TWENTY-SEVENTH
ANNUAL REPORT OF THE COUNCIL
OF MISSIONS

COOPERATING WITH THE

CHURCH OF CHRIST IN JAPAN

ISSUED BY THE PUBLICATIONS COMMITTEE
OF THE COUNCIL

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1904–1905

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PROCEEDINGS
OF THE
TWENTY-SEVENTH ANNUAL MEETING
OF THE COUNCIL

I. Opening and Sessions of the Council.

The Council assembled in Arima at eight p. m. on July 16th, 1904. In the absence of the President, the Rev. D. B. Schneder, D. D., the opening sermon was preached by the Rev. A. D. Hail, D. D., on Jno. 1: 42, "Thou art Simon, the son of John; thou shalt be called Cephas."

Dr. A. D. Hail, as temporary Chairman, called the Council to order, and the Rev. J. P. Moore, D. D. was elected President.

The roll-call showed an attendance of forty.

The morning sessions were preceded by a prayermeeting from 8:30 to 9; and the business sessions were from 9:30 a. m. to 12 m., and from 3 to 5 p. m.

On Sunday, July 17th, the morning service was conducted by the Rev. A. Oltmans, D. D., who preached on "The Open Door" from Rev. 3: 8. At 2 p. m. a Japanese service was conducted by Dr. J. P. Moore. At 4 p.m.
Dr. D. A. Murray preached from Jno. 20:25. This sermon was followed by a communion service conducted by Dr. A. D. Hail.

On Monday, July 18th, a Spiritual Conference was held with the following program:

9 a.m. Fellowship with the Father in work. 1 Cor. 3:9, "We are God's fellow-workers." Paper by the Rev. H. V. S. Pecke; discussion opened by the Rev. J. P. Moore, D. D.

Fellowship with the Son in suffering. Phil. 3:10, "That I may know him....and the fellowship of his sufferings." Paper by the Rev. A. V. Bryan; discussion opened by the Rev. F. S. Curtis.

3 p.m. Fellowship with the Spirit in witnessing. Acts 5:32, "We are witnesses of these things, and so is also the Holy Ghost." Paper by the Rev. Chas. A. Logan; discussion opened by Dr. D. A. Murray.

8 p.m. Fellowship with the saints in prayer. Acts 2:42, "They continued steadfastly in the Apostles' fellowship....and the prayers." Paper by Miss H. K. Strain; discussion opened by the Rev. W. E. Lampe.

The following Order of Business was adopted:

1. Opening Sermon by the President.
2. Roll-call.
3. Reading of Minutes.
4. Fixing the hours of meeting.
5. Communications.
6. Reports:
   a. Treasurer.
   b. Standing Committees:
      Publications, S. S. Literature,
      Statistics, Auditing Committee.
   c. Board of Directors of the Church Building Association.
d. Special Committees.

e. General Report.

7. Miscellaneous Business.


9. Fixing time and place of next meeting.

10. Adjournment.

The following correspondence was reported: From the Hon. Lloyd C. Griscom in reply to the greetings from the Council last year; from the Pastor and officers of the Kobe Union Church in reply to the Council’s letter of sympathy; from the West Japan Presbyterian Mission expressing approval of the Council’s plan of Ministerial Relief.

II. Reports of Standing Committees.

The Treasurer’s report was read showing a balance on hand of Yen 222.28. Upon request of the Council, the following statement was made: The reason for assessing the Missions Yen 5, instead of Yen 4, according to the Council’s action, was, that this action of the Council made the reduction too great, in the estimation of the Treasurer, judging from the disbursements of the previous year, upon which the assessment is usually based. The books were audited by the Rev. A. Oltmans, D.D. and approved.

The following report of the Publications Committee was adopted:

The twenty-sixth Annual Report of the Council was printed and distributed in the usual manner.

The following have been published by members of the Council: Yorokobi no Otozure and Chiisaki Otozure by Mrs. E. R. Miller; Yakō by Rev. G. W. Fulton; Fukuin Geppō by Rev. H. Brokaw and Dr. W. B. Langsdorf; Tōhoku Kyōkai Jihō by members of the Reformed (German...
man) Mssssion ; A third edition of The Gospel of God by Dr. Wm. Imbric ; A tract, Who is the true Saviour ? and a New Testament Index by Rev. J. E. Hail ; A tract for soldiers, The Conflict between Light and Darkness, Good and Evil, by Mrs. Wm. C. Buchanan.

Dr. Murray has been appointed to take the place of Mr. Landis on the Committee on S. S. Literature.

The financial report on S. S. Literature is as follows:
Total expense from June to November 1903, Yen 1,042. 215. Deficit, Yen 30.066. Proportion paid by the Council, Yen 151.47 From Dec. 1903 to May 1904, total expense, Yen 980.925. Deficit, Yen 268.934. Proportion paid by the Council Yen 123.42.

Of the Monthly 1,150 copies were published each month; of the Leaflets 28,000 each month; of the Quarterly 1,800 in Aug. 1903; the same number in Dec. 1903, and 2,000 in March.

The above report was referred back to the Pub. Committee with request that they inquire and report on the exact status of the Committee on S. S. Literature. This Committee reported afterwards and the entire report was adopted, with the Committee's recommendation that the bi-annual appointment of two members to represent the Council on the S. S. Literature Committee be made through the Publications Committee.

The Chairman of the Statistical Committee, Mr. Landis, being absent, there was no report prepared, but the new Statistical Committee was requested to prepare statistics for the past year.

Rev. H. B. Price reported the successful organization of the Presbyterian Church Building Association, giving the number of shares taken and the work already accomplished. This was followed by an interesting account of the Churches aided in the Hokkaidō and in Toyama.
The report was adopted. (See full report Appendix I.)

III. Reports of Special Committees.

Mr. Cameron Johnson reported on the proposed Council Bulletin. The Council thanked Mr. Johnson for his work, and the report was referred to a special Committee, which reported later. The report was received and the following recommendations of the Committee were adopted:

1. That the publishers of the Japan Evangelist be asked to give us a certain amount of space in each issue under a suitable title, to be filled with news and other matter furnished by representatives of this Council.

2. That a Committee of editors be appointed to furnish and superintend the matter for publication in this way. This Committee to consist of Miss Mary Deyo as Chairman and editor in chief, and one member from each of the Missions composing the Council, to be chosen by the respective Missions. The Chairman of this Committee to be appointed annually by this Council.

The Committee on Ministerial Relief reported as follows:

In accordance with the instructions of the Council at its last meeting, your Committee remodeled the Ministerial Relief Plan on the lines of the suggestions received from the West Japan Presbyterian Mission. This plan was at once sent out to all the Missions, with the following result:

Definitely declining to cooperate, The German Reformed Mission. Taking no action, The East Japan and The Southern Presbyterian Missions. Approving the plan, but through lack of action on the part of the home Boards not able as yet to promise co-operation, The Cumberland Presbyterian Mission and the two Dutch Reformed Mis-

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No criticisms or suggestions have been received from any of the Missions. In view of the above situation, it seems to your Committee that everything possible has been done by the Council in this matter. Your Committee, therefore, request to be excused from further consideration of the subject. This report was received and the Committee discharged.

Dr. A. Oltmans and Rev. W. E. Lampe, as a special Committee on assessment for Council expenses, reported as follows:

Your Committee recommend that the basis of assessment for the ensuing year, 3 yen per member, as suggested by the Treasurer of the Council, be adopted. Further, that the membership in question shall include all active members of the Co-operating Missions on the field at the time of the meeting of Council. This report was adopted, and the Treasurer was instructed to draw this assessment only in case the money returned from the sale of the hymn books, is insufficient to meet running expenses.

Mr. Price reported that the Committee appointed to send letters to the Union Churches of Kobe, Yokohama and Tokyo had done as directed.

The reports of the Arrangement and Conference Committees were received and adopted.

The following minute, memorial of Miss Alexander, was adopted: Miss Emma Thomasia Alexander, after but a little more than one year of Missionary service, died February 22nd, 1904. After graduating from Maryville College, Tenn., and taking a special course in a Missionary Training School in New York, she came to join her father, Dr. T. T. Alexander, in the work to which he gave his life. Though the labor of preparation for her
work covered years, while her active service in the field spanned only a brief time numbered by months rather than by years, yet we feel that her life as an offering of love to her Lord, like the woman's broken alabaster box of ointment, was rich in the fragrance of a self-forgetful devotion to Him. We record with gratitude the fact that any shade of gloom that her death may tend to cast is removed by that rare perfection of Christian character that enabled her to die as she had lived, in the sweet simplicity and sincerity of a childlike faith in her Saviour.

We express to her bereaved family and friends, to her Mission, her Board and the school in which she spent her last days and did her last work, our sincerest Christian sympathies.

The General Report of the work of the year was read by Rev. W B. McIlwaine, and a vote of thanks was unanimously extended to him.

One thousand copies of the report were ordered to be published.

**MISCELLANEOUS BUSINESS.**

Rev. Mr. Ishida was accorded the privileges of the floor to speak in behalf of "The New Life" of which he is the editor, and of his plan of correspondence evangelism.

The Publications Committee was instructed to investigate the cost of an illustrated pamphlet intended to set forth our work before tourists as well as before the home Churches, and to publish such a pamphlet, the cost not to exceed Yen 150.

The following resolution was adopted: That a Committee consisting of one member from each Mission be appointed to present to the various Missions the desirability of employing Mr. Seimatsu Kimura as general Evangelist, leaving the manner of carrying out the work to the
Missions co-operating in the same. Rev. G. W. Fulton, Dr. J. P. Moore, Rev. G. W. VanHorn, Rev. H. W. Myers, Rev. H. V. S. Peeke, Prof. M. N. Wyckoff, Dr. B. C. Haworth and Miss S. A. Pratt were appointed such a Committee.

It was moved and carried that all the Missions be urged to have as large a representation as possible at the meetings of the Council.

It was moved by a standing vote that we pray that all worthy men, who have left the ministry in the past, may be brought back into the work of the Lord during the coming year.

Mr. N. Tooker of New York was invited to sit with the Council, and as far as possible to visit our stations. Mr. Tooker made a few appropriate remarks.

The Missions were urged to consider what may be done to meet the new conditions in this land in the way of a forward movement.

The following officers were appointed to serve during the ensuing year: President, Rev. G. P. Pierson; Vice President, Rev. S. P. Fulton, D. D.; Secretary, Rev. H. W. Myers; Treasurer, Prof. J. C. Ballagh.

The following Committees were appointed:


Annual Report: Miss Julia E. Hand.


The time and place of the next meeting of Council
were fixed at Karuizawa, 8 p. m. Saturday, July 22nd, 1905.

Dr. M. N. Wyckoff, Rev. T. M. McNair and Rev. W E. Lampe were appointed a Committee on arrangements.

The Secretary was requested to send out the program of the Devotional Conference beforehand.

A vote of thanks was passed to the Committee in charge for the use of the Arima Conference Hall.

The Council united with Dr. Hail in prayer for Japan in its present struggle.

The Council recorded with gratitude the fact that its prayer for fifty new workers during the past year seems to have been granted.

The minutes were read and approved and the Council adjourned.
II

REPORT OF THE WORK
OF THE
COUNCIL OF MISSIONS
FOR
1903—1904
COMPILED BY
Rev. W. B. McILWAINE *

Another year has passed. Again we are met to review the work; to look back over another stage of the journey; to attempt to measure the progress made; to note each other's successes; to see wherein we have failed and to seek by communion with each other and with the Master to gain strength to prosecute more vigorously than ever before the work He has assigned to us in this land.

In many things it seems that God by His providence is working for His cause here as never before, making even those who believe not on Him, if not to acknowledge His supremacy, at least to acknowledge the work of His servants as worthy of honor. Especially is this noted in the fact that the Department of Education has recently granted to graduates of Mission Schools of Government Middle School grade the privilege of entering the Government Higher Schools on the same terms as their own graduates. This is a great gain in that it allows a young man to get an education in a Christian School without forfeiting any of his rights as a citizen.

*The writer wishes to acknowledge with grateful appreciation, the assistance rendered in compiling this report by Rev. J. W. Moore and Miss Sala Evans, especially by the latter. For the material in addition to the reports from individual members, he is especially indebted to Rev. A. Pieters for a copy of the Annual Report of the South Japan Mission for 1903, and to Dr. Imbrie for several newspaper articles on important subjects illustrative of the times.
Another seemingly favorable indication is seen in the attitude of Japan toward Western countries, and especially toward America, in acknowledging the help received in reaching her present stage of advancement, as indicated in the speeches of Counts Ito and Okuma at a meeting not long since of educators and students in Tokyo.

The meeting on May 16th of representatives of the various religions of Japan is another indication of the times, though there will likely be a wide difference of opinion as to the effect such affiliation with these so-called religions will have on the cause of Christ.

It is too early to say what effect the war with Russia will have on the cause. The immediate effect seems to be different according to locality. In some places it has given rise to persecution, notably in Yamagata, Hiroshima and the Hokkaido, which takes the form of charging the Christians with sympathizing with Russia, worshiping the Czar, claiming that this is a war between the Christian religion and the religions of Japan. In other places, Fukui for example, it has given opportunity to the missionaries which seemingly could not have been secured otherwise; while almost everywhere it has given an opportunity for preaching the Gospel in a personal way, by creating a bond of sympathy whereby believers and unbelievers are brought together in a common effort to relieve suffering consequent thereupon. Again in some places it has been an advantage by making the people more serious and therefore more impressive.

In God's inscrutable Providence the Council has been called upon to mourn the loss by death of one of its youngest members, Miss Alexander of Tokyo. And the whole Country, Church and State, mourns the loss of Mr. Kenkichi Kataoka who went to his reward last November.

The Mission of the Reformed Church in the United
States celebrated its 25th anniversary in June. This Mission deserves the congratulations of the Council for the work done during this quarter of a century.

The South Japan Mission has been reinforced by the coming of the Rev. Hondelink and Miss Hoekje, now Rev. and Mrs. Hondelink; the West Japan Mission by that of Miss Jones.

**EVANGELISTIC WORK.**

All along the line from Kyushu to Hokkaidō general progress is reported with special progress in many places, not however without some discouraging features here and there. Lack of efficient workers seems to be the special need. Yet in some places even this has proved a blessing, being the means of making stronger Christians by throwing them on their own responsibility.

From the Annual Report of the South Japan Mission for 1903 we learn that the Church at Nagasaki has been without a pastor since Mr. Segawa went to Tientsin as pastor of the newly organized Church there. The services meanwhile have been carried on by the elders, two of whom are graduates of the former Theological School of this place and are now engaged in Educational Work, together with such help as they could secure from others. “But the pastoral work has perforce been neglected, clearly to the detriment of the church. However, the meetings have been sustained, and all goes on as well as could be expected under the circumstances.” Dr. Stout, from whom the above quotation is made, writes in regard to the experience of this church in trying to obtain a pastor:— “Of one or two facts the church has become quite convinced,— that suitable men are scarce, and that available ones are not easy to find. If this experience should contribute to a higher appreciation of men of worth, and a desire to have their number increased, it would be of great value.”
Saga was without a resident missionary from the time Mr. Oltmans went home on furlough, until last September when Mr. Peeke was transferred to this place. The report from this station says:— "Our evangelists have done all the itinerating they were asked to do. I think it desirable for each evangelist to do work in one or two places outside of his place of residence. Aside from the direct results of spreading the gospel, I think it is very helpful for the evangelist himself to have the experience of several fields to play off against one another, and it is helpful for the Christians of the locality to hear from him of his evangelistic experiences."

The other two stations (or cities) where missionaries reside are Kagoshima and Kumamoto. In these the work has been distinctly prosperous. This is especially true of Kagoshima, no evangelistic work of the mission having been more successfully carried on than this. Miss Lam-sing of this place reports a year of special prosperity. The attendance at church services has nearly doubled; and attendance at Sunday School greatly increased. The English classes and the English Bible class for young men have been the means of getting many of the young men and women to attend church. Good results have followed from a singing class for young men on Saturday evenings to practice the hymns for the coming day. A circulating library which has been in operation about two months, it is hoped, will result in good; the women and girls enjoy reading the books, and the young men sometimes borrow them. Some persecution in the way of newspaper opposition to the church has doubtless kept some from attending the meetings, but it has also been the means of increasing faith and trust in God.

The work at Kumamoto is under the Dendō Kyoku, and while not quite equal to that in Kagoshima, is no less en-
couraging when compared with its own condition two or three years ago. The average Sunday morning attendance was more than thirty, and about the close of the year 1903 forty or more were sometimes present.

"One marked feature has been the number of additions by people moving in from other places, especially from Tokyo. With members of the church of Christ coming down from Sendai, Aomori, Tokyo, and Shikoku, or being drafted into the army from our Christians in Sasebo, Shimabara and elsewhere, it is increasingly clear how essential it is for us to maintain a fully manned and well equipped station at this important point." [Annual Report of S. J. M. 1903]

Eight of the outstations of this Kyushu field have been without evangelists for several years, the mission not being able to maintain workers there. Although evangelists from neighboring fields have faithfully visited them, the result is that with one exception the few believers have gradually disappeared or are merely holding their own. The one exception is Hiji where of late there has been some encouragement. In all the rest of the outstations where preachers have been maintained there are substantial reasons for encouragement.

Messrs. Peeke and Pieters have done touring among the outstations as usual. In addition to this they have each made a tour of the Oita, Nakatsu and Kagoshima districts respectively. "These tours have been accompanied with the usual experiences of encouragement and discouragement, difficulty and success. The general impression that remains after each trip is that, on the one hand, the visible results achieved are still very small, and on the other, there are influences at work beneath the surface which are preparing the way for greater things." [Report of S. J. M. 1903]
The most remarkable thing experienced in these tours is the change in the attitude of educators. The missionaries were repeatedly asked to address the students of middle schools in English, interpreted by one of the teachers or by the speaker himself, sometimes with a caution not to speak on a religious subject. This caution is not only not always given, but on one occasion the speaker was expressly informed that he was free to speak on religion if he wished.

