply interested in a little woman who heard something of the truth before her marriage. Her husband is so bitterly opposed to the teaching that the Bible woman cannot talk to her when he is present. This little woman says, “I must hear the truth. It makes my heart warm and glad. My heart grows cold when I do not hear it.” We have reason to believe there are many such in Nagoya.

Through these visits we have been able to lead a young consumptive to Christ. This brings us into touch with many who are earnest Buddhists.

The results have not been all we hoped for; and the baptisms few, but we know that never before has more conscientious loving self-forgetting work been done by the Bible women. The results are sure, for has not the Lord, Himself, promised, “He that goeth forth with weeping, bearing precious seed for sowing, shall doubtless come again with rejoicing bringing his sheaves with him.”

“If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley,
While the multitude go by:
You can chant in happy measure,
As they slowly pass along;
Though they may forget the singer,
They with not forget the song.”
For the first time in its history the members of the East Japan Woman's Conference gathered in Karuizawa for their annual session. The first meeting opened at 9 a.m., in the cool, little Japanese church, Wednesday, July 22, 1914, Bishop Harris presiding. We were also specially happy to have Miss Nichols, our Official Correspondent, with us, as well as a goodly number of friends of other churches and members of the Board of Foreign Missions.

Conference opened with the solemn observance of the Lord's Supper, during which we all came closer in contact with our Lord. Bishop Harris was in charge, assisted by Dr. Newton, Dr. Davison, Dr. Spencer and Dr. Draper. About fifty others were present.

Roll Call.—After a short intermission, during which those who were not members withdrew, the formal business of the Conference was opened by roll call by the Secretary. Twenty-four members responded to their names, almost every one being present.

Special sympathy was expressed for Miss Taylor, who was unable to meet with us on account of an accident, and for Miss Baucus and Miss Dickinson, who were detained in Yokohama.

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

- President ....................................................... Bishop M. C. Harris
- Vice-Presidents ............................................... Miss Nichols, Miss Dickerson
- Recording Secretary ......................................... Miss Slate
- Corresponding Secretary ................................. Mrs. Van Petten
- Publisher and Treasurer .................................... Miss Slate

It was moved and seconded to defer the election of an advisory committee until later in the session.

Welcome to New and Returned Missionaries.—Bishop Harris read the names of our three new missionaries, and Miss Lee and Miss Wagner responded to the words of greeting. Miss Spencer moved that the Corresponding Secretary be instructed to send a message to Miss Taylor, conveying to her our deep sympathy and hope of speedy recovery. Those of our number who have returned from furlough during the year, viz., Miss Heaton, Miss Bullis, Miss Gardner and Mrs. Van Petten, were than cordially greeted, also a “trio of noble seniors,” Drs. Davison, Draper and Spencer, received a hearty welcome to our midst.
Letters of Greeting:—The Secretary then read letters of greeting from the following absent members of Conference:—Misses Baucus, Dickinson, Griffiths, Atkinson, Daniel, Lewis, Phelps, Russell, Seeds, Santee, Alling, Singer, and Mrs. Heckelman. A friendly letter from our sisters in the West Japan Conference was also read. Miss Spencer voiced the pleasure of the Conference, over these delightful messages, in a motion that letters of thanks be sent to these members by the Corresponding Secretary.

Question:—"What improvement can be made in our Conference Organization?" Miss Nichols was introduced and spoke to us on the above subject. She defined very clearly the duties of Reference Committee and Official Correspondent, and the discussion which followed brought out many helpful things.

Conference Organization:—Miss Watson moved, and Miss Dickerson seconded, that we proceed to organize our Conference to correspond completely with the By-laws of the Woman's Foreign Missionary Society. This was carried by show of hands.

Reference Committee:—It was then moved and seconded that a Reference Committee of seven members be chosen. Carried. Miss Nichols suggested that the vote for Official Correspondent be taken first. This was done, and Miss Dickerson was again elected to serve in that capacity. Miss Spencer, the Conference Treasurer, is, by virtue of her office, a member of the Committee. The vote for the remaining members resulted as follows:—Mrs. Van Petten, Miss Watson, Miss Alexander, Miss Sprowles and Miss Lee.

Hours of Meeting:—The hours of meeting were fixed from 9 to 12 a.m. It was also decided to have our sessions open to members of our own Church Conferences.

Motion:—A motion was made and seconded that a Committee be appointed to wait upon the officers of the Japanese church and ask for permission to hold our daily sessions there. Bishop Harris then appointed Dr. Chappell to serve as this Committee.

Bishop Harris made the suggestion that a delegate be appointed to meet with the Japanese East Conference next year, in order to establish closer relations between the two organizations.

Appointment of Committees:—Names of members to serve on the Standing Committee were then read, and they were elected. (See Standing Committee). On motion it was decided to pool Conference expenses as usual.

Adjournment:—A motion was made to adjourn, and Conference closed with a hymn and the benediction pronounced by Bishop Harris.
The opening service of prayer was led by Miss Dickerson. She read a part of John 15 and spoke of the joy which comes of knowing that we are chosen to bear fruit that shall remain.

**Roll Call:**—The first vice-President, Miss Nichols, took the chair, and the Secretary called the roll. The minutes were then read and, after correction, approved.

**Motion:**—A motion to omit unfinished business of yesterday's session and to make Thursday's program the order of the day was seconded and carried.

**Introductions:**—Miss Wanzer and Miss Ichenburger, of China, also Mrs. J. C. Davison, Mrs. Spencer and Mr. Bishop were introduced.

Bishop Harris said that two Sendai ladies were present and asked permission for them to say a few words to the Conference. Mrs. De Forest and Mrs. Schneider were then brought forward and cordially welcomed. They brought an earnest request from the Sendai people for Miss Imhof to return permanently to the Christian Orphanage, saying that she was much beloved by the children and seemed to be just the one for the place.

**Music Committee:**—Miss Spencer moved that Misses Wagner and Chappell be appointed a Committee to provide music for the Conference sessions. Carried.

**Three Minute Reports:**—Brief reports were then heard from Sapporo and Hakodate.

**Solo:**—A hymn being asked for, Miss Wanzer sang very sweetly one often chosen by the missionaries of the Foochow Conference—"Jesus the calm that fills my breast."

**Question:**—"How can we station our workers to most effectively accomplish the share of work belonging to Methodism in the Hokkaido?"

**Discussion—Ideal Plan:**—This was opened by Miss Imhof, who said she would like to see two missionary workers in each of the following cities:—Asahigawa, Otaru, Muroran and Sapporo. If we can only have one new worker, by all means put her in Sapporo. The district is large—from three to five new workers are not enough. She strongly urged strengthening the work in Sapporo.

**Practical Plan:**—Miss Hampton spoke from large experience and advised dividing the island into two working districts, to be superintended from Sapporo and Hakodate. There are ten stations in the Hokkaido—a trip to eight by these, taken one October, cost for herself and helper 150 yen. Hakodate should have an evangelistic worker for school and district work—an evangelistic missionary should also be in Sapporo, and two at least in the country towns. Bishop Harris, Dr.
Draper, Miss Watson and Mrs. Van Petten all emphasized the importance of strengthening our work in the Hokkaido.

Music:—"A charge to keep I have" was sung.

Three Minute Reports:—Reports from Hirosaki and Sendai were then heard.

Question:—"Is the transfer of our work from Sendai to Hirosaki advisable?"

Discussion:—Miss Alexander was the first to open the discussion. She said to her mind it was a question of intensive, or extensive work, and she thought the former the more important. Aomori Ken has a population of 800,000, and up to last fall only two missionaries were working there. In the division of territory Hirosaki and the surrounding plain has been left to our church. It is a strategic place and needs to be made more strong. In contrast Sendai has 300 girls out of 1,000 in Christian schools. It also has more missionaries.

