The following more important corrections should be noted:

Table of Contents, P. 2, Line 5—Page 47 (not P. 48)

P. 6, Line 8 should read: "Military prowess as an ideal receded, and party government had its first victories. But faith in popular government has been shattered..."

P. 21—Second line should be deleted.

P. 35—Lines 10 & 11 should read: "teachers suggested that we revive the custom, so we invited"...

P. 47, Lines 12, second and third words—"natural resources" (not "national resources")

P. 58—Succeeding page number, 59 (not 56).

P. 62, last line, third word—special (not specia).

P. 66, heading of second paragraph—Kesennuma (not Kesunnuma).

P. 71 heading of second paragraph—Eyes to See.

P. 79, 4th line from bottom. Insert, "Ryder, Miss Gertrude E., 1908—51 Itchome, Denma Cho, Yotsuya, Tokyo.

P. 82, church statistics:
LIGHTS & SHADOWS

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IS IT WORTH WHILE?

"As a member of a group charged to be impartial and to make a detached and objective appraisal, I tried to keep cool, . . . to watch for faults and mistakes. . . . I saw defects and noted need of changes, of course. Our report is frank and severe. But I am glad to record my deliberate judgment that, on the whole, just as it has been and is, the missionary enterprise of the Christian churches of America stands as one of the noblest examples of high-motived spiritual adventure in the history of mankind. . . .

"Let needs grow even more painful and demands even more insistent, and still we Christians must maintain and push forward this world-work of Christ and His religion. To slacken in it would be fatal to the whole cause of Christ, here at home no less than there."

William P. Merrill, member of the Appraisal Commission of the Laymen's Inquiry.
KEY TO PRONUNCIATION

Consonants, except final "n", belong with the vowel following them, never with the one preceding; e.g., Yokohama is Yo-ko-ha-ma, not Yok-o-ham-a.

Accent all syllables equally. Each vowel with its preceding consonant is a separate syllable.

Vowels always have the same sound, as follows:

"a" as in father.
"e" as in hen.
"i" as "ee" in feel.
"o" as in both. "ō" is the same but held double the time.
"u" as "oo" in food.

Final "e" is never silent. Kobe is Kō-be, not Kob.

Double letters are always sounded; e.g. Nikko is Nik-kō.

"San" is pronounced with the soft "a", as in father. It is used as we use Mr., Mrs., or Miss but always follows the name, as: Suzuki Taro San (Suzuki being the family name, Taro the personal one). "Chan" is a diminutive form used to and by children, instead of "San."
FOREWORD

Herein we have tried to portray another year of work in Japan.

During the year the Mission has disappeared and the East Japan Baptist Convention has taken its place. The new Convention has functioned with remarkable smoothness, and the results of its work among the churches have already justified the change in organization.

With budgets already so reduced that much of the work is crippled and another drastic cut impending, the very life of certain institutions is threatened. The reports herein given contain no hint of the heartaches when workers must be dismissed and doors closed. But we believe that where shadows are cast, there must be a Light which can dispel them.

The Editors
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4/10 of 1% of Japan's total population is Christian.
—Fact-Finders' Reports, Vol. VI
"EVERYTHING IS OPPOSITE!!"

A first glance at Japan makes this statement almost overwhelmingly apparent. As one steps from the boat he is confronted by a row of jinrikisha men eager to show him the city. But more suitable to our needs is a taxi, which is usually a late model of Ford or Chevrolet, and which will drive on the left side of the street. We pay the driver in money which we find is made up on the decimal basis—one hundred sen making one yen. It is very easy for an American to get used to the Japanese money system, in spite of the fact that the five sen piece is smaller than the ten sen piece.

Entrance to Ueno Park
A fascinating glimpse for a newcomer

To depart for the capital city we go to a large, brown brick, well-appointed station with the lovely landscaped approach lighted by huge flood lights, and there an automatic sign tells us that our train is due soon. We board a train which is a very efficient replica of a New York elevated and in about forty minutes we are in the heart of the nation's capital. The neon tube has done wonders for Tokyo's night life and the graceful Chinese characters are much more attractive in electric signs than English letters. The characters should read up and down, but Western influence has made many signs read crosswise. After deciding whether one is to read from left to right or right to left a good advertisement may be deciphered.

Another thing which always attracts the attention of a foreigner is
the new and curious sound effects produced by an Oriental city. The rattle of the elevated and tram car is common; automobile horns are even more in evidence because there are often several bicycles and maybe an oxcart hindering progress. At night all seems very quiet in the residence districts until suddenly one hears, "Clack—clack—clack" made by the night watchman striking together two pieces of hard wood. It is his duty to look for burglars and fires and assure the people that all is well.

The first thing in the morning, the horn blown by the man who sells bean curd brings us to a consciousness of our Oriental surroundings. He is soon followed by the man who sells "Natto", a fermented bean preparation used by some for breakfast. This man has no horn, but usually makes a tune about his wares which is unmistakable. Next comes the newspaper man jingling his bells—always running at a fast trot—maybe because he is in a hurry, maybe because the bells must jingle. Bicycle bells are always tingling and occasionally a motorcycle dashes through a street which is too narrow for a truck or car.

The people are interesting in their bright colored kimono, the students in their uniforms, workmen in real coolie coats, men in formal afternoon dress. Those who believe that kimono, "obi" and real Japanese hair dress have disappeared may walk down any street in Japan or watch the crowds in any railway station and be assured that these things have not gone out with the two-sworded Samurai. In the same group of people are girls very cleverly and neatly dressed in the latest and more practical styles of Western dress.

The churches are strikingly similar to the churches in our towns and small cities. They have consecrated, hard-working pastors, and faithful, if not wealthy congregations. The service is modeled after those at home, using the Doxology, Gloria, Lord's prayer and chants. Of course it is all done in Japanese and to a newcomer it is comforting to hear "Amen" sound exactly as it does at home.

And so we see that all is not opposite. It is true that all students in Japan wear a uniform of some sort, but in the classroom they have the same struggle with mathematics, history, foreign languages, science, etc. that students do in any country. And the university graduates are scientifically minded and cynical in their attitudes. The approach of a missionary to these students is surprisingly similar to the religious approach made to any group of Western students. They are scientific, keen with an interest in progress, in politics, in international relations and in civic enterprise. Students, in their own thinking, are weighing Christianity and Communism. Young business men try to make the Christian message compatible with another Western 'gospel' of profit and loss. A missionary in Japan cannot for a day become 'rusty' on world affairs because some student is sure to bring the latest news into the class discussions.

Life in Japan shows us that all is not opposite and that in the
foremost nations of the world the same problems are to be faced and the only solution found is Christ. And in this land of jinrikisha and taxis, blizzards and rainy seasons, universities and monasteries, the message of Christ is permeating and radiating. G. N.

JAPAN—A PROBLEM?

That depends.

Since days of old, when Mediterraneoan merchants enriched their coffers by supplying Europe with luxuries from the East, both Far and Near, down to the present time, Western peoples have regarded the peoples of the Orient as “natives”, and their labor and territories as opportunities for exploitation. In turn Venice, Lancashire and Los Angeles have sought to enrich themselves through trade with Asia.

And following the development of the trade routes the older and more powerful European countries stabilized their commercial conquests by subjecting the peoples whose trade they exploited to military and political dependence. Thus were the great colonial empires established. Thus did might establish its right to rule and reign over newly discovered continents and over millions of untutored and unsophisticated “natives”.

This long and unhappy history has reacted to produce a superiority complex in the minds of the conquerors which assumes that the world was made for the white man, for the Nordic, or for the nation that can “put it across”.

But newly established colonies revolted. First those colonies peopled by emigrants from the home-lands began to assert that colonial wealth existed for the colonists, not for the colonizing corporations alone. And they carried their claims to the point of declarations of independence from their exploiting European governments. The existence of the North and South American commonwealths is a testimony to the determination of colonists to insist on their right to exploit their own resources.

And now we have come to the time when the “natives” of the colonies have learned the history and the technique of their conquerors. All Asia is in revolt against the idea that they exist for the sake of supplying the sources of wealth to conquerors at the price of political dependence and racial discrimination. They are determined to retain the sources of wealth, and deal with foreign powers on the basis of international parity.

In particular Japan has not read the history of Europe’s three hundred years in Asia to no avail. When Perry opened the doors of the
Empire to the outside world, she saw, stretching from Australia to Kamchatka, a series of fortified European spheres of influence. She instinctively felt that the only way to save herself from the disgrace of invasion and dismemberment was to resist the West by learning to use its weapons and play its game. Through years of diplomatic negotiation, internal reconstruction, and thorough education, Japan tried to qualify for equal treatment and fraternal participation in the affairs of the world.

While Japan was passing through this period of readjustment, the nations of Europe, still mad with power, extended their spheres of influence along the east coast of Asia. Singapore, Hongkong, Shanghai, Tientsin, Weiheiwei, Port Arthur, Vladivostok, told the world what was happening in the Far East.

Moreover the Tripartite Intereference of Russia, Germany and France at the close of the Sino-Japanese struggle in the early nineties, told Japan that she could only maintain her independent existence by building a naval and military force along the lines maintained by European powers. And her achievements along these lines taught her two important lessons: (1) she can fight the white man with his weapons and win; and (2) the West really respects military valor above moral accomplishment or diplomatic achievement. By following the example of the West she was able to save herself from the humiliating experience of invasion or prolonged extraterritorial complications.

Still hoping to find diplomatic solutions to some of her pressing difficulties, following the Great War Japan joined the League of Nations. But the League was "Europe-minded", and paid little heed to the rapid development of affairs in the Far East. In the meantime the Japanese people were subjected to discriminatory legislation. Japan's natural commercial development faced new barriers and rising tariffs as the spirit of nationalism developed throughout the entire world.

Japan is a small country. Her entire territory is hardly as large as that of the single state of California. Yet there are more people living in Japan than in all the territory west of the Mississippi River. Her people are ambitious and industrious. She wants a place to work, to grow. She wants "to play the game", to live and let live. But if diplomacy and international cooperation cannot help her to solve some of her crowding difficulties, other means must be resorted to. What shall those means be?

Two answers are immediately at hand, one based on her traditional history, and the other on her recent achievements. And these two are one.

Japan is only sixty years out of feudalism. The "sword of honor" is still the ideal ingrained in the minds and character of millions of her people. From the year 1185, when Minamoto Yoritomo established a military dictatorship over the whole of Japan, until 1868, when the dictator yielded his sword to direct Imperial rule, the country was governed
by "might". Since 1868 she has learned that her military prowess is the one accomplishment which the West will respect. So the traditional answer to a choice of means corresponds to the one suggested by her recent history, and we are in the throes of a government by force. The traditional and the practical agree that national emergencies must be met by appeal to the sword.

And in arriving at this conclusion, and in preparing to carry it forward, Japan is following the concrete example of every European power that now holds a sphere of influence in the Far East.

It is not the purpose of this introduction to defend Japan's policy. It is rather its intention to think the situation through from Japan's standpoint, though such presentation does run counter to one's personal views. If any improvement is to come, the West must understand its background and its provocation. And the Christian idealism which deplores it must also deplore the long train of unchristian policies, methods and exploitations which have provoked the present situation and suggested the military method of dealing with it. Conferences and Pacts cannot stem the current of history so long as the same stream rushes forth from the thawing glaciers on the uplands. Having filled their pockets with stolen apples which they refuse to "divvy up", it is altogether unbecoming for knaves to change the rules of the "game" before each has secured a share of the booty. From the days of the Tripartite Interference to the Anti-immigration Act Japan has come to feel that the Western powers "have it in" for her. A long series of events has convinced the Japanese that she is an unwelcome guest in the "society of nations"—rather an elite "society" which has no place for colored races except as "hewers of wood and drawers of water".

Shut out from real fellowship and crowded into a small territory with an increasing population, ambitious, resourceful, brave and well equipped, Japan is a problem. Traditional prowess and modern achievement, supported by the examples of European nations in the Far East, increase the tension of the "problem", and make the governments of the world wonder, "What next?"

That depends. There will be no abatement of the problem until the West changes its attitude toward the peoples of the East. For Japan knows that her problem is identical with that of China and India. Just as soon as these peoples rise to the position that Japan has secured for herself, they, too, will become a problem. Rightly or wrongly Japan feels that it is only because her neighbors are the "under dogs" that they are able to secure a measurable amount of sympathy from the nations of the West. The whole "psychology" of the West towards the East is that of "superior" to "inferior". She knows that out of such a background justice cannot grow until the "inferior" demonstrates his ability. And her ancient history and recent success alike convince her that the sword is mightier than the tongue or the pen in securing fair treatment and just consideration in international affairs.
The Japanese people have shown an unusual willingness to meet any reasonable standard of excellence in order to qualify for equal participation in the affairs of the world. But evidently they cannot repudiate the fact that they are Orientals. Neither can they accept humiliating discrimination without protest.

Following the Great War a wave of democracy passed over Japan. Her youth dreamed of international fellowship, popular franchise, and social service. Military prowess as an ideal receded, and party government has been shattered by the exposures of political graft, and international expectations have been frustrated by the realism of exclusion acts, high tariffs, and the failure of the League to give any consideration to some of Japan's critical problems.

So the wave of democracy was followed by a wave of communistic thought and organization among the intelligentsia. The failure of party government to bring redress led to the debacle of May 15, 1932, when Premier Inukai was murdered in his office by a group of young officers, and the country thrown into an atmosphere of grave doubt and danger. The immediate control of the situation by the military, and the development of fascistic tendencies have had a startling and sobering effect on the thought tendencies of Japan's student life.

Color lines, tariff lines, spheres of influence, political graft, international rivalries, and indifference to youth's desire for a fair show and no favors, have tended to dampen the ardor of the rising generation in Japan. Many of her best-intentioned students feel themselves at the end of the trail. Believing that the adoption of modern science and reconstruction along Western lines would help her to win her place among the nations, her people spared no pains to acquire a mastery of Western technique. But her achievements have only tended to aggravate international misunderstandings, and stimulated international problems galore.

The young people, in trying to think through these problems, and in qualifying themselves to meet them, are baffled by their complexity, and depressed by the atmosphere of doubt and suspicion that meets any ideal solution proposed. Her former teachers have gone back on her and she must find her own way. The "psychological moment" for a successful presentation of a reactionary program has arrived. It not only says, "I told you so"; it can appeal to Japan's traditional past and to her modern accomplishments in urging that the problems of the present emergency be solved in the old way. They agree it is not the ideal way. But the ideal way has ended in fiasco; the present crisis calls for realism. As the country cannot count on sympathetic cooperation among the nations, nothing is left to be done but to give the government over into the hands of the old leadership, and expect that the best will work itself out by-and-by.

