Year-Book
of the
Japan Missions
of the Presbyterian and
Reformed Churches

Thirty-Second Annual Report

ISSUED BY
THE PUBLICATIONS COMMITTEE
OF THE COUNCIL
1909
Errata

Page 63 line 4 from bottom: 1820 should be 1830

" 94 last line: loneliness   "  "  loveliness

" 105 first line: opposite     "  "  apposite

" 107 line 3 from bottom: occurred   "  "  occurred

"  "  2  "  "  1846  "  "  1849
MISSIONARY PIONEERS.

Rev. G. F. Verbeck, D. D.
J. C. Hepburn, M. D., L.L. D.
Rev. J. H. Ballagh, D. D.

Dr. S. R. Brown.
Dr. D. B. Simmons.
Rev. D. Thompson, D. D.
Year-Book
of the
Japan Missions
of the Presbyterian and
Reformed Churches

Thirty-Second Annual Report

ISSUED BY
THE PUBLICATIONS COMMITTEE
OF THE COUNCIL
1909
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1909 - 1910

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Annual Report of the Council of Missions
1908-1909
Compiled by Rev. E. S. Booth, A. M.

The arrival in October of the American fleet, with the accompanying hearty general welcome and elaborate official entertainment, providing an impressive object lesson to the school children of Yokohama, Tokyo and vicinity, formed a fitting prelude to the Jubilee Year of the opening of the country to foreign intercourse. It is exceedingly gratifying to be able to report the fact that both officers and men conducted themselves in a way that did credit to the Christian country they represented; and the spirit with which the whole nation received the fleet gives ample assurance of the exceedingly cordial relations which exist between the two nations, current newspaper reports to the contrary notwithstanding.

The elaborate fete which was arranged by the Yokohama Municipal authorities, and continuing from the 1st of July to the 3rd inclusive, together with the generous subscriptions made towards erecting a Memorial Hall in Yokohama at a cost of more than Yen 500,000 gave evidence of the appreciation Japan has for the marvellous advance she has made in education, civilisation and commerce during the half century.

Another incident might be cited, however, as showing that the prejudices of fifty years ago have not
wholly disappeared, for when the local authorities applied to the proper officials of the central Government for permission to unveil a statue of Ii-Kamon no Kami during the fete as a part of the Jubilee Celebration, the request was denied and the unveiling did not take place until the 11th of July.

Of more direct interest to us as a Council was the meeting representing the Church of Christ in Japan held on the 13th of March, in Tokyo at the Y. M. C. A. Hall for the purpose of organising a general evangelistic campaign throughout the country. The two principal numbers on the programme were the address by Dr. Ibuka and a sermon by Mr. Uemura. The former showed that the church from the very beginning had stood for four principles (the following is taken from Rev. E. R. Miller’s report):

1. “Independence of all foreign organisation. This was the principle on which the church was founded, and which it has firmly stood for, since taking, at the beginning, the broad catholic name of the ‘Church of Christ.’”

2. “The spirit of unity. Dr. Ibuka showed how at the beginning, the church had stood for union in its widest sense; not merely union of the same or similar denominations, but union of all Japanese Christians into one church, which should be known only by the name of the Master. At first the Christians organised into congregations in Yokohama and Tokyo thought they were one church with those organised into congregations in Kobe and Osaka who had adopted the same name and creed, and it was only after it was shown that the congregations in Kobe and Osaka had adopted a different
form of government that they were convinced, that for the time being, their hope of union could not be realised. After the failure of this first attempt at union with the churches in the care of the Congregational Mission, there was a reunion formed between the churches comprising the Presbytery of Japan, of the Presbyterian Church of the United States. This was called the Union Church, and the union was consummated on October 7th, 1877, when there were nine churches, five of the Presbyterian Mission and four of the Church of Christ in Japan. At this meeting the first three ministers were ordained — Messrs. Ogawa, Okuno and To&da, all of whom are still living. Dr. Ibuka also related how the church had made another attempt to unite with the Congregational Churches, but had failed in spite of all efforts, and even after all hindrances had seemingly been removed.”

3. “The third principle for which the church had stood was a simple evangelistic creed. The first creed adopted was the nine articles of the Evangelical Alliance; and from that first creed the present Confession of Faith came.”

4. “The fourth principle for which the church has stood is the spirit of evangelism. From the summer of 1873, when the first evangelists went into the outlying districts of Yokohama, this spirit has been held by the church at large, whatever may have been the theological opinions of certain people, and this spirit must be cherished in the breasts of all Christians now.”