Miss Hewett, who spoke for Sendai, said it was the largest city north of Tokyo, with a population of 100,000. Out of seven missions at work there, only four have any educational work. The enrollment of our school is small, but about the same as that of Nagoya, and it has been said to "meet a felt need." Recently an anti-Christian paper spoke well of the school. If we remove it from Sendai we will have no work between Aomori and Tokyo, and she could not feel that this was God's will.

Miss Dickerson said that she had been opposed to the Sendai School when it started, but that now her thought had changed. If it is closed now, 1st, Sendai Church will receive a tremendous blow; 2nd, Evangelistic work will be hindered, 3rd, the fourteen Sunday schools will be cut off. The school is bearing a faithful witness. "Let it alone until it needs repairs, at least. At the same time," she added, "I will be glad to see Hirosaki strengthened."

The Secretary then read a letter from members of the Sendai Church, urging our Conference not to give up our work in Sendai.

Summary:—In summing up the discussion Miss Nichols said that Miss Alexander had defined the whole question when she said that it was one of "intensive rather than extensive work." "The question for us is, not that we are not needed in Sendai, but, considering our limited number of workers, how can we best use those that we have in territory for which we, as Methodists, are responsible?"

Adjournment:—After announcement of committees, Conference adjourned with the benediction by Bishop Harris.

Friday, July 24.

Conference opened at 9 a.m. with Miss Weaver as leader of the prayer service. A few earnest words on the text "Arise . . . Speak unto the children of Israel that they go forward," was followed by a season of prayer during which many took part.
Roll-call:—Bishop Harris then took the chair. The Secretary called the roll and read the minutes, which were approved.

Introductions:—Miss Hargrave, Miss Halsey and Mrs. Bishop were present and received greetings from the Conference.

Motion:—Miss Watson moved that Friday's program be made the order of the day. Carried.

Three Minute Reports:—Reports from Tokyo were heard.

Plan for Woman's Union College:—The discussion of this subject was opened by Miss Halsey, who said that the question of a Union College for women had been before us for a long time. Dr. Goucher had been among the first to arouse interest about it, and then Miss Watson had moved that we appoint a woman's committee to see what could be done. Some literature on the subject had been circulated and work was going on.

Miss Hargrave then read a copy of the resolutions recently passed with unanimous and hearty approval by the Canadian Church. "Our division is our weakness," she added; "we should unite and go forward."

Miss Pider spoke of the opportuneness of the college question just now, in its relation to the Jogakko, as plans for the new buildings must be made. She presented many telling arguments in favor of a Union College, 1st, from the standpoint of expense, showing how much more in proportion it cost to maintain a Semmonka in Aoyama, than it did the regular course of study. 2nd, a Union College can afford to have better teachers, and so its standard will be higher. 3rd, it will have a broader Christian outlook, which is very necessary.

Discussion:—Following this report the discussion was very lively. Miss Dickerson spoke of the joy in her heart that such a project was so near realization. Miss Watson said she too felt as if we should sing the doxology, while other members expressed their pleasure at what had been accomplished in making a long cherished dream a near reality.

Music:—Miss Marion Draper then favored the Conference with a beautiful solo.

Three Minutes Reports:—These were given by members at work in Yokohama.

Question:—"Is a Union Bible Training School desirable? Mrs. Van Petten stated that there seemed to be no desire, on the part of those now in charge of Bible Schools, to unite in an interdenominational Union School. To keep those we have, which are valuable as local evangelistic centers, and look forward to uniting in a Biblical Department in the Union College for Women, about to be established, is an ideal. A union of Methodist Bible Schools is desirable if it can be effected. Bishop Harris urged the establishment of a strong, live Methodist Union Bible School. After discussion a motion was made
and seconded to request the Bible woman's Committee to formulate a resolution to this effect. Carried.

Announcements:—A special session for members of the W.F.M.S. only, was called for 3 o'clock, Saturday afternoon, at Miss Spencer's cottage.

Adjournment:—After singing the doxology the morning session closed with the benediction, pronounced by Dr. Davison.

Saturday, July 25.

The devotional hour was led by Miss Wythe, who read some verses in Isaiah about heart-rest. A season of prayer followed.

Roll Call:—With Miss Nichols in the chair, the Secretary called the roll and the minutes were read and approved.

Statistics:—The Secretary then read a letter, from the West Japan Woman's Conference, containing resolutions in regard to uniformity of statistic blanks. On motion the resolution was adopted and Miss Pider moved that a Committee of two be appointed to consider this subject. On acceptance Misses Bullis and Wythe were chosen to prepare uniform blanks, after consultation with Miss Thomas of the West Conference.

Co-operation:—The Secretary read resolutions in regard to cooperation of Missions, presented by the West Japan Woman's Conference. After discussion Nos. 1 and 2 were adopted, as follows:

1. Resolved, that reports of each Conference be sent to each station of the other Conference.

2. Resolved, that the secretaries of both the Conferences of the Woman's Foreign Missionary and the Board of Foreign Missions make a cycle of prayer for all Methodist Episcopal Missionaries in Japan. Resolution No. 3 was read and discussion followed. Then Mrs. Van Petten moved that Miss Spencer be requested to frame a resolution more satisfactory to all of our four Conferences. Carried. (See Tuesday.)

Christian Movement:—Dr. Dearing was introduced and spoke a few moments in regard to the circulation of the "Christian Movement." He also outlined briefly plans for the coming evangelistic campaign—saying that it was the greatest movement he had even known and surely a work of God.

Miss Nichols said that she could speak for the value of the Christian Movement on the home side. She then gave some personal observations of the evangelistic campaign as she had seen it in her travels in western Japan.

Letter:—A letter from Miss Lewis in regard to pictures and facts for an exhibit at General Executive was read, and a member from each station was appointed to collect necessary material.

Motion:—On motion the deferred business of Monday was taken up and reports were heard from Committees.
Program:—Miss Watson reported the program as prepared. On motion it was accepted with thanks.

Reference Committee:—Miss Dickerson, Chairman, read this report and Miss Pider moved that it be accepted without further discussion. (See report.)

Examinations:—The report of this Committee was given by Miss Spencer. On motion it was accepted. (See report.)

New Missionaries:—The following resolution was presented by the Examination Committee:

Resolved, that we urgently request the Foreign Department to send out all new missionaries, whenever possible, by October first that they may enter the Language School at the beginning of the school year. The loss to themselves and the inconvenience to the school and to the work is serious. On motion the resolution was adopted.

Language Students:—Miss Sprowles presented the following resolution:

Whereas, three new language students are to be stationed in Tokyo from September, necessitating alterations in the Aoyama Jo Gakuin for their accommodation, Resolved, that the appropriation of the W.F.M.S. for room rent for language students living in the Board of Foreign Mission Homes shall be transferred to the Aoyama Jo Gakuin Treasurer. On motion it was adopted.

Publisher and Treasurer:—This report was read by Miss Slate and accepted with thanks, which were greatly appreciated. On request of Publisher, Miss Taylor was elected to serve as assistant.

Three Minute Reports:—Brief reports of work in Nagoya were then given.

Question:—“As a Conference what do we need in the way of kindergartens and kindergarten training classes?”

Miss Weaver strongly urged the establishment of a kindergarten in Nagoya. Miss Slate suggested more loyal support of our existing, well equipped Training Schools, rather than the starting of another in our own Conference. After discussion Miss Nichols suggested that this subject be referred to the Educational Committee with the request that they define clearly what is meant by a kindergarten training class? Also if we, as a Conference, approve of opening a kindergarten training school?

Motions:—Miss Watson moved that Misses Weaver, Heaton and Draper be appointed a committee to consider kindergarten work in Nagoya and other places from which requests have come. Carried.

Miss Dickerson moved that a committee of three be appointed to revise the constitution. The motion was seconded, and Misses Alexander, Spencer and Watson were chosen for this service.