As indicated above, it is not our intention to defend a military policy or the continuance of aggressive exploitation in dealing with
other peoples, East or West. But it is necessary to know that, while Japan must be held morally responsible for all her acts, it is due her that we try to understand her problems if we would understand "why she acts that way?" Nothing is more needful on the part of the Occident, if it would understand what is happening in the Orient, than that it learn to see the problems as they actually exist, from the standpoint of Orientals who have for centuries been exploited, but have now come to the full consciousness of their human rights and privileges.

And in arriving at this point not the least powerful factor has been the spread of Christianity and the establishment of Christian homes and institutions. It would be a splendid achievement if the Christian contacts between Japan and the churches of the West might be the means of better understandings and fellowship, and pave the way for the adoption of better and more Christian methods for solving the problems which now disturb the peace of the world. H. B. B.

**Suzuki: Sinner and Saint**

Mr. Hanjiro Suzuki

Neither sinner nor saint is a popular term today. Both, however, are essential in drawing a pen picture of Hanjiro Suzuki. As a youth he loved the ways which were wild. His Buddhist mother prostrated herself before the tutelary deity and fasted for two and three weeks at a time in order to check him in his downward career.

In early manhood he became possessed with a mania for money. He dreamed about money, talked about money, and toiled to make money. The crisis in his life came at the age of forty-two. Stopping on the street to listen to a Christian message, he heard the speaker declare that neither fame nor wealth could bring peace to the human heart. That statement staggered him. He had long felt that fame was not for him;
but money lay within his reach, and money is power. It would bring him the sweets of life.

The speaker's words upset his whole life scheme and filled his head and heart with questions and apprehensions. Urged by the speaker he entered the nearby chapel to inquire the way to peace. The evangelist, however, pled with him with such passion of soul that his courage to argue and question faded away and he simply sat and gazed into a hitherto unknown world. Before he left he had prayed a broken, half-comprehended prayer taught him by the evangelist.

Out in the darkness of the night on his way to his lodgings his soul as well as his body was as light as air. He felt as though he was being carried along by some invisible but present power. The prayer formula he had learned soon proved insufficient. His heart found its own language growing out of his deepening sense of need and joy.

The pull of the old environment, however, was strong. His boon companions and the Christian evangelist were pitted against each other in a desperate duel for his soul. In the end the evangelist won. Once only did he turn back for a brief hour to the old life. This caused an ancient Japanese saying, "Avoid the gods. They punish those who make vows and break them", to frighten him into desertion.

He determined to keep away from the church lest some fearful fate befall him. The pastor and the church officials, however, would not let him go. They sought him out by turn. Their love and kindness won the day. Their example created in his soul a yearning to become kind and helpful to his fellowmen instead of selfish and grasping.

Suzuki the saint is now seventy-three. His long white beard gives him the appearance of having stepped out of the times of the Book he loves so well. For almost thirty years he served as caterer to the students of the Baptist School of the Prophets. In reality he occupied the chair of applied Christianity and demonstrated to the young men who came and went that in Christ sinners are potential saints.

His was only a primary school education. His work was that of a caterer. Yet his flaming faith and Christian personality have been dynamic influences throughout the Baptist denomination in Japan. Street preaching caught him as it were on the run and early and late he has urged his fellow Christians to keep the fires of evangelism burning high.

For him self has faded out of the picture. When sickness laid him low he immediately resigned saying he could not accept money given to God for the training of Christian workers unless he could render an adequate return. When asked how he and his family would live he replied that he had a saving of $50.00! Beyond that God would provide. That was three years ago. And God has provided and is still providing.

W. A.
OF SUCH STONES ARE CATHEDRALS WROUGHT

Baptized fifty years ago in the Yokohama Church, Mrs. Haraguchi’s strength is unabated. With decisiveness of character, all these years she has purposed highly, and that high aspiration has achieved great things for God.

First she labored as a kindergarten worker with her pastor husband in the seaside town of Hachinohe, in the northernmost part of Japan’s main island. After nine years here this couple was removed to the other extreme of the empire, to Okinawa in the Ryukyu Islands, to the far south. Patient perseverance here for seventeen years was rewarded with the development of an active church. Then they came to Ishioka on the Mito field, where they have been at work for another seventeen years.

The growing feebleness of her husband, who now is very deaf and can no longer preach, and the casting of this work adrift to shift for itself, have demonstrated of what metal Mrs. Haraguchi is made. Almost unaided, she and her daughter built a house to serve the Sunday School and Kindergarten. And now, supported in part by kindergarten tuitions and church contributions, they conduct two Sunday Schools, a daily kindergarten, Bible classes, gospel meetings, and children’s camps.

It is due mainly to Mrs. Haraguchi’s faith and determined spirit that today Ishioka shows the healthiest growth of any preaching place on the Mito field.

M. F. K.
IN MEMORIAM

Miss Mary A. Clagett

In 1888 there came a young woman from Kentucky to be associated in the work of the Surugadai Girls' School, Tokyo. Later she was connected for a time with the Himeji Girls' School.

However, Miss Clagett preferred evangelistic work and was ever ready to go where she might be needed—teaching Bible classes, holding meetings, speaking in non-Christian schools, talking with individuals. "Gleanings", 1914, contains a vivid account from her pen, of three months' work in famine relief in the North. She left her impress on the people of many districts.

At one time Miss Clagett became greatly troubled for the young women of Tokyo who were without homes and, though she was living in a small Japanese house, she took several young women to live with her. Later a house was built at Haramachi, where the Kindergarten Training School now stands. It was opened in 1909 with Miss Clagett in charge. Still later the work was transferred to Yotsuya and became a home for students, now known as the Young Women's Dormitory.

Miss Clagett's last two years in Japan were spent in Mito. After her furlough, in 1922, she lived in California for some years, rendering such service there, especially among the Japanese, as strength and opportunity permitted. In February, 1934, after a long illness and a major operation, from both of which she had made a good recovery, Miss Clagett was killed by an automobile while crossing the street to mail a letter. She will long be remembered, both in America and Japan, for her zeal in the Master's service.

M. M. C.
MISS ANNIE S. BUZZELL

Miss Annie S. Buzzell came to Japan in 1892 to the Sendai Girls’ School, then in charge of Miss Lavinia Mead. For over twenty-five years she gave unselfish service as teacher and Principal, sometimes with no foreign associate. During this time she also conducted a young men’s Bible Class, some of whose members have since become pastors, doctors, or teachers in leading universities. Many of these, with alumnae of the School, gave her a testimonial gathering in the Capital on the occasion of her sixtieth birthday.

After furlough, in 1920 she moved to Tono, a progressive farming town amid mountains north of Sendai, where there had long been a church. A Christian Center was built, a kindergarten opened, followed by various activities for all classes of the community.

By fourteen years Miss Buzzell has anticipated the suggestions of the Appraisal Commission by building herself, although the only
foreigner, into the life of that district; "she has become one of us". Her Nebraska physique has helped her to live her seemingly tireless life.

Having served two years beyond retiring age, she expects to return soon to Sendai to live in a comfortable, modern cottage built for her by her grateful Japanese friends. Here she will continue her service, as health permits, with the same cheery optimism and strong faith that have characterized her hitherto.  

E. H. F.

MISS MINNIE M. CARPENTER

When 1934 turns the corner Miss Carpenter will have given Japan forty full-rounded years of Christian service. Her first year was spent at Nemuro, that far away Baptist outpost on the fog-infested, snow-bound northern edge of the Hokkaido. An injury sustained on the sea voyage to her first station and the rigor of the climate brought on a physical collapse which compelled an early change in her sphere of activity.

After recuperation she labored in Tokyo until she was asked to take up work on the Mito field. When the Surugadai Girls' School needed reinforcements she answered the call and gave more than ten of the best years of her life to this institution. In 1921 when the Woman's Board voted to discontinue this school, she went through the bitter experience of trying to explain to the distracted and disappointed alumnae, students and friends of that institution the reasons which actuated an organization in a foreign land 10,000 miles away to take what seemed to them such a tragic step.

She has had the oversight of kindergartens in Yotsuya, Kyobashi and Fukagawa wards.

In 1912, in one of the poorest and most neglected sections of Koishikawa ward she started what is known as the Starlight Kindergarten. Since 1917 she has also
been in charge of the kindergarten connected with the Immanuel Church in the same ward.

Thus in five widely separated parts of the city Miss Carpenter has helped to cast the plastic lives of literary thousands of little children in the Christian mould, has mothered their mothers and showed them the Christian way. Since 1917 she has also early and late rendered an unstinted service to the Immanuel Baptist Church.

Miss Carpenter is essentially a creator. She likes to build buildings, to build worthwhile Christian enterprises, and above all to build Christian character. To her the kindergarten is never an end in itself, it offers an opportunity to train the hands and the heads and the hearts of the children and help the mothers to build Christian characters and Christian homes.

With Miss Carpenter a contact is something to be kept alive and cultivated. Thirteen years have passed since the Surugadai School was closed but she still keeps in close touch with scores of the graduates. The work at Fukagawa passed into other hands after the Great Earthquake eleven years ago but she keeps alive her contacts there and often ministers to the underprivileged in that needy area.

The Japanese have not been slow to appreciate her sterling qualities of mind and heart. When she needed land for the Starlight Kindergarten, a Buddhist priest helped her secure it. When a drainage project made it necessary for her to move and reconstruct the building, the city authorities stretched the law to the limit in order to help her find the funds with which to meet the expense involved.

Miss Carpenter is built on a large plan, large in body, mind and soul. It is a marvel how a person built on such large dimensions is able to so skillfully hide herself and keep functioning so effectively in the background of things.

W. A.

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If it were not for the voice
Of the Nightingale,
How would the mountain-village
Where the snow is still unmelted
Know the spring?

_Translated from Japanese_
LEAVES FROM TERUKO SAN'S DIARY

Nov. 15, 1920. "Oh, today was grand! My mamma put on my bestest best flowered silk kimono and plastered my face with "oshiroi" (liquid white powder) and put ornaments in my hair. I walked along rapturously beside my mother to the temple to be dedicated. I am seven and a lady now! Everybody looked at me. I know I looked adorable!"

April 8, 1921. "School! What a huge place, with long winding halls, and an endless procession of children. Nursie took me, but it was scary—so many, many people I had never seen before. But no, I must be big—I am 8. Now I must begin to learn my 'soroban', (abacus) and Chinese characters."

Jan. 1, 1922. "New Year's Day. Oh joy! Seven whole days to wear my pretty kimono, and play, play, play—battedore and shuttlecock. I'm clever at it too! And oh, how good the 'omochi' (rice dough) is this year! Yuriko San and I had a race to see who could eat the most."

March 3, 1922. Dolls' Festival.
"All my dolls came out from their stuffy old boxes today to array themselves before me in the 'place of honor' in our sitting-room. There are the Emperor, the Empress, the court attendants, and musicians. How stately they all look!!"

April 8, 1927. "I 'made' the Hinomoto Girls' School! It's a Christian school. What does it all mean? I shall know in time."
Dec. 25, 1929. "'Joy to the World!' I never knew such a thing was possible! Christmas joy! Ah! It's wonderful. I have never heard of it before, but it fills a longing in my heart; it's all so mysterious and wonderful."

March 23, 1932. "Commencement! I am commencing life, real life for I have learned that Christ walks beside me to the end. He says 'I am the Way.' Could I have a better guide? No."

(Taian) 1934. "I am engaged! It's so thrilling and wonderful Mr. Auspicious day in the Japanese calendar for becoming engaged. Predicts peace and strength."

Sato wants me, not because I have specialized in the arts—flower arrangement, tea ceremony, and 'koto' (a musical instrument), but because I am a Christian. I heard him say to my parents—'A Christian wife has love, faith, and humbleness of spirit, so I have heard; and I wish a Christian girl.' I am happy. I wish to make a home, a Christian home."

ON TEACHING ENGLISH

What an opportunity for emancipating the thought processes of the nation. English is the key to that literature which most of all—aside from the Bible itself—has been inhaled by the spirit of God. No longer need the thoughts of English writers be recast into Japanese thought-moulds and thereby stripped of their richest and most distinctive qualities. Thus understood, the work of English teaching in Japan becomes a real mission. Thereby one is achieving reconciliation between peoples and emancipating the mind from age-old tyranny. However monotonous it may be, we can rejoice in doing the work which our Lord and Master came to do. S. K.
THE THREE R'S—PLUS

Himeji Girls' School
Her high school classmates were returning to school but on September 16th, with one hand on her hymn book opened to the hymn, "Nearer My God to Thee", and with her round face wreathed in smiles, Satoko Hashimoto, a fourth year student of Hinomoto, passed away.

Etiquette class studying the tea ceremony.

Miss Ogawa had visited her three times during the summer vacation and Satoko San had talked only of the blessings and the joy of her salvation, never complaining or making mention of her suffering. Full of love for her school, Hinomoto, with her school pin on her hospital gown, she spent her days praying for her school, especially for her classmates. The nurses and relatives were all deeply impressed with her beautiful attitude.

The funeral was held in the Himeji Baptist Church where a few loved ones, teachers and classmates gathered to pay tribute to her life. "A small school", "the religious spirit is too pronounced", "Hinomoto lacks equipment",—these are frequent criticisms which we hear, and our hearts are discouraged, but when we see a student meet death victoriously, having shown forth in life God's glory, we are encouraged and feel that no efforts are in vain to give the students an opportunity to lay hold of the one thing that is after all the most important thing in life.

Although Satoko San died when so young, she accomplished a great
work which few heroes have been able to do. (Translated from an article written by Principal Kembali Yamamoto).

And so we who are looking at the present Hinomoto see the same deep, spiritual influences at work and feel that God is blessing the girls who will go out to share the Light. Friends, we all need your prayers. Please do not fail us!

V. P.

Horticulture class with their teacher.
Principal Yamamoto and Miss Post in background.

Another Step in Osaka Everyone in the audience saw a new vision, gained new courage, and felt that a new era had begun for the Baptist Bible Training School in Osaka when Rev. Saburo Yasumura was formally declared principal of the school and head of Mead Christian Center at the installation ceremony on January 15th. Faculty members, students, alumnae and friends of the school in Japan and America considered that afternoon one of the proudest moments in the life of the school when Mr. Yasumura pledged all that he had for the school and its work, and when the groups connected with it promised that they would stand by him in whatever he did.

Mr. Yasumura is descended from an old Samurai family whose home was in Morioka. Immediately after graduating from college in Japan he went to America with Rev. and Mrs. Henry Topping. There he graduated from Denison University and Biblical Seminary. Besides gaining knowledge he made many friends with Americans who like him for his good humor, wit, willingness to be of service, and above all for his sincerity.

Home again, he spent busy years as an English teacher, later pastor in Yokohama, then General Secretary of the National Sunday School
Association of Japan and their delegate to the World's Sunday School Convention in South America in 1932, until a bigger service called him to Osaka.

Mr. Yasumura is well qualified for the position by education, travel, experience, and having a wonderful family to help him. Everyone expects the school to grow in numbers as well as in service. M.E.C.