For convenience crossing over to Shikoku, we learn from the report from Matsuyama that while nothing of much importance has occurred so far as the work is concerned, the year has witnessed marked growth in Christian activity, the pastor having practically turned over the prayer-meeting to the Christians though he himself attends regularly. The gradual increase in attendance on all the meetings is due solely to the work of the individual Christians.

A lay worker employed in the Ozu church of this district has increased the working power of the church as no evangelist has been able to do, though he has been there but little more than a year. Heretofore no attempt has been made to gather in the children; now the Sunday School attendance is more than a hundred. There are faithful Christians who rally to the aid of the evangelist and three or four teachers in public schools who are earnest Christians and render efficient help in the Sunday School.

The Christians in Kamibun, another town of this district, are few in number and young in faith. They were without a preacher for most of the year; the effect of which was to throw them more on their own responsibility, and it has led them to search the Scriptures for themselves, as well as to take part in public prayer.
A peculiarity of this place is that the women are more shut in than in other places in Japan, being more like Chinese women in this respect. The consequence is that they are very backward in taking part in public prayer. Even now separate meetings are held for the women, both sexes attending the Sunday meetings.

Speaking further of the growth of self-reliance of the Christians Mr. Bryan says:—"I myself think the tendency in Japan, so far, has been for the evangelist to do too much for the people in the way of supervising directly the organization. It has brought to bear on the churches and the preaching places a form of government like the Government of Japan; a paternal form, thus crushing instead of helping individual thought and effort." For this reason, the lack of helpers in the Matsuyama field, and the willingness of those who have labored there not to claim the preeminence for themselves, has been considered a great help to the work. The closing words of Mr. Bryan's report are:—"The great joy to us during this year has been the welcome back of a wanderer and of seeing him transformed into a most joyous, humble, energetic worker for this preaching place."

In Sakawa the work has moved forward quietly but steadily. Four have come out on the Lord's side. Three have received baptism. One has not yet gotten the consent of her parents. Two of these immediately became teachers in the Sabbath School and the others are helping as they can.

In Susaki results have not been satisfactory. Very little itinerating has been done. Six were baptized during the year.

Kochi and the surrounding country have nothing unusual to report. The pastor and his assistant have kept up the usual Sabbath services, the latter going regularly each
month to three or four outstations. The prayermeeting here has always, at least ever since the writer came to this place, been conducted by the Christians, the pastor simply taking his turn with the rest.

There is a preaching place in the east end of the town where regular services have been maintained Sabbath morning and evening, except when the Lord’s Supper is administered in the church when all attend that, the worshipers at this place being members of the church. The work itself is carried on by the mission.

There has always been more or less rivalry between this church and the Congregational church here; this has now reached a very unfortunate state. For more than a year it has been rumored that the difference between the two churches here is that the one believed in the divinity of Christ and the other did not; the Congregational following Mr. Ebina in his teaching. What basis there was for this rumor is not known. Now it seems to have reached the point as to which will grant the most liberties to converts wishing to join the church, and it is feared that damaging compromises are being made with idolatry. Quite recently a bookbinder who lives across the street from the church was baptized and given special permission to carry on his work on Sunday until he could see his way clear to keep the day. So his work goes on right at the door of the church as an advertisement of the liberality of the Kochi Church on the Sabbath question.

Miss Stirling with her Bible woman has done a great deal of house to house visiting. This work “increases in interest, influence, and in good results. Scripture reading with explanation and prayer, enlightens, leads to inquiry and study of Christianity, and this is leading to Christ men and women from among those instructed.”

Miss Stirling finds that the old doctrine of future pun-
ishment has not lost its efficacy. An earnest, desperately earnest, warning of their danger and inevitable punishment, has brought them to consider their true condition where nothing but indifference was manifested toward all other appeals.

In addition to the house to house visiting Miss Stirling has a Bible class for women held three times in a week, another once a week, and still another for girls once a week. These classes include Christians and nonchristians, and all show a deep interest in the study of the word.

Mr. McIlwaine taught a Bible class composed of students from the various Middle Schools and the Commercial School, up to the time he met with an accident that stopped him from active work for the rest of the year. Miss Evans and the Japanese evangelist kindly took charge of it during this period. In this class the Bible is read in English and the explanation given in Japanese. Mr. McIlwaine's special work has been in connection with the Kogisho in the east end of the city and visiting the outstations. These outstations, for lack of efficient workers, and also for the lack of a proper life on the part of some of the Christians, to say nothing of gross immorality in some places, have made very little progress.

What has impressed us most here in this field is the number of deaths that have occurred within the past year and a few months preceding it. Since January, 1903 more than twenty have gone to their eternal reward. These embraced all classes, from a member of Parliament down to servants, among them one of our faithful evangelists. On the day after the funeral of Mr. Kenkichi Kataoka, was that of a poor woman who had long been a servant. Quite a contrast. Yet both of these were sustained in the hour of suffering and death by a like faith in the Lord Jesus; a beautiful illustration of the truth
that we all are one in Christ Jesus.

The work in Tokushima has been specially blessed during the past year. Last October the plan of distributing inquirers' cards at the Sunday evening meetings was adopted, with the result that since that time hardly a Sunday has passed without from two to a dozen expressing a desire for salvation in Christ. All these were sought out; most of them found and invited to attend an inquirers' class at the missionary's home on Tuesday nights. One at least dates his salvation from that first Tuesday night. This class has grown so large (twenty-five in number) that it has been decided to meet in the church hereafter.

Attendance at prayer meetings has been largely increased; nearly all of the Christians have been made regular attendants by having a Bible study class for the hour preceding the meeting.

The methods pursued at the Sunday evening meetings deserve mention, and here I give the words of the report:-

"One of us always stands in the street and invites the passers by to come in. Experience has shown this to be effective. Then we have the singing; gospel hymns of the "Fukuin Shoka" collection are sung while the crowd gathers. Many of the books are carried off, but we don't consider such as lost. When we get the church about full we give the people a Gospel sermon. Enzetsu (addresses) on social and ethical themes seem so incongruous before an audience of men and women seeking salvation that we have ruled all such talks out. Eighty to a hundred can be seated in our church, and the attendance at night rarely falls short of this."

A street chapel service has also been kept up in the city with an attendance of fifteen or twenty Christians and inquirers.

Three Bible classes were conducted in English and three
of the most earnest active Christians were brought in by means of these. The woman's weekly prayer meeting with an attendance of twenty or more has been temporarily discontinued.

A cooking class conducted by Mrs. Logan and Mrs. Myers, attended by from fifteen to twenty ladies, has been effective in getting into touch with the official classes. Each lesson is preceded by an hour's Bible study.

Twenty-two adults have been baptized, two received on profession of faith and six infants baptized. About twenty-five more are asking for baptism, most of whom will probably be received into the Church before summer. Fifteen have been since this writing.

In Ikeda, a town fifty miles west of Tokushima, special interest has been manifested and a considerable number are being prepared for baptism.

In Takamatsu only six adults were baptized during the year, but there has been great encouragement in the decided increase in attendance. The morning congregations now number from sixty-five to a hundred, and among the Christians too, there has been an increase of zeal as manifested in sacrifice and effort.

Owing to prejudice against and opposition to Christianity in the province of Sanuki, it is next to impossible for a Japanese evangelist to get a hearing unless he is accompanied by a missionary. The one missionary on the field being architect and chairman of a church building Committee and having other duties that demanded his time, the work of itinerating has not been commensurate with its importance.

Mr. Buchanan's work among women has been quite encouraging. This work is conducted on the plan of having no paid helpers. This plan has resulted in developing some noble workers among the women. Four are reg-
ular teachers in the Sunday School. One of these being a teacher in the Girls' High School, about twenty-five of her pupils are regular attendants at Sunday School and church services.

Four English classes weekly, two of which are for young women, are taught by Mrs. Buchanan. All pupils in these classes attend church more or less regularly. Mrs. Buchanan is also on terms of cordial intimacy with a number of ladies of high social position and influence.

Coming now to the mainland, we find that both at Yamaguchi and Hiroshima, attempts have been made to make use of the present war with Russia to prejudice the people against the Gospel, but the hope, based on good ground, is expressed that little will be accomplished by the enemies of the truth in this way. In each of these places there have been more baptisms than usual.

Two of the churches in the Yamaguchi field are still without pastor or stated supply. Both churches have regular preaching supplied from a neighboring point.

Nearly all the evangelists connected with this station are responsible for more than one preaching station. Some have three or more. "Touring through the country to villages where there are no believers is limited to the missionaries and one or perhaps two of the local evangelists who work throughout a definite region wherever they have a chance of a hearing. But little of this sort of touring has been done by the missionaries this year. As those interested in such meetings soon find their way to some regular service, it is hard to give definite account of results."

"The Tsūshin dendō (Correspondence Evangelism) plan of the Hiroshima station has been tried, but definite results are few, owing doubtless to the fact that sufficient time is not available to properly push it."

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In Hiroshima both Mr. Brokaw and Dr. Langsdorf write encouragingly of the work. The latter writes: "The Lord of the Harvest only knows what the real results are, but we have had twenty-seven baptisms in the last year, and feel greatly encouraged. The evangelists have done some itinerating, and sometimes with the missionaries, and one of the results has been a strengthening of the spiritual life of the evangelists. The prayer circle composed of the workers of all the outstations, as well as those in the Hiroshima Station, is still kept up, and I have no doubt has the effect of drawing us all closer together, causing us to realize more fully something of the joy of kinship, of fellowship with Him, for we are all one in Christ Jesus. And this I consider no unimportant matter. If we can get established on this footing, the way will be free from many obstacles."

Dr. Langsdorf also has a Bible class composed of six or seven teachers from a Buddhist school together with their Principal. They have been attending regularly for about six months and are being taught Christ and Him crucified.

Mr. Brokaw mentions somewhat in detail the efforts continued from last year to increase the spirituality and efficiency of the evangelists, also mentioned by Dr. Langsdorf.

The traveling expenses were paid of such as would go to the Summer School at Arima. A meeting for the evangelists was held in Hiroshima during the winter, where devotional and practical subjects were considered. For instance the sermon was on the subject "No Remission without Shedding of Blood" and the practical subject was "The Sunday School." At the regular meeting of presbytery, there was a union meeting of the evangelists of this field with those of the Yamaguchi field, where
similar topics were considered. The discussion of the topic, "Evangelistic Methods as related to Inquirers," turned into a searching inquiry as to what kind of a life the evangelist ought to live before the unbelievers. An important inquiry that might with profit be considered by all of us.

The most recent effort to increase the efficiency of the evangelists along intellectual lines is by a plan proposed by the evangelists themselves viz., that their salaries be increased by one yen per month to purchase books, they agreeing to report each month the book, or books purchased and the price paid, and forfeiting the increase in salary if they fail to come up to the conditions. The plan is of too recent a date to speak of results.

Some results of the efforts mentioned above: a greater spirit of unity and sympathy between evangelists themselves and between the evangelists and missionaries; more contentment in the work, a new determination on the part of some of the men to keep up the fight and build churches where they are working, and to make themselves workmen that need not be ashamed.

The Tsūshin Dendō has been continued in this field with encouraging results. During the year ending Oct. 1, 1903 this had a net increase of one hundred and forty four, and there has been a net increase of about ten per month since that time. At the time last investigated (Oct. 1, 1903) there had been twelve baptisms as a direct result of this plan.

The Hiroshima church is prospering under the pastor Mr. Hoshino. Attendance has increased. He has quite a number of inquirers and hopes for a large addition to the church.

Mrs. Brokaw has had fine women's meetings at three of the outstations on an average of once a month. In one
outstation a cooking class was held in the afternoon, which has resulted in bringing the evangelist into touch with a number of the better class, and some of them have become earnest inquirers. These women's meetings have had an average attendance of about fifteen, over half being unbelievers. Mrs. Brokaw also conducted Bible classes in the home, and visited considerably in the homes of the city.

Mr. Brokaw's plan for country work is to spend Sunday at the outstation, spending three Sundays of each month in the country and one in the city. A magic lantern, used on Saturday nights, was found a good advertisement for next day's meetings. After the magic lantern meeting the children were dismissed and a sermon was preached to the adults. Occasionally an evangelist from another outstation was taken along and a special series of meetings held.

Mr. Brokaw was painfully surprised, on turning over his English Bible classes to his colleague, and himself offering to teach all who wished instruction in Japanese, to find how few students cared for the Bible apart from English. His teaching in his home is now confined to individuals. The English classes by Dr. Langsdorf have continued well attended.

The work in Kobe is confined to the city and two places near by. Lack of suitable preachers has been a hindrance to progress here. Mr. Price has a special class in Bible study composed of teachers from Primary schools. Nearly all from one school, including the principal, came for a time. One or two continue to come and have been joined by others. He has also a Bible class for students and school teachers. Mr. Price suggests this special work for school teachers, policemen, etc. might be pushed to advantage.
Mrs. Price has a Singing class in Japanese and English which has proved a good thing.

Mrs. Price in her work has noted some of the hardening effects of the Gospel on those who heed it not, in the case of three young ladies of high rank, one of whom was for years in a mission school, who scoffingly and boastfully asserted their disbelief in God, at the same time she witnessed clear, courageous acknowledgment of Christ as their Savior by young Christians before the same audience, who were convulsed with laughter at these scoffers’ intended witticisms.

Mrs. Price is also conducting a Bible class composed of students, and a Cooking class.

All the reports from Osaka agree in stating that substantial progress has been made. One writes: — “The best year in the way of ingathering since I have been in Osaka.” Another: — “Results have not been what we desired; our additions have been about twenty per cent of our membership, yet the Christians have not made the advancement toward holy living that we personally have tried to impress on them as a duty.”

On the whole the evangelists have been faithful in doing all that was required of them in the way of preaching, itinerating, visiting, etc. Many of them have done valuable work in finding individuals and places that the missionary never could. Dr. Hail writes: — “It seems to me that on the whole our evangelists and Bible women have never shown a more faithful disposition to work and to face difficult situations with splendid courage.”

Mr. Van Horn has work in several different provinces besides the work in Osaka, of which he writes: — “In some places it is encouraging, in some it is not. In the main our encouragement comes from the promises of God.”

Mr. Van Horn also has a number of Bible classes for
teachers and students. In one town the principal and six teachers of the Middle School are studying the Bible. This class commenced at their own request. They are regular in attendance and seem desirous to know the truth.

Adapting the work to "war conditions", Mrs. Hail has a class of women who meet every Thursday and spend the time in making and canning biscuit for use in hospitals, and the manufacture of Red Cross Nurses' Supplies. This brings them together under bonds of a common purpose and opens the way for Christian opportunities.

The students in Dr. Murray's School for Layworkers (now 13 in number) carry on preaching services every night in the week in four different kogisho (chapels), besides two Sabbath Schools, assisting in four other schools and doing considerable personal work. As a result Dr. Murray writes:—"I have been surprised at the number of interested inquirers." (I should say here that Dr. Murray went to Osaka only last November.)

From Wakayama Mr. Hereford writes that the work has been exceedingly prosperous during the past year, twenty-five having been baptized since the first of January, most of whom were young men. A peculiarity of this field is that none of the evangelists except the one at Tanabe have any connection with Presbytery yet. The people receive their teaching because it is understood that they are in the work for life and will have Presbyterial connection later. There has been some complaint made by the Christians that some talks were not Gospel, but this was at popular meetings, and the offending ones were laymen in every sense of the word.

Miss Leavitt at Tanabe gives an account of a year of quiet progress at that place resulting in an addition of seventeen members. The pastor, Mr. K. Ito, spends a part of his time in evangelistic work in outstations under
the care of the mission. The travelling required is hard, mostly on foot, but is undertaken cheerfully and the work carried on zealously, but there were no baptisms during the year. These visits are much appreciated by the little groups of Christians.

Here as in other places the various agencies for helping the soldiers and their families have brought the missionary and the Christians into touch with the unbeliever thus giving an opportunity for Christian work.

Rev. John E. Hail from Tsu reports as follows: "In my work of the past Council year there are two or three items which are of general interest, perhaps.

I have used the Magic Lantern to great advantage during the last twelve months in winning a hearing from those opposed or indifferent, and in unlocking closed doors.

Taking only half the year's work, from January to July, as an illustration, I have held twenty Magic Lantern meetings with an average attendance of 750 or a total attendance of a little over 15,000, of which number over 10,000 paid a small admittance fee, thus materially reducing the expense account.

At these meetings, besides a large number of tracts, I have sold 650 copies of the New Testament, and several copies of the whole Bible. But little attempt has been made to sell the one Gospel portions, though the readiness with which these can be disposed of was well illustrated in a meeting held at Yamada. About 1,000 people were present and in twenty minutes we sold them 368 copies of parts of the Bible and could have sold more but for the fact that our stock was exhausted.

Another item is the fact that during this last year the old opposition to our religion exerted in official and scholastic circles in Mie Ken, at present seems to have
disappeared completely, being replaced by a most friendly attitude.

In the past, both in the Normal School and in all the other schools of the Ken, there has been a deep opposition on the part of the school authorities to the attending of Christian services by any of the students. But every month during the year past, Magic Lantern meetings for the Normal School students, in which only pictures of the Life of Christ and Bible Scenes have been shown, have been held in a special hall, the Tsu Church proving too small to hold the crowds of students.

I have conducted a Bible class for Normal School Students, meeting with them twice a week and spending from two to three hours each time in the study of the Bible. The first Bible class, which graduated in March, included three of the honor men of the graduating class of the school. The present Bible class also has three honor men in their number.

I have a weekly Bible class for teachers, and in addition to the Middle School teachers in it, we have one teacher and the President of the Normal School.

When Rev. Mr. Uemura visited Tsu in January of this year, the President of the Normal School, Mr. Negish, asked him to deliver an address on Christian Ethics to the students, which he did in the great assembly hall of the school, which was crowded with all of the men and women who are preparing themselves to become the Common School teachers of Mie Province. On the stand by Mr. Uemura's side was placed the fine Pulpit Bible which belongs to the Normal School library. In this connection is it not interesting to note the fact that every school teacher in Tsu, the capital of Mie Province, owns a copy of the Bible? It is hard to believe the changes of attitude towards Christianity which God has wrought in
the hearts of the school authorities and officials in this Province.