Hokkaido Evangelism:—The following resolution was read by Miss Dickerson, and, on second by Miss Sprowles, adopted.
Whereas, there is so much freedom in giving Christian instruction and eagerness in receiving the same throughout the Hokkaido, and Whereas, there is such a large section assigned to the Methodist Church for their share in the evangelization of the Island, and Whereas, Sapporo, both by railroad connections and politically, seems to be the center of the Hokkaido, Therefore, Resolved, that we recommend the strengthening of our forces by stationing two evangelists in Sapporo, and, when possible, one in Hakodate to care for the section of the Sapporo district lying near that city.

Adjournment:—There being no further business, Conference stood adjourned.

Saturday afternoon.

The Special session came to order with prayer by Miss Bullis.

Reference Committee:—A report of this committee was read by the Secretary, Miss Sprowles. After discussion Miss Spencer moved to accept the report as a whole. Carried.

A motion that we reconsider the motion of last year in regard to Miss Santee was made and carried.

Questions:—The following questions were considered:—

1st, Should a new missionary be allowed to vote? After discussion it was moved and seconded that no new missionary should have a vote until she had been in the country two years. Carried.

2nd, Is the present salary sufficient? Miss Watson had prepared a careful report on this subject. A vote of thanks was tendered to her, and the request was made that she put it in form for future reference.

3rd, Is there any place for contract teachers in Japan? The general opinion is that they are not needed.

4th, What is the proportion of scholarships, to the total number of boarders, in our mission schools? Miss Nichols urged throwing the responsibility on all the women of the Church and making all girls in a school feel that they can, and ought to do, Christian work. After refreshments the session then adjourned.

Sunday, July 26.

On Sunday evening, at 8 o'clock, about thirty members of the two Conferences gathered at Miss Watson's cottage for a service of Prayer and Praise.

Miss Nichols was our leader and gave a helpful talk full of advice and encouragement, after which all joined in an earnest season of prayer together for God's continued blessing on our new year of work for Him.

Monday, July 27.

The morning prayer service was led by Miss Draper, who read Luke 3 and spoke about the Man Christ Jesus and His life of helpfulness and beauty.
Roll-call:—With Miss Nichols presiding, the Secretary called the roll and read the minutes, which were approved. A motion was made and seconded to adjourn at 11:45, to have a photograph taken.

Sendai Proposition:—Miss Nichols said that since the question of closing Sendai had been referred to the Home Board, and as some action must soon be taken, she hoped for a full discussion of the subject.

Mr. Iglehart showed a map of the country around Sendai and Hirosaki proving that our Methodist responsibility is about equal in these two sections, viz.,—1,000,000 people in three provinces, two south, around Sendai, and one north, around Hirosaki.

Miss Nichols thanked Mr. Iglehart, in the name of the Conference, for his clear presentation of the facts. Miss Hewett then spoke of the marked spiritual influence of the school. Thirteen students are now looking forward to being Bible women.

Music: Miss Wanzer sang very sweetly, “My Task.”

Resolution:—Miss Watson presented the following resolution. Resolved, that the Conference session of 1915 be held in Karuizawa, July 21-27.

After discussion a vote was cast resulting as follows:—Spring Conference 7 votes; Summer Conference 18 votes. The resolution was carried for a Summer Conference in 1915.

Question:—“How can we best supply our lack of trained evangelistic workers?”

Misses Spencer, Heaton and Wythe spoke on this most important subject, and among others the following suggestions were made:—
1st, To send a strong plea to the Missionary Society, in America, to send us out more evangelistic missionaries. 2nd, To lay it upon the hearts of the young women in our home colleges that they are needed for this work. 3rd, That language students should be given some regular work, such as a Bible class, or street Sunday school, and sometimes be taken on a country trip with an older evangelistic missionary.

Music:—Dr. J. C. Davison, at this point, sang for us in Japanese the hymn, “In Thy cleft, O Rock of Ages.”

Announcements:—Mrs. Charles Davison presented the subject of the new cook book, gotten out, in English and Japanese, by the Home Problem Club. Price 50 sen. A Methodist Social was announced for the evening at 8 o’clock, at Miss Watson’s cottage.

On motion, Conference then adjourned to have a photograph taken.

Tuesday, July 28.

The morning session was opened as usual with the quiet hour, Mrs. J. C. Davison leader. She read Romans 12:1 and spoke of the joy of service when we are fully surrendered to God. She then
told of the triumphant passing of her daughter, and of the comfort which had come to her in her great trial.

_Roll Call:_—With Miss Nichols in the chair the roll was called and the minutes of the preceding session read and approved.

_Letter:_—A letter of greeting was read from Miss Russell, of Nagasaki, Fraternal Delegate from the West Japan Conference, but unable to be present, in which she expressed the hope that there might be a drawing together of the two Conferences for mutual inspiration and help. This letter was received with cordial thanks.

_Bible Woman’s Committee:_—This report was read by Miss Draper, and after some discussion finally accepted as a whole, the Secretary being instructed to send a copy of the resolutions to the Secretary of the West Japan Conference.

_Union College:_—The following resolution was read by Miss Watson.

Resolved, 1st, That we heartily endorse the plan of the promotion committee of the Union Christian College for Women in Japan,

2nd, That we earnestly request the co-operation of the W.F.M.S. in material support, and in prayer for God’s blessing and guidance on this great enterprise. On second by Miss Sprowles this resolution was adopted, and the Secretary was instructed to send a copy to Miss Halsey.

_Representative:_—The vote being taken by ballot, Miss Sprowles was elected to serve as our representative on the Union College Committee. A Japanese representative is to be elected later, but this was referred, on motion, to the Reference Committee after consultation with the Aoyama missionaries.

.Kindergarten Committee:_—The following resolution was read by Miss Weaver:

Whereas, we consider a kindergarten and home for the evangelistic missionary in Nagoya essential for the following reasons: 1st, In order to facilitate an entrance into the hitherto inaccessible homes; 2nd, In order to establish Christian ideals in the hearts of the children before they are dominated by Buddhist principles; 3rd, In order that there may be a home in the kindergarten building for the Bible women and teachers who must otherwise live in rented homes; 4th, In order to supply a home for the missionaries that shall provide for their needs, Therefore, Resolved that a kindergarten building and a home for the missionaries be erected in Nagoya. The resolution was adopted.

A communication was received from the Iida Church, asking for a grant from the Women’s Foreign Missionary Society toward the maintenance of a kindergarten under that Church. The Conference was unable to grant the request.
Reference Committee:—This partial report in regard to furloughs, Station Treasurers and Field Property Committee was read by Miss Sprowles, Secretary, and the separate resolutions were on motion adopted.

Resolution No. 3:—The following resolution in regard to the Joint Meeting of the two Conferences was read by Miss Spencer:

Resolved, that a Committee of three be appointed to arrange conjointly with committees from the West Japan Woman's Conference, and from the Mission Councils of the East and West Japan Conference, for a Joint Meeting in 1915, the year preceding the General Conference of the Methodist Episcopal Church in America.

Resolved, that this Joint Meeting be composed of the four bodies above mentioned, and that it be held every four years instead of five.

Resolved, that the Secretary report at once this action to the West Japan Conference, and to the Mission Councils of East and West Japan.

The resolution was adopted.

Revision Committee:—The report of this committee was read by Miss Alexander. The changes suggested for By-laws, Reference Committee, Official Correspondent, Field Property Committee and Corresponding Secretary were, after discussion, adopted.

A request was made by Miss Nichols that the Reference Committee discourage as far as possible all ad interim business. It was also moved and seconded that a three-quarter vote of all the members be required for settlement of any question arising between Conference sessions.

Motion of Thanks:—Miss Sprowles moved that a rising vote of thanks be given to Dr. Draper for his faithful services on the Aoyama Land Committee. The Conference showed its appreciation by rising.

A special vote of thanks was also tendered to Miss Lewis for her valuable gift of four books to the Conference library.

Librarian:—The Librarian, Mrs. Charles Davison, was requested to send a list of the books to each station.