Mary L. Colby
Strange how God works! Everything looks dark, and then suddenly a light! And afterwards we see that all things have worked together for good.

The dark days of the early Fall of 1932 were followed by the light and hope of the new year, as buildings were repaired, debts were paid, new students entered, and the whole school took on new life. Again the clouds threatened when word came that the Board was considering closing the school. Feeling that in view of the signal proof of God's favor shown during the previous months, it could not be His will that such a
thing should happen, the board of trustees called in a few of those most interested to meet for prayer and planning. The result was a decision to work for independence. In four more years the school will celebrate its fiftieth anniversary. In the face of seemingly insurmountable difficulties, the trustees and graduates have determined to undertake this great task of making the school self-supporting by that time. Our principal, Mr. Sakata, with faith and selfsacrificing devotion, is leading in all the planning and working, while back of all the activity, our Principal Emeritus, Miss Converse, still wins victories for us in the secret place of prayer.

The last few months have seen some changes in the teaching force. Miss Nicholson left to attend Language School in Tokyo. Mrs. Bouldin, formerly of the Southern Baptist Mission, came to take her place. Her years of experience and her earnest spirit make her a great blessing. Dr. Bouldin, besides giving much time to teaching at our Boys’ School and in various Bible classes also helps in our school chapel. Miss Maruyama, teacher, Sunday School superintendent, and Y.W.C.A. sponsor, married a Doshisha professor and left us, but Miss Fukimoto, the young teacher who took her place, is already becoming a valuable help. She has taken over the Y.W.C.A. work and is entering upon her new duties with enthusiasm. She is one of our own alumnae.

Our graduates keep in close touch with the school. Small groups return for Bible study. Class reunions are held from time to time in our newly provided alumnæ rooms. Graduates come on entrance examination day, leading their daughters, small sisters, cousins or friends, to become new students of the “Truth Seeking” School. Officers

Miss Sachi Maruyama.
Married December 23, 1933, to Prof. Masao Morikawa, of Doshisha University (Cong’l).
of the Alumnae Association meet to wrestle with the financial problems and some representatives are continually serving in the school store, trying to save up the pennies for future needs.

In the spiritual life of the school, there are encouraging signs. The Y.W.C.A. is growing in numbers and interest. Several of the fourth and fifth year girls, seeking to know more perfectly the way of salvation, have asked for an inquirers' class. This has been begun and is meeting after the close of school on Saturday afternoon.

In November for two days an exhibit was given of all kinds of work done by the students. Japanese and foreign sewing, washing and dyeing, art, English, etc. were displayed. The first afternoon a meeting of the graduates was held, the second day a parents' meeting. On both days there was evident a satisfaction in the progress and unique-service of the school. At Christmas a most beautiful, impressive program was given: Choruses, pageant, the play of "The Other Wise Man", and giving of gifts for the unfortunate.

Soon will come examinations and Commencement. Then the cherry blossoms—and a crowd of little new girls trudging up the hill to the school of the white tower, little dreaming of all the planning and praying, here and across the sea, that they may have not only a good education but also the knowledge of the Savior. W. M. A.

Tokyo Kindergarten Teachers' Training School

In the Tokyo Kindergarten Teachers' Training School we have the realization of several of the ideals lately held up to mission fields: first, it is a school for girls with a woman principal; second, the principal is Japanese; third, the school is under Japanese

Kindergarten Training School.
administration and has a board of trustees that is mainly Japanese but

The splendid new building here pictured is a result of the coopera-
tion of two missionaries; fourth, the school receives nothing from the Board toward its running expenses. (Miss Ishihara's own salary is paid by friends in America.) The achievement of these ideals is due to Miss Ishihara's courage and faith in assuming the entire responsibility when the Board felt obliged to discontinue the school.

The splendid new building here pictured is a result of the coopera-
tion of Miss Ishihara's Japanese and foreign friends. Only two thousand yen remains unpaid on the building, and friends have assumed the re-
sponsibility for that. Under Miss Ishihara the school has advanced in educational standing and popularity, reaching recently an enrollment of seventy. In 1933, thirty-two girls graduated.

The past year has been one of great difficulty, but Ishihara San, with her eyes always upon eternal values and not temporary dis-
couragements, sums it up by saying, "We had a fine year on the whole." Her mother is past eighty, which is very aged for a Japanese woman. Her extreme feebleness has meant much care and anxiety. Miss Kakehi, who has been both Aaron and Hur upholding Miss Ishihara in the office and in the dormitory, has had a long illness and absence. The financial problem has been very acute because of the hard times; it has been impossible for girls to come to a school with a two-years' course when they could get their diploma at a Government school in one year. Miss Ishihara has tried the one-year course but it does not allow for adequate professional training and Christian train-
ing. As it is, all the girls have Bible twice a week, with Miss Helen Topping as teacher. One-third of the School are now church members and more are Christians, and still more are "not far from the Kingdom of God." At Christmas, a deeply religious program was given, and this was wholly the work of the girls, for Miss Ishihara's education is always creative, and develops initiative, whether in kindergarten or in training school. Of last year's graduates, twenty-nine are teaching in Christian kindergartens, and another, Miss Fumi Inazawa, is at the head of a large non-Christian kindergarten, where she has obtained permission to introduce Bible stories.

Our school was one of the pioneers among kindergarten teachers' training schools in Japan. Later Miss Ishihara was the original promoter of the Playground Movement in Tokyo, which has its headquarters now at our school, and has for its director, one of our faculty, Mrs. Sueda; our students are often asked to visit the playgrounds of Tokyo and tell Bible stories. Once more Ishihara San is about to pioneer in a most important enterprise for she is negotiating with the government for permission to add to the curriculum courses for primary teachers and playground workers, as there is no Christian primary teachers' training school.

E. L. G.
Woman's Union College

Administration Building.

Gymnasium, Dormitory.

Folkdancing at Woman's College.
Sendai Girls’ School  Upon hearing some of the Sendai primary school teachers say that they were not well informed in regard to the Shokei School, some of our graduates decided to invite them to visit the school. Invitations were sent to about twenty teachers. On a Saturday afternoon in January, classes were open for inspection and a chapel service was held, after which several musical selections were given by the students. Following this, the graduates invited the guests to the foreign house for a meal and an hour of visiting. The teachers seemed to be quite impressed by what they had seen and several promised to encourage pupils to enter this Christian high school.

This Christmas the school helped to extend the “good news” of Christ’s love by inviting to the school the senior girls of two high schools in the city. The girls listened very attentively to the program, from the processional to the earnest message at the close given by the pastor of the North Star Church. As part of the program, a chorus of thirty voices gave the cantata, “The Holy Child”. For many of the guests it was no doubt their first Christmas program. Many primary school children were invited to the Sunday School program given on Sunday afternoon.

“Sympathy week”, observed throughout Sendai as a time of giving to those in need, was observed in the school by the giving of money and clothing, the latter collected and in some instance repaired by the “Y” girls. These Y Clubs, both in the high school and in the higher
department have been active in many ways. Delegates were sent to the summer conference at Gotemba and again later to the bi-annual business meeting at Yokohama. Last summer three girls carried on a daily vacation Bible school for children. A camp, conducted by Miss Newbury, was enjoyed by a number and declared to be more thrilling than ever. In both departments the Christian girls in turn, lead the chapel service once a week.

In December, shortly after our annual Founders' Day Literary Meeting, a special ceremony was held at the school in honor of Miss Buzzell, who was for many years principal of the school. In appreciation of her many years of earnest and efficient service, she was presented with a beautiful house given to her by friends and graduates.

Some of the fourth and fifth year girls gave a short pageant last year at a union service held on the World's Day of Prayer. It was much appreciated and they have been asked to take part in the program again.

This year we have been unusually fortunate in having visitors from other countries speak on international subjects to the girls.

One of our graduates was much honored this last year when one of her paintings was chosen from those of several others and displayed at the Art Exhibit in Tokyo. Much notice was made of this in the newspaper to the delight of her friends and former teachers.

Several speak of missing the old dormitory which was torn down last fall but as all the dormitory students can now be accommodated in the newer dormitory, it seemed best to dispose of the old building, parts of which were declared unsafe years ago. The school wishes to put up a much needed gymnasium on the site of the old building.

A. C. B.

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WINTER

The dying leaf seres;
Mount Ikoma, as a sign
Of winter, appears.
Autumn dying, sheds no tears....
Here is beauty in a line!

(Translated from Japanese)
FROM FLOWERED KIMONO TO MUDDY RICE FIELDS

An American friend in acknowledging some pieces of Japanese silk wrote: "Outside of their beauty these materials have interested me as symbols—they have been very durable and serviceable and with that quality of strength, so utterly lovely in pattern. Some lives are like that, so sturdy and yet so very beautiful." And this is the picture in general of the Japanese woman, beautiful in her grace and charm, sturdy and strong in her self-effacement in behalf of parents, husband, children and parents-in-law, until unselfishness has left its imprint and the 'old especially have such a saintly look'.

From the gayly colored, flowing sleeved kimono or the latest Western style dress of the urban woman, to the roughly clad rural woman working in the muddy rice fields is a long sweep. Life for the latter has not changed much during the last decades and they are still the burden bearers of the world, doing man's work as well as woman's—working alongside the men in the fields, often with babies on their backs, then hastening home to prepare the evening meal over a smoky fire, up very early in the morning, breakfast, and to the fields again, and with it all raising a large family.

In between the picturesque lady of the flowered silk kimono, so indissolubly connected in the Western mind with the Japanese woman, and the drudge of the muddy rice fields, there is a large middle class.

Story hour with grandmother.
These women spend much of their time in unattractive, inconvenient kitchens preparing the family meals; scrubbing on their hands and knees; washing—an every day process—sewing, for kimono are ripped up, washed, and then have to be re-made; and ministering to husband, children and parents.

One is reminded of the "oku san" (wife) of a primary school principal in a little town in the far north. As a bride she not only had her husband to minister unto but his sister and mother, and the latter evidently did not belong to the 'saintly' type. In this particular town the water supply is extremely limited and every day long lines form, mostly women, each with two buckets to fill from the main well. These buckets are then swung on a pole carried across the shoulders. (To walk carrying water this way without spilling is quite an art.) The mother-in-law even from her sick-bed compelled the young wife at midnight or at three in the morning to take the buckets and draw the water, for then no time would be wasted waiting an hour or two in line. It was not easy, especially in the cold winter nights and always lonely and a bit terrifying, but she always obeyed. At length the mother-in-law died and life became freer even though still full of hard work, for in addition to her ever increasing family of children, she took into her home and heart a young man relative, and a country boy who longed for a high school education. And as though this were not enough she gave up one of her rooms to a Christian woman worker who had gone there to do pioneer work. This worker began by inviting children into her room for stories and play. The room soon became too small as the number of children increased daily, growing from five to fifty. So our 'wife' gave up her two downstairs rooms every morning for the kindergarten, and several nights a week for Sunday School and Bible classes. She herself became a most faithful attendant and loved nothing better than to sing the hymns and listen to the story of Him who came not to be ministered unto but to minister.

But what of the lady of the silk kimono and flowing sleeves—does she combine strength and sturdiness with her grace and beauty? A graduate of the Peeress' School became the wife of a man prominent in business and political circles. Life for her was not sewing and scrubbing but had difficulties all its own. Through a friend, an old classmate in the Peeress' School, she became a Christian, and wanting to do something for others opened a kindergarten in part of her very large house. The husband, too, though not a Christian, became interested in doing for the neighborhood and built a gymnasium with a large swimming pool for grown people, and little pools for the kindergarten babies. Both the husband and wife are most hospitable and internationally minded and the latchstring to their beautiful home and gardens is always out.

And the classmate in the Peeress' School, a member of one of the highest political families in Japan, gave up her title and social posi-
tion to become a social worker and pastor's wife. Her life as a mother of six children, with the ever present sewing, scrubbing and laundry; as a wife with household work and cares, and as the helpmate of her husband, editing a church paper, taking into her home five or six young people who want to be in the pastor’s Christian home, and acting as assistant treasurer for a whole denomination, is full to overflowing with joyful service.

Then, too, there is the small army of unmarried women who in kindergartens, schools and general religious educational work are seeking to raise the standards for women. This calls for a different kind of strength for it is not easy to go against the custom of one's country or to be a leader when men—sometimes even Christian pastors—consider one inferior.

But the liberating and equalizing power of Jesus is at work in Japan and with the new freedom and understanding that is surely coming, new opportunities for service will be opened. May this enlarged pattern of life add to the quality of strength, even more beautiful details of design.

T. A.

These young people are third-generation Christians, their grandfather, Yasunori Yukawa, a Samurai, having been converted at the age of 85 years. Their father, Hikota Yukawa, is a living witness among his business associates. For years he has been a deacon in the Yokohama Memorial Church, faithful in attendance and always ready to help those in trouble. Mrs. Yukawa is a graduate of the Mary Colby Girls' School and is a model Christian home-maker.
A WOMAN TOOK LEAVEN

Faces to Remember in North  There are two women leaders whose names, faces and work I should like the American folk to think of when North Japan is mentioned, Miss Kuni Obara and Miss Toku Sato. North Japan is twenty or thirty years behind the south, and work here in this mountainous, snow-bound district, presents problems and difficulties peculiarly its own. These two leaders are Northern women and know their own people as even a Southern Japanese cannot, to say nothing of a 'mere foreigner'.

Miss Obara is a graduate of our Sendai High School and Higher English Department; Franklin College, Indiana, and New York University (M. A. in Religious Education) and so is admirably prepared to lead these young people for whom there is so little being done. Our Japanese house, situated near three schools in a new section of Morioka, became too small for the work we were doing, so turning that house over to the work we moved into another Japanese house nearby. With a house to work in (rent $7 a month at present exchange) we launched out a bit more, or rather I should say Miss Obara did, as it has all been her planning. A kindergarten was opened last April, self-supporting (after equipment had been donated) and Miss Toku Sato was asked to have official charge of it in addition to her work in the Morioka Kindergarten. This more intensive work was begun for about forty wee ones and their mothers. In addition to this a night school was opened for working girls; a Sunday School for neighborhood children; a playground and story-telling hour; boys' club; English classes; Bible class for young women; another for young men; and the work for high school girls enlarged. We feel that to do intensive country work in the North we must train leaders here. So we bring
suitable country girls in and allow them to live with us and help in this Shinjo Center and the Morioka Kindergarten. We have already trained a few in this way.

![Image of students in temple grounds, Morioka.]