We have found about 90% of the names given us, of seekers after Christ, by those in charge of the Mission Hall at the Osaka Exposition. Owing to the impossibility of securing competent Christian workers we have been compelled to instruct these inquirers by mail. A method which has been quite unsatisfactory but the best possible under the circumstances.

Our greatest problem has been that of finding competent evangelists for our work.

Two young men have indicated their intention of entering the ministry. One of these is now in the Waseda University and the other is preparing himself to take a University course. After graduation these men intend to take their Theological course and to enter the work as well equipped as possible."

The work in Kyoto is confined to the city. Mr. Curtis reports as results: "Many baptisms and a very large and increasing number of zealous inquirers who themselves request baptism." A society, participated in by all the churches in Kyoto, has recently been organized for visiting and helping the families of soldiers who have gone to the front.

Miss Haworth reports a Woman's Society that is doing a good work. Their meetings average from twenty-five to fifty in attendance. The number of active members is twenty.

From Yamada Mr. Latham writes that he is doing temporary service during the absence of Mr. Worley (on furlough). One evangelist works almost exclusively in Yamada preaching at the chapel, and doing pastoral visiting. In addition he makes mostly trips to two villages in Shima. Another is Secretary of the Y. M. C. A. in Yamada.
and visits Toba every Sunday when not absent on his quarterly trips to Kishu. Another is devoting his time to study and doing odds and ends of work in Yamada. There have been four baptisms since January and there are now ten inquirers. A man has been hired for the sole purpose of distributing tracts throughout the town. He has frequent opportunities for speech on the street and in the homes.

The Y. M. C. A. organized last fall has proved worthy of the time and money expended on it. At present it has a membership of about forty-five. There are gradual accessions to the inquirers' class from the nonchristian members.

Mrs. Mary Worley writes that she and her helper, a young girl, have two women's meetings weekly with an attendance of twelve at one, and five at the other. These all seem anxious to know the truth. One woman from the women's Bible class has become a Christian and herself, her daughter and little child have received baptism.

Mrs. Worley also taught the Bible in English to fifteen or twenty young men.

In the Nagoya field Mr. Cumming reports eight baptisms of adults and six of children, also a number of inquirers. The outlook and interest now manifested are especially encouraging in Ogaki. Interest is also manifested in Gifu. In Nagoya also one or two are expressing a special desire to hear the truth.

In Ogaki a lady from Tokyo, a member of Mr. Uemura's church, is specially zealous in Christian work and teaches a class of children on the Sabbath. She visits personally and tries to lead at least two other ladies in whom she is specially interested. She has so far succeeded that one of these who was opposed to hearing truth, now comes to the
service at times and has expressed a desire to hear more.

Miss Atkinson, in addition to school duties, with the help of a faithful Biblewoman, has visited in a number of homes, Christian and non-Christian, always meeting with a cordial reception. Whether this reception was always prompted by desire to learn Christian truth, or curiosity and a desire to learn foreign ways, is doubtful. Still it has given opportunity to sow seeds of Gospel truth. In some instances the desire to learn the better way has been evident. The opportunities for such work are commensurate only with one's time and strength.

At Toyohashi, Mr. Hope reports twelve additions to the church, five of whom were received by letter from other churches. Several others are regular attendants at the services, but have not yet given in their letters. There are also a number of inquirers.

Fukui station has had a change of personnel the past year. Mr. and Mrs. Jones left on furlough in October. Their successors, Mr. and Mrs. Dunlop, came to a station that had a little company of believers, none in the country, and not a single worker of any sort anywhere. "One evangelist was secured before long," continues the report, "and a few months later an excellent Bible woman; but the return on furlough of the missionaries, with an interval before their successors were on the ground, coupled with the lack of Japanese workers left the work in a low condition for some months. This was a mere passing phase, however. The Fukui population had been getting more accessible for some time, and Mr. Jones had the joy of baptizing eleven during the last year he was here. Since the last report, nine have been baptized in Fukui City. None elsewhere in the field. The time for an advance in the country has not come, but better days have dawned for Fukui."
At Kanazawa Rev. G. W. Fulton reports as results of the work there for the past year:—Greater accessibility to the people than ever before. Many inquirers especially among students. Splendid church audiences. Bible classes largely attended, especially those taught in English. Many visitors to his home inquiring about Christianity. Quite a large number of baptisms.

Outlying districts are not open enough yet to give much scope for touring. One man has regularly visited an outstation but as a convenient preaching place cannot be secured not much good has been done. Besides, one man in a town of fifty or sixty thousand finds all he can do right there.

Mr. Fulton has recently undertaken an English weekly Bible class in the first Middle School. It was at the special request of the students, and with the approval of the President. The class is held just at the close of school hours, in one of the largest and most pleasant rooms in the school building. The average attendance is from forty to fifty. The President is also an auditor and the head teacher acts as interpreter for the benefit of stragglers.

Miss Luther writes:—“In my work outside of the school, that is among the women in cooking classes here and in Toyama, in visiting in the homes of the parents, in an English Bible class for students, and among the people as we meet them now and then socially, there is a readiness to listen to the truth, a more earnest searching of the sacred pages of the Bible for one’s own soul’s salvation than has ever been known in this region before.”

Miss Mayo tells of a wide open door for evangelistic work in a cooking class conducted by herself and Mrs. Fulton, composed of the mothers of children now in the kindergarten and of those graduated last year. The moth-
ers of the smaller children are not included for lack of accommodation, there being now thirty in attendance exclusive of these. Miss Mayo has on Friday afternoons an English class for all the Government Koto Jo-Gakko girls who will attend her Sunday Bible class. As a result, there has been one baptism and two others are anxiously inquiring.

A Young Women’s Christian Association has been organized by the church to bring Christian young women into closer touch with nonchristian young women who are associated in some way with the church.

From Yokohama Rev. J. H. Ballagh writes as to results:—“Hardly any perceptible advance. Very little itinerating done; of eight evangelists two only can be said to itinerate. Chief problem, How to get itinerating done?”

Miss Pratt of the Kaisei Dendo Jo-Gakko reports evangelistic work in ten country stations. Two Bible women, generally an elderly woman with a younger, live in the small preaching place and hold meetings for both children and adults, and visit from house to house. In some villages a number are faithfully studying the Scriptures. Each Bible woman is required to make a full report each month of all work done, visits made, meetings held, etc. No use is made of sewing, etc., to specially interest, but simply teach the gospel and follow it up with visiting. These places are all visited regularly by the missionary when special meetings are held. At these times an effort is made to visit each Christian before leaving the place.

Coming now to Tokyo, Dr. Moore reports encouraging results in connection with his work there. The work in Koishikawa district of Tokyo, established by Dr. Moore, the first of the kind in connection with the Nihon Kiri-suto Kyokwai in this Ku, “is now well on its feet.” Recently Dr. Haworth has opened a work in the same Ku, and
these two supplement each other and thus cover the field. No special increase in attendance except in the city work. "The old Kanda Church," continues the report, had become greatly demoralized through the want of proper pastoral care. Complaints were entered before Chukwai (Presbytery) against the pastor and an investigation committee appointed. The results are that the pastor is again in line and doing a fine work. As a result of his extraordinary efforts, the attendance has doubled, and there are baptisms and additions almost every Sabbath. In this case a great blessing has come to the pastor and church both, by the exercise of a certain amount of discipline by the proper Church judiciary."

Dr. Haworth's work is principally evangelistic, but since the sad accident of Mr. Landis, a portion of his time has been given to the Meiji Gakuin. He has charge of two Kogisho (chapels). One of them at Yotsuya was turned over to him by the Dendo Kyoku (Home Mission Board) this spring. Quite a number have received baptism here. The members pay all rents and incidentals and have raised fifty yen for an organ. Dr. Haworth hopes to establish a good church there. Dr. Fulton assists with the preaching. The other Kogisho is in Koishikawa, mentioned above. Dr. Haworth also has a Sunday Bible class for students from the Higher Normal School nearby, and most of them stay for the preaching.

Dr. Thompson's work is the oversight and direction of five evangelists and theological students, preaching along with them from time to time, and in different churches and preaching places when invited to do so. Results have not been great nor yet discouraging. A few continue to profess their faith as in former years. The evangelists preach at one place with outstations which they visit. Students from the Theological School make trips on Saturdays.
Mrs. Thompson, aided by a Bible woman, has charge of several Sunday Schools, and regularly attends women's meetings in Tokyo and one in the country.

At Morioka, the church is now under the care of the Dendo Kyoku. In February they stationed an excellent man there, and the work is progressing encouragingly. Miss Deyo writes: "The year that the church was without a pastor was marked by the development of a number of lay workers, and their efforts were beneficial to others and to themselves. They kept up all church services which were well attended, and from a condition of thinking they could not take any part in Christian work, a number began to think themselves well fitted for it, and the pastor came just in time to prevent a bad attack of conceit and jealousy among them. Then they simultaneously laid down their oars and are now 'resting' and letting the pastor do all the work. But there is good hope that they will recover and be again brought into the work." Miss Deyo is very much encouraged in hospital visiting; though treated coldly sometimes by new patients, they are always gladly welcomed by the same patients on their second visit.

Miss Winn, in addition to her work in Morioka, has two outstations where she meets with great encouragement. At Ichinoseki she has been successful in getting the evangelist to take up collections at the Kogisho. He positively refused to do so saying: "The people are poor, and to ask them to give will kill the work dead." But by placing the matter before the women's meeting, and explaining that giving was a means of grace, they responded most heartily with the result that none of the women dropped out, but more came. The evangelist, seeing that the women were surpassing the men, changed his mind; and now collections are taken up at every meeting of any kind.
This spring Miss Winn began work at Fukuoka, a small town where there is a Chu Gakko. This town has been noted for a long time for its extreme hatred to Christianity, having driven out the Baptists when they attempted work there fifteen years ago. When this work was proposed the Christians at Morioka strenuously opposed, saying she would be driven away and might lose her life. After much prayer she went with her helper and found that God's Spirit had prepared the way. They found a teacher in the Chu Gakko who had been in the Presbyterian Boys' School at Kanazawa but had not been baptized. He gave them his sympathy, and in less than an hour had collected an audience of more than a hundred students, town's people and children and has since secured a preaching place. Miss Winn now goes there weekly and has a Bible class of thirty Chu Gakko students besides good meetings for women and children.

At Sendai the various reports show that the work of the year has in general been very promising. Dr. Schneder says: "above the average." Considerable itinerating has been done by the missionaries, and a number of the teachers of the Tohoku Gakuin (North Japan College). This kind of work is not expected of the regular evangelists. Mr. Stick, in a letter to the home church on occasion of the twenty-fifth anniversary of their Mission says: "The Japanese workers, teachers, evangelists and Bible women have all been, generally speaking, very faithful and devoted, doing a grand work which we could not do without them." .... "Doors of opportunity are open to us everywhere."

Rev. H. K. Miller at Yamagata has charge of five stations in Yamagata Ken and one in Akita Ken (Akita City) with a few smaller places where work is done at intervals. The work in this field, though of long stand-
ing, had run down considerably; now under the blessing of God it seems to be reviving. Yamagata has been without an evangelist for about a year, but this lack has been supplied. All the points are now manned with earnest evangelists. Preparations are also being made to open work at other important places. Twenty-seven adults and one infant have been baptized in this field during the year 1903. For the other work of the Mission, 312 adults and 18 infants.

From Aomori Mr. Harris writes:—"The work upon the whole has been encouraging. Fifteen have been taken into the church as a part of the result of the year's work......We pay regular visits to an outlying town and occasional ones to other places. I have two Bible classes, one of which is made up of school teachers."

From Hokkaido Mr. Johnson reports a year of great blessing and encouragement. Early in the year Hokkaido Chukwai was organized; one evangelist has been ordained; two new preaching places with resident evangelists have been opened; a new church and a Kogisho have been built; one Kogisho has taken steps toward self-support; a lot for a church has been purchased at Nayoro. The growth in the number of Christians has been most gratifying; an increase during the year from 695 to 838, a net increase of 143.

The work as carried on there in the cities is similar to that of other cities of the Empire with perhaps less opposition. The work in the towns and on large farms is characteristic of the Hokkaido. It is here the sturdy folk from all parts of Japan are met. These have braved the separation from home and have gone into the wilds of Hokkaido to seek and make their fortune. The work in Hokkonsha, Gakuden, and Pinka is among people who are still clearing, or have recently cleared, their land.
The Hokkonsha and Gakuden field is in Kitami prefecture, beyond the mountains, over one hundred miles off the railroad, and embraces a settlement of Tosa people on the finest soil on the island. The evangelist lives in Hokkonsha and visits Gakuden once a month.

The Pinka field is a community of forty families, fourteen miles beyond Nayoro, the present terminus of the railroad. The Pinka evangelist visits Nayoro once a month and holds meetings in the homes of the Christians. This work is very promising.

The Asahigawa people, who were gladdened by the completion of the new 1,000 yen church last fall, are now rejoicing over the pastor who presides over them. Mr. Sakamoto, compatriot and fellow countryman of Kenkichi Kataoka, who has labored faithfully for more than a year, was ordained as their pastor last February. This church, as well as the other church of the place, has been undergoing a siege of persecution due to the malicious spreading of an infamous tale to the effect that all Christians worshipped the Czar. While this did not affect church attendance very much, it nearly ruined the Sunday School; from an attendance of 100 it dropped to 10 or 15. The Governor-General in a public speech denounced the story as base and groundless and warned the people that such stories must stop instantly. Since then the Sunday School has been regaining its lost numbers.

The Kogisho at Muroran has suffered some loss in the line of removals and perhaps some as the result of the loss of a resident pastor. This town should have a resident evangelist, but the resources are not sufficient.

At Kuchan, a town of 5,000 people, about midway between Hakodate and Otaru, the postmaster who was once an evangelist but gave up preaching on account of ill-health, is very zealous and has meetings in his house
every Sunday morning and his wife has gained a good influence over the community through teaching the little children. Thus the way is being prepared for a resident evangelist. The best that can be done at present is to send a man there occasionally.

Mr. Johnson in closing his report says:—"The nature and purpose of the work are unfolding before the people. They realize that the men who tramp through mud knee-deep, who journey in mid-winter in inclement weather, have a message to impart, and sooner or later they will receive the message. Japan is raising a sturdy manhood here in the Hokkaido. We are laboring and praying that this manhood shall be steadied and controlled by Christ. As in the past so now, Hokkaido spells Opportunity. May the Lord of the harvest send us showers of blessing."

Lay Workers. Coming now to the more specific results of Evangelistic Work, as it affects the growth of the spiritual life of the church, Christian activity, zeal for purity and holiness etc., we take up first, as more nearly connected with direct evangelistic work, the subject of Lay Workers.

The term layworker as used here perhaps needs some definition. In a broad sense the term might include all unordained evangelists. It was intended to be used in the restricted sense of men without special training who did work for their own church or Kogisho without pay. But as some of the reports speak of employed layworkers in the sense of men without special training, these will be mentioned in their place. What is said on this subject, as well as those following, must be as brief as possible.

Following the same order as above, at Nagasaki the elders have been conducting the services of the church for the past year.
In the Matsuyama field at Ozu is an employed layworker whose success has already been mentioned in this report.

In Susaki layworkers are being used to a limited extent, but can not be called a success yet. The people seem to hear them as readily as others.

In Kochi there have always been quite a number of faithful layworkers who labor without pecuniary compensation. It is much to be regretted that zeal in this matter has seriously declined. An elder who has had a public preaching service in his house weekly for the past fourteen years or more, closed the meetings this year alleging as the reason that he could not get men to preach.

In Takamatsu "Several of the men are quite ready to preach in the street Kogisho or roadside, and they have the faculty of presenting the Gospel in an attractive and impressive manner."

In Yamaguchi two Bible sellers have been employed, but at present there are no layworkers, one of these men not proving efficient and the other being sick.

In Kobe there have been fewer laymen to help than formerly. Men and women help in the Sabbath Schools.

From Osaka Mr. Van Horn writes:--"Our members do some work, but we have not yet developed that spirit of laywork that will insure a self propagating church. Layworkers that are consecrated, or any one for that matter who has a true Christian experience, are acceptable to our people."

Mrs. Van Horn --"We have had some success in developing layworkers and found them very satisfactory."

Dr. Hail:--"One of my best helpers is a layworker."

The young men studying with Dr. Murray, already mentioned in this report as doing successful work, should be mentioned in this connection.
In the Wakayama field all the evangelists except the one at Tanabe are layworkers in the sense that they have no connection with presbytery.

Tanabe. Miss Leavitt writes in regard to the young men of the church:—"All of them are ready to speak for Christ publicly. With one exception they have been well received. Their short talks are simple and unpretentious witnessing, such as becomes their years. All of them are in or just out of the Middle School."

Kyoto. Mr. Curtis writes:—"One of our elders is a professor in a prominent institution in Kyoto. On alternate Sunday evenings he has been giving, during the past year, a series of lectures on the Life of Christ. This work has met with acceptance." Two lay workers are used at Yamada with some degree of success.

Toyohashi. Mr. Hope:—"One young man, brought into the church by study of the Word in my Bible class, has shown great zeal in leading others to Christ. He has accompanied us on one evangelistic trip and seemed to speak very effectively."

Kanazawa. Mr. Fulton:—"I have done a good deal toward developing the Christians to aid in the work without pay. I have urged and secured their cooperation in speaking in chapels and other meetings with an evangelistic tendency. Good results have followed with reference to the men themselves and I think to others. I find that they like to do this work after they get a start at it, and I find it strengthens the church to develop a lot of speaking talent."

Morioka. Having no pastor for a time was the means of developing in the church some lay workers, already mentioned above, who did not hold out so well.

Sendai. Dr. Schneder:—"We have not tried especially to develop lay workers. But at two points where
people have been left without an evangelist, the leading believer in each case took the lead and is doing good work.”

Yamagata. Mr. H. K. Miller:- “Members sometimes assist in conducting public worship. This they generally do cheerfully.”