Appointment of Committees:—On suggestion that next year's Program Committee be combined with the Committee of Arrangements for the joint meeting, and that this committee consist of three members, the Nominating Committee proposed the names of Misses Watson, Spencer, Slate. They were elected.

Members to serve on the Building Committees were appointed as follows:—Sapporo and Hakodate, Miss Hampton; Hirosaki, Miss Alexander. The Aoyama Land Committee is as follows:—Misses Sprowles, Spencer, Pider, White and Dr. Draper.

Fraternal Delegate:—On motion of Miss Dickerson, Mrs. Van Petten was elected to serve as delegate to the next session of the East Japan Conference of the Japan Methodist Church.
Regular delegates were chosen as follows:

Miss Watson, Miss Lee. Alternates:—Miss Hampton, Miss Gardner.

Seconded and carried that Miss Spencer be authorized to pay expenses for use of Church out of local receipts.

The report of this Committee was read by Miss Bullis, and accepted. (See Resolutions).

On motion to have an afternoon session, and to hear the appointments read at once, Bishop Harris then took the chair. After singing, "The Son of God goes to war" and prayer by Dr. Draper, Bishop Harris read our appointments for the coming year. Conference then adjourned with the benediction.

The meeting opened at 3 o'clock, at Miss Spencer's cottage. After singing, "Nearer my God to Thee," Miss White led in prayer.

With Miss Nichols in the Chair, the Secretary called the roll and read the minutes, which were approved.

This Committee brought in a resolution asking for the return to Japan of Misses Griffiths, Atkinson and Wythe. A vote was then taken, by ballot, by the Conference for these ladies to return, after which the report was accepted as a whole.

Mrs. Van Petten moved that, since our Conference session will be held next July, a special meeting of this committee shall take place at the time of the Conference of the Japan Methodist Church. Carried.

The report of this committee was read by Miss Lee. After consideration item by item it was accepted.

This report, presented by Miss Alexander, was accepted as a whole.

Delicious refreshments were served at this point by our hostess, Miss Spencer.

A discussion about Station Treasurers followed. Bishop Harris then spoke of conditions in Korea, and urged each station to take a copy of the "Korean Field." Miss Nichols read of the actions taken by the mid-year meeting. A motion was made, and carried, to print 800 copies of the Annual Report for this year. We then adjourned with the Lord's Prayer.

A special session was called for consideration of estimates, at Miss Watson's cottage at 8.30 a.m. Miss Nichols presided, and the following business was transacted:

The report of this Committee was read and considered station by station. Finally it was accepted as a whole.

The estimates were presented by Miss Lee and Dr. Spencer. A motion was then made to accept the estimates,
for Yen 20,000, for new kindergarten and missionaries' home in Nagoya.

_Bible Woman's Committee:_—It was moved and seconded that Mrs. Van Petten and Miss Slate constitute a Committee to consult with other Methodist Missions in regard to a Union Bible Training School. Carried.

_Board of Managers:_—Miss Sprowles moved to have the name of Mr. C. W. Iglehart added to those suggested to provide a constitution for the Board of Managers of the Bible Training School in Yokohama. Carried.

_Recommendation:_—On motion of Miss Gardner it was resolved:—That the recommendation to transfer the appropriation for the Hakodate Blind School to the Kindergarten be rescinded and that we recommend the transfer, of said appropriation, to the Iai Jo Gakko. The resolution was adopted.

_Adjournment:_—After the reading of the minutes, there being no further business, Conference finally adjourned.

Anna Blanche Slate, Secretary.

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CONFERENCE OFFICERS

President ........................................................ Bishop Harris.
Vice-Presidents ................................................ Miss Nichols, Miss Dickerson.
Recording Secretary ........................................... Miss Slate.
Corresponding Secretary ...................................... Mrs. Van Petten.
Publisher and Treasurer ..................................... Miss Slate.

REFERENCE COMMITTEE

Miss Dickerson, Hakodate, Chairman and Official Correspondent.

Miss Spencer. Miss Alexander.
Mrs. Van Petten. Miss Sprowles.
Miss Watson. Miss Lee.

STANDING COMMITTEES

Conference Expenses:—Miss Hampton, Miss Pider.
Statistics:—Miss Wythe, Miss White.
Nominations:—Miss Henton, Miss Pider, Miss Wythe.
Resolutions:—Miss Bullis, Miss Draper.
Revision of Constitution:—Miss Alexander, Miss Spencer, Miss Watson.

SPECIAL COMMITTEES

Program:—Miss Watson, Miss Spencer, Miss Slate.
Bible Women:—Principal of Bible Training School and Superintendent of Bible Women.
Literature:—Miss Dickinson, Miss Baucus.
Examinations:—Miss Spencer, Miss Baucus, Miss Slate.
Librarian:—Mrs. Davison.
PROGRAM

WEDNESDAY, JULY 22, 1914

9 A.M. Communion Service ............................. 
Bishop Harris, Presiding.
Opening of Conference.
Roll Call.
Election of Officers.
Welcome to New and Returned Missionaries.
Letters of Greeting.
Question:—What improvement can be made in our Conference 
Organization?
Discussion .........................................................opened by Miss Nichols.
Appointment of Committees.
Reports of Special Committees:
Program .............................................................. Miss Watson.
Reference ......................................................... Miss Dickerson.
Examinations ...................................................... Miss Spencer.
Publisher and Treasurer ................................ Miss Slate.
Miscellaneous Business.

THURSDAY, JULY 23.

9 A.M. Prayer Service .................................. Miss Dickerson.
Roll Call.
Reading of Minutes.
Three Minute Reports from Conference Members:—
Sapporo and Hakodate.
Question:—How can we station our workers to most effectively 
accomplish the share of work belonging to Methodism in 
the Hokkaido?
Discussion—Ideal Plan... opened by Miss Imhof.
Practical Plan... opened by Miss Hampton.
Three Minute Reports from Conference Members:—
Hiroisaki and Sendai.
Question:—Is the transfer of our work from Sendai to Hiroisaki 
advisable?
Discussion .......................... opened by Miss Alexander, 
Miss Hewett, Miss Dickerson.

FRIDAY, JULY 24

9 A.M. Prayer Service .................................. Miss Weaver.
Roll Call.
Reading of Minutes.
Three Minute Reports from Conference Members:—
Tokyo.
Report on Plan for Woman's Union College:—
Miss Hargrave, Miss Pider.
Three Minute Reports from Conference Members:—
Yokohama.
Question:—Is a Union Bible Training School desirable?
Discussion .................. opened by Mrs. Van Petten.

SATURDAY, JULY 25

9 A.M. Prayer Service .................................. Mrs. D. S. Spencer.
Roll Call.
Reading of Minutes.
Three Minute Reports from Conference Members:—
Nagoya.
Question:—As a Conference, what do we need in the way of Kindergarten 
and Kindergarten Training Classes?
Discussion .................. opened by Miss Weaver, Miss State.
REPORTS

SUNDAY, JULY 26

7.30 P.M. Prayer Service ......................................................... Miss Nichols.

MONDAY, JULY 27

9 A.M. Prayer Service ........................................................................ Miss Draper.
Roll Call.
Reading of Minutes.
Question:—How can we best supply our lack of trained, evangelistic missionary workers?
Discussion ......................................................... opened by Miss Spencer, Miss Heaton, Miss Wythe.

TUESDAY, JULY 28.

9 A.M. Prayer Service ......................................................... Mrs. J. C. Davison.
Roll Call.
Reading of Minutes.
Reports of Committees.
Unfinished Business.
Reading Appointments ............................................. Bishop Harris.
Adjournment.

REPORTS OF COMMITTEES.

REFERENCE COMMITTEE.

Soon after the close of the Conference session, in April 1913, matters of business began to be presented by letter and have continued, with more or less frequency, throughout the year. These letters have, through the members of the Committee, been duly presented to each member of the Conference for her vote.