Miss Toku Sato, also a product of the Sendai School, was trained in kindergarten work by Mrs. Topping and was the first to be given a kindergarten government diploma in this province. She is the daughter of the Mrs. Sato who has been connected with our Baptist work for nearly fifty years. In the celebration of the twenty-fifth anniversary of the kindergarten which was held October 14th, her anniversary was also celebrated. Miss Sato has not only led the little children in their work and worship, and kept in touch with the nine hundred graduates, but has done an outstanding work with the Mothers' Club. As this Kindergarten is the oldest one in the whole province it has prestige and some of the most influential women in Morioka are in the Mothers' Club. They have been quite active in civic reforms. Some of the first graduates are now in the Mothers' Club and thus new strength is added year by year. When the college boys and girls, graduates of the Kindergarten, come home for vacation they always have a party at the Kindergarten, and sometimes they have a meeting for the smaller graduates, those now in primary and high schools. Miss Sato is the 'Mother' of all, and to her they go in their joys and sorrows, ever sure of an understanding heart and willingness to serve.

Miss Obara and Miss Sato and their five co-workers are seeking quietly to extend the Kingdom of Peace, Goodwill, of Love—the
Kingdom of God.

"Another parable he spake to them; The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till it was all leavened." **T. A.**

From Island to Island Surely no job is more interesting than the one of the woman missionary on the islands of the Inland Sea!

Boats and Japanese houses are very cold in the winter, and mosquitoes and late hours are trying in the summer, but living with the women workers—eating Japanese food with them, and sleeping on the floor with them, gives one a wonderful opportunity to know them.

Opportunities on trains and on boats and at stations are numerous. There is the university student who says he does not even believe in the existence of God and yet who wants to find a way to Him; the government high school English teacher who says, "I am not a Christian, but I *like* Jesus Christ"; the woman who was in Sunday School twenty years ago and who has not forgotten some of the things she learned then, though she is now far away from any church; the two young Buddhist priests who while earnestly studying their Buddhist books, ask about Christianity; the woman who tells me that she is a member of the Japanese Baptist Church in Sacramento,—these are a few of the many opportunities on the way to the places of work.

Then there are the meetings with the Christian women on the islands; with the church people, men and women; with the kindergarten children and their mothers; and with the older boys and girls. There are the happy visits in the Christian homes, such as the Imanakas who were both converted in America many years ago and who use their home for the meetings held in their village; the Jitsus who were both led to Christ through their little nine-year-old daughter; the Watanabes who were baptized twenty years ago when all their relatives opposed and yet who have seen eighteen of them come to Christ since then; the Yamamotos whose daughter is in the Bible School now and whose son is working in a factory and paying her expenses. To sit and talk with such people as these thrills one through and through and makes one desire more than ever to be used in leading these dear people to Christ.

A. A. A.

On the twenty-third of December a mother with her three little children who are members of the Kanagawa Sunday School, Yokohama, returned from shopping.

And a Little Child When the elevated train stopped at their station, one of the boys, not noticing, remained on the car till it had started. Then he threw open the door and jumped—not to the platform as he expected, but to the street far below. No one thought it possible for him to be alive and for several days the parents had no hope that he would recover.
But many earnest prayers were offered and the child is now in
the hospital with bones properly set and on the way to complete
recovery. The parents had learned about prayer from the children,
so the day after the accident when they found themselves power-
less to quiet the boy in suffering, the father said to him, "Ask God to
help you, your Sunday School God." The boy stopped screaming, shut
his lips tight and murmured something. Later when I visited him in
the hospital and offered a child's prayer, how strong the "Amen" came
from his lips and his face lighted up. How little we know when and
how the precious seeds sink into the hearts of our little ones. These
parents through this experience have learned the wonderful power of
prayer, and have now a little prayer service each morning. How often
the parents are led by their children when nothing else seems to touch
them. The influence of the kindergartens over the mothers is more
felt both in Kanagawa and Haramachida. They listen more readily
to Christian talks and show their appreciation of what the children are
receiving, something that they cannot receive elsewhere. The Har-
amachida Kindergarten is to lose the head teacher who has done most
efficient work through the past five years. She is to marry a Baptist
minister and her influence will continue in our denomination. Her
place is to be filled by the new minister's wife who is a trained
kindergartner.

The work of the church for the graduates of Soshin Jo Gakko
(Mary Colby School) was left without a leader by the marriage of one
of our Bible workers last year. This position is being filled by a
graduate of the School and of the Bible Training School in Osaka who
is doing much to follow up work among our alumnae. Her reports
are most interesting. While she finds some whose indifference to the
religious teaching which they received in school is most disappointing,
in many more cases girls are remembering and receiving daily comfort,
strength and guidance from the belief in God which came to them in
their school life.

C. Y.

One of the most interested members of my Bible class is an army officer.
When he first joined the class, he told me that a few years previously he
had been very ill and had been saved by superhuman power. He could not
understand it, but he felt it. "I have come to learn about God," he said;
"I must have something greater than any human to guide my life."

G. M. N.
A CHILD IN THE MIDST

Cleaning up a corner of Kobe When you visit Japan you must be sure to go to Kobe and see the Zenrin Kindergartens, our oldest bit of Baptist settlement work. If you will look carefully at the accompanying picture, perhaps you can date it by the missionary’s clothing. The date is 1909. The building looks almost exactly the same today except that part of the front was removed when the fine broad highway sliced off this section three years ago. Nowadays, every scrap of space at the back is filled in with hovels, and the spick and span jinrikisha no longer stands at the gate to wait for the missionary.

Zenrin Kindergarten, founded 1895. Since 1909 this building has served the children of Shinkawa slum.

We have two kindergartens in this building—a morning school for children who can pay a good tuition, and an afternoon school for the very poor. If you wish to see them both you will have to come soon for in April the morning kindergarten is to become indigenous—a nice word that! It will proceed up the hill out of the slum, and into the Fukiiai Church building. Why? Because the church members are willing to take the responsibility for it if it is nearly self-supporting. That means that the homes around the church will be opened to Christian teaching.

The remaining kindergarten has always been free, since most of the children are almost beggars. Their fathers and mothers are away
all day, some of them picking up bottles, waste paper and rags, and some of them gambling or stealing; so the children live in the streets, looking after themselves and growing up to be like their parents.

Why has the kindergarten not improved the neighborhood in all these forty years? It has, but the neighbors are always shifting. So, although a fine new highway with electric lights and grass plots and trees, runs in front of the kindergarten, yet behind it are the same filthy alleys with tumble down huts, sewers, and children all jumbled together.

Forty years ago Mrs. Thomson (in the picture) wept over those little children, and opened this work for them. Later Mr. Kagawa came and lived right next to the kindergarten. But still, today, people are wicked and cruel to each other. Still they dress in rags and sell their children's clothing to pay a few sen rent and gamble away the pennies that ought to buy food.

What can we do about it? Well, we intend to keep on with the free kindergarten, the clubs for boys and girls, and the Sunday School, until the city cleans up those streets.

We know that six hundred graduates of the kindergarten are respectable men and women today, and with the help of our Japanese friends we hope not only to keep this plant running, but to increase its efficiency and activities to serve more completely those who need everything, but especially Christianity.

M. F. F.

Yokohama Memorial Church Kindergarten “Japan—a child’s Paradise!” Well, perhaps so. Nevertheless, there is much of sorrow intermingled in the lives of our
kindergarten children. Hiroshi San's beloved father is taken by death, and the once mischievous boy returns to school downcast and lifeless. The little sister of Chiyeko San, while playing in the street, slips under the wheels of a loaded truck, bringing tragedy to that home. Into these homes of sorrow, joy must once more be brought. Upon whom does this duty fall? As always, it falls upon the already over-burdened teacher. There is far more involved in conducting a kindergarten than the mere planning of the work day by day; the mothers come with their domestic problems, feeling sure that the sensei will have a word of comfort and encouragement for them; there is the neglected child, with running sores, whose head must be treated daily until healed; the sensitive child, often in tears, must be comforted.

One wonders how these teachers—overworked and underpaid—can so lovingly and courageously guide these little ones under their care. Always smiling, never scolding, the teacher makes each day a joyous one for these under-privileged youngsters. It is a joy and inspiration to share in this work of love. The games in English and the scrapbook record of their accomplishments in a strange tongue, seem to give the children a great deal of happiness.

Kindergartens in Japan are an unmistakably good investment.

J. W. F.

Adorable?
Starlight
teachers
think
so.
The Starlight Kindergartens, Tokyo, are centers of various activities and their teachers are the neighborhood workers. Mothers' meetings both religious and social, parents' and children's banquets, knitting classes, classes for boys and girls, and a rhythmic class taught by one of our graduates are some of their activities.

For a number of years we have not celebrated our national Thanksgiving but this year the custom, so we invited the children to bring vegetables, fruit or rice for distribution to the poor. A table 6 x 18 feet was piled high with the gifts and there were also many bags of sweet potatoes and rice.

The parents entered heartily into the spirit of the occasion. We held a meeting in the afternoon when Mrs. Yamada, the head teacher, told them the story of the origin of the day. The refreshments were steamed sweet potatoes and rice biscuits. Later the children contributed songs and games for the entertainment of their parents. All these emphasized the thought of gratitude to God.

The provisions were sent to a day nursery in a slum district, where meals are provided for the very poor and for the undernourished. Those in charge said it was the first time they had ever received such bountiful gifts. They were most grateful.

This year the Christmas spirit was entered into more heartily by the parents than ever before. The Kindergartens have never given gifts to the children, but the little ones have made trifles for their parents. This year the mothers gave gifts to all the children. This is the first year that this has been done in both Kindergartens.
A friend of the Kindergarten, an artist aged 67, gave the Kindergarten one of his latest paintings. He suggested that I might hang it in my home if I so desired but it seemed wiser to leave it where it might help to increase local interest.

In order to carry on the work this year the deficit caused by the 30% cut has had to be made up by the one in charge of the work. The head teacher who has worked for the Mission for about thirty years voluntarily took a 14% cut in her salary, though it was not so large as that of some other head teachers. M. M. C.

THE JAPANESE BOY TAKES A "WORK OUT"

Any straw vote on the popularity of various sports in Japan would show, as conspicuous leaders, baseball, swimming, tennis, skiing, and mountaineering far ahead of a minor group, composed of basketball, hockey, rugby, golf, and a few others. Somewhere in between, and difficult to compare with the leaders, would be a group of sports which played a large roll in the physical training of the men of feudal Japan. These would be Judo (modern Jujitsu), Kendo (fencing), and Kyudo (archery).

That these sports do not draw as many followers as the great modern sports, such as baseball and tennis, is by no means an estimate of their importance in the life or the opinion of the people of Japan. It is probable that only those who attain international fame in these modern sports arouse such spontaneous admiration as do the leaders in these ancient fields of contest.

Judo By far the best known among foreigners is Judo, the modern Jujitsu. Judo is a culture taken from Jujitsu, which was a form of defense and of combat in ancient Japan.

A class in Judo looks like a group of boys working off their energy at "catch-as-catch-can" during the morning recess at an American country school. The difference is relatively comparable to that between Fritz Kreisler and the village fiddler, in that some of the same tricks are used. Judo is an art. Its ancestor, Jujitsu, included methods of inflicting such pain as would temporarily indispose one's enemy, means of killing without weapons; and also the nobler arts of restoring those apparently dead and the setting of bones. Experts of this last skill were asked to practice on the public, and there are still
thousands of "bone setters" in Japan, whose art is an offshoot of Jujitsu.

Judo is Jujitsu turned during the Meiji Era, into a phycisical and mental culture, without the practical skills of punishing and killing. There are fifteen basic ways of throwing one's enemy. The applying of one's weight and strength to the best advantage, and the possible using of the weight of one's opponent to his disadvantage are fundamental. Various versions of the arm and wrist lock, the toe hold, and even the humble trick of tripping are used. But each throw is practiced hour after hour. In fact the usual class of Judo consists of a series of throws, gone through by two partners in a memorized order.

A contest may result in a beautiful fall, following a skillful turn, often more than half in mid air. Or it may come with one man pinned on the floor after a rather long scramble. Either may be good Judo.

Judo is valued for its development of courage, control of mind and body, endurance and sacrifice. Its followers are discouraged from indulgence in luxuries, and each winter, during the coldest season, classes are held at five A. M. as a means of moral and physical discipline.

Fencing Kendo, as it presents no essentially different features from saber fencing elsewhere, has received little attention from the outside world. In Japan, on the other hand, it occupies a higher position because excellence is looked upon as purely a matter of skill, whereas, in Judo, considerable advantage is on the side of size and
strength. The essentials are a quick eye, and an alertness of both mind and body. To this must be added endless practice.

The picture shows the modern adaptation of Japanese armor that is worn, and the four ply bamboo foil. The main strokes are the slashes of the saber, though mixed with chops and an occasional thrust at the throat.

In all Japanese middle schools students are required to take either Judo or Kendo.

Archery  Highly as Kendo is rated as a skill, many would consider Kyudo (archery) as having preserved the best in feudal Japan. Archery demands of its disciples that type of control and tranquility of mind valued so dearly in many phases of Japanese feudal culture.

The archer must approach his shot by a complete emptying of his mind, then the power of both hands must be emptied into the body. After that, with perfect coordination of mind and all parts of the body, the archer completes the shot.

Archery, at times has been almost a cult, where accuracy was subordinated to the perfection of form, and the right control of one’s thoughts. Today the usual devotee is exceedingly careful of these things, but only because he thinks them necessary for the perfecting of his marksmanship.
The picture shows both the approach position, and position for shooting.

The dignity of archery demands the formal plaied skirt and crested kimono.

A CHRISTIAN SCHOOL IN A PORT CITY

The Mabie School, (Kanto Gakuin), Yokohama. In looking back to 1933 and forward to 1934, the editor of the high school's English newspaper says, "In spite of the thick clouds of pessimism that hang about us everywhere our motto for the New Year is 'Let's go!' The year 1933 was, no doubt, a year of ordeals for Kanto. In fact since the days of her foundation she has never faced so many difficult situations as last year. We are...in a period of great uncertainty. Yet the never-say-die spirit of Kanto is driving every member of Kanto to the summit of the year 1934 to witness the glorious sunrise of hope and achievement."
Honoring the goodwill messengers from American colleges.
Left to right: Prof. Tomoi, Prof. Sawano, Pres. Chiba, Mr. Harrison, Mr. Eby,
Prof. Takaya, Mr. Covell, Mr. Fisher.

The greatest of our ordeals was the financial reduction, as one result of which the social service administration department of the college had to be suspended. This step seemed necessary and yet we feel as if our outstanding effort to build the Kingdom has gone. Truly it will take all the faith and courage we can muster to carry on through the days just ahead.

We stand as the only Christian school for young men in Kanagawa Prefecture, of which Yokohama is the capital. There are several strong government schools and colleges, as well as some private institutions, and Tokyo is only about twenty miles away—Tokyo, the Mecca of Japanese students. But we have all the applicants we can admit—more in the high school. Our campus is small; only ten acres for this multitude of students. About four-fifths of the middle (high) school plant is adequate and permanent; about one-fourth or one-fifth of the college plant is. We still teach in the barracks of corrugated iron and wall board put up immediately after the great quake of 1923.