**Personal Work by Christians.** Closely connected with the subject of “Layworkers”, and of vast importance to the growth of the church, is that of personal work by individual Christians in bringing others to the Savior. Some of the reports represent this disposition on the part of converts as almost or entirely lacking. Others speak of it in a general way as:- “A few make it their chief aim.” “Compare favorably with Christians at home,” etc. Still others speak of special cases where individual effort is being made. It is of this last class that we will speak in this report.

The report from Tokushima says:- “One of the most gratifying features of our work is the way several of our young men are working for the salvation of those about them. I can count up fifteen inquirers reached by the members of one Christian family.”

Osaka. Mr. Van Horn writes:- “We have young men’s meetings weekly for English and Bible study and once a month they have a regular Christian meeting to lead their fellows to the Savior. This meeting is well attended.”

No doubt there is much being done by individuals which we know nothing about, and will not know until the great day when the secret things shall be revealed, as witness this from Miss Atkinson of Nagoya:- “The other day I came upon a young girl in a dying condition, and found that she had heard a great deal from a former teacher in the government school.”
Miss Atkinson also tells of an old Christian woman who is anxious to do all that she can, and has offered her services at any time. This old lady has made up a weekly class for old ladies and hopes to get her friends, both Christian and nonchristian, to attend.

In Ogaki a lady from Tokyo shows some zeal in leading others. (Already mentioned in this report.)

Aomori. Mr. Harris writes: "We have six young people who are doing a good work, but aside from these, there seems to be little desire on the part of Christians to lead sinners to Christ."

Dr. Moore of Tokyo writes:— "At two of our points the lay element has shown commendable zeal in introducing Christianity to the notice of their fellows and in the endeavor to influence others. At one place we have a 'dantai' (boys and young men) who go through the town before the service, singing hymns and in a few words spoken at the corners, or in front of houses, announce the service and urge people to attend."

Making one exception to the rule made at the beginning of this section of the report, viz.—not to mention places where no special zeal in this line is manifested, I wish to make a quotation from Mr. Brokaw of Hiroshima, showing what effort he has been making to arouse zeal along this line. He writes:— "I see almost no effort on the part of Christians to lead others, and that has grieved me a great deal. I have preached on such subjects as 'Intercession for Souls' 'The Duty of Witness-bearing', etc., in all the different places. In prayer meetings and in private conversation, I have made much of the example of the Korean and Uganda Churches and have plainly spoken of the failure in Japan."

Spiritual Life. The spiritual life of the Church, as manifested by a reverential attitude in the House of God,
realization and appreciation of the Sacraments, sense of the heinousness of sin, obedience to God's commands, etc., is generally reported as not altogether what it should be. Some think there is quite an improvement as compared with former years. Others, that there is still vast room for improvement. Church buildings have been a help especially in the matter of reverence. Dr. Stout writes:— "I think that on the part of church members there is a manifest disposition of reverence in the house of God. The same is more marked in respect of the ordinances.... I have never yet been able to discover that there is among the Japanese an appreciation of the heinousness of sin, nor anything like a determination to obey God at any cost, other than in exceptional cases. But then, the occasions for the display of such a determination have not, of late years at least, presented themselves with any degree of frequency. My impression is that religion, whether the old, or Christianity itself, sits rather lightly upon most of those who have accepted it. However, this does not necessarily indicate that under trial they would not maintain their faith. If what I saw of persecution in 1870 and following can be taken as a test, there is every reason to believe that the history of the church under trial would be repeated in Japan even in the present generation."

I have given Dr. Stout's words as fairly representative of quite a number who have written on this subject. A number of others on special points will be noticed as briefly as possible.

Mr. Pieters thinks the common administration of the Lord's supper could be improved, and that the people would be better instructed by the regular use of forms at the sacraments. He states, what a number of us doubtless have often observed, that often the preacher speaks
on quite a different topic, and then unexpectedly introduces the Lord's supper at the end of the sermon.

Mr. Pecke makes a suggestion which will probably be noted as timely at least by some. It is that the missionary has much to do to set forth proper ideas in regard to infant baptism and the leading on to a profession of faith by those baptized in infancy.

The missionaries in Tokushima give some interesting incidents of "fruits meet for repentance." One young man who was greatly distressed by the filthy conversation of those among whom he worked, found a remedy for it by talking to them of God and salvation. Another, there was, whose employer complained to the missionary that he could not get him to work on Sunday no matter how busy they were. The teacher of a private class in English closed his school on Sunday, though as he said "it would cost him something"; and a Chu Gakko student had the grace to stay away from the athletic sports on the Sabbath.

Mr. Ayres writes:—"Many of the new converts show a consecration and a determination to serve God with all they have and are, but alas, many stumble before they have run far, and the subsequent recovery does not place them at as high a level as they had attained before." Mr. Ayres thinks too many receive baptism with little spirit of real devotion to the Master, their faith lacking the heart element and being too much a mere intellectual assent. But such admissions he believes are decreasing.

Mr. Price notes that a very great lack of reverence is shown in the attitude of prayer which is usually sitting upright. This he thinks is largely due to the indifference of the preachers toward this question and he considers that reverence for the house of God and the improtance of a proper attitude in prayer should be emphasized in the
Theological seminaries.

Mr. Fulton of Kanazawa thinks the conduct of Christians during worship is not at all satisfactory; they will at times talk, laugh, read books, letters, etc.; have no hesitation in getting up and leaving in the middle of service without much apparent excuse; but he is inclined to be lenient inasmuch as Christian meetings are superior in this regard to other religions, and hopes for improvement as time goes on.

Mr. Ballagh of Yokohama mentions a daily prayer meeting, Sabbath excepted, in the Lecture Room of the Kaigan Church, since the first of February which has been of much spiritual profit to the half dozen stated attendants.

Dr. Haworth in Tokyo notes a deepening of the spiritual life among the native pastors and evangelists and consequently among the members. He writes: "I have heard more sermons dealing with sin and atonement, the doctrine of the Cross, the Holy Spirit, and such themes within the past year, I think, than in all my previous experience in Japan." Dr. Haworth also mentions a Morning Watch Society composed of a number of leading pastors and evangelists who have agreed to give at least fifteen minutes to quiet prayer and meditation; and to meet together once a week at the home of one of their number for mutual communion in spiritual things, all other topics being excluded. At these meetings each one speaks whatever message he may have from the Spirit after the manner of the early Christians.

Mr. Miller of Yamagata thinks the people have a very imperfect realization of the nature of the Sacraments and he is trying to bring about an improvement by gradually establishing the custom of celebrating the Lord’s supper four times a year.
Discipline. Reports vary as to the amount of zeal manifested toward keeping the church pure, the extremes being "no special zeal," and "fear it is an over done principle sometimes." Another reports laxity in regard to some offences and very strict discipline in regard to others. Several cases of discipline have been reported as attended with good results, notably the one in the Tokyo field already referred to in this report. Dr. Moore of Tokyo writes: "My experience is that there is not enough zeal for keeping the church pure. The discipline in our congregations is lax as to minor sins and shortcomings. There is neglect in holding members up to their duties towards the church, such as attendance upon the means of grace, support of the church and sabbath observance, which it seems is growing more lax if anything; and also there is a sad lack with many in that spirituality and piety which should characterize the children of the kingdom as distinguished from the world. I hold pastors and church officers to a certain extent responsible. In my judgment they fail to maintain and to require what the Christian profession demands." Many think the church lacking in this duty and that this matter might well engage the attention of missionaries.

Sabbath Observance. A friend of the writer speaking of the work of his church in this country not long since, said that at one of their country stations the evangelist who began the work some years ago taught the people two things: 1st, that they need not keep the sabbath; 2d, that they need not give any thing for the support of the church, and they had faithfully observed his teaching up to the present time. Judging from the reports from which this one is compiled, these are not the only people who have been thus taught. Nearly all of the reports that mention the subject at all speak of it as very un-
satisfactory, no change during the year. One report characterizes it thus: "In statu quo, i.e. very little of it." Only four speak of any improvement and that only in a general and somewhat doubtful way. One of them says: "An increasing sense of the duty and perhaps just a little improvement in knowledge how best to use the hours of this Holy Day." Still another, a fifth, says that it is both on the increase and decline.

Mr. Pieters writes that most of the members make no conscience of purchasing what they require on that day and some carry on their ordinary business.

Some of the reports note special efforts to bring about a better observance of the day.

In Susaki and Toyohashi baptism has been withheld from candidates for refusal to close their places of business on Sunday. In the former case the missionary was sustained in his position by the evangelist and the Christians. In the latter by neither. The candidate in Susaki after holding out for six years has recently received baptism and closes his shop every Sunday. Here there is also a meeting on Sunday afternoon for singing and free consultation on Bible and spiritual topics which helps to promote the observance of the day and was partly organized for this purpose.

Miss Evans last year made practical demonstration that silkworms could be kept over Sunday without requiring the attention of any one, and the verdict of the people was that her silk was the best made. She has urged the Christians to adopt the plan which is very simple, but thus far without success.

At Takamatsu considerable teaching has been done both in public and private. While observance is not ideal the Christians can not be said to be flagrant Sabbath breakers.
Miss Leavitt says, only one sermon preached on the subject, several times presented at women's meetings personally. But the subject does not seem to take hold of the consciences of the people.

Dr. Thompson mentions meetings to promote a better observance of the day.

Dr. Schneder says some sermons have been preached and special efforts have been made in other ways. Candidates for baptism are usually questioned on the subject. But the result seems to be no more than to keep things about as they were.

Mr. Van Horn in receiving candidates makes an exception of those who are in the employment of others, in each case requiring the promise that if he were doing his own work, he would keep the Sabbath. Mr. Van Horn regards even this as a compromise, but it seems to him the best way out of the difficulty.

This question has appeared in practical shape at Yamanaka as to whether the athletic department of the Y. M. C. A. should be opened on the Sabbath or not. Mr. Latham, the missionary in charge, decided that it could not be done. Upon this twenty young men, only one of them a Christian however, withdrew from the Association and went to establish another club. Attempts are being made at reconciliation.

Not a single Japanese, Mr. Latham says, so far as he knows, favors his decision; while the evangelist led the discussion in favor of Sunday opening.

It has for a long time been the custom of the writer in urging the observance of the Sabbath to give as an important reason that it is a good evangelizing agency. Apropos of this, Mr. Johnson writes of the Christians at Nayoro: "The heathen neighbors notice that the Christians rest on Sunday, and try to find a satisfactory reason for
such a procedure, especially when there is so much to be done in clearing land and in sowing seed.” Is the performance of any other Christian duty better calculated to awaken inquiry and thus afford an opportunity to preach the gospel, than this absolute discontinuance of work one day in seven, when every one can see that the work is urgent? This argument will apply to every vocation. A shop of a thrifty merchant closed on the Sabbath may awaken more inquiry than the merchant himself could awaken in any other way, and preach a more effective sermon than the best pastor or evangelist. This subject is mentioned somewhat at length, because it is felt to be of vital importance. A church whose people do not observe the Sabbath will not develop a very high degree of spiritual life. Moreover, disregard of the day helps Satan in his conquests. If he can steal away the Sabbath conscience he can the more easily gain the victory over conscience in other matters.

**Self Support and Systematic Beneficence.** Advance along these lines has not been altogether satisfactory and in some cases actual retrograde is noted. Some signs of growth are noted in Saga, Susaki, Takamatsu, Hiroshima, some parts of Osaka, Kyoto, Kanazawa, Tokyo, Yokohama, and the Hokkaido field.

At Saga, Mr. Peeke’s plan is for the mission to be absolutely responsible for the expenses connected with the regions around and the Christians for the expenses of the local work; and the Mission and the Christians each assume responsibility for the pastor’s salary.

At Susaki, the Christians pay all current expenses and have bought a house of worship. At Takamatsu, growth is seen in the fact that the Christians are not afraid to talk of and to plan for raising money. Notwithstanding their supreme effort to build a church and a debt of yen
200.00 in addition to current expenses, they have raised yen 73.28.

In the Yamaguchi field one church has become entirely self-supporting. But this was made possible by a legacy from a Japanese, the interest on which is used for the ordinary expenses of the Church, pastor’s salary, etc.

At Hiroshima the Dendokyoku has been paying half the pastor’s salary, but has now given notice that the church must become self-supporting from August.

Decided growth is noted in the Kanazawa field in all bodies of Christians connected with the Mission, and on the whole a better spirit of self-reliance. Mr. Fulton offered to contribute to one church if they desired it but no request has been made. In this he rejoices. Another body of Christians have increased their contributions about three yen per month. From Tokyo Dr. Haworth writes that two Kogisho under his care have, within the past year, assumed all their own expenses. One has been organized into a church and now has its own pastor.

At a place in the country called Toyohara an interesting work has sprung up and been carried on almost entirely by a layman converted in Sendai.

Mr. Bryan of Matsuyama writes:—“There has been no advance in the line of self-support. But self-support will be more easily realized when our churches become more self-reliant. By which I mean that the usually adopted plan of a full mission station complement of two families and two Bible women as well as two single ladies makes the churches naturally look to the mission for more help than the churches ought to get—not so much financial support, but too many mission helpers in the church and Sunday school. Left more to themselves, they will struggle as does a man learning to swim, but we can watch their struggles and throw out the life

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line until they reach bottom.”

Dr. Thompson of Tokyo writes: “I have noticed a growth in self-sufficiency and self-assertion and hope these things will be overruled to promote self-support self-reliance and self-propagation in the church.”

Mr. Ayres notes, that the spirit of dependence is apparent in the attitude of many bodies of Christians who think it impossible to look for growth or progress without a local evangelist even when visited regularly from a neighboring station. “This spirit of dependence” he continues, “seriously affects both the question of financial independence and active self-propagation. It does not seem natural to the Japanese character, and the opposite is so often apparent in new converts that it seems as though it must be due to some faulty method of evangelization, some lack of proper teaching, or perhaps to some unusual condition in the past which has imposed this habit of thought upon the church and established an ideal (which is anything but ideal) to which new converts after a period of normal growth are conformed by the attitude and spirit of those who were in Christ before them.”

The Tithe System. The reports which mention the subject at all agree in saying that the Christians contribute regularly to the causes of the church, but very few give systematically. In Yamagata, the East Church in Osaka, and in Kyoto are a few who have adopted the tithe system. Mr. Ayres writes: “A few acknowledge the obligation in theory but say it is impracticable in their own case. More do not recognize any such claim or even any claim to systematic and proportionate giving.”

New Methods and Special Efforts. In several places special efforts have been made with encouraging results. In Tokushima there were good results from special services in the church in October and all-day services during the
Ebisu festival. Also a four days’ meeting in the street chapel.

In Takamatsu, Mr. Hibbard of the Y. M. C. A. is in the Chu Gakko as teacher of English as the result of Mr. Buchanan’s special efforts to create a demand for a foreign teacher. Mr. Buchanan himself supplied the demand which he created until Mr. Hibbard could get here from America. An English class for teachers of the Higher Primary School, and two or three from the school of Arts and Industries has been taught by Mr. Buchanan and thus far has been effective in breaking down prejudice, most of them now attending Sabbath School and Church regularly. At Zentsuji Mr. Buchanan was successful, by virtue of his being a British subject, in obtaining access to the garrison and distributing the Scriptures with the help of Mr. Lawrence of the British and Foreign Bible Society which furnished the books. All of these were gratefully received, the appreciation being shown by inviting the donors to a grand military review and to a feast as the General’s guests, where six hundred guests were present. The results, of course, cannot be reported now. But no doubt many will be led to the Savior through the reading of God’s word. This work required three weeks of continuous effort during which time Mr. Buchanan made forty addresses to audiences varying from small bodies to nearly two thousand men.

In the way of new or novel methods Dr. Langsdorf found a violin that was in the house where he was stopping at an outstation very useful in getting an audience together, filling the house with men, women and children in a few minutes.

Mr. Ayres mentions the specially interesting work of Rev. Gorbold in the Chu Gakko. A large number of young men, boys rather, have made a profession of faith
in Christ, an active Y. M. C. A. has been formed. Bands of these boys go to neighboring towns and villages, hold preaching services and distribute tracts under Mr. Gorbold's leadership. They also made such visits to other Chu Gakko in the province, which have been productive in changing the attitude of public sentiment toward Christianity and arousing the interest of individuals both teachers and pupils. "One of these boys" Mr. Ayres writes, "has gone to America to become a preacher, not to study theology, mind you, he did not go to that kind of an institution, and he is a fine fellow." One other has gone to Dr. Murray’s lay workers’ school in Osaka.

Mr. Curtis of Kyoto has made special efforts to get people to remain for personal conversation after services at the preaching places. By arresting their attention by the offer of a tract this detention and subsequent personal dealing is naturally accomplished. As the result of a meeting addressed by Dr. Sturge, whose visit to Japan was most stimulating to the work, thirteen have handed in their names as desirous of making a thorough study with a view to believing. Five of these have professed to have given themselves to the Lord. Mr. Curtis was stimulated to these special efforts by reading Trumbull’s "Individual Work for Individuals."

Dr. Moore of Tokyo mentions special evangelistic services where quite a number announced themselves as penitent and seekers, but the number who held out was very small. In one place not one held out.

Miss Deyo mentions a miniature "Dendokwan," the decorations of the gate, etc. modeled after that of the Dendokwan in Osaka, gotten up by the united body of Christians at the time of the opening of the Kencho building when Morioka was crowded with visitors for two days.
The place was the Baptist parsonage. Continuous services were kept up during these two days. About 2,000 people came in, 5,000 tracts were given away and about a hundred 5 sen New Testaments sold. a

The reports from Sendai and Yamagata mention the Taikyo Dendo campaign conducted by Rev. S. Kimura with good results at Sendai.

Dr. Murray has found pictures useful in his work. The preaching place opens on the street. The picture is displayed in a large frame covered with maroon cloth to look like a regular picture frame. The lights are shaded so as to shine only on the picture; this is found to be an advantage because the people come in more readily and can be talked to more informally, since people are less sensitive if the lights are dimmed a little. The results have been most gratifying. At a large proportion of the meetings one or two will respond to an invitation to remain for a personal talk and give their names for future visiting. Tracts and Gospels are distributed at the meetings and in visiting afterward.