The following decisions have been thus made:—
1st, Approval of the request for an additional $250 for the Dormitory for the School for the Blind in Yokohama. 2nd, Approval of the application for Government recognition by the Iai Jo Gakko, Hakodate. Disapproval of the establishment of a higher department in the said school. 3rd, The consolidation of Shugebu (Industrial School) with Aoyama Jo Gakuin was approved.

After much correspondence and consultation, with prayer, the following changes were made:—
1st, Miss Wythe was transferred to Hirosaki Evangelistic work, from Aoyama. 2nd, Miss Preston likewise to Hirosaki, but for School work. 3rd, Also, Miss Griffiths was granted a much needed furlough. 4th, Miss Bullis' return to Japan under the Woman's Foreign Missionary Society was approved. 5th, The time and place of meeting for the coming annual Conference was voted on; the majority vote favoring the latter part of July, in Karuizawa. 6th, Miss White was appointed to take Miss Wythe's place on the Reference Committee. 7th, Miss Wythe's furlough to take place in the fall of 1914 was approved. 8th, Miss Bullis, on return to Japan, was appointed to Saiyu Jo Gakko, Nagoya, by majority vote. 9th, Miss Seeds' furlough was granted early on account of her mother's illness. 10th, The request of
the Hirosaki School to apply for Government recognition, when prepared, was approved. 11th, The proposition to close the connection of the Woman's Foreign Missionary Society with the School for Blind in Hakodate, and to transfer the appropriation to the Kindergarten, was approved for recommendation to the Foreign Department.

The following changes of appointment in April 1914 were recommended by majority vote:—

1st, Miss A. B. Sprowles, from Hakodate, to the Aoyama Jo Gakuin as Principal. 2nd, Miss Winifred Draper to the City Evangelistic work and Kindergarten in Hakodate, leaving Sapporo. Miss Minnie Gardner appointed to the Iai Jo Gakko until July. 3rd, Miss Singer's furlough approved. 4th, Miss Atkinson's furlough granted, with the wish that a few months of rest would find her able to return to continue the work so ably conducted in Sciryu Jo Gakko, Nagoya, thus doing away with the necessity of a change in administration.

Augusta Dickerson, Secretary of Field Reference Committee.

The following resolutions were passed by the Reference Committee during Conference session:—

Resolved, That Miss Chappell's proposition to receive less salary in view of her home duties, be referred to the Foreign Department, with the recommendation that her salary for this Conference year be $550, said salary to take effect after approval from the Foreign Department. Also, That we recommend Miss Chappell's transfer from Tokyo at the next annual meeting of Conference.

Resolved, That the Foreign Department be requested to return Miss Phelps, for evangelistic work in Sapporo, provided an entirely satisfactory health certificate can be secured.

Whereas, the East Japan Woman's Conference failed to appoint a principal of the Aoyama Jo Gakuin after Miss Russell took her furlough, and Whereas, Miss Pider, who was vice-principal, was forced by circumstances to perform the duty of principal, Resolved, that the Reference Committee recommend that all acts so performed by Miss Pider, in the interval between the principal-ships of Miss Russell and Miss Sprowles, be made legitimate.

Resolved, that in order to have a change in the personnel of the Field Reference Committee, we recommend that at least two new members be elected annually.

Resolved, That we recommend a two-thirds vote of the Conference be required to elect the Field Official Correspondent.

Resolved, That we recommend the furloughs of Misses Slate, Spencer, Alexander, Weaver.
Resolved, That we recommend as the Field Property Committee:—Alberta B. Sprowles, Mary S. Hampton, Rebecca J. Watson.

Resolved, That we recommend the return to Japan of Misses Atkinson, Griffiths, Wythe.

**Alberta B. Sprowles,**  
Conference Secretary of  
Reference Committee.

**Educatio nal Board**

The Educational Board met during Conference session and passed the following recommendations:—

Whereas a Board of Managers is considered advisable for each of our schools of Koto Jo Gakko grade, we recommend:—

(1). That such Boards be especially considered this year for the Aoyama Jo Gakuin and the Yokohama Bible Training School.

(2). That as soon as practicable such a Board be established for each school of Koto Jo Gakko grade.

(3). That a committee consisting of Miss Sprowles, Miss Pider, Miss White, Mrs. Van Petten, Miss Watson, Rev. C. S. Davison, Dr. G. F. Draper, be appointed to draft a constitution for said Boards of the Aoyama Jo Gakuin and the Yokohama Bible Training School, to be approved by the Foreign Department.

Moved and seconded that the subject of adjusting conditions of the Aoyama Jo Gakuin, relating to the Union College plan, be left to the missionary teachers of the school in conjunction with the Union College committee.

We recommend that scholarship girls entering Aoyama Jo Gakuin from any of our schools be excused from the three months’ trial expense, but that no contract be made until the girl has lived in the dormitory three months.

We recommend that Rule 1, section 4, be changed to read:—

The time of service is reduced by one year for those who pay at least half of the entire expense.

Whereas a Kindergarten Training School is an institution having as its aim the preparation of teachers to take charge of kindergartens, while a training class has as its aim simply the developing of assistants in the regular work of the kindergarten, we recommend that training classes not granting certificates be permitted in Hakodate, Hirosaki and other places having kindergartens, but that students desiring diplomas be sent to Hiroshima, or other good training schools.

**Mabel Lee, Secretary.**

**Examination Committee**

Misses Lee, Taylor and Wagner have had two terms in the Language School, having entered in December, 1913, and have completed their studies thus far with credit.
Misses Bullis, Chappell, Draper, Fretts, Gardner, Pider, Preston, White and Wythe have been studying with private teachers and have taken all the examinations possible with their other responsibilities. Misses Bullis, Fretts, Pider, Preston and White are in the second year's course, and Misses Chappell, Draper and Wythe in the third. Miss White deserves special mention for excellence in translation.

M. A. Spencer, Chairman.

COMMITTEE ON BIBLE WOMEN

The Bible Women's Committee submit the following Resolutions:

I.—In reply to the question of Dr. Newton, 
Resolved, that we cordially admit to the Bible Training School in Yokohama any candidates from the Southern Methodist Episcopal Mission, on condition that they comply with the entrance requirements.

II.—Resolved, that we put ourselves on record as approving a Union Methodist Bible Training School for Women and that we recognize the appointment of a Committee of two, from the three missions co-operating with the Japan Methodist Church and the Methodist Protestant Church, to consider the advisability of such a union.

III.—Resolved, that each graduate Bible woman, from now on, shall spend at least two years of probation, with a missionary in evangelistic work, during which time her salary shall be twelve yen per month.

Resolved, that, after this period of probation if the Bible woman has proved efficient, her salary shall be fifteen yen per month the first year, increasing annually at the rate of one yen per month until it is twenty yen.

Whereas, we feel that the time has come when the pastor's wives should work as pastor's wives and not as paid Bible women, therefore

Resolved, that we discourage the payment of salary to the wives of pastors.

IV.—Resolved, that we set apart 200 yen of the 230 yen which forms the present Invalid Bible Woman's Fund as a nucleus for a Retirement Fund for Bible Women and carefully collect, for the Invalid Bible Woman's Fund, the monthly assessment of ten sen from each of the Bible women who are members of the Association.

V.—Resolved, (1) that we approve of the request for new workers as presented by the Reference Committee.

(2). That we wish to present the following as our ideal plan for the proper development of the evangelistic work:

(a). That the number of workers be gradually increased, so that we may be able to place an additional worker in each of the places where we hitherto have had but one.
(b). That each of the hitherto unoccupied strategic centers of those sections of the country assigned to the Methodist Episcopal Church for Evangelization, be occupied as soon as possible by two workers.

(c). That the number of missionaries be sufficient so that all the younger Bible women may be placed with them.

Winifred Draper, Secretary.