Kanto is a Japanese school. While half of the Trustees are missionaries, the important administrative officers, with the exception of Mr. Fisher, the treasurer, and Dr. Holtom, the Dean elect of the Theological Department, are Japanese. Dr. Y. Chiba, chairman of the National Christian Council and prominent in many religious bodies, is our President; with Dr. Charles B. Tenny, as President Emeritus, on leave in America because of ill health.

Kagawa’s visit was the outstanding feature of our fifteenth anniversary celebration in the fall of 1933. He manages to put us on his schedule just once in five years—a middle school generation. Recent testimony shows that he struck fire in the minds and hearts of certain
students, though there is little demonstration on such occasions, and the appeal he brought this time was largely intellectual.

Almost every department of students' activity had its bit to do in the celebration, from the photography clubs to the aviation club, which delegated one man to fly over (as a passenger, however) and drop greetings during the great field day. Lectures, games, English plays, a musical program, an alumni reunion, a movie evening, and other features filled a week. The International Relations Club of the College gave an international program for the anniversary week which attracted a great crowd and was altogether a success. One feature was a group of Chinese musicians.

In athletics, Kanto teams often distinguish themselves. The middle school basketball team was runner-up in the national tourna-
ment in October, coached by Mr. Jun Okazaki, formerly of Seattle.

Many of the faculty members and some of the friends of the school in the neighborhood of the campus form the school church, where an opportunity is given the students to join in the company of the faithful.

One source of pride, the fact that our college has been the only one among Christian institutions in the Empire where military training was not found, has had to go, as we are about to receive another army officer in our midst and the war system will be always at work at close quarters. There was no pressure for this innovation, and very few welcome it, but a change in the conscription laws forced it on us lest our graduates would be seriously handicapped. Thus the better patriotism is held back by the older tradition—"the great illusion" still persists.

Every year brings us distinguished guests, but this year we have welcomed especially Miss Muriel Lester, of Kingsley Hall, London, and her interpreter, Mrs. Tomiko Kohra; Mr. and Mrs. Dan Dye, Messrs. Wang and Chang, good-will messengers, and Dr. (Miss) Yi-fang Wu, President of Ginling College, Nanking, from China; and Dr. Shailer Mathews from Chicago. Numerous others too have been welcome visitors.

The last word is that we want you all who read this to realize that Kanto is YOUR institution—we just try to help fulfil your prayers.

J. H. C.

IN THE STUDENT MECCA OF JAPAN

"A Super-human Life" In an effort to advertise the Young Young Women's Dormitory
Women's Dormitory, for students in Tokyo, several of the large women's magazines have been asked from time to time, to give us a news write-up. One of these suggested that one of our dormitory girls write of our daily life. When the article was presented, the comment of the editor was that ours was a super-human life and the article was not in keeping with their magazine. It was, therefore, turned down although the editorial committee had voted to give us space. The editor's comment was an unconscious tribute to the Christian way of life. If the Christian life is not super-human, it is nothing better than that of any other faith.

During twenty-five years, God has sent us nearly 600 young women for a longer or shorter period. Always under the care of efficient Japanese matrons, the girls have heard God's Word in daily family
prayer, and in church service; they have been cared for as nearly like daughters as we could do it; we have cared for them in sickness; have insisted upon hours of play amid the days of hard study; we have taken great care that they have proper food and proper rest and proper manners; we have taught beginners English, piano, organ, sewing, and chorus singing. The girls are now scattered through all parts of Japan, in Manchuria, Korea, China, Formosa, Hawaii, United States, and Canada. They have responsibility as pharmacists, teachers, office women, Christian workers, and as mothers. Some found Christ here, about ten per cent; some have found Him since leaving; some are even now seeking Him. It would seem that some have not been influenced, but who can tell?

Miss Isayama, Matron.

Following a New Lead

Our newest effort for young people is forced upon us. We have hesitated long because it is fraught with difficulty and danger. There is in Tokyo an organization of Superintendents of Christian Dormitories. These superintendents consider many problems concerning work among young people. One problem is the bringing together of young men and young women in a natural and safe way. The young people of Japan are getting together in cafe, dance hall, and on the streets, and one of these Christian superintendents has been anxious to show his boys a type of young woman different from the above. One must think carefully as to the way it is done because our young people know nothing of propriety, having had no training in this line. A year ago, Christmas, we invited the above-mentioned superintendent to bring his boys over to our Christmas exercises, when we had 130 guests. A few came and were evidently pleased because that superintendent invited us all over to his dormitory for Christmas dinner this year. Several Waseda professors were also invited and the entertainment after dinner consisted in presenting the Christmas exercises of their small neighborhood Sunday School. Every thing proceeded with dignity and the young men had a chance to meet some decent young women and the young women to meet some decent young men.
Christmas aprons and handkerchiefs from American friends.

Some fathers appreciate help in finding husbands for their daughters. Within five years two fathers have asked our matron to find husbands for their Christian daughters. It is not so easy a task and has not yet been accomplished. The number of fine young women seems to exceed the number of trustworthy young men.

*Askes, Debt, Victory*  

The writer has been a member of the Board of Directors of a Settlement in one of the worst slums in Tokyo, for nearly fifteen years. Our Dormitory girls contribute monthly to this undenominational work. It is carried on under the auspices of the Missionary Circle of the W.C.T.U. God has wonderfully provided for the work. At the time of the great earthquake, our new building, just ready for occupancy, was burned, and we were left with ashes, a ¥40,000.00 debt, and God. The debt has been paid; a larger site in a worse slum has been found; a new building has been erected. Already our work has outgrown its equipment, but lack of funds prevents us from opening other lines of helpfulness. A very unusual young woman was found, sent to New York for two years of special training, and she has been in charge of the work for five years. We have the usual lines of children's work, clubs, playground. The industrial work includes the making of hooked wool rugs, the weaving of scarfs. A number of women come to the Settlement building for this work and the little they earn is a help to them. There are educational classes for women, most important of which is the cooking of good meals very cheaply. The clinic and neighborhood nurse are a great comfort to the many afflicted ones. The buying of rice from the Government and selling cheaply to the poorest people, and the distribution of free rice, as agent for the Government is one of the most
indispensable parts of the work. We have not yet failed to pay our bills at the end of the month but we have been very near the edge many times. To raise over ¥800.00 per month from the foreign and Japanese people in and around Tokyo is an undertaking requiring great faith, perseverance, and wisdom.

G. E. R.

In a University of 10,000 Students Waseda Hoshien

Last year in making our report we emphasized the work of the Hostel. This year we will speak of some of the activities centering in Scott Hall.

In this connection it is well to recall the mission of the Waseda Christian Center (Hoshien). By supplementing the academic work of the university it aims to give the equivalent of a Christian college education to students who wish to cooperate in its activities. To realize its aims it correlates its work around three significant forms of cooperative life—Worship, Study, and Service.

On Sunday mornings there is an hour of worship with the head of our religious department conducting the service. The church conducts a Sunday School and a prayer-meeting, and provides devotional leadership for all the activities and departments of Hoshien.

Under the general direction of the educational work department come all the non-religious activities of the Center. There is an International Club, affiliated with the Carnegie Endowment for International Peace. This Club is recognized as the International Club of the University.
One of our newest Clubs is called the Panrica Club. Its purpose is to study American Culture, promote fellowship between Japanese and Americans, and establish contacts through which it may inform American student groups concerning the interests and ideals of their Japanese fellow workers.

The 3L Club, (Loyalty, Love, Liberty), meets regularly on Sunday mornings for the study and discussion of religious life problems, the Bible, Hymnology, or whatever subject the members may agree upon. There are sections of the Club for both the English and Japanese languages.

During the last two terms, Mr. Edwin Beal has had a small group on Sunday evenings for the study and interpretation of some outstanding musical classics.

Mr. Beal has also rendered significant service in the Evening English Conversation School, conducted by Hoshien. His unofficial relation to the institution has rendered his service all the more valuable, and indicates the fact that an American Christian young man can make a significant contribution to the development of international understanding and goodwill.

Twice a week there are lunch clubs in the dining room of Scott Hall. Here simple meals are provided at cost, and students meet with leaders for free conversation and the discussion of questions of mutual interest.

During the year a small number of serious students have taken courses in our Institute of Theological Studies. We are encouraged to believe that this department may be considerably developed, and later affiliated with a department of Religion in the university.

The work of the past year owes much to the faithful work of Mr. Ernest Shinozaki, secretary of the religious work department, and to Mr. David Mukotani, the office manager, who has tried to keep the machinery oiled and running on schedule time.

There is good prospect that the new year will see a new constitution. If realized, this new organization will be able to extend the influence of our work and strengthen its foundation for further usefulness. Dean Yamamoto, Chairman of our Board of Trustees, has helped us in many ways, and his council in the new organization will be invaluable.

H. B. B.
VENTURES IN EVANGELISM

The Gospel in the Northland  A third of a century ago the writer and Mrs. Axling drove down their stakes in Northern Japan and began their missionary career. By a strange turn of events thirty-three years later we find ourselves again drafted for service in connection with the work in the Northland.

The return of Mr. and Mrs. Steadman to America for health reasons left that far-flung field without a missionary family. The writer therefore was asked to add the temporary oversight of this vast area to an already hopelessly overcrowded program.

Evidences of Progress  Japan is a fast moving nation but this northern section is handicapped by the lack of national resources and a climate unfavorable for the culture of both rice and silk—the two main industries of Japanese farmers. As compared with conditions in this section at the dawn of the century, however, horse raising, fruit cultivation, education and the cultural level of the people have made significant advances.

In the realm of religion age-long prejudice and ingrained suspicion have given way to a better understanding and a willingness to give Christianity a chance. The uninterrupted trek of the enterprising youth of this area to the cities in central and southern Japan, however, makes the building of strong churches an uphill task. Nevertheless our churches and chapels, though not strong numerically, have developed among their membership a new sense of inner strength and a consciousness of mission.

Peasant Gospel Schools  This northern field is distinctly rural in character. In common with other Christian groups we have in the past made the mistake of depending on urban evangelistic methods and setting up urban standards in our work in this rural section. In recognition of this failure there has of late years been an effort to adapt our program to the needs and requirements of rural peoples.

The holding of Peasant Gospel Schools during the leisure season on the farm, is a move in that direction. From fifteen to twenty young people, potential village leaders, are brought together for a week or ten days and given intensive training for leadership in their respective villages. During this period they are given courses on the basic teachings of Christianity, Sunday School methods, suggestions as to village betterment, better farming, and the organization and technique of village cooperatives.

Most of these young people go back to their villages and start
something—a Sunday School, a Bible Blass, a reading circle, a recreational center, a course of lectures on improved farming—anything to give Christ and the people a chance to inaugurate a new day for the village.

One such school was held during the year at Tono by Pastor Massaki, Miss Buzzell and Mr. Sasaki. Another was held at Rifu. Mr. Saito the pastor at Shiogama, who put on the Rifu School, has an ambitious plan of establishing a permanent Rural Training and Demonstration Center in connection with the work at Rifu. The Japanese farmer is bankrupt both morally and economically and if Mr. Saito’s dream can be realized it will prove a boon to these hard-pressed and hungry-hearted tillers of the soil.

_A New Epoch, Morioka_ August 1, 1933, marks a milestone in the history of the Morioka Church, for on that day it became self-supporting. The Church deserves much credit for making this venture in the face of existing financial and economic conditions.

_Tidal Wave Relief Work_ Efforts to relieve the suffering caused by the earthquake and tidal wave last spring, occupied much of the time of workers in the North. Pastor Kawamura of Kamaishi and Pastor Wakamatsu of Kesennuma were especially active in this work. Under Mr. Kawamura’s direction a day nursery was opened at Otsuchi, a fishing village which was totally destroyed.
The Steadmans Missed  Mr. and Mrs. Steadman left a large empty place on this Northern field where they labored so long and loyally. Their spirit has however incarnated itself in the lives of the Japanese workers and they are determined that the work shall go on towards God’s great goal.  W. A.

How Mito Evangelizes  “At six o’clock to morrow morning we shall meet for an hour of prayer.” It was a chilly Sunday evening in late autumn. But undaunted the congregation showed their spirit, coming out in the cold dawn on three successive mornings to meet in an unheated room and pour out their hearts to God for revival. Twenty-four took part in the campaign. They plastered up posters at 200 conspicuous places in the city, distributed 4,000 hand bills, hung streamers two stories high that could be seen from far down the streets, visited personally scores of homes, and provided copy for the local newspapers. There were three days of intensive effort.

Dr. Kennard with group of young people from farming villages about to receive baptism. All wear the simple, white kimono provided by the church for such occasions. Opposition to Christianity is strong in this district, and these young people will have a severe struggle to maintain their new-found faith in Christ.

There were to be but two sessions. 200 persons came the first night, 250 the second. They swelled the church to fullest capacity with many standing. A study of these faces showed that most of the leading intelligentsia of the city were there, including the principals of the various schools and town officials.
A Four Year Reformation  It is with this spirit that the Mito church, under direction of its zealous leader, Pastor Naito, has been moving forward. Four years ago it was in desperate straits and almost ready to close its doors. Today it is one of the dozen or so Baptist churches that contribute most largely to their own work and that of the denomination.

Christmas an Evangelistic Meeting  Ishioka gets its preaching across in unusual ways. It has to, because it can’t afford a pastor. One of these ways has been to convert the Christmas program into a dramatized appeal to follow the way of Christ. From start to finish the Christmas program seeks to tell the audience the meaning of Christianity and to induce them to attend the little chapel meeting and get acquainted with it. There is a tableau in which little tots lip a song, “I am so happy, happy all the day.” Of course their parents listen to catch every word. Older children put on a playlet of the weary shoemaker, who amid all this troubles comes to find consolation and strength through scripture reading and prayer. There is another act in which the chief properties are umbrellas, to teach the importance of church attendance in all kinds of weather.

Taira Goes Treasure Hunting  They sorely need some “pieces of eight” just now, and, in their present hard struggle for self-support, could probably put some of the treasure to better use than the townsmen now engaged in the hunt.

Anyway, the newspapers say it was recently disclosed that two boxes filled with gold coins valued at half a million yen had been dropped into wells on the site of the old castle. Shortly after the time of the Imperial Restoration, over sixty years ago, when the castle was swept by flames, frightened retainers sank the boxes in the wells.

Taira does not often get into the papers. This old town in a coal mining district about five hours north of Tokyo is very conservative. Our Baptist church is composed almost solely of persons from poor families on whom the recent budget cuts fall very heavily. The encouraging side is the group of young people. They are the potential sinews of a strong work here. A number of years of patient effort are needed, however, before the church must assume full responsibility.

Rabbits  Hereafter they will sweep the floor, dust the seats, teach the Sunday School lesson, preach the sermon, and tuck the children in bed. If they cannot do all these things in person, at least it is hoped they will succeed in doing them and a lot more by proxy.