Candidates for The Ministry. Within the bounds of the Nihon Kirisuto Kyokwai between forty-one and forty-five young men are reported as having decided to become preachers of the Gospel or desirous of so doing. Whether all decided within the year or not is not certain. Thirteen of these are in Dr. Murray’s school in Osaka. Only one of the others is reported as being in the Theological Seminary. The reports were not all definite as to the number, one saying two or three and another four or five, etc. Hence the indefinite number above. In addition to this indefinite number Dr. Hail reports “a few.” Dr. Schneder,

a Expenses, exclusive of tracts and traveling expenses of preachers from abroad, less them five yen.
“quite a number”, and Rev. Miller of Yamagata“ a few.” Perhaps if we could get them all numbered correctly we might find that God has called the definite number “fifty” that the Council, or rather conference, last year decided to pray for.

In connection with this subject Dr. Murray's experience is, at least, interesting. Dr. Murray, unlike a great many, does not think generous appropriations from the Boards the main thing in supplying the church with ministers and evangelists. He writes:- “In answer to your question ‘Are young men offering themselves for the ministry?’ I should think I might answer a very decided Yes. All these men (the thirteen in his school) have come to me without any soliciting or advertising on my part and most of them have come since I came here last November. All of these men have come with the purpose, if the way be open, of devoting their lives to preaching the Gospel.

“As the result of my experience with these men I might state what I am inclined to think is one of the hindrances to getting workers, - or rather I will put it the other way: I believe we would appeal more strongly to the Japanese young men if we let them sacrifice a little more and endure more hardship and ‘roughing it’ in doing Christian work. The heroic spirit is very strong in them, and if they can feel that they are not just being hired to do a certain piece of work by some foreigner, but are going into their own work and sacrificing something for it, it will appeal to them much more strongly.”

Chief Problems. Leaving out those who do not refer to the subject at all, and those, who say “Nothing special” or “Have no way of solving,” etc., those who report on this may, for convenience, be divided into three classes:-

1. Those who report problems but no solution.
2. Those who report problems and their way of treating them.

3. Those who report no problems but suggest or rather give reasons why there are none.

Of this first class, Dr. Haworth, Messrs. Price and J. W. Moore find their chief problem to be how to procure and retain efficient workers. Dr. Haworth has still another, viz., how to get money to pay them. For if one were willing to pay a living salary in Tokyo and thus possibly put some other field at a disadvantage, it is difficult to get the appropriation. On this account Dr. Haworth thinks the whole question of compensation for evangelistic workers calls for serious consideration and readjustment. Mr. Price thinks the cost of living in Kobe one reason for this state of things there.

The Tokushima report says: "The only problem with workers, if it may be so called, is a tendency on the part of some to long sermons, for which as yet no remedy has been found."

Mr. Hope finds his chief problem in how to get evangelists to do more work with individuals.

Of the second class, those who report problems and their way of treating them. Messrs. Peeke and Buchanan find no problems in dealing with Japanese workers different from those found in dealing with other people. "It is," says Mr. Peeke, "to quit my meanness, i.e. put in practice the Golden Rule." He finds when he deals with them in that way all goes reasonably well. Mr. Buchanan writes: "I have met problems difficult enough to handle, but I always deal with my colaborers, then not as Japanese, but as brethren in Christ and the difficulties have all solved themselves just as they do when foreign brethren meet in that same spirit."

Mr. and Mrs. VanHorn find it difficult to get workers
to feel a personal responsibility in the matter of leading others to Christ even in the case of their own families and friends. Mrs. VanHorn seeks to influence them by personal example. (Her success in doing what she urged them to do and failed has sometimes stimulated to action.) Mr. Van Horn by consultation and prayer with them seeks to lead them to fuller light and show them the necessity of seeking the fulness of the Holy Spirit to effectual work for the Lord.

Mr. Curtis's chief problem is to get workers to preach the pure Gospel in a simple way to do effective and regular personal work. Tries to help by sympathetic suggestion and by examples.

Mr. Ballagh of Yokohama writes: "Chief problems, How to get itinerating done, and how to settle dissatisfaction between believers and workers. The former tried to solve by setting an example and urging to efforts on the part of evangelists. The latter by supporting the evangelist where justifiable."

Dr. Schneider's chief problem is the difference in salary between the Japanese and missionary workers. This is likely to produce a barrier in feeling between the two. He suggests as a remedy true sympathy with the Japanese workers entering into their trials and sorrows as far as possible, making sacrifices for them and with them and trying to cause evangelistic zeal to burn so warmly that all differences are forgotten. He also thinks salaries of Japanese workers could be considerably raised without injury to the cause of Christ.

In Yamagata, Rev. Miller's chief problems are mostly family complications and financial difficulties. To remedy the latter the mission has increased salaries and at the same time has endeavored to persuade congregations to undertake in part the support of evangelists.
Of the third class those who report no problems but suggest or rather give reasons why there are none, are Messrs. Pieters and Ayres. The former writes: "We can hardly be said to have any problems in dealing with the Japanese worker. Our relations are the happiest. I think I can fairly say we like each other and do each other a great deal of good. I should not like to calculate which way the balance of the benefit lies......There is not a single quarrelsome 'cranky' man in the whole number which is saying a great deal for them. When we undertake to give advice to some of them we take care to sugarcoat it well, but this is a personal peculiarity."

Mr. Ayres writes: "Our relations to our Japanese workers do not take the form of problems. That is too impersonal. We try to help them, we have access to books they can not read. When we meet them we retail impressions made on us by such books. We study the Bible with them. We pray with them. We eat and sleep with them and in their homes. We talk to them of our sources of joy and strength, our weaknesses and how we surmount them. We try to find out their joys and sorrows and sympathize with them and we sometimes (about twice a year) have a meeting for them all, at which we give them the best we have in the shop and get them to express the best they have. Of course we try to convince them that what we think is right. We try to encourage them to greater effort and to adopt more vigorous methods. At present we have no one in our region whom we cannot meet with open heart, with mutual confidence, and mutual edification; for which we thank God."

Christian Boarding Houses. All attempts at establishing boarding houses for pupils in the government schools as a means of evangelization have thus far proved failures, that is to say, for some reason the students do not apply
for board at such institutions. Instead of "all" perhaps I should have said of the two attempts reported neither were successful in getting boarders. Miss Deyo attempted one for the girls of the Koto Jogakko which at first promised success but a strong opposition arose among the teachers and they evidently persuaded the principal not to allow any to come. Miss Deyo thinks however that by next spring such an enterprise might meet with success.

At Yamada Mr. Latham advertised largely intending to rent a house if any students applied. But no applications were received. Mr. Curtis writes that money is now being collected for such a boarding house in Kyoto.

The Fukuin Shimpo advertises such a house in Tokyo. So it is to be presumed that the Japanese consider this a good evangelizing agent.

The general opinion expressed is that such institutions would prove valuable aids to evangelization.

Church Erection. In Kyushu a number of stations and outstations are working toward this end. At Fukuoka a lot has been purchased for 2,200 yen and a building used for church costing 750 yen. This is exclusively a foreign enterprise.

At Oita 160 yen has been raised by selling photographs of Japanese places and customs in America. This enterprise started at the suggestion of the evangelist.

The Christians at Kumamoto have raised 250 yen for this purpose. This is only a beginning since at least 2,000 yen will be necessary before anything can be done.

Kagoshima has a plan by which the Christians are to give a month's salary in three years. At present they have contributed 300 yen and foreigners yen 400.

At Susaki, land and a house for worship have been purchased.

At Takamatsu a church has been erected at a cost of
2,629.79 yen of which the Christians paid a little more than three fourths. The rest was given by missionaries and the Presbyterian Church Building Association.

Mr. Price reports that this Association has also aided a church in Hokkaido and is collecting the money now to aid another in the same field.

Dr. Schneider reports two churches in his field; one built entirely by the Japanese and one entirely by foreigners.

Mr. Miller reports that the church at Yamagata, damaged by a typhoon year before last, has been removed to a better location and remodeled, the Japanese contributing a mere trifle toward the cost.

Mr. Johnson of Sapporo, reports a 1,000 yen church completed at Asahigawa last fall, and land purchased and a Kogisho built at Piura, where there are twenty-seven Christians.

**Literary Work.** Mr. H. K. Miller reports for his mission three tracts in Japanese published during the past year, viz: "Kinds of Christian Work Especially Suitable for Women" by Mrs. H. K. Miller; "Visiting-How It Should Be Done" by Mrs. D. B. Schneider; "Family Religion," by Mrs. Kei Miura. Also in connection with the celebration of the mission's twenty-fifth anniversary some 96,000 leaflets on various subjects have been printed for distribution in America. Also a manuscript for a complete historical sketch of the mission was prepared and sent to America for publication. The Japanese Monthly "The Tohoku Kyokwai Jiho" and "The Tohoku Bungaku" have been continued. These are not issued by the mission directly but in affiliation with the mission.

Mrs. W. C. Buchanan has published a little tract "The Conflict Between Good and Evil, Light and Darkness." This tract is for the present time, and is quite popular.

Rev. G. P. Pierson has completed a commentary on
the New Testament. Its aim is not to be an exhaustive treatment of the Book, but to explain here and there passages which are deemed difficult for the Japanese to comprehend. It is sent forth with the prayer that it may illumine the Word for many of Japan's missions.

Mr. Lampe reports the appearance last September of the English Edition of Lange's Handbook of Colloquial Japanese by Rev. C. Noss. This work is highly spoken of and will prove a valuable aid to all who are studying the Japanese language.

Mr. McNair reports that the new Hymnal has been quite a success financially. Its circulation was rapid at the outset. The first edition is almost exhausted which means that about 50,000 copies of the book in all kinds have been sold or otherwise disposed of. The success of the Sol Fa Edition, that is Sol Fa and Staff notation combined, is such that in this second issue the larger number will be of this kind. The sales thus far have been such that there is now a debt of only about yen 500, remaining of the yen 2,450 that it cost to publish it. It is thought that this whole debt will be paid by the end of the current year. When this is done the fourth interest which now belongs to the council, will become the property of the Nihon Kirisuto Kyokwai. The new edition will probably be enlarged and have other improvements added.

Bible and Tract Distribution. Only a few reports mention this subject, and what has been said in some of the reports was mentioned in another connection as most natural. In the Takamatsu field about 10,000 tracts have been distributed. Miss Deyo thinks this one of the most effective ways of working and Christian literature either lent or given has been no small part of the work in her field. She has found Mr. Matsuno's "Christian Herald," the "Toki no Koe" and the "Police and Warder's Friend"
quite useful. She also notes that there is a great craving for reading matter among all classes and grades of people.

Marriage of Christians. While some of the reports state that care is exercised on this subject, and others note a growing care, most agree that it is a matter which demands attention if not serious attention. One case is reported where Japanese custom and not the law of God has been observed. One of the reports says: "I have made no detailed investigations" another "No means of knowing." That is the peculiarity of this subject until some crisis occurs which calls for investigation. The state of the case is rarely ever known. For example, some time ago a member of Köchi church was married by the pastor. In about two weeks he sent his wife home on the ground that she was not the woman shown him when he had asked to see her some time before. (This he knew however when the ceremony took place.) For this act he was suspended from the communion. Some time after this he took another wife and was received back into the church, and was a member in good and regular standing until his death. His death however called forth an investigation which showed that he had not been legally married to the woman he had been living with a number of years. A number of other cases could be mentioned in this same field which shows the need of care in this important matter. Often a Christian girl is married to an unbeliever with disastrous results. Just recently a Christian is reported to be planning to divorce his wife because his mother does not like her. Judging from the reports I would say that other fields have witnessed like experiences. I think Mr. Winn fairly represents the consensus of opinion when he says: "I have had experience to show there is need of advice and exhortation on this subject. There is lack of understanding on this impor-
tant matter, to say the least."

SABBATH SCHOOLS AND CHILDREN'S MEETINGS.

The reports touching Sabbath Schools vary from a mere mention of them to a pretty full statement of their condition, and methods of conducting them.

For convenience sake the reports may be divided into three very general classes.

I. We notice for completeness sake those reports in which the Sabbath Schools seem to exist with but little or no encouraging features, or where for lack of workers this branch of the work has not been pressed. Mr. Pieters so reports from Kumamoto. Dr. Moore reports for Tokyo and vicinity that while in all his kogisho there are Sabbath Schools, they are not very successful; that the literature of the council's committee is not used. Teachers and superintendents seem to prefer their own method which is often no method, but shooting at random and not hitting much of anything.

Mr. Johnson speaks of one of their schools being almost broken up by the story being started that Christians worshipped the Russian Czar, but when the Gov. General of the Hokkaido reproved the people for this the Sabbath School regained its former prosperity. But while it is true that there are some reports that apparently overlook this phase of the work they are few, and these three above mentioned are the only ones that speak in a partially discouraging manner.

II. The second class is composed of those who often mention the Sabbath School as Dr. Haworth does: "Mrs. Haworth has charge of a Sabbath School, usually 50 in attendance" or some such mention. Mr. G. W. Fulton finds them in fair condition, Council Literature is used and mission Sunday Schools are reported and recorded
separately in Presbytery reports. Mr. H. K. Miller, Miss Couch, Mr. and Mrs. Van Horn, Mrs. Worley, Mr. Cumming, Miss Sterling, Mr. Latham and Mr. Ballagh all report more or less encouragement; all have two or more Sabbath Schools well attended, and from which more or less success has already been realized. Mr. Dunlop reports for his schools that he has fine attendance, ranging from 30 to 50 children with a dozen adults in each. Mr. Dunlop calls attention to the fact that while the Sunday School Literature gotten out by the Cooperating Committee is excellent, in the main, the language ought to be simpler; the "Teachers' Monthly" contains a mass of Chinese expressions that would be absolutely unintelligible if used by the teacher; and thinks that writers of Sunday School helps should restrict themselves to Chinese in common use that would be readily understood. He hopes also that the Council this year will do something to secure that lesson helps shall be published a little earlier each month. Frequently the helps for the next month come after the last Sunday of the month, so that there is no chance to distribute them. Lesson helps in English from Philadelphia, he states, come a fortnight earlier than those from Tokyo.

III. We put into a third class those reports that seem to put more stress upon Sabbath School work.

Dr. Schneder reports that they have been opened everywhere and are everywhere successful.

Mr. Gerhard reports the largest Sabbath School, having 300 or over on the roll with 9 Bible classes and seven primary classes.

Mr. Curtis reports too that all are prosperous; Mr. Hope, Miss Lausing, Miss Stout and Mr. Harris all report much encouragement and much progress.

Miss Stout has the most cosmopolitan Sabbath School
on the list, having not only Japanese but Chinese and Jews as well, all under harmonious tutelage. Mrs. Thompson of Tokyo reports seven schools in and near that city in all of which there is considerable encouragement. Mr. Price reports two very encouraging schools though one was broken up by opposition of school teachers. Miss Leavitt and Miss Morgan report six schools well attended.

The schools at Takamatsu, Susaki and Ozu in Shikoku have all lately made very gratifying progress. Mrs. Moore reports a class for little nurses, thirty or more in number each with a baby tied to her back.

Dr. Hail speaks of much progress and that the Christmas exercises for their numerous schools extended from 18th to 28th of December. Some of these schools are conducted on Saturday afternoon.

Miss Wykcoff reports five schools connected with Ferris Seminary well attended and carefully taught. Besides these, two young men, members of the Kaigan Church have started children's meetings in their own homes to teach the children of their neighborhood.

Misses Deyo and Winn from Morioka report very good success. The 13 schools which they carry on act as aids to the central Sabbath School and especially to the church. In 1903 twenty, and in 1904 (thus far) twelve from these schools have joined the church. A large number of these were from a school superintended by Mrs. E. R. Miller in former years.

Judging from the reports there is no uniform method or system in the conduct of the schools. Some use the Council literature, some use it in part, some prefer it, but yield this point to the teachers and superintendents of the schools, others pursue an entirely different course and prepare a course of lessons for themselves; some report their schools as reported in the Nihon Kirisuto Kyokwai
(and regard all others as exceptional or abnormal); others a part as included in Synod’s statistics and part not; Mr. Fulton reports three as entered on Presbytery’s reports as mission Sunday Schools.

As a sort of general statement, the consensus of the reports seems to lead to the conclusion that where care, time and abundant effort are bestowed the Sabbath Schools yield splendid results; as Mr. Van Horn expresses it, the pupils seem to gain a better idea of the Gospel when they have attended the Sabbath Schools until they become Christians.

In the matter of keeping up the attendance of the children, Miss Lausing places a good deal of stress on visiting the children in their homes. Besides keeping up the attendance she has found these visits productive of other good results.

SCHOOLS.

Most encouraging reports come from all schools. It is gratifying to note the small proportion of beneficiaries among the pupils. Many think if the war has had any effect it has been but to help on the prosperity. Some however report fewer applicants—which may be a result of the war. Some tell of pupils in higher classes having funds reduced or entirely cut off.

One speaks of increase in the price of food, but adds:—“All our hearts are united in a closer bond of fellowship.”

The general opinion, however, is:—“It has increased attendance; made pupils more thoughtful, hence more earnest and studious; awakened them to a fuller appreciation of their opportunities and in consequence, they manifest a deep interest in the welfare of their schools, beyond their own personal development.” In reply to the questions in regard to Christians among
beneficiaries and self-supporting pupils, Boys' Schools report:—"No difference"; Girls' Schools show a greater proportion for the following given reasons:—

They come from Christian families, (there are very few exceptions), often from pastors and evangelists.

Many are Christians when they enter. They are always boarders constantly associated with teachers.

They remain in the school several consecutive years often working to help support themselves.

One day-pupil in Sturges Seminary was received into the church the past year, the first in eleven years. One in Steele College, the second in the history of the school.

Yet Ferris Seminary reports that a large majority of those who become Christians while in the school, are from among the self-supporting pupils (which includes day-pupils), for the reason that the beneficiaries are, for the most part, Christians when they enter. Only two of the pupils who have been in this institution two years or more are not Christians. One, where two-thirds are pay pupils, reports:—"Quite half the girls are Christians."

Beneficiaries usually develop stronger Christian character, because:—1st They are the ones who remain in the school as teachers or helpers, or 2nd they enter other definite Christian work, often under the supervision of missionaries. Day-pupils would do equally well under similar circumstances; ‘’tis exercise that develops strength.”