**INVALID BIBLE WOMAN'S FUND.**

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<th>Dr.</th>
<th>Cr.</th>
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<td>yen</td>
<td>sen</td>
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**April 1, 1913**
- To Balance... 58 05
- " Interest on Fixed Deposit... 13 80
- " Yokohama District... 5 80
- " Tokyo District... 7 00
- By Mrs. Yamiaka, (April)... 17 67
- " Balance... (Sept.)... 12 67

**March 31, 1914**
- " Balance... 54 31

**Balance** 84 65

C. W. Van Petten, Treasurer.
M. A. Spencer, Auditor.

**July 23, 1914.**

**PUBLISHER AND TREASURER, 1913—1914.**

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<th>Dr.</th>
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<td>yen</td>
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**1913**
- To Balance (April 2)... 46 83
- " Cash from Treasurer... 190 83
- " Sale of Annual Reports... 114 26
- " Reduction in Printer's Bill... 4 80
- " Sales of Extra Photographs... 6 86
- By Printing 800 Annual Reports... 218 15
- " Mailing... 57 21
- " Printing 125 Official Estimates... 14 00
- " 1,000 Bible Women's Blanks... 4 00
- " 200 School and Evangelistic Blanks... 3 30
- " 100 Conference Programs... 28 70
- " Making 45 Half-tone Blocks... 6 86
- " Sales Extra Photographs... 28 36

**1914**
- Balance (July 21)... 363 58

Anna Blanche Slate, Conference Treasurer.
Charles Bishop, Auditor.
SAPPORO BUILDING COMMITTEE

During September and October, a room for the Bible Woman's use was added to the small home, built in 1912, for the missionary and her helper. The room has added great comfort to the Japanese workers:

The cost was 250 yen.

MILICENT FRETTS, Treasurer.
M. S. HAMPTON, Auditor.

HAKODATE BUILDING COMMITTEE.

Since the great fire, we have waited six long years for the fulfillment of our hopes to rebuild our Iai Kindergarten.

August 10th, 1913, three weeks before the contract time, the completed building was handed over to us.

The Contractor was so pleased, and eager to have the school begin, that he helped us, through September, to procure all the furnishings. It seemed as if the last needed thing would never be bought, and without his help, we could hardly have done it. The building is a plain, substantial, well built, two story building. The financial account may be seen below.

M. S. HAMPTON, Chairman.
ALBERTA SPROWLES.

IAI KINDERGARTEN BUILDING ACCOUNT, HAKODATE.

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<tr>
<th>Dr.</th>
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<td>1907</td>
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<td>Balance on Account</td>
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<td>Donations, Japanese</td>
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<td>1913</td>
<td>Appropriation, Phila. Branch</td>
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<td>Contributions</td>
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<td>By Foundation, Chimneys</td>
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<td>288 32</td>
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<td>July 1914</td>
<td>Balance</td>
<td>35 52</td>
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15,484 79 15,484 79

M. S. HAMPTON, Treasurer.

AUGUSTA DICKERSON, Auditor.
**HIROSAKI BUILDING ACCOUNT.**

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<th>Year</th>
<th>Description</th>
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<td>Serving Room and Two Class Rooms</td>
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<td>New Roof</td>
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<td>Domestic Science Room</td>
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<td>Repairs on Gate, Well-house, Stairway,</td>
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<td>Entrance, etc., etc.</td>
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<td>1914</td>
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**ELIZABETH ALEXANDER, Treasurer.**

**GRACE PRESTON, Auditor.**

**COMMITTEE ON RESOLUTIONS**

Resolved, that this Conference extend to the General Executive Committee of the Woman’s Foreign Missionary Society its hearty thanks for the visit of our Official Corresponding Secretary, Miss Nichols.

Resolved, that we, as a Conference, extend to Miss Nichols herself our appreciation of her quick insight into conditions in Japan and her sympathetic understanding of the workers, an attitude resulting in greater unity and breadth of vision within the Conference itself and an added sense of oneness with the home Society.

Resolved, that we herewith express our grateful appreciation of the services of our Conference presiding officers, Bishop Harris and Miss Nichols.

Resolved, that we extend our thanks to the Japanese church of Karuizawa for the use of its church building.

Resolved, that we express our appreciation to the members of the Board of Foreign Missions for their helpful counsel in many of the problems considered, and to Miss Wanzer of China for her inspiring music.

Resolved, that we extend to Dr. Draper our sincere and hearty thanks for his untiring and most valuable assistance as a member of the Aoyama Land Committee.

Resolved, that we welcome heartily the co-workers who have returned to us; that we extend a cordial greeting to the new workers; and that to those who have left us during the year we bid a “God-speed.”

Resolved, that as a Conference we express our deepest sympathy to the Misses Seeds in the illness of their mother, and that we pray that she, and they, be continually sustained by the consciousness of the Father’s presence.

**EDITH M. BULLIS.**
APPOINTMENTS OF MISSIONARIES

HOKKAIDO DISTRICT

Sapporo:
District Work ... To be Supplied.
City Evangelistic Work To be Supplied.
Mothers' Meeting Mrs. F. W. Heckelman.

Hakodate:
Iai Jo Gakko Augusta Dickerson, Principal.
Mary S. Hampton.
Dora A. Wagner. (From January).
Millicent N. Fretts. Evangelist.
City Evangelistic Work and Kindergarten Winifred F. Draper.
Superintendent of Bible women on Sapporo District Mary S. Hampton.

HIROSUKI DISTRICT

Girls' School Elizabeth Alexander. Principal.
C. Grace Preston.
City Evangelistic Work and Kindergarten Minnie P. Gardner.
Superintendent of Bible women on Elizabeth Alexander.
Hirosaki District To be Supplied.
District Work To be Supplied.

SENDAI DISTRICT

Sendai:
Joshi Jijo Gakkwon and City Evangelistic Work Ella J. Hewett.
District Evangelistic Work Carrie A. Heaton.
Christian Orphanage Louisa Imhof.

YOKOHAMA DISTRICT

Yokohama:
Bible Training School Mrs. C. W. Van Petten. Principal.
Erma M. Taylor. (From January).
Christian Day Schools Rebecca J. Watson.
District and City Evangelistic Work Anna Blanche Slate.
Literary Work Georgiana Baucus. Editor of Tokiwa.
Emma E. Dickinson. Publisher.

TOKYO DISTRICT

Tokyo:
Alberta B. Sproultes. Principal.
Myrtle A. Pider.
Anna Laura White.
Mary H. Chappell.
Edna Lee. (From January).
School Evangelist. To be Supplied.

Aoyama Jo Gakuen Matilda A. Spencer.
District, City Evangelistic Work and
Day Schools ... Mrs. G. F. Draper.
Mothers' Meetings ... Mrs. C. W. Iglehart.
APPOINTMENTS OF BIBLE WOMEN

NAGOYA DISTRICT

Nagoya:

Seiryo Jo Gakko ........... { Mabel Lee. Principal.
District and City Evangelistic Work... Georgiana Weaver.
Mothers' Meetings ....... Mrs. D. S. Spencer.


HOME ON LEAVE

Mary B. Griffiths. Helen C. Santee.
Amy G. Lewis. Florence E. Singer.
Frances E. Phelps. Grace K. Wythe.
M. Helen Russell.

NEW MISSIONARIES CALLED FOR

One Domestic Science teacher for Aoyama Jo Gakuin.
Three Evangelistic Workers with Kindergarten Training for Nagoya, Hirosaki and Hakodate respectively.
Two Evangelists for Sapporo.
Two Evangelists for Hirosaki District.
One Evangelist for Aoyama Jo Gakuin.
One Evangelist for Tokyo District and City Evangelistic Work.

APPPOINTMENTS OF BIBLE WOMEN

HOKKAIDO DISTRICT

Asahigawa .... Miss Naka Hoshi. Otaru ........ Miss Yu Tajima.
Sapporo ........ Miss Yosho Kukubun. Hakodate ........ Miss Tsuya Hikda.

HIROSAKI DISTRICT

Aomori ........ Miss Kuni Ichinohe. Kuroiashi & vil-

Akita........ Miss Suzu Sasakawa. lages (residence

Hirosaki ........ Miss Naka Matsuno. Hirosaki) ........ Miss Kei Kudo.