Pastor Abe is starting with three pairs. He earnestly prays they will multiply speedily to that many hundreds. His salary has been cut to where any further reduction means that the family will get but two meals a day. By rearing rabbits he hopes to be able to carry on.
A "Lord's Acre"  The church members are consulting over a proposed "Lord's Acre" on which to raise vegetables to feed the rabbits and the pastor's family besides. Any surplus it is hoped to market toward church expenses.

Mito Service Cooperative Building. Deacon Otsu (Baptist) and Mr. Nicholson (Friend), both very enthusiastic about this Christian project, are shown standing beside the motorcycle used for delivering.

A Christian Cooperative  The rabbits will be marketed, along with any produce, through our Mito Service Corporation. This new venture in applied Christianity is participated in by Friends, Baptists, Presbyterians, and a few others, with the heaviest burden of expense and management borne by the Friends.

S. K.

Tokyo Churches  Greater Tokyo, the metropolis of Asia, has about 200 Christian churches, but in the populous districts recently incorporated into Greater Tokyo, there are wide areas with no centers for Christian work or indeed any religious work at all. Some of the city churches have moved out into the new residential districts, but in the main these areas are untouched. Three of our Baptist churches with aid from the Mission Society have wisely started suburban missions.
We have the privilege of cooperating with several of these mission chapels. These groups are gaining gradually in strength. The chapel in the Hatagaya district built with funds given through Mrs. Helen A. Parshley was completed in time for the Christmas exercises. It is small but adequate for Sunday School, kindergarten, and evangelistic requirements. Already a few Christians of the neighborhood have begun to work with us.

Harajuku Church Kindergarten

The Meguro center is active in several phases of work, but hampered by the small quarters. But the little group are at work for something better. They expect to raise a thousand yen toward a chapel, though they are of limited means—the majority of them still in high school and college.

In two of the centers ten people have received baptism in recent months.

J. F. G.

Immanuel Church, Tokyo The Immanuel Church closed its year free of debt and with a small surplus though its members have felt the effects of the depression to a great extent. One member is unable to leave his bed because of rheumatism. For years he hasn’t had sufficient work to enable him to maintain his family without assistance so now he isn’t able to feed them nor to pay his rent. He hasn’t lost his faith in God nor man and is still hoping to be able to work when the days are warmer.

He has eight children, the youngest in primary school. Three boys are working but their pay is small so they are not yet able to be of
much assistance in the home. One son is an epileptic so is a great care, often almost unmanageable.

The membership is scattered. There are only thirty-six members living sufficiently near to be of use in the building up of the neighborhood work and less than half that number are contributing members.

Hatagaya Chapel, dedicated February 11, 1934

_Help From Friends_  Because of Miss Whitman's annuity and the kind assistance from time to time of Dr. and Mrs. Dwight E. Marvin the church is able to carry on.

The Women's Society aids the church people in times of illness or death and does its full share in all denominational or union activities. There is a graded Sunday School of 100 members, a Bible class of young business men taught in Japanese, a small Y.M.C.A. and a class for high school girls.

The pastor has passed the age-limit set by the Japanese Convention and is expecting to retire, so we are about to enter upon a new era.

_M. M. C._

_Atugi Makes Bold Move, Yokohama_  This year the Atugi Church put over quite an undertaking in the establishing of an independent kindergarten. With no funds from outside, and with an entirely inadequate building, they opened in the late spring. The church members financed the adding of a second entrance to the eighteen by eighteen foot barrack which composes the church. The size of the room compelled the limiting of the number of kindergarten children to
thirty-five, making the financing unusually difficult. The whole undertaking would have been impossible had not two local Christians graduated from a training school, and been willing to make some sacrifice in the interest of the church. In the fall, as the weather began to get cold, the men of the church contributed a new floor, and one day, several of the men gathered, with the missionary, and spent the day concreting the entrance.

The presence of a middle school in Atsugi offered an opportunity for service, but there was almost no contact between the church and the school. As an introduction to work with the boys of the school, the missionary opened a class in English conversation.

The pastor feels that the year was unusual in the number of townpeople who became interested in and informed of the work of the church.

Mr. Suzuki, former pastor, in yard of the Shibuya farmhouse. Mr. Shibuya is superintendent of the Sunday School.

*Fire Brings Opportunity to Haramachida* One September day, fire leveled the business section of Haramachida, destroying a total of one hundred twenty houses and shops. The church was at once busy. Its building, two blocks off of the line of the fire, was thrown open for the storing of goods and for the use of homeless neighbors. The pastor and young men of the church assisted in the patrolling of the burned area. Gifts came in from various churches and were distributed by the pastor and kindergarten teachers. The kindergarten met a real need by providing recreation and occupation for the children, who had been crowded into the homes of relatives and friends.
The church closed the year by losing its pastor to the Fukai Church of Kobe. Mr. Suzuki left behind a strong group of young people whom he had won to the support of the church. The young people's club, of more than twenty members, was created largely by his efforts, some of its members having become Christians under his ministry. He also made a conspicuous success of the Vacation School for boys and girls.

In leaving, Mr. Suzuki took with him the promise of Miss Tamura, head teacher of the kindergarten, to join him in Kobe as his wife. The wedding will take place after the close of the kindergarten year, in March.

The loss of two head workers would be disastrous if their work were less permanent. The new pastor, Mr. Otsuka, comes to a church that is ready to work, and beginning to develop habits of service. Mr. Otsuka, moreover, brings with him, unusual qualifications of character, and education.

Pastor and Mrs. Sugaya, Makoto Chan and Michiko Chan

*Kawasaki, a Manufacturing Center* From Kobe the Kawasaki church called the Sugaya family to a difficult work. In a little over two years the church had changed pastors three times, one pastor having been taken fatally ill following his second Sunday at the church, and another having left after a short ministry. Though the church was weakened in numbers by those discouraging events, the caliber of its members was tested, and those who gathered to welcome the Sugayas were ready to give their loyalty to the very end.

Kawasaki presents a combination of difficulties that make the work there slow but challenging. A manufacturing town, with a high per-
centage of skilled labour, it has been working overtime in the production of munitions and other industrial products. Some church members have not been able to get off from work for even the evening service.

In contrast to the Kawasaki that depends on industrial prosperity for a living, is a large part of the city directly or indirectly connected with the Kawasaki Daishi the most important Buddhist Temple in its section of Japan. A temple with its own bank, and large properties, whose New Year day collection was ¥30,000.

The progress of the church, in this atmosphere, has been slow, but much has been done, and there is every reason to be confident of the future.

*Among Yokohama Students* After moving to Yokohama as a center for work in Kanagawa Prefecture the writer felt that Yokohama students should receive some of his effort. For this purpose he chose the Industrial College and the Polytechnical High School, as they are on adjoining campuses, and form something of an educational unit.

In the High School he now has a weekly Bible class, and in the College a weekly discussion group. These, with a Bible Class at the Y.M.C.A., have given an opening into the life of the city's young men, from which beginning larger activities are planned. *W. W. P.*

*Cradle of Japanese Civilization* Osaka, Kobe, Kyoto and Nara are among the oldest cities in Japan, for this was the cradle of Japanese civilization. Between Osaka and Nara, in the Yamato River valley, is the shrine to Jimmu Tenno, the first of the Japanese Imperial line. Also in that valley is the famous Horyuji temple, the oldest Buddhist temple in Japan. Nara is a sightly city, a seventh century capital which retains in its beautiful deer park the finest examples of the Fujiwara architecture. Kyoto is the aesthetic center of Japan, from which come the most beautiful of Japanese works of art. It was for many, many centuries the capital of Japan, is yet the Buddhist capital of the land. Osaka boasts its great castle built by Hideyoshi within the space of two years. The municipality has recently rebuilt the central tower in reinforced concrete. Over the great arsenal, the throbbing commercial center and the enormous cotton mills this high, artistic, white tower rules, stretching itself high above the smoky plain and city. Kobe, a bit westward, is the gateway to all these wonders and marvels ancient and modern.

*Westernization without Westerners* Osaka by its size and its commercial power is the leader of the four. It boasts of over fifty Christian churches and many Christian schools for young men and women. The Osaka business man makes a good church man when converted, with the result that self-
support is comparatively easily attained and maintained. Of all the great cities of Japan, Osaka boasts of the smallest resident missionary group—but four men missionaries living within the city, and only some five more living without the city and doing some work within. Osaka has long been known as the least influenced of all Japanese cities by foreign residents.

The Baptists have four organized churches in the city, three in the suburbs, one Christian Center, and one Bible Training School. These churches have a cooperative program with office and force, a B.Y.P.U. organization, and a fourth part in a large newspaper evangelism bureau.

Kyoto was the scene of a historical Baptist action in June of 1933, when the Japan Baptist Mission was absorbed into the Japan Baptist Convention. By this act the missionaries willingly placed themselves and their all in the hands of Japanese leaders. Kyoto has a self-supporting Baptist church with a good building, in a excellent location.

Evangelization in a Tourist City

Nara has long been the Mecca of tourists, Japanese and foreign. Within the past few years a lot has been bought, a parsonage built and now a small temporary chapel building is in use till a suitable building can be financed. This church has a vigorous program of evangelism, reaching northward six miles to Kidzu in a rich tea and silk district, and south four miles to Heiwa Village where already a group of inquirers presages the starting of a Baptist church.

A Scene of Success

Kobe was the residence of Dr. and Mrs. Thomson for forty-five years of missionary life. Two fine self-supporting churches, deeply evangelistic carry on in full
self-determination. Another church is about to take unto itself one of the famous Zenrin Kindergartens, which is moving out of the slums, to carry on a more vigorous type of institutional work. The slum kindergarten, which was an annex of the original school, will continue in the old building on the old site, broadening its program to Christian center work.

Missionary Staff The missionaries connected with the work in the above cities are Miss Ann Kludt, Miss Margaret Cuddeback, and Mr. and Mrs. John A. Foote. Miss Kludt has been acting as principal of the Bible Training School but has recently seen Mr. Yasumura installed as principal and will go on furlough in May. Miss Cuddeback is a short-term missionary and closes her work in Osaka in June. Miss Alice Bixby will come to Osaka in April to join the teaching staff of the Training School. Mr. and Mrs. Foote are finishing eight years of work in their third term of service and leave for furlough in June. They are invited to return to Osaka after their furlough.

J. A. F.

Wadayama Chapel begins its venture in cooperative farming.

Kagawa Meetings, Himeji The first event on the Himeji field during the past year worthy of recording is the series of Kagawa meetings held early in July. Starting with Himeji, a day each was spent at Wadayama, Ikuno and Toyooka. Large crowds attended the daytime and evening meetings and a number of inquirers and several baptisms are the tangible result of this evangelistic effort.

Land for Wadayama Since the settling at Wadayama last June of the former field evangelist, Mr. Asajima, and his family, the work in this section has entered upon a new and dis-
tinctly rural phase. More and more is the membership of the Christian group composed of earnest young farmers. Though very limited in cash, they are ready to contribute a tithe of their time. And three days of labor a month from even a small number will, with wise application, go a long way towards making the group independent of outside support. A first requisite, therefore, was land; so in October a small plot of farm land was secured as a first unit, with the expectation of later expansion. December 4th witnessed the cooperative planting of the church's first wheat crop. Even some of the girls from the spinning mill kitchen turned out during the afternoon to help plant and encourage the pastor and his helpers.

**Proposed Christian Center** The next step towards self-support will soon be taken in the erection of a simple building to house the church and the pastor's family. Cash rent will thus be obviated, and space provided not only for meetings, but for a large number of service and self-support activities. Among these are the very welcome "busy season" day-nurseries for farmers' children, a night school and "rural institutes", club rooms and recreational facilities. Already two young farmers have asked to be allowed to live in the "center", contributing their labor towards the common cause, and spending their spare time in evangelistic tours by bicycle through the neighborhood. One such tour last Fall extended to Toyooka, twenty-five miles distant, the young men gathering large crowds of children along the roadside with a kind of Bible-drama puppet-show.

![Everybody likes the Bible puppet shows.](image)

**Other Churches** The three other rural churches on this field must take a little longer to get going. In time they will be able to make adjustments, and bring about needed changes in program.

W. F. T.
Habu Dedication, Inland Sea  Under the energetic leadership of Pastor Watanabe, the Habu Christians more than raised their quota and construction was begun in July upon the third of the four churches to be erected with the aid of funds from the sale of the Gospel Ship. In the absence of the resident missionary, the pastor was appointed "executive" for the work and ably vindicated the policy adopted since the merging of the Mission with the Japanese Convention of placing Japanese as well as missionaries in charge of construction projects. The dedication of the church and parsonage was held on October 22nd in the presence of Christians from all the neighboring islands and of many local officials.

Tonosho Building  The "fourth church", at Tonosho, will shortly be able to start its building program. With a change in leadership, a new era of hope and activity has begun. The church has sufficient funds in hand to justify the immediate erection of the first unit of their church home—a parsonage-kindergarten. And the second unit, an auditorium, will be built when pledges are in.

Policy of Intensive Evangelization  With the building of the Tonosho church, the policy of intensive rather than extensive evangelization inaugurated several years ago with the sale of the Gospel Ship will be fully launched. A fifth project, the kindergarten at Setoda, was also alloted a portion of
the ship's funds for a permanent building, and negotiations are now under way for land.

*Rural Gospel Institutes* Two more Rural Gospel Institutes were held this year, one at Shigei and the other at Agenosho. Much is being hoped for from this method of training and inspiring young farmers who will act as leaven in their own communities. *W. F. T.*

*Ryukyu Islands* There are two Baptist churches and four chapels in the Ryukyu district. They are: Okinawa Church in Naha; Shuri Church, in Shuri; Kakinohana Chapel, Naha; Aisen Chapel, Naha; Itoman Chapel, Itoman; Katena Chapel, Katena.

*Interesting Customs* In Naha and Shuri there are many jinrikisha men and they will carry you anywhere in the city for only ten sen. Most of them go barefooted and they can run on the concrete highway even on a rainy day.

[Image]

Mr. Topping conducting baptismal service at Tonosho.

*Illiteracy* None of the women over forty years old can read or write. They cannot read their Bibles; nor can they sing a hymn without first memorizing it.

*Difficult Dialect* The older people can understand scarcely any of the Japanese language. For this reason Pastor Otani, of Katena, requires an interpreter except when he speaks to the
children and to young people who have been to school. He is doing a fine work among children and adults who were born on the main island of Japan.

In Ryukyu the women carry heavy burdens on their heads with apparent ease.

Independent Wives In Itoman husbands and wives are financially independent of each other. Women may buy fish from their own husbands, and sell them in Naha, several miles distant, at a profit. Mothers support their children until they are ten years old, but after that they are expected to help support themselves. The commercial instinct is highly developed. Mr. Minei, the pastor, says that he cannot collect offerings in Sunday School, because the

Family tombs are very elaborate and expensive, as the people believe that the spirits of their dead will live there forever. Annual family picnics and special ceremonies are held at the tombs.
children will not come if they have to contribute to the church. It will take time to teach these children to find joy in sharing and in contributing for the higher cause.