Many self-supported pupils and some day pupils are letting their light shine in their homes, in schools where they are teaching, in Sabbath Schools, and other places.

**BIBLE SCHOOLS.**

Miss Pratt says:—"Our Bible School is in good condi-
tion. This evening we graduate a very promising class of five: Our women who graduated have been doing good work. We can report a spirit of consecration among the Bible students and a desire to spend their lives in God's work. One graduate has married a former Buddhist, now a Christian. They are working together. Another has married a Christian business man. We have some new pupils. By fall, we hope to have a new school building."

For the Training School for Bible Women (Tokyo) Mrs. MacNair reports twenty-one faithful students in regular attendance, two walking three miles and carrying a child. There are nine Theological Seminary Students. All have had duties.

The war has increased the opportunity for practical work. The students "have taken up Kazoku Imon (family visiting) with great vigor and interest and find a ready acceptance of their visits everywhere."

Young girls of seventeen and eighteen attend this school not to become professional Bible women, but because no other school offers opportunity for Christian Education. A great desire is felt for some provision, especially for these.

**GIRLS’ SCHOOLS.**

The proper figures will appear under school statistics, hence few felt it needful to send in materials for this report; but incomplete as these are, they give some idea of the schools in different localities.

From Sturges Seminary, (Nagasaki) Miss Couch reports the enrollment larger than at any previous time in the school's history.

Miss Palmer, Koji Jo Gakuin, (Yamaguchi):- "A very gratifying year in many ways. With the revived favor
toward foreigners' schools, this one has come in for its share of the increase in patronage.”

Miss Atkinson, Kinjo Jogakko, (Nagoya):- “School building enlarged and improved. Teaching force strengthened by three, one a Shihan Gakko graduate.”

Miss Morgan, Wilmina Girls' School, (Osaka):- “Decided gain over year before. Many from Christian homes, thus showing an increase in possible patronage from families specially desirous of educational advantages for their daughters under Christian influence.” Yet, occasionally, parents object to their daughters becoming active Christians, usually for fear it may hinder successful marriage arrangements.

The union of Naniwa Jo Gakko (North Pres.) and Wilmina Girls' School (Cum. Pres.) has proved very satisfactory. Attendance increased. “We are hoping to add larger class-rooms to comfortably accommodate larger classes and leave room for adding higher classes as rapidly as possible, looking forward to a Girls' College in Osaka in the near future.”

Miss Tracy, Kyoritsu Jo Gokko, (Yokohama):- “The school is in a flourishing condition. More girls have come to us than for a number of years previous. We are now putting up a new building with larger class rooms and improvements in many ways.”

Ferris Seminary (Yokohama), Mr. Booth:-“Net gain, of sixty over last year. English preparatory classes added to Grammar Course; classes in English and Japanese Literature added to Bible Course, in anticipation of the time, we hope not far distant, when a higher course or courses of studies can be provided to meet the constantly growing demand for such studies. It is my conviction that the women of Japan are moving toward the light of the Gospel as never before, which is affording an
unparalleled opportunity to bring many to a joyous knowledge of its power."

Joshi Gakuin reports:—"The past year at the Joshi Gakuin has, in many respects, been a very unusual one. Yet in spite of the many things which have occurred the school work has gone on quietly. During Christmas vacation our chapel caught fire from some buildings across the street and was partially burned. When vacation was over the girls came back and we carried on school in the cottages. On account of the chapel not being finished we had to postpone commencement until June.

At the beginning of the new term in April we were able to begin school in the chapel again. We began the new term with a roll of about 220 girls. The year has been marked by faithful, earnest work.

On the 22nd of February after a lingering illness Miss Emma Alexander was taken from us—called to that higher service which God has for her to do. She was with us only a year but God blessed that year in a wonderful way to teachers and pupils alike.

In May on account of Mrs. Milliken's health Miss Milliken and her mother were obliged to return to America. Mrs. McCartee went with them. Only those of us who live at the Joshi Gakuin can know all that it meant to have Mrs. Milliken and Mrs. McCartee with us. The blessing of their influence is very sweet to remember.

We all feel that this year has been one of steady growth on the part of the girls."

Miss Luther writes from Kanazawa:—"The Hokuriku Jo Gakko has progressed the past year far beyond our most sanguine hopes. During 1903 attendance increased from 40 to 80. This year we hoped, possibly, to reach 100. Some feared, because of the war, parents would feel too poor to send their daughters. But the number reached
120, and for some time we have been refusing applicants. Last year’s increase was from the city of Kanazawa; this year it is from surrounding towns. Even conservative Fukui sent several. The capacity of the whole building has been taxed to its utmost.”

Miss Luther speaks of the very cordial relations existing between their school, the churches, Sunday School, and government schools of the place.

Miss Rose, Seishu Jo Gakko, (Otaru):—“A year of quiet growth. In connection with this school is a Home where the foreign teacher lives with her helpers and a few girls who receive special training to help them to become all-round Christian women, ready for whatever may come to them in life, and to make the world the better for their having lived in it.”

To board in this Home is very popular but since “its glory is individual work, it should not be too large,” and many applicants are refused. Miss Rose prefers to have in it girls from the country who have had few advantages.

Miss Smith, Hokusei Jo Gakko, (Sapporo):—“We have never had so large a number of pupils, nor have they ever been so regular in attendance.”

**WHAT PUPILS ARE DOING.**

In most of the schools young peoples societies, of various names, are doing good work.

Three Sabbath Schools for children are conducted by the teachers and pupils of Sturges Seminary.

In Kojo Jo Gakko each supported girl embroiders one hour a day for the school in addition to her proportionate share of domestic work done by all the girls.

Miss Ward writes:—“When the Naniwa Jo Gakko united with the Wilmina School, every girl in the boarding department was a Christian. The Sabbath School
held in the school chapel and taught by the school teachers and girls consisted of about 130 in regular attendance."

In the Wilmina Girls' School "all boarders of suitable age and sufficient knowledge of the Bible are enlisted into service as teachers in the children's Sunday Schools and in the home or church prayer-meetings, and thus are gradually trained in Christian service."

In the Kinjo Jo Gakko nearly all boarders are active Christians. These take turns in conducting a Wednesday morning prayer-meeting which takes the place of the regular chapel service. Many short prayers are offered and Scripture verses recited. They also have charge of the Saturday evening prayer-meeting. One or two teach in the Sunday School. There were five in the Shorter Catechism class last year. Three finished. This year there are four in the class.

Miss Atkinson writes: "Only last evening I was deeply touched when passing, as I supposed, a vacant class-room to find three of the older girls engaged in a prayer-meeting. I learned afterward that they have been holding this meeting for some time, praying for one of their unconverted school-mates."

The Christian work of Ferris Seminary is conducted by the various committees of a Young Women's Christian Association. One, a Bible Study Committee, has charge of classes for devotional Bible study led by older girls. A Sunday School Committee has charge of five children's meetings held in different parts of Yokohama. Then there is a band of sixteen who have expressed a desire to give their lives to definite Christian work. All this is under the personal supervision of Miss Wyckoff.

Work for Christ in the Hokuriku Jo Gakko is conducted by the Y. P. S. C. E. Four teachers and six
pupils teach in the various Sabbath Schools of the city. Of the six who graduated in March, all save one are engaged in work or continuing their studies in other schools.

Miss Luther writes: "Two of our girls—determined to obey God at any cost—were baptized without permission from home, which they wished so much. One was permitted to return after Christmas, though we feared she would not be. The other has just been baptized."

In the Hokusei Jo Gakko there are "thirty or forty Christians and many more confessed but are either too young in knowledge of the Bible, or have not their parents' consent to receive baptism."

Of former pupils of Seishu Jo Gakko "One has received baptism and many others are ready." One has married a minister and gone with him to America for further study, hoping to return to teach Christ to their countrymen. Two are taking a higher course in a Christian school in Tokyo. One is studying kindergartening.

The buildings of the Miyagi Girls' School (Sendai) were burned two years ago, and larger, handsomer, more commodious brick buildings have just been completed. They are now prepared to accommodate two hundred pupils and have very nearly that many in the school. We are not told how pupils were accommodated while there were no school buildings but Dr. Schneider reports for the past year "favorable progress."

Mr. Lampe personally superintended all work on the buildings, giving to it his full time for a year and a half. He feels that among the hundreds of workmen employed he had the widest and most encouraging field for mission work he has had in his five years in Japan.
THEOLOGICAL SCHOOLS.

Meiji Gakuin.

Dr. Ibuka reports as follows:—

1. The recognition of the department by the Minister of Education as a Semmon Gakko which gives it a distinct place in the general system of Education.

2. Providing a special course of study (the Bekka) for those candidates for the ministry who are somewhat advanced in age and did not have the advantages of regular education and yet promise to be useful workers or dendosha.

3. Changes in the faculty:
   a. Prof. Kashiwai’s going to America to study, specially Church History,—the chair to which he had been called.
   b. Resignation of Rev. Uemura as a lecturer. The Board of Directors tried all in their power to retain him but his duty to his growing church among other reasons made it impossible for him to continue his lectures.
   c. Dr. Imbrie’s going home on furlough.
   d. Dr. Oltmans’ arrival and taking up his work. His department is Old Testament Exegesis and Literature.
   e. Rev. S. Hata and Rev. F. Matsunaga invited as temporary lecturers. Chiefly to teach the subjects assigned to Prof. Kashiwai.

Dr. Sasao of Tohoku Gakuin was invited by the faculty to give a course of lectures on the History of Modern Philosophy and he did deliver a carefully prepared course of lectures on the subject to the great satisfaction of students.

Three students from the regular course graduated last spring. One of them was supported by the Dendokyoku and is now employed as a dendosha under its care. There remain five more regular students, two of whom have been called into the military service on account of the war. Then
there are nine special students one of whom is a retired captain and has gone to the front. Two students left the school during the year.

Sendai.

Up to the end of last school year (March 31st) we had nine students in our theological department. Of these four graduated and are now regularly engaged in evangelistic work. Two new ones have entered, so that there are at present seven. Of these two are graduates of our chugakko and bunkwa courses; the rest were received without preparatory studies, and are students in our vernacular course. There is one "regular" class, consisting of the two full course students, and there are two "provisional" or vernacular classes. Three foreigners and three Japanese teachers give a large part of their time to the theological department. We look for an increase of full course students after some years.

BOYS' SCHOOLS.

Dr. Stout says of Steele College (Nagasaki):—"It has been long enough in existence to be recognized for what it stands. It holds on in its course much the same as any comparatively small institution, kept well in hand, is expected to do. Attendance about as usual, 100. The tone of the school is decidedly Christian and moral—at least as relates to the boarders, about one third the enrollment. This fact is acknowledged and apparently approved by some of its non-Christian patrons. It suffers in comparision with government schools, in that it falls below the standard attained by them in some branches, especially mathematics and the sciences. It lives principally upon its reputation for English.

A slight advance in salaries has secured a better class of men; thus the corps of teachers is somewhat improved.
The school year is arranged to correspond to that of the government schools, and many applicants for admission to such schools, failing to pass examinations, enter other schools for the year. Of these Steele College gets its share. Some become interested and remain. Nor are they all poor material. Some take a good stand from the start and maintain it well. But there is another class—the "tramps," or "school tasters." These often come with certificates of having been in advanced classes, or of being graduates of other schools. Almost invariably they prove to be misfits—soon become restless and drop out; their loss being gain to the school. But before leaving, they not infrequently communicate their dissatisfaction to others. It seems to me, also, that the daily grind of school work becomes exceedingly irksome to a large number of Japanese students, and not a few of them get out of it if they can. In the third or closing term advanced classes are further depleted. This is accounted for in various ways such as:

Conviction of inability to pass examinations. In order to make special preparation to enter other schools, to escape the draft and get in line for entrance into higher government schools.

On account of sickness.

For family reasons.

The Tokyo fever, which is always present sometimes becoming epidemical.

Thus few remain to the end of the course. Last year five were graduated. This year there is no graduating class.

In one respect the school has failed to a large extent in realizing a prime object for which it was established, the education of the sons of the church, this fact being true even of the sons of ministers and evangelists. Very few have ever been enrolled, and of these, fewer still have re-
mained to graduate. Of the eight in the school last year two dropped out, one ran away, one was expelled and one left to go into business. At the present time there are but five students from Christian families, two being brothers. This seems to argue that for the most part Christians do not appreciate Christian education.

Last year there were seventeen Christians among the students, five of whom received baptism that year. These took the best stand in every respect in their classes.

The Y. M. C. A. is vigorous and aggressive. The success with which its members get the non-Christian students under religious influence, at prayer meetings, Sunday Schools and church services, commands the admiration of those who see it. Only four beneficiaries.”

The night school in Hyogo, for the study of the Bible and English has an average monthly attendance of seventy (70) paying pupils. The mission supplies foreign teachers, but aids in no other way. It is under the care of the Chapel. Mr. Price feels that this school, properly manned and pushed, would be a great help to mission work in Kobe.

Dr. Wyckoff reports for Meiji Gakuin (Tokyo):—

A prosperous year. All work done up to standard of former years, perhaps some slight improvement. Pupils 188, one-twelfth of whom receive aid. Most of these are Christian; some were when they entered. There are fifty Christians in the school, eleven of whom received baptism during the year.

The Christian students are active and have kept up a well attended weekly prayer meeting under the auspices of the school Y. M. C. A. Dr. Ibuka has a weekly meeting for inquirers. Dr Oltmans a Saturday evening Bible class for all who will attend. This in addition to the regular Bible lessons with all classes. When the new
chapel is finished the old one will be divided into class rooms. This will increase the efficiency of the school.

Mr. Landis' enforced absence, occasioned by a fall from the wall of an incompletely built building, which made it seem best for him to take his furlough earlier than planned has necessitated some rearrangement of teaching force, but work has been kept up.

Investigation reveals that of the living graduates of the school, six are teaching in mission schools and thirty-two in government schools. Eleven others have been teachers, now engaged in other pursuits. More than twenty students—not graduates—are teachers, mostly in middle schools.

During the year the Higher Course received recognition from the Department of Education as a Special School (Semmon Gakko) and the Middle Course was granted the privilege of having its graduates eligible for entrance to the Higher Government Schools (Koto Gakko) on the same terms as Government Middle Schools.

Mr. Gerhard of the Tohoku Gakuin (Sendai) thinks educational work the strongest evangelistic agency. Contrasting the hundred students first received into the school, who have never studied Christianity, with the Christians of the higher classes he notes a marked difference, and is more than ever impressed with the great privilege and at the same time the great responsibility it is to be brought into daily contact with young boys, at the most critical period of their lives, and to have the opportunity to be one of the means of turning them to Christ as their Savior. He thinks the Christian spirit of the school better than ever before. Dr. Schneder gives the number of students as 240. Five receive full support, twelve partial.
KINDERGARTENS.

Two in Kyoto under Miss Haworth's supervision are felt to be very helpful to other work. One in Otaru, "Full." One in Kanazawa of fifty-four pupils and four Japanese teachers, three of whom were trained by Miss Mayo, one from Glory Kindergarten (Kobe). Miss Mayo plans, the teachers do the practical work. Instead of as formerly having Bible stories twice a week at a time given to play on other days, they now begin each day with a 20 minutes "baby prayer meeting" of devotional songs, prayers and Bible verses. A bit of Bible history is told to the children or retold by them to the teachers; this is followed by a "hearty romp" before beginning the work of the day.

Mrs. McNairs says for the Shinagawa Kindergarten: "Notwithstanding an increase in tuition fees it has kept up its numbers--55 to 70--according to the season and infant epidemics. A class of seventeen was graduated in April".

The Mother Meeting in connection with this has been well attended. Eight women have signified their purpose to become followers of Christ.

For lack of a trustworthy teacher the Sewing School has been suspended. Several of the pupils have become attendants at church and two have received baptism.

INDUSTRIAL WORK.

The industrial work in all phases is a relentless time-eater; it nevertheless yields results very gratifying to those engaged in it.

All connected with the "Industrial Home", Sendai, feel it is a paying investment, both as a soul-winner and as a bread-winner. They believe that the printing press, bookstore and dairy will make the Home self-sustaining
within the present year. In this seventy (70) of the Tohoku Gakuin students earn part support. The spirit of the Home is strongly religious and thus the institution is a strong evangelizing agency.

Mr. Ballagh tells of some industrial work not under the care of any mission. This is Mr. Ito's school for girls at Mishima, where twenty-five or thirty girls earn a living by "embroidery, drawn work and artificial flower making." He says it is the main stay of the Mishima church and Sunday School.

Miss Leavitt has a knitting class for girls which opens the doors of some homes not otherwise reached. This meets weekly in her own home and is opened by a half hour of devotional exercises.

Mrs. VanHorn has several industrial classes which she feels "contribute somewhat to evangelization."

Miss Stirling has charge of Miss Dowd's industrial school during the latter's absence. There are six girls for each of whom some missionary or friend is responsible. Each girl spends a part of each work day making lace for the party who is responsible for her support. Not having enjoyed many educational advantages, they receive instruction in several branches besides the regular music and Bible lessons. It is hoped not only to make of these substantial Christians, but to teach them that "having freely received, they must try to impart God's saving Truth, and each has made some little effort in this direction."

Seeing the school children brought so prominently to the front in all demonstrations in regard to the war, it occurred to Mrs. McIlwaine that the Sabbath School children might be made to feel there was something they could do for the soldiers-especially for those who had been wounded in defending the country for them. This led to
the organization of the Soldiers’ Aid Society which meets weekly. Each child brings its “mite.” Cloth is bought, bandages are prepared, towels hemmed, Scripture verses arranged in many attractive ways. These are to be sent to hospitals with a child’s letter in each box. Mrs. McIlwaine’s own children are all active members, and have written many verses in Japanese.

The same work has been started in Sakawa. The industrial department is the moving spirit of all the work done in Sakawa. It gathers the people into the meeting, rents a Chapel, pays all expenses—light, fuel, cleaning, etc. From the Sabbath morning collection two yen per month is sent to the Kochi church.