SENDAI DISTRICT

Yamagata ........ Miss Haru Hirakawa. Fukuishma .... Miss Masako Kitahatake.
Yonezawa .... Mrs. Itsu Miura. Sendai District ... Miss Matsu Tanno.

YOKOHAMA DISTRICT

Oiso ........ Miss Masu Kinugasa. Mimikaido .... Mrs. Sei Yamanaka.
Kamakura ........ Miss San SannoYiya. Takeoka .......... Miss Suze Oyamada.
Sawara ........ Mrs. Tsuya Wakiyama. Yokohama .... Mrs. Suze Inagaki.

TYOKIO DISTRICT

Honjo ........ Mrs. Moto Sakairi. Tokyo, Yotsuya. Miss Shin Sakura-

Kawagou .......... Miss Ko Yamamoto. gawa.
Matsusihoro .... Miss Masuyo SasaKe. " Glnza ..... Miss Ai Tote.
Toyooka .......... Miss Teru Kubota. Miki........ Miss Moto Higuchi.
Utsunomiya .... Miss Toshi Sakaino. " Kudan .... Miss Tei Honda.

NAGOYA DISTRICT

Kamaki .......... Miss Chika Okada.
Toyohashi ........ Miss Kyo Iizumi.
Nagoya ........ Miss Kiku Tokami.

First Church .... Miss Tsugi Ita.
Nagoya City Work ........ Miss Ich1 Yamaqata.
### Statistics of Evangelistic Work

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<th>Bible Women</th>
<th>Native Helpers</th>
<th>Christian Women under Instruction</th>
<th>Non-Christian Women under Instruction</th>
<th>Women and Girls</th>
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| Donations           |                          |                                     |             |               |                                   |                                      |                 |                        |                     |           |
|---------------------|--------------------------|-------------------------------------|-------------|---------------|-----------------------------------|                                      |                 |                        |                     |           |
| On the Field        |                          |                                     |             |               |                                   |                                      |                 |                        |                     |           |
| From Abroad         |                          |                                     |             |               |                                   |                                      |                 |                        |                     |           |
| Value of Property   |                          |                                     |             |               |                                   |                                      |                 |                        |                     |           |

*Total Contributions of Women and Girls for Benevolences*
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| MODULE | 1,896.73 |

EMMA E. DICKINSON,

GEORGIANA BAUCUS.
## Missionaries of the Woman's Foreign Missionary Society in the East Japan Conference.

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<td>Dora E. Schoonmaker</td>
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<td>Olive Whiting</td>
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<td>Mrs. Chas. Bishop, 15 Tsukiji, Tokyo</td>
<td>Jasper, N. Y.</td>
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<td>New York</td>
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<td>Canandaigua, N. Y.</td>
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<td>Matilda A. Spencer</td>
<td>Philadelphia</td>
<td>Aoyama Jo Gakuin, Tokyo</td>
<td>Germantown, Pa.</td>
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<td>Nov. 13, 1879</td>
<td>Elizabeth Russell</td>
<td>Cincinnati</td>
<td>Nagasaki, Japan</td>
<td>Keyser, West Va.</td>
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<td>Oct. 9, 1880</td>
<td>Kate Woodworth</td>
<td>Philadelphia</td>
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<td>Burlington, Vt.</td>
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<td>June 9, 1881</td>
<td>Mary S. Hampton</td>
<td>Hakoate, Japan</td>
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<td>Grand Rapids, Mich.</td>
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<td>Anna P. Atkinson</td>
<td>New York</td>
<td>Cazeovia, N. Y.</td>
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<td>Emma A. Everding</td>
<td>Baltimore</td>
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<td>Minnie J. Elliott</td>
<td>Cincinnati</td>
<td>Mrs. Armstrong, St. Catherine, Ont.</td>
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<tr>
<td>&quot; 1886</td>
<td>Lida B. Smith</td>
<td>New York</td>
<td>East Syracuse</td>
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<td>Aug. 19, 1886</td>
<td>Anne M. Kaulbach</td>
<td>New York</td>
<td>Mrs. P. C. Wilson, Chattanooga, Tenn</td>
<td>Waverly, N. Y.</td>
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<td>Gazelle M. Rulofson</td>
<td>New England</td>
<td>Mrs. Robt. Thomson, Kobe, Japan</td>
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<td>Feb. 11, 1887</td>
<td>Mary Vance (Belknap)</td>
<td>Des Moines</td>
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<tr>
<td>Sept. 28, 1888</td>
<td>Belle J. Allen</td>
<td>Cincinnati</td>
<td>Room 46, 581, Boylston St. Boston, Mass</td>
<td>Bellsfontaines, O.</td>
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<td>&quot; 1888</td>
<td>Anna V. Bing</td>
<td>Cincinnati</td>
<td>Delaware, O.</td>
<td>Delaware, O.</td>
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<td>Dec. 21, 1888</td>
<td>Augusta Dickerson</td>
<td>Philadelphia</td>
<td>Hakodate, Japan</td>
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<td>Mar. 6, 1889</td>
<td>Mary Bell Griffiths</td>
<td>Des Moines</td>
<td>Omaha, Neb.</td>
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<td>1889</td>
<td>Louisa Imhof</td>
<td>Topeka</td>
<td>Sendai, Japan</td>
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<td>Apr. 17, 1889</td>
<td>Maud E. Simons</td>
<td>Baltimore</td>
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<td>&quot; 1889</td>
<td>Frances E. Phelps</td>
<td>Des Moines</td>
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<td>Mary E. Wilson</td>
<td>Chattanooga, Tenn</td>
<td>Mrs. W. M. Buchanan, Kobe, Japan</td>
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<td>Elizabeth R. Bender</td>
<td>Baltimore</td>
<td>150 Fifth Ave, New York</td>
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<td>Georgiana Bauers</td>
<td>New York</td>
<td>77 Bluff, Yokohama, Japan</td>
<td>Dryden, N. Y.</td>
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* Deceased, † West Japan Mission.
### Missionaries of the Woman's Foreign Missionary Society in the East Japan Conference—Continued.