Superstition There are many witches and fortune-tellers in Ryukyu and people spend much money in consulting them. Buddhism is not an obstacle to Christian work there, but superstition and illiteracy are great hindrances.

A New Worker Mr. Ryokun Aka, a graduate of the Berkeley Baptist Divinity School has recently become pastor of the Shuri Church. He is a Ryukyuan, and it is expected that he will do fine work in Shuri, just as Mr. Teruya has done in Naha.

Buildings We need the help and cooperation of American friends in construction work in the Ryukyu churches. The Okinawa Church is working for a new building, their former one having been destroyed by white ants. The Shuri Church and the Itoman Chapel need extensive repairs. N. T.

A mother to a Bible class of small motherless or fatherless boys, is Miss Minami. She gets up early Sunday morning, goes to their homes and brings them to Sunday School, and then takes them home afterwards. They all love her; do you wonder why? M. E. C.
Mr. Tokita is a graduate of the Theological Department of Rikkyo University, Toyko (1921), and of the Colgate-Rochester Divinity School (1933). He taught one year in Rikkyo Middle School and two years in Kanto Gakuin, and then became pastor of the Yokohama Memorial Baptist Church, where he served for five years. Thus his training and experience combine to fit him admirably for his important position as secretary of the East Japan Baptist Convention. (Editors)
SELF-SUPPORTING CHURCHES

There are fourteen self-supporting churches in the East Japan Baptist Convention. Below I have taken them in their geographical order from north to south.

*Morioka Church*  Membership; 159; active membership, 74; budget in 1933, ¥1034.77. It became self-supporting last August. The church has a fine auditorium and a large parsonage. The Morioka Kindergarten is in the neighborhood and has a close connection with the church. The pastor is Rev. Tsurumatsu Imai. He is a calm, steady worker of a little less than forty years of age. There is much possibility in the future of the church because of many graduates of the kindergarten and also because of the well-trained officers of the church.

*Sendai First Church*  Membership, 202; active membership, 63; budget in 1933, ¥1160.74. It has been self-supporting since 1894. The church has a fine “modern, up-to-date

Pastors in the North, with Dr. Axling and Secretary Tokita. Second row, right, Mr. Imai. First row, left: Mr. Yamada; seated, Mr. Wakamatsu and Mr. Saito.

church house, a ¥30,000.00 building.” The fund for this was started eleven years ago with “eight sen that was left from a fund raised to put a new fence in front of the church property.” (Japan Baptist Mission Annual, 1931, p. 23) The pastor is Rev. Mitsuhide Yamada, a scholarly gentleman, about fifty years of age. His face shows a peaceful spirit
at all times. He has a modest humor in his conversation. By his excellent leadership the church continues to have the spirit of independence. The personal influence of the pastor and the consistent Christian lives of the leading members have placed Christianity high in the estimation of the community.

Shiogama Church Membership, 155; active membership, 44; budget in 1933, ¥1012.19. It attained self-support in 1926. The building is very finely constructed. The pastor is Rev. Hisakichi Saito, a promising young minister of about thirty years. Under his leadership the church is doing fine rural evangelistic work in Rifu. The church is energetic and it commands attention to the Rifu Christian Center.

Kesunnuma Church Membership, 57; active membership, 37; budget in 1933, ¥635.24. It became self-supporting in 1922. The building is not large nor modern. But the church has an independent spirit. The pastor is Rev. Moriji Wakamatsu, a steady, earnest leader of about forty years of age. He is a strong character who is willing to triumph through sacrifice.

Central Church, Tokyo Membership, 204; active membership, 140; budget in 1933, ¥3308.50. It has been self-supporting since 1918. The church is intimately related to the Misaki Tabernacle, so it has many more privileges and opportunities than most other churches have. The pastor is Rev. Rikisaburo Nakajima. He is more than sixty-five years old, but he is still active and is doing his

Yokohama Church honors memory of Dr. Bennett during visit of Mrs. Bennett (right of picture) to Japan.
best to continue all the activities in the church. By the presence and assistance of the staff of the Tabernacle the church is much benefitted. However, the removal of the former Toyko Gakuin Theological Seminary to Yokohama to unite with Kanto Gakuin caused the church a considerable loss in assistance that had been offered by the faculty and the student body of the school.

_Yotsuya Church, Tokyo_ Membership, 108; active membership, 56; budget in 1933, ¥1832.67. It became self-supporting in 1924. Rev. Shigeru Aoyagi, the present pastor, is about fifty years old. He was formerly a minister in the Western Baptist Convention, and came to Tokyo two years ago. The church building was recently reconstructed and some parts of the building were remodelled. The church has a close connection with the Joshi Gakuryo (Miss Ryder’s Girls’ dormitory), and has a hopeful future.

_Yokohama Memorial Church_ Membership, 257; active membership, 75; budget in 1933, ¥1666.33. It has been self-supporting since 1905. The buildings are very good. The pastor is Rev. Shozo Hashimoto, a graduate of the Newton

Pastor Kawamata and family, Kanagawa Church.
Theological Institution, a man of literary ability and about forty years of age. As the church has a group of fine young men it has a hopeful future. The pastor is very sympathetic towards the weak, the sick and the aged. Some students of the Theological Department of Kanto Gakuin are helping him in the Sunday School and in the Bible Class.

*Kanagawa Church, Yokohama* Membership, 365; active membership, 121; budget in 1933, ¥2331.06. It became self-supporting a few years ago. The church is closely related to the Soshin Girls' School, so the membership is very large. The pastor is Rev. Kichigoro Kawamata who is about forty-five years old. He is fond of home meetings at the members' houses. He is very skillful in making contact with neighbors. The church has become more of a community church and less of a school church. The school church has its own mission, but a church will become more natural if it is rooted in the neighborhood. The future of the church seems promising.

*Kyoto Church* Membership, 105; active membership, 54; budget in 1933, ¥1431.14 It attained self-support in 1927. Kyoto is a well-known Buddhist and Shinto city. There also is the famous Christian University—Doshisha. The Baptist church has also been successful. The pastor, Rev. Yasugoro Ishikawa is an elderly minister of about sixty years of age. He is an impressive character; gifted in humor, he makes people happy. He is supported by a group of fine young people.

*Osaka Church* Membership, 91; active membership, 70; budget in 1933, ¥1800.00 It became self-supporting in 1922. The former pastor, the late Rev. Toru Ogawa was one of our most influential ministers. By his steady intelligent leadership the church became very strong. After Mr. Ogawa's death, Rev. Kiyoshi Akagawa, former secretary of the Convention, accepted the call of the church, last June. He is an elderly pastor. Mr. Akagawa is building up the church very nicely. The church is proud of its harmonious atmosphere of the Family of God.

*Naniwa Church, Osaka* Membership, 107; active membership, 44; budget in 1933, ¥955.00 It attained self-support in 1921. As the leading members died one after another last year, the church has become less powerful financially. The pastor is Mr. Yukikane Hayashi, graduate of the Kansai Gakuin. He is under the national service in the army-camp at present, but will be back by next May. There are some earnest young members in the church who are interested in socialist Christianity. The future of the church is worthy of expectation.
Kobe Church Membership, 235; active membership, 132; budget in 1933, ¥2351.00 It has been self-supporting since 1912. This church is the most powerful in the Baptist Convention. The church officers are successful, wealthy business men. The pastor is Rev. Shinshichi Mitamura, an elderly, influential minister. He does not like to receive his salary in the usual way. He insists on having a different offering box which the members of the church may use as a salary-box for the pastor. Mr. Mitamura never permits the treasurer of the church to ask him the amount of the money he receives from the box. Nobody knows how much he receives for his living. He likes to be extremely free; he is an interesting personality.

Hyogo Church, Kobe Membership, 73; active membership, 59; budget in 1933, ¥978.47. It attained self-support in 1917. The pastor is Rev. Magoichiro Osawa, who is an earnest worker; his only limitation is his over-emphasis on doctrine. The church is over-coming many difficulties and is growing steadily.

Himeji Church Membership, 122; active membership, 96; budget in 1933, ¥1794.42. It became self-supporting in 1925. The church is closely related to Hinomoto Girls' School. The pastor is Rev. Saburo Namioka, a graduate of the Colgate-Rochester Theological Seminary. He is about thirty-five years old, is a well-balanced, progressive minister and an especially good preacher. The church's future, under such fine leadership, is hopeful. N. T.
ADVENTURES IN MINISTERING

The underlying idea of social settlement work can be expressed no better than in the words of Dr. Axling written especially in regard to Misaki Kaikan, but applying aptly to the spirit of all settlement work. "We have raised three shining goals. We had a passion to bring men and women into vital relations with God through Christ, the unique Revealer of the Father to build a better world by building better men. Secondly, we yearned to gear our Christian faith into actual life and demonstrate its meaning in terms of concrete action. Thirdly, we had a consuming desire to minister to the total life of the people of our community."

In the Shadow of Smokestacks The Kanto Gakuin Settlement in Yokohama is now in charge of the theological department, with Prof. K. Tomoi, as director. One of the would-be preachers is in residence, and Mr. Tomoi himself lives at the settlement house week-ends.

As usual the great event of the year was the week of camping in the summer, when almost fifty youngsters shifted to tents in a pine grove way out in the country under the direction of a number of students led by an alumnus.

Our settlement house in the shadow of the towering smokestacks of a big carbon factory in the industrial section of Yokohama is a small frame building with five small rooms, four of which can be thrown together on such occasions as Christmas. Here we have night school
every night for different groups of primary children, with a general meeting every Saturday afternoon and Sunday School on Sunday morning, when I always try to be on hand. Just what would you say if you had one chance to teach these children of the proletariat?

Savings banks for children and adults are features which the people specially appreciate. New Year brings great activity in making rice-cakes, without which the day would not be complete, but which many might be unable to have if it were not for the cooperative "bee" at the settlement.

**J. H. C.**

**Eyes to Eee.** Teaching English in Mead Christian Center Night School in Japan may sound dull, I agree, but how really exciting it is to teach in English! A forty-five minute period flies by while we talk about some portion of Gilkey's "Problems of Everyday Living", or discuss what is happening in other parts of the world, or read a part of Dickens' "Tale of Two Cities", All too soon the bell rings, which means a chapel period before the last class.

"I remember most vividly the quiet, peaceful chapel period and wish that I could be there," wrote a student who had moved to another town. Last week one of the students said that although he came to learn English, now he had become more interested in the Bible. Last year three night school students joined the church and one of them has decided that he will give his whole life to Christ and is beginning his training for the ministry.

Teaching English, giving students new eyes to see through, having our own eyes opened, is worth while and is exciting adventuring for Christ.
Primary school children as well as grown-ups study English in Mead Christian Center—and how they love it! Any of them can tell you the story of the Little Red Hen or the adventures of the Three Bears, or would enjoy singing for you songs which you probably learned in kindergarten or Sunday School. They come eagerly twice a week and by learning English words, stories and customs they have a basis and a desire for friendship with American children. Most of them are graduates of our kindergarten, and the Children's English School was first organized to keep in touch with them as well as to make new friends. During the chapel period one of the girls from the Bible Training School tells them a Bible story. Recently when they were told the story of the creation they could give in English the names of all of the things created. At Christmas time just like their little friends in America, they dramatized the nativity scene and sang in English Luther's Cradle Hymn.

Tokyo Misaki Tabernacle In November, 1933, the Tokyo Misaki Tabernacle rounded the corner of a quarter of a century of service—years full of valleys and mountain tops.

Meeting New Needs We have endeavored to keep our program elastic and responsive to the constant changes which have taken place around us. Following the Great Earthquake the city authorities of Tokyo requested us to open a branch in the industrial section, where the laboring people and the very poor swarm. This branch has developed into the Fukagawa Christian Center where Mrs. Axling and the writer are now in residence.

Later the congested conditions and vile air of the industrial community around our Christian Center led us to open a Children's Summer Camp on the Tama River beyond the environs of Tokyo.

An All-Round Staff The four-person staff of twenty-five years ago has developed into a staff of thirty-six members, though most of them give part-time service. The list includes secretaries, physicians, nurses, kindergartners, day nursery workers, teachers, evangelists, a lawyer and clerical workers. From eight in the morning until nine or ten at night every day, a corps of workers is making a mass attack on society's four major foes—ignorance, disease, poverty and sin.

Tabulatable Results The most significant and far-reaching results of the work of such an institution as this cannot be tabulated. They are built into changed hearts and homes and communities. However, some figures and facts will indicate the framework within which the work of the past twenty-five years has been carried on.
They like it. And how they grow, even in 10 days!

English Night School, for office workers and others, Enrolment. 11,450
Misaki Tabernacle Kindergarten, 4,225
Misaki and Fukagawa Day Nurseries, 5,049
   (Fukagawa was started after the Earthquake, 1923)
Misaki Tabernacle Playground 1,520
Free Legal Advice Bureau, 1,237
Children’s Libraries, Children served 2,000
Children’s Summer Camp, Enrolment 1,538
Misaki and Fukagawa Dispensaries and Children’s Clinics (1923) 137,473
Treatments Calls 19,902
Visiting Nurses, 

Emergency Measures In order to meet special needs we conducted for a period an Apprentices’ Night School and a Servant Girls’ Night School. These during their existence enrolled 1,007 teen age workers. A Laboring Men’s Recreation Club had a total attendance during its existence of 6,532 working men. When the unemployment situation was at its worst we served 55,702 meals and gave 27,851 lodgings to 1,752 unemployed. Following the Great Earthquake we gave 44,617 lodgings and 133,851 meals to earthquake refugees. We also distributed 10,328 pieces of clothing, 698 blankets and quilts, 4,853 cans of condensed milk for babies and 1,350 other articles for relief purposes.
Paralleling this program of ministration there has been a continuous and aggressive program of evangelism and religious education through chapel services, Bible Classes, Sunday School work and evangelistic meetings.

**Japanese Christian Leaders** Japanese Christian leaders are fast coming to their own and taking front line positions in our Christian institutions. The Tabernacle is no exception. Three years ago Mr. T. Fujii was elected Director. Mr. Fujii graduated from William Jewell College in 1915. He took his master's degree at Brown University in 1917 and joined the Tabernacle staff two years later. During his fifteen years of service he has given high proof of his fitness to assume the leadership of this far-flung project, and he deserves the whole-hearted support of all who are interested in its future.

Mr. I. Chiba who is in charge of the Fukagawa Christian Center is another colleague of fine parts. He graduated from William Jewell College in 1925 and from The Colgate-Rochester Divinity School in 1928. His coming to the Christian Center immediately after his graduation inaugurated a new era for this fast growing offspring.

All heads of departments are Japanese. In fact thirty-three members of the staff are Japanese, each specially trained for his or her particular task. At the time of the Twenty-Fifth Anniversary a special
recognition service was held for ten workers who had given more than ten years of continuous service to the Tabernacle.  