Keino No. 1, Tsukiji.

Present number of pupils 147
Entered during the year 85
Left during the year 42
Gain during the year 43
Number left on account of religious teaching 7
Families moved away 9
Deaths 1
To help parents 7
Without a reason given 18

An hour of daily instruction in Bible is given; an hour a week is given to hymn singing. All the children attend Sunday School. A branch Sunday School is taught by the teachers of this school every Sabbath afternoon. The homes of the children are visited, each teacher being responsible for the parents of her class.

Since the above report was handed in 65 new pupils have entered and rooms have had to be enlarged to accommodate the numbers.
Keimo No. 2, Shiba.

From April 1903 to 1904.

Children entered during year 33
Children left during year 42
Loss of numbers 9
Total at present 92
Number of Christian families represented 10
Whole number of families represented 70

The parents send their children with an understanding that they are likely to become Christians, and with their full consent.

Trades Reported.

Dyers 2. Retail merchants 13. Woodseller 1. Fire-
Jinriki 15. The lowest restaurants 10.

The government since last year brought pressure to bear on parents to send their children to public instead of private schools, and designated what schools within the ward. So for that reason during the year 16 pupils left and entered government public schools, and the entering class this year was very much smaller than heretofore. To provide for the future feeding of the school we opened a kindergarten which promises all we hope for.

Poverty on account of the existing war conditions caused many children to leave school before they had completed even the primary course, and at this early age are now apprenticed to petty merchants, oil-dealers, printers, green grocers, etc.

The higher department that began the year with 28, closed with 18, a loss of ten. Fifteen of the eighteen are Junior Christian Endeavorers. The society is in its
second year. A meeting is held weekly, just at the close of the week’s work. At these meetings all pray and give testimony.

Their field of labor is within the school and home. Committees are:-
1. Visiting sick or absent members of school.
2. Welcoming children into Day and Sunday School.
3. Caring for little children on play ground.
4. Sanitary committee.
5. Peace committee.

Most of the reports are as follows:—

I guided a blind man where he wanted to go.
I visited the sick at—the absent one—
I acted as arbitrator in a boys’ quarrel.
I found—on play ground and returned to—
I took care of the children.
I helped clean the play ground.

Any who have been naughty, unkind, deceptive, at this meeting make confession, beg pardon, and in a sincere, childlike manner ask God to forgive. All show great progress in Christian character since they have become Junior Endeavorers. Two have been baptized and received into church communion during the year. While the children of the public schools are playing on the streets after school hours, our Endeavor boys and girls are working for the soldiers at the front, knitting cholera belts, folding paper to insert in envelopes to be sent to soldiers so that they can communicate with loved ones. A former school servant is now a cavalry man at the front; he wears a C. E. pin presented by this society before he went away, and his name is prominently written on the black board always before the eyes of the C. E. Juniors, who do not forget their promise to pray for him while he is away.
Where are those who have graduated?
Two in Meiji Gakuin.
Three in Joshi Gakuin.
One wife of a banker.
One a clerk in bank (now fighting at front).
One in printing office.
One a naval cadet.
One a clerk in Mitsui's dry goods store.
Two in a book store.
Two in America.
Two in Hokkaido.
One wife of a naval man.
Two wives of merchants.
One wife of teacher in high school.
Nine of the above are members of churches in good standing.

Rescue Home.

During the year I have been Superintendent of the Florence Crittendon Jiai Kan (Rescue Home) and have taught a Bible class morning and evening to from 12 to 15 girls and women. I have resided in the Home since the 1st of October 1903. I find minds hungry for food, and delighted to drink in God's wonderful offers of mercy and forgiveness. In the last two months we have formed a prayer chain, and now all pray, and minds and hearts are developing new thoughts, and give new subjects to talk about. Some of the older girls are asking to be received into the church. In asking the girls one evening what would be their choice of a life work, among eleven, there was 1 a nurse, 2 teachers, 1 a Sunday School teacher, "any work God gave her for six days," 1 a Bible-woman, the others were undecided; but an aim to work up to is a wonderful stimulus, and strengthening to character. May God help them realize their wish.
Work Among Lepers. Dr. Wyckoff reports that he preaches regularly once a month at the Lepers' Home at Meguro and that Mrs. Wyckoff is also connected with the Committee of this Home. This is a work that should surely enlist the sympathy of all.

In conclusion, the various reports give abundant cause for encouragement. But this should not make us careless or indifferent in regard to the defects of the church, or the conduct of Christians in many things, some of which have been mentioned in this report, and the need of patient but faithful, uncompromising dealing with these defects. Nor should we forget the need of more workers both Japanese and foreign. The South Japan Mission is calling for help from the West Japan and Southern Presbyterian Missions to meet the obligations that the abundant opportunities in Kyushu have laid upon them, and both these Missions in their turn from what we learn are scarcely able to carry on the work they have on hand, to say nothing of expansion. The Reformed Mission of the United States is calling for four or five new families. The Cumberland Presbyterian Mission has been reduced by furlough. From every quarter there is a cry for efficient Japanese workers.

Let us not forget these needs. But above all, let us not forget the need of being filled with the Holy Spirit in order that we may be effective in persuading sinners to believe and believers to obey the word of truth.
III

STATISTICAL TABLES

BY THE

REV. JOHN E. HAIL.

"The following tables though prepared with much care and of real value, should not be relied upon as perfectly correct. The same is true of perhaps most tables of mission statistics; even the greatest painstaking and the multiplication of items do not secure entire accuracy. For their intelligent use the following also must be remembered: a. In many cases it is not possible to classify with precision. For example: Two institutions, grouped together as schools, may differ widely in their work and requirements. b. In different tables, especially in tables prepared in different mission fields, the same term may be used to describe things that are essentially different. For example: In one table, the term self-supporting church may be used in the same sense as at home; in another table, a group of Christians may be rated as a self-supporting church, provided it receives no financial aid from the mission, though it has no pastor and dispenses with other aids to Christian life that call for Christian giving. c. Tables of statistics deal only with numbers; they do not exhibit quality, which is of equal if not of greater importance. d. Plausible but misleading inferences are easily drawn from such tables by one who has not a full knowledge and clear understanding of other facts and particularly of reasons which can not be tabulated. Of especial importance is it that these points be remembered by those who are interested in the study of mission work and the establishment of correct general principles for its conduct." —TWENTY-THIRD ANNUAL REPORT OF COUNCIL.
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<td>2,292</td>
<td>22</td>
<td>4,980</td>
<td>1,140</td>
<td>5</td>
<td>612</td>
<td>13,933</td>
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</tr>
<tr>
<td>Pres. Church in U. S. (South)</td>
<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>5,078</td>
<td>4</td>
<td>925</td>
<td>65</td>
<td>4,918</td>
<td>780</td>
<td>12</td>
<td>673</td>
<td></td>
<td>9,401</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Refd. (German) in U. S.</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>15,600</td>
<td>9</td>
<td>3,307</td>
<td>144</td>
<td>5,393</td>
<td>527</td>
<td>19</td>
<td>1,323</td>
<td>12,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cumberland Pres. Church</td>
<td>6,000</td>
<td>5</td>
<td>1,392</td>
<td>240</td>
<td>4,056</td>
<td>936</td>
<td>11</td>
<td>1,188</td>
<td>10,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Woman's Union</td>
<td>1,142</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>32</td>
<td>3,840</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grand Totals for 1903.</td>
<td>61,600</td>
<td>39</td>
<td>10,621</td>
<td>471</td>
<td>26,513</td>
<td>5,662</td>
<td>89</td>
<td>8,789</td>
<td>1,440</td>
<td>70,118</td>
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<tr>
<td>Grand Totals for 1902.</td>
<td>58,784</td>
<td>38</td>
<td>10,222</td>
<td>1,718</td>
<td>29,504</td>
<td>3,720</td>
<td>89½</td>
<td>8,623</td>
<td>1,398</td>
<td>71,977</td>
<td></td>
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</table>
## Statistics of the Church of Christ in Japan for 1903

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Attendance at Services</th>
<th>Average attendance at Sunday Services</th>
<th>Average attendance at Prayer Meeting</th>
<th>Elders</th>
<th>Deacons</th>
<th>Ordained Ministers</th>
<th>Corresponding Members</th>
<th>Licentiate</th>
<th>Organized Churches</th>
<th>Companies of Believers not Organized Churches</th>
<th>Total Number Preaching Places or Churches</th>
<th>Cities and Villages in which Preaching is done</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tokyo</td>
<td>3,392</td>
<td>1,113</td>
<td>931</td>
<td>454</td>
<td>326</td>
<td>133</td>
<td>63</td>
<td>35</td>
<td>39</td>
<td>5</td>
<td>25</td>
<td>35</td>
</tr>
<tr>
<td>Naniwa</td>
<td>2,052</td>
<td>650</td>
<td>639</td>
<td>318</td>
<td>273</td>
<td>60</td>
<td>25</td>
<td>11</td>
<td>24</td>
<td>16</td>
<td>26</td>
<td>17</td>
</tr>
<tr>
<td>Miyagi</td>
<td>972</td>
<td>422</td>
<td>249</td>
<td>176</td>
<td>83</td>
<td>14</td>
<td>14</td>
<td>3</td>
<td>9</td>
<td>9</td>
<td>17</td>
<td>4</td>
</tr>
<tr>
<td>Sanyo</td>
<td>314</td>
<td>156</td>
<td>141</td>
<td>73</td>
<td>58</td>
<td>16</td>
<td>7</td>
<td>5</td>
<td>3</td>
<td>3</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Chinzei</td>
<td>321</td>
<td>176</td>
<td>150</td>
<td>103</td>
<td>84</td>
<td>18</td>
<td>6</td>
<td>2</td>
<td>4</td>
<td>5</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>Hokkaido</td>
<td>459</td>
<td>178</td>
<td>104</td>
<td>70</td>
<td>46</td>
<td>18</td>
<td>7</td>
<td>2</td>
<td>5</td>
<td>2</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Grand Totals</td>
<td>7,510</td>
<td>2,695</td>
<td>2,211</td>
<td>1,194</td>
<td>870</td>
<td>259</td>
<td>122</td>
<td>53</td>
<td>86</td>
<td>38</td>
<td>90</td>
<td>75</td>
</tr>
<tr>
<td>Presbytery</td>
<td>Children</td>
<td>Adults</td>
<td>Average attendance</td>
<td>Teachers</td>
<td>Property</td>
<td>Financial</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>----------</td>
<td>--------</td>
<td>-------------------</td>
<td>----------</td>
<td>----------</td>
<td>-----------</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>M  W</td>
<td>M  W</td>
<td>M  W</td>
<td>M  W</td>
<td>Buildings</td>
<td>Endowment</td>
<td>Offerings</td>
<td>Miscellaneous</td>
<td>Total</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tokyo</td>
<td>682 569</td>
<td>130 115</td>
<td>122,021 3,478</td>
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<td>14,417</td>
<td>5,667</td>
<td>20,084</td>
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</tr>
<tr>
<td>Naniwa</td>
<td>761 923</td>
<td>303 238</td>
<td>45,774 1,727</td>
<td>7,700</td>
<td>7,558</td>
<td></td>
<td></td>
<td></td>
<td>15,258</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miyagi</td>
<td>681 1,024</td>
<td>87 26</td>
<td>27,244 565</td>
<td>1,769</td>
<td>793</td>
<td></td>
<td></td>
<td></td>
<td>2,562</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sanyo</td>
<td>191 231</td>
<td>24 21</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chinzei</td>
<td>357 400</td>
<td>43 34</td>
<td>400 434</td>
<td>5,655</td>
<td>912</td>
<td>1,110 697</td>
<td>1,807</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Hokkaido</td>
<td>244 297</td>
<td>4 13</td>
<td>153 174</td>
<td>28,335</td>
<td>800</td>
<td>1,968 1,590</td>
<td>3,558</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grand Totals</td>
<td>2,829 3,418</td>
<td>528 389</td>
<td>1,931 2,183</td>
<td>340 321 235,143</td>
<td>7,696 28,642</td>
<td>16,305 44,947</td>
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<td></td>
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</tr>
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</table>

*Amounts less than half a yen are omitted, and half yen or over are counted as one yen.
## STATISTICS OF THE CHURCH OF CHRIST IN JAPAN FOR 1903.

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Income Concluded.</th>
<th>Expenditures in Yen.</th>
<th>Average gifts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Revenues from</td>
<td>Total</td>
<td>Total Contributions</td>
</tr>
<tr>
<td></td>
<td>Dendo</td>
<td>from all sources</td>
<td>Contributions 1902</td>
</tr>
<tr>
<td>Tokyo</td>
<td>4,160</td>
<td>24,244</td>
<td>15,204</td>
</tr>
<tr>
<td>Naniwa</td>
<td>5,003</td>
<td>20,261</td>
<td>12,300</td>
</tr>
<tr>
<td>Miyagi</td>
<td>5,388</td>
<td>7,950</td>
<td>4,192</td>
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<td>Sanyo</td>
<td>3,437</td>
<td>5,115</td>
<td>1,810</td>
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<td>Chinzei</td>
<td>5,150</td>
<td>6,957</td>
<td>1,353</td>
</tr>
<tr>
<td>Hokkaido</td>
<td>1,505</td>
<td>5,063</td>
<td>3,558</td>
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<tr>
<td>Grand Totals.</td>
<td>24,643</td>
<td>69,590</td>
<td>34,859</td>
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<tr>
<td>Presbytery</td>
<td>Membership</td>
<td>Increase</td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>------------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total Membership Jan. 1, 1902</td>
<td>Total Membership Dec. 31, 1903</td>
<td>Net Increase or Decrease</td>
</tr>
<tr>
<td>Tokyo</td>
<td>5,680</td>
<td>5,931</td>
<td>251</td>
</tr>
<tr>
<td>Naniwa</td>
<td>3,472</td>
<td>3,891</td>
<td>419</td>
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<tr>
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<td>2,153</td>
<td>1,600</td>
<td>-553</td>
</tr>
<tr>
<td>Sanyo</td>
<td>535</td>
<td>582</td>
<td>47</td>
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<td>Chinzei</td>
<td>631</td>
<td>629</td>
<td>-2</td>
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<tr>
<td>Hokkaido</td>
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<td>838</td>
<td>546</td>
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<td>Grand Totals</td>
<td>12,471</td>
<td>13,471</td>
<td>1,006</td>
</tr>
<tr>
<td>Presbytery</td>
<td>Transfers from Churches of other Presbyteries</td>
<td>Transfers from Churches of same Presbytery</td>
<td>Confirmations</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------------------------</td>
<td>-------------------------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>W</td>
<td>C</td>
</tr>
<tr>
<td>Tokyo</td>
<td>51</td>
<td>30</td>
<td>16</td>
</tr>
<tr>
<td>Naniwa</td>
<td>20</td>
<td>18</td>
<td>10</td>
</tr>
<tr>
<td>Miyagi</td>
<td>5</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Sanyo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chinzei</td>
<td>12</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Hokkaido</td>
<td>8</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Grand Totals</td>
<td>96</td>
<td>62</td>
<td>27</td>
</tr>
<tr>
<td>Presbytery</td>
<td>Dismissed to other Churches</td>
<td>Deaths</td>
<td>Exclusions</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------------</td>
<td>--------</td>
<td>------------</td>
</tr>
<tr>
<td></td>
<td>M  W  C</td>
<td>M  W  C</td>
<td>M  W  C</td>
</tr>
<tr>
<td>Tokyo</td>
<td>18  21  6</td>
<td>33  31 2</td>
<td>38  21</td>
</tr>
<tr>
<td>Naniwa</td>
<td>13  15  4</td>
<td>22  26 4</td>
<td>2</td>
</tr>
<tr>
<td>Miyagi</td>
<td>8   2  1</td>
<td>16  5 1</td>
<td>11  11</td>
</tr>
<tr>
<td>Sanyo</td>
<td></td>
<td>4   4</td>
<td></td>
</tr>
<tr>
<td>Chinzei</td>
<td>3   3  2</td>
<td>4   6</td>
<td></td>
</tr>
<tr>
<td>Hokkaido</td>
<td>1   1  6</td>
<td>5   5</td>
<td></td>
</tr>
<tr>
<td>Grand Totals</td>
<td>43  42  13</td>
<td>85  77 7</td>
<td>51  32</td>
</tr>
</tbody>
</table>
### Items from the Statistics

**For 1903.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Synod</td>
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</tr>
<tr>
<td>Presbyteries</td>
<td>6</td>
</tr>
<tr>
<td>Churches</td>
<td>75</td>
</tr>
<tr>
<td>Companies of Believers not organized as Churches</td>
<td>109</td>
</tr>
<tr>
<td>Ordained Ministers</td>
<td>86</td>
</tr>
<tr>
<td>Licentiates</td>
<td>90</td>
</tr>
<tr>
<td>Advisory Members</td>
<td>38</td>
</tr>
<tr>
<td>Elders</td>
<td>259</td>
</tr>
<tr>
<td>Deacons</td>
<td>175</td>
</tr>
<tr>
<td>Church Members</td>
<td>13,471</td>
</tr>
<tr>
<td>Resident Membership</td>
<td>9,322</td>
</tr>
<tr>
<td>Average attendance at the Communion Service</td>
<td>7,510</td>
</tr>
<tr>
<td>Baptisms during the year</td>
<td></td>
</tr>
<tr>
<td>Adult</td>
<td>1,341</td>
</tr>
<tr>
<td>Infant</td>
<td>168</td>
</tr>
<tr>
<td>Sunday School Scholars and Teachers reported</td>
<td>9,076</td>
</tr>
<tr>
<td>Receipts of the Board of Missions</td>
<td>7,628</td>
</tr>
<tr>
<td>Receipts of the Board of Missions from 1894 to 1903, inclusive</td>
<td>30,263</td>
</tr>
<tr>
<td>Offerings of the Japanese Church (not including individual gifts to the Board of Missions)</td>
<td>44,947</td>
</tr>
<tr>
<td>Value of Churches and Endowments</td>
<td>242,839</td>
</tr>
</tbody>
</table>