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<td>Cincinnati</td>
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<td>Rochester, N. Y.</td>
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<td>Jennie E. Locke (Kondo)</td>
<td>Northwestern</td>
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<td>Harriet S. Alling</td>
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<td>&quot;</td>
<td>Lola May Kidwell</td>
<td>Cleveland</td>
<td>Nagasaki, Japan</td>
<td>National City, Cal.</td>
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<tr>
<td>Dec. 4, 1896</td>
<td>M. Helen Russell</td>
<td>Pacific</td>
<td>Napa, Cal.</td>
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<td>&quot;</td>
<td>Fanny Gray Wilson</td>
<td>Cincinnati</td>
<td>Nagasaki, Japan</td>
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<td>Mar. 17, 1898</td>
<td>Mary E. Melton</td>
<td>Northwestern</td>
<td>Hamburg, N. Y.</td>
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<tr>
<td>July 4, 1898</td>
<td>N. Margaret Daniel</td>
<td>Des Moines</td>
<td>Traer, Iowa</td>
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<td>May 31, 1901</td>
<td>Ella M. Holbrook</td>
<td>Pacific</td>
<td>Calistoga, Cal.</td>
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<tr>
<td>Nov. 7, 1902</td>
<td>Anna Blanche Slate</td>
<td>Philadelphia</td>
<td>221 Bluff, Yokohama, Japan</td>
<td>Williamsport, Pa.</td>
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<tr>
<td>May 3, 1903</td>
<td>Georgiana Weaver</td>
<td>New York</td>
<td>Nagoya, Japan</td>
<td>Syracuse, N. Y.</td>
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<tr>
<td>Dec. 25, 1903</td>
<td>Ethel Maud Soper</td>
<td>Philadelphia</td>
<td>Glen Dale, Cal.</td>
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<tr>
<td>Oct. 17, 1903</td>
<td>Mabel Lee</td>
<td>Minneapolis</td>
<td>Nagoya, Japan</td>
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<tr>
<td>Dec. 4, 1903</td>
<td>Edith M. Bullis</td>
<td>Northwestern</td>
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<td>Sept. 17, 1903</td>
<td>Alberta B. Sprowles</td>
<td>Philadelphia</td>
<td>Aoyama Jo Gakuin, Tokyo, Japan</td>
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<td>Nov. 6, 1909</td>
<td>Grace Kate-Wythe</td>
<td>Pacific</td>
<td>Oakland, Cal.</td>
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<td>Sept. 23, 1911</td>
<td>Millicent N. Frette</td>
<td>Philadelphia</td>
<td>Hakodate, Japan</td>
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<tr>
<td>Dec. 2, 1911</td>
<td>Anna Laura White</td>
<td>Minneapolis</td>
<td>Aoyama Jo Gakuin, Tokyo, Japan</td>
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<tr>
<td>Feb. 12, 1912</td>
<td>Myrtle Z. Fisher</td>
<td>Topeka</td>
<td>Aoyama Jo Gakuin, Tokyo, Japan</td>
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<td>July 26, 1912</td>
<td>Winifred F. Draper</td>
<td>New York</td>
<td>Hakodate, Japan</td>
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<tr>
<td>Nov. 29, 1912</td>
<td>C. Grace Preston</td>
<td>New York</td>
<td>Hiroshima, Japan</td>
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<td>Dec. 7, 1913</td>
<td>Edna Lee</td>
<td>Topeka</td>
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<td>&quot;</td>
<td>Erma M. Taylor</td>
<td>Philadelphia</td>
<td>221 Bluff, Yokohama, Japan</td>
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<td>&quot;</td>
<td>Dora A. Wagner</td>
<td>Topeka</td>
<td>Hakodate, Japan</td>
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* Deceased.  + West Japan Mission.
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<tr>
<th>NO.</th>
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<tr>
<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>3</td>
<td>Aug. 27 - Sept. 1, 1886</td>
<td>Aoyama, Tokyo</td>
<td>Mrs. R. S. Maclay</td>
<td>Miss M. A. Spencer</td>
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<td>4</td>
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<td>Aoyama, Tokyo</td>
<td>Mrs. R. S. Maclay</td>
<td>Miss E. Russell</td>
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<td>Aoyama, Tokyo</td>
<td>Miss R. J. Watson</td>
<td>Miss M. J. Holbrook</td>
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<td>6</td>
<td>Aug. 14 - 22, 1889</td>
<td>Tsukiji, Tokyo</td>
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<td>Miss E. J. Hewett</td>
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<td>Aoyama, Tokyo</td>
<td>Bishop Newman</td>
<td>Miss M. B. Griffiths</td>
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<td>Aoyama, Tokyo</td>
<td>Bishop Goodsell</td>
<td>Miss E. R. Bender</td>
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<td>Aoyama, Tokyo</td>
<td>Bishop Mallalieu</td>
<td>Miss A. Dickerson</td>
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<td>10</td>
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<td>Aoyama, Tokyo</td>
<td>Mrs. S. L. Keen</td>
<td>Miss G. Baucus</td>
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<td>11</td>
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<td>Mrs. M. C. Nind</td>
<td>Miss G. Baucus</td>
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<td>12</td>
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<td>Mrs. J. M. Walden</td>
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<td>13</td>
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<td>Mrs. I. W. Joyce</td>
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<td>Mrs. I. W. Joyce</td>
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<td>Mrs. E. M. Cranston</td>
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<td>18</td>
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<td>Mrs. D. H. Moore</td>
<td>Miss G. Baucus</td>
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<td>21</td>
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<td>Miss A. Dickerson</td>
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<td>Mrs. M. C. Harris</td>
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<td>24</td>
<td>May 15 - 20, 1907</td>
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<td>Miss A. G. Lewis</td>
<td>Miss N. M. Daniel</td>
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<td>31</td>
<td>July 22 - 28, 1914</td>
<td>Karuizawa</td>
<td>Bishop Harris</td>
<td>Miss A. B. Slate</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 Board of Foreign Missions, 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 Board of Foreign Missions. All may take part in discussion, but only those actively engaged in work under the Woman's Foreign Missionary Society, who have been two years or more on the field, shall be allowed to vote.

III.—Committees.

REFERENCE COMMITTEE
There shall be a Reference Committee of seven representative members. The Treasurer and Official Correspondent shall be ex-officio members of this Committee. The other five members shall be elected annually by ballot, but of the previous Committee not more than three are eligible for re-election.
It shall be the duty of the Reference Committee to:

(a). Prepare estimates and other matters requiring the action of the General Executive Committee; (b). consider the furloughs of missionaries and forward its recommendations concerning the individual cases to the same; (c). consider all matters of general interest arising during the interim of the Annual Meetings and, if necessary, refer it to the Conference. A three-fourths vote of the members is necessary to action; (d). perform such other duties as the General Executive Committee shall require.

Property Committee

There shall be a Property Committee of three members nominated by the Reference Committee and elected by the Annual Conference. The Treasurer shall be ex-officio a member of this Committee. Its duties shall be to

(a). Have in charge, under the direction of the Foreign Department of the Woman's Foreign Missionary Society, all matters relative to the purchase and sale of property, erection and insurance of buildings, and extensive repairs for which appropriations have been made. After a building has been authorized by the Foreign Department, the Property Committee shall appoint a local building committee, which shall have authority to draw up plans, make the contract, subject to the approval of the Property Committee, audit bills and direct the works.

(b). Secure safe, legal titles to all real estate purchased by the Woman's Foreign Missionary Society. All deeds shall be made to the "Shadan" of the Methodist Episcopal Church in Japan.

(c). Have all deeds recorded in accordance with the laws of the country, and preserve all deeds and other legal papers not forwarded to America.

(d). Keep a record of all real estate belonging to the Woman's Foreign Missionary Society.

(e). Furnish the Committee on Real Estate with information as required.

(f). Keep on file all documents giving power of attorney for the transfer of property within the Conference.

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.
OFFICIAL CORRESPONDENT

IV.—There shall be an Official Correspondent, elected annually by a two-thirds vote of Conference. In the interim of Conference all questions for consideration of Reference Committee shall be presented through her. It shall be her duty

(a). To convey to the Foreign Department, through the Official Correspondent in America, information regarding all matters of importance and all Conference official actions.

(b). To present to the Conference all official business referred to her from the Official Correspondent in America.

(c). To preside at all meetings of the Reference Committee during sessions of Annual Conference.

FURLOUGHS

V.—The Conference shall decide at the annual session, before the departure of a missionary on furlough, whether her return to the field is desired, and communicate such decision to her before her departure from the field, also to the Corresponding Secretary of the Branch supporting her and to the Official Correspondent in America.

(a). The Official Correspondent shall gather information, concerning the missionary, to present through the Reference Committee to the Conference.

(b). If there is doubt as to the advisability of her return, the Reference Committee shall present a statement in writing to the missionary and she shall be given an opportunity to appear before the Reference Committee or later before the members of the Woman's Foreign Missionary Society.

(c). A three-fourths vote, by ballot, makes a decision. In case of no decision, both the majority and minority vote must be reported with full explanations, and this to be accompanied by a statement from the presiding Bishop.

VI.—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.

VII.—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.
VIII.—It shall be the duty of the President, or Vice-President, to preside at all meetings of the Conference.
IX.—It shall be the duty of the Recording Secretary to keep a full record of all proceedings, and to edit the Report.
X.—It shall be the duty of the Corresponding Secretary to attend to the correspondence of the Conference session.
XI.—It shall be the duty of the Publisher to print the Report and to act as Conference Treasurer.
XII.—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 ForeignMissionary 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, to be nominated by the missionary teachers.

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.—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.