W. A.

Tono Christian Center  Year after year goes rapidly by and the children grow. In the Kindergarten which is the center of our work (I do not report for the church, which is the real center) a class goes out to the public school, and a new lot of little ones come in. Their hearts are open and clean for the foundation of Christian character to be laid, and with all the time and strength that we have, we try to follow up the beginning. What these children will be to the future of the Kingdom of God in Japan and in the world is hidden, as the Kindergarten is only fourteen years old, but we believe that we are doing a vital work. Of our first class, at least six are Christians. Of the second class, one girl who graduated from the girls' school here and entered the music department of Miyagi College, Sendai, has been baptized there and is organist of the church where her brother-in-law is pastor. She had her preparatory training in music with Miss Miyake here, and entered the second year of the course. One boy of that same class is president of the church Y. M. C. A. Another one just now graduating from the middle school, on his report card had his deportment marked "super-excellent" which is a very rare thing. Such things encourage us to believe that the character training in the kindergarten is not lost.
I wrote a couple of years ago about one kindergarten child whose grandmother was opposed to Christianity but had changed much because of what the child was learning here. The little girl still comes to Sunday School, and last fall her eldest brother entered my Bible class, a very attentive and thoughtful member. So the influences started, grow and widen. That Bible Class of middle school boys is one of my greatest joys. It is in two sections. The first and second year boys come at six in the morning, and the upper class boys at the regular Sunday School hour, eight thirty. The boys chose the morning hour themselves. Of course it means that their teacher must get up early to get her breakfast and morning work out of the way, sweep the the snow from the walks, open the church and build the fire there, and be ready before the hour comes to welcome the bright-faced lads. It is not easy on cold winter mornings, but who cares for ease when a dozen bright lads are ready to spend a morning hour with you at the feet of the Master? And later comes another group of twelve older ones, thoughtful and earnest, just at the age when the allurements of the world are so tempting. If we can only help them to become “friends of Jesus” now, before the call of the world sounds too strong!

These are only samples of the many activities in the busy life of our Christian Center.

A. S. B.

SPRING

Even the great pine,
Supposed, being evergreen,
Changeless the year through,
In spring shows vigor of line
And tints no other time seen.

(Translated from Japanese)
THE CHRISTIAN GRAPHIC

Pictures are the international language. They know neither foreigner nor illiterate. Using them it has been possible to create the first truly international Christian periodical.

This paper—The Christian Graphic—was started two and a half years ago to build the spirit of reconciliation among the members of our churches and Christian schools in Japan. Since then the scope has been widened. Notably it has come to include evangelistic and other features in the Japanese supplement, and its photogravure section has been thoroughly adapted to readers in other lands with an English language supplement. It has been one of our dreams that supplements and picture-captions might be supplied in other languages also.

The photogravure section is issued in a variety of artistic tints. In its eight pages are shown various Christian enterprises and scenes from many lands. Often an issue is devoted to the work of a single mission, or some institution doing work of special significance. Also various countries, with their people and customs, are stressed so that the members of our churches and students in our schools may develop a friendly world-wide interest. The sacred picture each month is one of the specially attractive features, the effort being to select the work from artists of all ages that has deepest religious significance for our times.

During the past year the chief development has been the favorable response in lands outside Japan. Besides a fair number of subscribers in China we have been sending substantial quantities to the Philippines—one month reaching the record mark of 10,000 copies. Of special denominational issues, like that for the Presbyterians in March, Methodists in May, and Baptists in September, and the issue for the Woman's Christian College, an average of some 7,000 each was sent to America. Now comes the latest request from one of the boards in America that we get out a special issue illustrating the two mission study books for 1934-5. This special issue for distribution at summer conferences in America (of at least that one denomination) is the more appropriate in that the writers of these two books are both associated in the work of The Christian Graphic. Miss Michi Kawai was one of the three founders of the paper, and uses its Japanese supplement as a source text in internationalism for the students of her school. Mr. Lamott, author of the second book, is co-writer of the monthly section "JAPAN TODAY" that appears in the English supplement.

Many individual American subscriptions are being received. To any readers of this Annual who have not yet subscribed, it may be said that the price for one year postpaid is a one dollar bill.

Within Japan the work is harried by the problem of finance, that
has cut away two-thirds of the circulation during the past year. Most of the schools and many of the churches where it was being distributed have now had to discontinue it. Also, due to lack of funds to carry the necessary losses for the first few years of such a work and to make proper advertising it has become necessary to withdraw it from the news stands where it was on sale. Within the office every piece of furniture, even the typewriter, and use of the telephone is borrowed.

We earnestly pray for the day when this paper is enabled to become the powerful means of building the Christian peace mind in this nation, that is so highly urgent. 

S. K.

BIBLE CLASSES

The nation wide interest in the English language, and the amazing number of people, especially in the large cities, who can speak English, has given rise to English Bible classes in practically all missionary centers. Perhaps a majority of these classes use both Japanese and English. In many instances the class carries on a varied program, including some kind of service to the church or community along with social and cultural meetings.

By far the larger number of the classes meet in churches, and function as a unit of the church. Some meet in schools, and others in missionaries' homes.

That these classes are vital units of Christian work is testified to by the numerous church leaders who gained their first knowledge of Christianity in these classes.

The past year has been an active one for this work. One class, where there were four baptisms this year, reports a member who has brought in twelve new members during the year. In another class a girl has led her father, mother, sister, and some of the neighbors into Christianity. The members of another class conduct a Sunday School in a neighboring village.

One feature of these classes is the informal contact between missionaries and Japanese youth. Movements among Japanese students quickly find their way into the programs, and undercurrents of thought come to the surface during the discussions. They have often served as a clearing house for ideas and feelings between members of two nations.

Earnest thinking, honest speaking, sincere friendships, spiritual struggles and triumphs mark these classes whose programs are flexible enough to meet almost every demand. 

W. W. P.
DIRECTORY OF MISSIONARIES

With Dates of First Arrivals in Japan

Acocb, Miss Amy A., 1905—50 Shimotera Machi, Himeji.
Acocb, Miss Winifred M., 1922—1 of 8 Nakamaru, Kanagawa Ku, Yokohama.
   (Tel. Honkyoku 2176)
Allen, Miss Thomasine, 1915—31 Tenjin Machi, Morioka, Iwate Ken.
Axling, Rev. (D. D.) and Mrs. William, 1901—5 Nichome, Shirakawa Cho, Fuku-
gawa Ku, Tokyo. (Tel. Misaki Tabernacle: Kanda 1628)
Benninghoff, Rev. (D. D.) and Mrs. Harry B., 1907—551 Itchome, Totsuka
Machi, Yodobashi Ku, Tokyo. (Tel. Ushigome 3687. F. C. Waseda Ho-
shien: Tokyo 757866)
Bixby, Miss Alice C., 1914—50 Itchome, Minami Dori, Moto Imasato Cho,
Higashi Yodogawa Ku, Osaka. (Tel. Kita 7005)
Buzzell, Miss Annie S., 1892—Tono, Iwate Ken.
Carpenter, Miss M. M., 1895—34 of 62 Hayashi Cho, Koishikawa, Tokyo.
Clause, Miss Freda J., 1930—674 E. Cuyahoga Falls Ave., Akron, Ohio.
Covell, Mr. and Mrs. J. Howard, 1920—1327 Minami Ota Machi, Naka Ku, Yoko-
hama. (Tel. Kanto Gakuin, Choja Machi 2108)
Cuddereback, Miss Margaret E., 1931—50 Itchome, Minami Dori, Moto Imasato
Cho, Higashi Yodogawa Ku, Osaka. (Tel. Kita 7005)
Farnum, Rev. and Mrs. Marlin D., 1927—57 Ripley St., Newton Center, Mass.
Fisher, Mr. and Mrs. Royal H., 1914—1327 Minami Ota Machi, Naka Ku, Yoko-
hama. (Tel. Kanto Gakuin, Choja Machi 2108)
Foote, Rev. (D. D.), 1912, and Mrs. John A., 1911—% A. B. M. S., 152 Madi-
son Ave., New York.
Gressitt, Mr. and Mrs. J. Fullerton, 1907—820 Nichome, Shimouma Machi, Set-
tagaya Ku, Tokyo. (Tel Setagaya 2674)
Holtom, Rev. (Ph. D., D. D.), and Mrs. Daniel C., 1910—2090 Monte Vista St.,
Pasadena, California.
Jesse, Miss Mary D., 1911—Ashland, Virginia.
Kennard., Rev. (Ph. D., Lk. D.), 1920, and Mrs. J. Spencer, Jr., 1923—10 of
166 Sanya, Yoyogi, Shibuya Ku, Tokyo. (Tel. Yotsuya 3786)
Kludt, Miss Ann M. 1922—108 Conklin Ave., Grand Forks, N. D.
Meline, Miss Agnes S., 1919—% Mrs. A. B. Johnson, Colon, Nebraska.
Newbury, Miss Georgia M., 1921—2 Nakajima Cho, Sendai. (Tel. 1192)
Nicholson, Miss Goldie M., 1932—51 Itchome, Denma Cho, Yotsuya, Tokyo.
Parkinson, Rev. and Mrs. William W., 1929—1778 Minami Ota Machi, Naka Ku,
Yokohama.
Post, Miss Vida, 1920—50 Shimotera Machi, Himeji.
Steadman, Rev. and Mrs. F. W., 1902—215 No. Manning St., Hillsdale, Mich.
Tenny, Rev. (D. D.), 1900, and Mrs. Charles B., 1914—Hilton, N. Y.
Tharp, Miss Elma R., 1918—34 of 62 Hayashi Cho, Koishikawa, Tokyo.
Topping, Rev., 1926, and Mrs. Willard F., 1921—69 Shimotera Machi, Himeji.
Wilkinson, Miss Jessie M. G., 1919—5 Ardmore Road, West Roxbury, Boston, Mass.
Wilson, Miss Helen L., 1929—211 Sumer St., Buffalo, New York.

RETIRED OR NOT IN ACTIVE SERVICE

From A. B. F. M. S. Actions and Report, 1933

Bennett, Mrs. Mela B.—69 Sherman Place, Ridgewood, N. J.
Bickel, Mrs. Annie—50 Shimotera Machi, Himeji.
Briggs, Mrs. F. C.—34 Chestnut Terrace, Newton Center, Mass.
Converse, Miss Clara A.—14 Asahigaoka, Kanagawa Ku, Yokohama.
Dearing, Mrs. J. L.—11 Fresh Pond Lane, Cambridge, Mass.
Fisher, Mrs. Emma H.—1327 Minami Ota Machi, Naka Ku, Yokohama.
Hamblen, Rev. and Mrs. S. W.—Granville, Ohio.
Harrington, Mrs. C. K.—%A. B. F. M. S., 152 Madison Ave., New York.
Hill, Rev. George W.—116 W. Granada Road, Phoenix, Arizona.
Jones, Mrs. E. H.—404 Douglas St., Pasadena, California.
Mead, Miss Lavinia—Hotel Maryland, 13th & La Salle Sts., Minneapolis, Minnesota.
Parshley, Mrs. W. B.—Live Oak, Florida.
Ross, Rev. and Mrs. C. H.—1001 W. 161st St., Gardena, Los Angeles, California.
Scott, Mrs. J. H.—American Girls’ Academy, Box 257, Istanbul, Turkey.
Topping, Rev. and Mrs. Henry—101 Haramachi, Kōshikawa, Tokyo.
Wilcox, Miss Edith F.—38 Forest Ave., Province, R. I.
Wynd, Rev. and Mrs. William—23 Dalhousie Terrace, Edinburgh, Scotland.

ALLOCATION OF MISSIONARIES

April, 1934

HIMEJI:

Acock, Miss Amy A.—Women’s evangelistic work.
Post, Miss Vida—Himeji Girls’ School; Hinomoto Kindergarten.
Topping, Mr. and Mrs. W. F.—Evangelistic Work.

INLAND SEA:

Acock, Miss Amy A.—Women’s evangelistic work.
Topping, Mr. and Mrs. W. F.—Evangelistic work.

KOBE:

No resident missionary.
Bixby, Miss Alice C.—Zenrin Kindergarten.
Foote, Mr. J. A.—Evangelistic work.
KYOTO:
No resident missionary.

MITO:
No resident missionary. Mr. and Mrs. Kennard, evangelistic work.

MORIOKA:
Allen, Miss Thomasine—Women’s general evangelistic work in North.
Buzzell, Miss Annie S.—Tono Christian Center.
No resident missionary family. Mr. Axling, evangelistic work.

OKINAWA (Formerly Ryukyu):
Kludt, Miss Ann—Kindergarten work.
Tokita, Mr. N.—Evangelistic work.

OSAKA:
Bixby, Miss Alice C.—Women’s Bible Training School.
Cuddeback, Miss Margaret E.—Women’s Bible Training School.
Foote, Mr. and Mrs. J. A.—Evangelistic work.

SENDAI:
No resident missionary family. Mr. Axling, evangelistic work.
Newbury, Miss Georgia M.—Girls’ School.
Wilson, Miss Helen L.—Girls’ School.

TOKYO:
Axling, Mr. and Mrs. William—Misaki and Fukagawa Tabernacles.
Morioka and Sendai evangelistic work; National Christian Council (part time).

Benninghoff, Mr. and Mrs. H. B.—Waseda Christian Center.
Carpenter, Miss M. M.—Starlight Kindergartens; Immanuel Church.
Gressitt, Mr. and Mrs. J. F.—Treasurer; Mabie Memorial School; Tokyo evangelistic work.
Kennard, Mr. and Mrs. Spencer—Literature evangelism; Mito evangelistic work.
Nicholson, Miss Goldie M.—School of Japanese Language and Culture.
Ryder, Miss Gertrude E.—Young Women’s Dormitory.
Tharp, Miss Elma R.—Missionary secretary of Convention and ex officio secretary of Missionary Group.

YOKOHAMA:
Acock, Miss Winifred M.—Mary Colby Girls’ School.
Covell, Mr. and Mrs. J. H.—Mabie Memorial School.
Fisher, Mr. and Mrs. R. H.—Mabie Memorial School.
Fisher, Mrs. R. H.—Kotobuki Kindergarten.
Parkinson, Mr. and Mrs. W. W.—Evangelistic work.

ON FURLough:
Miss Clause; Mr. and Mrs. Farnum; Mr. and Mrs. Holtom; Miss Jesse; Miss Meline; Mr. and Mrs. Steadman; Mr. and Mrs. Tenny; Miss Wilkinson. Furloughs authorized for summer or early fall: Miss Carpenter; Miss Cuddeback; Mr. and Mrs. Foote; Miss Kludt; Miss Wilson.
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‡ Pastor's Salary is not included
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BAPTIST HEADQUARTERS

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Telephone, Kanda 3115

Secretary of East Japan Baptist Convention: Nobuo Tokita
Missionary Secretary of Convention: Elma R. Tharp
Treasurer: J. Fullerton Gressitt