**Board of Missions**

- Mission points in Japan: 10
- Mission points in Formosa: 3
- Mission points in China: 2
**Comparison of receipts with those of the previous year.** | **Disbursements compared with those of the previous year.**

<table>
<thead>
<tr>
<th></th>
<th>1902</th>
<th>1903</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>From places under the care of the Board</td>
<td>¥826,462*</td>
<td>¥1,759,366*</td>
<td>+ ¥932,704</td>
</tr>
<tr>
<td>Presbyteries</td>
<td>1,624.868</td>
<td>1,973.220</td>
<td>+ 348.352</td>
</tr>
<tr>
<td>Societies</td>
<td>794.232</td>
<td>1,035.446</td>
<td>+ 241.214</td>
</tr>
<tr>
<td>Individuals</td>
<td>1,907.292</td>
<td>2,832.625</td>
<td>+ 925.333</td>
</tr>
<tr>
<td>Special</td>
<td>133.400</td>
<td>27.313</td>
<td>- 106.087</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5,286.254</td>
<td>7,627.770</td>
<td>+ 2,341.516</td>
</tr>
</tbody>
</table>

Receipts of the Board from the formation of the present organization to the close of 1903 | ¥30,263.435

<table>
<thead>
<tr>
<th></th>
<th>1902</th>
<th>1903</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries of pastors and evangelists</td>
<td>¥3,356,240</td>
<td>¥5,546,760</td>
<td>+ ¥2,190,520</td>
</tr>
<tr>
<td>Itinerating of evangelists</td>
<td>373.600</td>
<td>459.850</td>
<td>+ 86.250</td>
</tr>
<tr>
<td>Expenses for evangelistic work</td>
<td>74.661</td>
<td>231.055</td>
<td>+ 156.394</td>
</tr>
<tr>
<td>Office expenses</td>
<td>350.015</td>
<td>414.375</td>
<td>+ 64.360</td>
</tr>
<tr>
<td>Rents (Preaching places, etc.)</td>
<td>428.000</td>
<td>603.000</td>
<td>+ 175.000</td>
</tr>
<tr>
<td>Postage, etc.</td>
<td>122.975</td>
<td>139.368</td>
<td>+ 16.393</td>
</tr>
<tr>
<td>Printing</td>
<td>103.300</td>
<td>113.623</td>
<td>+ 10.323</td>
</tr>
<tr>
<td>Incidents</td>
<td>328.050</td>
<td>144.976</td>
<td>- 183.074</td>
</tr>
<tr>
<td>Interest</td>
<td>16.000</td>
<td>72.600</td>
<td>+ 56.600</td>
</tr>
<tr>
<td>Balance</td>
<td>+ ¥0.313</td>
<td>- ¥97.837</td>
<td>- 98.150</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>¥5,152.554</td>
<td>¥7,627.770</td>
<td>+ 2,475.216</td>
</tr>
</tbody>
</table>

Received by the Board of Missions for the education of Theological Students | ¥77.442

Expended | | |

Balance on hands | | |

Balance | ¥13,442

Places in which work is being carried on: Taiwan (Formosa) Taihoku, Daichu; Dainan; China, Tientsien, Hotufu; Morioka, Joshu, Mito, Tokyo Hongoh Church, Tokyo Hanno Preaching Place, Kofu, Yokosuka, Okayama, Hiroshima, Kumamoto. *The 1st figure to the right indicates rin.
IV

APPENDIX

ANNUAL REPORT OF THE BOARD OF DIRECTORS
OF THE PRESBYTERIAN CHURCH
BUILDING ASSOCIATION.

The Board of Directors held their first meeting on Sept. 5th 1903 in Arima when its organization was perfected by the election of Rev. T. C. Winn as chairman and Rev. H. B. Price as Secretary and Treasurer.

The Secretary was instructed to have the rules printed when one of the members of the Board generously offered to pay for the printing. The printing bill was paid by the brother and one other member of the Board.

Steps were begun at once to secure share-holders and, by Oct 31st the 50 shares which were necessary to establish the Association had been taken.

The number of share holders has gradually increased until at present we are able to report 84 shares as taken. One more share was taken, but perhaps due to sickness and return to the homeland, we may consider that share as cancelled.
The share-holders live in all parts of the Empire, from the Hokkaido in the North to Kagoshima in the far South. Five shares are held in the U. S. A. Rev. Dr. Sturge, while in Japan, took four shares for which he is responsible, though he hopes that the Japanese church in San Francisco will take these shares. While the share-holders live in many parts of the Empire, the majority consist of the members of the missions which were most largely represented at the last Council and heard the discussion connected with establishing the Association.

Several persons have expressed their intention of taking a share, but have perhaps been temporarily prevented by financial reasons.

Some to whom the plan was presented did not approve but as the working of the plan becomes better known we hope that all will approve, and that in the near future at least 200 shares may be taken.

One expressed approval of the plan, but thought the Boards should do the work and not the missionaries.

While it was a cause of regret that many for various reasons could not take shares, the interest and pleasure expressed by some of the share-holders when sending in their assessments was a cause of joy and encouragement to the Secretary and Treasurer. Considering the fact that the Association has only been in existence since last Sept. we have abundant reasons for encouragement and hope for the future.

Even before the necessary 50 shares had been taken, applications for aid began to come. The first one was from the Hokkaido.

Up to the present we have received five regular applications, one tentative application and one letter of inquiry. Two of the regular applications were from the Hokkaido, one from Takamatsu in Shikoku, one from
Osaka and one from Toyama in the West.

So far only two assessments have been issued, in order to give 150.00 yen to the Takamatsu Christians, 40.00 yen to the Pinka Christians in the Hokkaido and to collect a part of the 150.00 yen voted for the Takigawa church in the Hokkaido.

The assessment collected for the Takigawa church is still in the bank, as the church is not yet ready to build. This fact was not known when the assessment cards were sent out.

All the applications have come with the approval of the missionary interested in that particular work, and the Directors have been careful that the rules which condition the giving of aid have been complied with. In doing this, a difference of opinion developed between one of the share-holders and the Board of Directors as to who had the right to make an application, and to whom the money was to be given.

As this matter may be brought up before the Council for consideration, no further mention will be made of it at this time.

Objection was also made to the rules being printed in the Japanese religious press, so for the sake of harmony that question was postponed for the present. As Rev. R. E. McAlpine returned to the U. S. A. in October, his resignation as one of the Directors was received and Rev. H. W. Myers elected to serve in his place.

Due to the small expense incurred in running the Association, the Board feel that it will not be necessary to assess the usual .30 sen per share for running expense, in 1905, except on new shares. Therefore the Directors recommend that the assessment be omitted for the coming year on shares which have already paid one such assessment. As the term of service of Messrs. Fulton
and Myers was for only one year, the Council should elect two Directors in their places.

One or two share-holders have expressed a desire for a more appropriate name for the Association, but so far no substitute has been suggested. Some have also thought that the wording as to what the responsibilities of a share-holder are is not very clear. No other wording has been suggested so far.

In conclusion we would express the conviction that the work done during the past 9 months, shows that the Association has a work to do, and that it presents a practical solution, in part, of the difficulty met with in supplying suitable places of worship for our Japanese brethren. The need for suitable places of worship is a real, not an imaginary need. A suitable place of worship cultivates the spirit of devotion among the Christians and draws non-christians to hear the word of God.

We would add that 100.00 yen has been voted for enlarging the place of worship in Toyama city.

“"The question having been raised as to who had the right to make an application for aid it is the sense of the Directors that no individual missionary can send in an application for aid independent of the Christians to be aided."

This statement was made to the Council and by general consent was approved.

**STATUS OF MISSION SCHOOLS.**

With a view of obtaining the privilege for graduates from Mission Schools to enter Koto Gakko upon the same terms as Semmon Gakko (See Appendix in Council's Report for 1903-1904) towards the close of last year Dr. Ibuka and Mr. Honda called upon Mr. Kubota, the present Minister of Education, who promised to inquire
into the matter. Subsequently they called upon Mr. Koba, the present Vice Minister, and also upon Mr. Matsui, the Director of the Semmon Gakko. These gentlemen told them that the request would be favorably considered; and on January 25th of this year there appeared in the Official Gazette a regulation extending the privilege of entrance to Koto Gakko to "graduates of schools recognized by the Minister of Education as set forth in Article VIII, No, 1, of the regulations for entrance to Semmon Gakko."

This gives to such schools as Meiji Gakuin, Aoyama Gakuin, Tohoku Gakuin and Doshisha, all the privileges, of Chu Gakko. They have besides, within certain limits greater freedom than Chu Gakko in determining their curriculum. Such action on the part of the Department of Education is also evidence that it is coming to set a higher estimate than formerly upon the value of private schools, and that it consents to recognize their right to freedom in the teaching of religion. Looking to the future of Japan the importance of the adoption of these principles by the Department can hardly be over-estimated. On the other hand the right of Christian schools to do their work without restriction puts upon them a new responsibility to do it well.
ROLL OF THE COUNCIL (1904)

EAST JAPAN MISSION OF THE PRESBYTERIAN
CHURCH IN THE U. S. A. (NORTHERN)

Ballagh, Mr. J. C., 1875†
Ballagh, Mrs. J. C., 1884 in U. S.
Haworth, Rev. B. C., D. D., 1887
Haworth, Mrs. B. C.,
Imbrie, Rev. William, D. D., 1875. in U. S.
Imbrie, Mrs. William, in U. S.
Johnson, Rev. W. T., 1902 Sapporo
Johnson, Mrs. W. T.,
Landis, Rev. H. M., 1888 in U. S. Tokyo
Landis, Mrs. H. M.,
MacNair, Rev. T. M., 1883
MacNair, Mrs. T. M., 1880
Pierson, Rev. G. P., 1888 in U. S. Asahigawa
Pierson, Mrs. G. P., 1891
Thompson, Rev. David, D. D., 1863, Tokyo
Thompson, Mrs. David, 1873
Vaughn, Rev. A. P., 1904
Vaughn, Mrs. A. P., 1904
Ballagh, Miss A. P., 1884 in U. S.
Gardner, Miss Sarah, 1889

† Year of arrival in Japan as missionary.

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Halsey, Miss L. S., 1904 Tokyo
McCauley, Mrs. J. K., 1880 "
Milliken, Miss Elizabeth P., 1884 "
Monk, Miss A. M., 1904 "
Rose, Miss C. H., 1886 Otaru
Sherman, Miss Mary Belle, 1902 Sapporo
Smith, Miss S. C., 1880 "
Ward, Miss Isabel Mae, 1901 "
West, Miss A. B., 1883 Tokyo
Wyckoff, Miss Helena, 1901 "
Youngman, Miss K. M., 1873 "

WEST JAPAN MISSION OF THE PRESBYTERIAN
CHURCH IN THE U. S. A. (NORTHERN)

Ayres, Rev. J. B., 1888 Yamaguchi
Ayres, Mrs. J. B., "
Brokaw, Rev. H., 1896 in U. S. Hiroshima
Brokaw, Mrs. H., " " " "
Bryan, Rev. A. V., 1882 Matsuyama
Bryan, Mrs. A. V., 1887 "
Curtis, Rev. F. S., 1887 p Kyoto
Curtis, Mrs. F. S., "
Dunlop, Rev. J. G., 1890 Fukui
Dunlop, Mrs. J. G., 1894 "
Erdman, Rev. J. P., 1903 Yamaguchi
Fulton, Rev. G. W., 1889 p Kanazawa
Fulton, Mrs. G. W., "
Jones, Rev. W. Y., 1895 in U. S. Fukui
Jones, Mrs. W. Y., 1884 " " " "
Langsdorf, Rev. W. B., Ph. D., Litt. D., 1902 Hiroshima
Langsdorf, Mrs. W. B., "

p Present at meeting of Council in Arima, July, 1904

106
Winn, Rev. T. C., 1878 in U. S. Osaka
Winn, Mrs. T. C., 
Bigelow, Miss G. S., 1886 in U. S. Yamaguchi
Cooper, Miss Mary B., 1903 Hiroshima
Foster, Miss A. L. A., 1902 Yamaguchi
Garvin, Miss A. E., 1882 in U. S. Osaka
Gibbons, Miss K. Anna, 1902 Kanazawa
Haworth, Miss Alice, 1888 Kyoto
Jones, Miss Anna W., 1903 Osaka
Luther, Miss Ida R., 1898 Kanazawa
Mayo, Miss Lucy E., 1901 
Palmer, Miss M. M., 1892 Yamaguchi
Shaw, Miss Kate, 1888 in U. S. Kanazawa
Wells, Miss Lillian, 1900 Matsuyama

NORTH JAPAN MISSION OF THE REFORMED (DUTCH) CHURCH IN AMERICA.

Ballagh, Rev. J. H., 1861 Yokohama
Ballagh, Mrs. J. H., 
Booth, Rev. Eugene S., 1879 
Booth, Mrs. Eugene S., 
Harris, Rev. Howard, 1883 Aomori
Harris, Mrs. Howard, 
Miller, Rev. E. Rothesay, 1872 in U. S. Tokyo
Miller, Mrs. E. Rothesay, 1870 
Oltmans, Rev. A., D. D., 1886 p 
Oltmans, Mrs. A., 
Scudder, Rev. Frank S., 1897 Nagano
Scudder, Mrs. Frank S., 
Wyckoff, M. N., D. Sc., 1881 Tokyo
Wyckoff, Mrs. M. N., 
Deyo, Miss Mary, 1888 p Morioka
Moulton, Miss Julia, 1891 Yokohama
Thompson, Miss Anna De F., 1887 "

107
Wiun, Miss L., 1881 p
Wyckoff, Miss Harriet J., 1898

SOUTH JAPAN MISSION OF THE REFORMED
(DUTCH) CHURCH IN AMERICA.

Hondelink, Rev. Garret, 1903 p
Hondelink, Mrs. Garret, p
Myers, Rev. C. M., 1899
Peeke, Rev. H. V S., 1888
Peeke, Mrs. H. V S.,
Pieters, Rev Albertus, 1891
Pieters, Mrs. Albertus,
Stout, Rev. Henry, D. D., 1869 p
Couch. Miss Sara M., 1882
Lansing, Miss H. M., 1893
Stout, Miss A. B., 1898

MISSION OF THE PRESbyterian CHURCH
IN THE U. S. (SOUTHERN)

Buchanan, Rev. W C., 1891
Buchanan, Mrs. W C.,
Buchauan, Rev. Walter McS., 1895
Buchanan, Mrs. Walter McS., 1887
Cumming, Rev. C. K., 1889
Cumming, Mrs. C. K., 1892
Fulton, Rev. S. P., D. D., 1888 p
Fulton, Mrs. S. P ,
Hope, Rev. S. R., 1892
Hope, Mrs. S. R.,
Logan, Rev. C. A., 1902 p
Logan, Mrs. C. A.,p
McAlpine, Rev. R. E., 1885
McAlpine, Mrs. R. E.,
McIIwaine, Rev. W B., 1889 p
McIIwaine, Mrs. W B.,
Moore, Rev. J. W., 1890 p  Susaki
Moore, Mrs. J. W., 1893
Myers, Rev. H. W., 1897 p  Toku-shima
Myers, Mrs. H. W., p
Price, Rev. H. B., 1887 p  Kobe
Price, Mrs. H. B., 1890 p
Atkinson, Miss Maria, 1899 p  Nagoya
Dowd, Miss Annie, 1888
Evans, Miss Sala, 1893 p  Koichi
Houston, Miss Ella, 1891
Patton, Miss A. V., 1900  Toku-shima
Patton, Miss Florence, 1895
Sterling, Miss Charlotte E., 1888  Koichi
Mclane Miss M. G. 1904,,

MISSION OF THE REFORMED(GERMAN)
CHURCH IN THE U. S.

Cook, Rev. H. H., 1902  Sendai
Cook, Mrs. H. H.,
Faust, Rev. A. K., 1900
Faust, Mrs. A. K., 1903
Gerhard, Mr. Paul Lambert, 1897
Gerhard, Mrs. Paul Lambert, 1902
Lampe, Rev. W. E., 1900 p
Lampe, Mrs. W. E.,
Miller, Rev. H. K., 1892  Yamagata
Miller, Mrs. H. K.,
Moore, Rev. J. P., D. D., 1883 p  Tokyo
Moore, Mrs. J. P.,
Noss, Rev. C., 1895  in U. S.  Sendai
Noss, Mrs. C.,
Schneder, Rev. D. B., D. D., 1887
Schneder, Mrs. D. B.,
Stick, Rev. J. M., 1902
Stick, Mrs. J. M.,
Pifer, Miss B. Catherine, 1901 p
Powell, Miss Lucy M., 1900 p
Weidner, Miss Sadie Lea, 1900 p
Zurfluh, Miss Lena, 1894

MISSION OF THE CUMBERLAND PRESBYTERIAN CHURCH.

Hail, Rev. A. D., D. D., 1878 p
Hail, Mrs. A. D., p
Hail, Rev. J. B., D. D., 1877 in U. S.
Hail, Mrs. J. B., in U. S.
Hail, Rev. J. E., 1900 p
Latham, Rev. H. L., 1902 p
Latham, Mrs. H. L.,
Hereford, Rev. W. F., 1902 p
Hereford, Mrs. W. F., p
Van Horn, Rev. G. W., 1888 p
Van Horn, Mrs. G. W., p
Worley, Rev. J. C., 1899 in U. S.
Worley, Mrs. J. C.,
Alexander, Miss S., 1894
Leavitt, Miss Julia, 1881 p
Morgan, Miss Agnes E., 1889 p
Ranson, Miss Mary E., 1901 p
Hail, Miss A. N., 1902 (Associate Member) p

WOMAN’S UNION MISSIONARY SOCIETY.

Crosby, Miss Julia N., 1871
Hand, Miss Julia E., 1900
Loomis, Miss Clara D., 1901
Pratt, Miss S. A., 1893
Strain, Miss Helen Knox, 1900 p
Tracey, Miss Mary E., 1903

Yamagata
Sendai
Wakayama
Tsu
Wakayama
Osaka
Yamada
Osaka
Tanabe
Osaka

Yokohama

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KARUIZAWA UNION CHURCH, WHERE COUNCIL HELD ITS SESSIONS.