Mr. Uemura’s sermon was from the passage in Acts telling of the founding of the Church in Antioch. Aş-
suming that the Acts had been written about fifty years after the founding of the church in Antioch, we have from the thirteenth chapter on to the end of the book, an account of fifty years’ growth in church life and doctrine, and this growth of life and doctrine gives lessons to be followed by the church nowadays.

A long poem of Father Okuno was read. The poem speaks of the wonderful Word of God planted as a grain of mustard seed fifty years ago, which now has grown into a tree in which the birds of the heavens lodge and build their nests. That we have been waiting these fifty years for the rain of the spirit of God upon these fields of God’s planting so long ago and, just as on the day of Pentecost the disciples after the descent of the Holy Spirit, did not satisfy themselves with merely praying and doing nothing else, so we, having come together in this temple, look back over fifty years of grace, add grace to grace and prayer to prayer until we bring in the Kingdom of God with song and rejoicing.

After the reading of the poem a cablegram from the Boards of the Presbyterian Churches was read with indicated scriptural quotations, and received with enthusiasm, and resolutions of thanks to the Boards of Foreign Missions of the various churches which have helped towards the growth of the Japanese church were passed.

A paper was then read and adopted, setting forth what the evangelistic work for the year was to be. The estimated amount of money necessary for carrying on the work was Yen 5,000. A collection was taken up, amounting to Yen 200, which, together with what had already been contributed, made Yen 1,400.
In the evening there was a social gathering and dinner at the Seiyoken in Ueno Park, at which one hundred and twenty or more were present. Mr. Uemura spoke on behalf of the Japanese Board of Foreign Missions, referring to the work to be undertaken during the year; Dr. Imbrie for the Presbyterian Board of Foreign Missions, and Mr. Miller for the Reformed Board. The latter mentioned the fact that the Reformed Board had helped in various ways the Japanese who had gone to America in the early days. Another thing of which he had been repeatedly reminded during the day was the first evangelistic tour he had made in Japan in the summer of 1876, when at the earnest invitation of enquirers, he and Mrs. Miller and Mr. Maki had visited Ueda in the province of Shinshu, the first visit of any foreigner to this large province, which is now dotted all over with churches and preaching places.

Mr. Hattori spoke of Mrs. Miller having begun the work for the women of Japan, which has since grown to its present dimensions. He told how she had been asked to teach in the school for girls then opened in the compound of the Kaiseijo by the Empress, and of two of her pupils who afterwards held positions in Government schools.

The earnest spirit evinced at these meetings gives assurance of the rich harvest which is in store for the church resulting from this wide general evangelistic movement.”

**South Japan Mission of the Reformed Church in America.**

Rev. A. Pieters reports: “In April Rev. and Mrs. G. Hondelink, under physician’s orders, left the field
for America. Rev. H. V. S. Peeke was engaged until June in a strenuous preaching campaign, visiting all our outstations and accepting several invitations to preach to other congregations, when he, together with his family, left for America for a well-earned furlough.

Miss Couch's return in September to her work in Sturgis Seminary made it possible to transfer Miss Pieters to Kagoshima for language study, and the appointment of Miss Jennie Buys who arrived in February gave the mission cause for sincere gratitude. The absence of two missionaries leaves the evangelistic work in a rather crippled condition; it is, however, a matter of real satisfaction to the mission that it was able to employ Rev. A. Segawa as evangelist at large.

THE YEAR'S WORK.

Nagasaki Station. Since the Nagasaki church has become selfsupporting, the mission schools have absorbed nearly all the attention of the Nagasaki Station. There exists, however, a splendid spirit between the church and the missionaries. During the year the resident missionaries have, without exception, taught in the Sunday schools of the church, and it is gratifying that the church since trying to walk alone is steadily gaining in strength.

Steele Academy We rejoice in being able again to present a favourable report with regard to Steele Academy. In almost every respect it has made progress, particularly in the number of teachers, students and classes;

Students........Average attendance..............166.82
Number making confession of faith
during 1908..........................15
Number of Christian students, December 31st, 1908.............23

The increase of enrolment of pupils which took place in the Spring was doubtless caused by the status of the school as a licensed institution, which had been conferred upon it in the Spring of 1907.

The seventh commencement of Steele Academy took place on March 26th, and the exercises were held in the Y M. C. A. building, and an effort was made to arouse the interest of the public after the manner of commencement exercises in America. Considerable success was attained in our effort, enough to make all concerned quite unanimous in the desire to continue the new method. Eleven students graduated, of whom two had taken special courses. Three of the graduates are Christians, and another has since made confession of faith. One of these has become a primary school teacher; five are in business, three at Nagasaki, one at Yokohama and one at Shanghai; the rest have entered schools of higher grade to take up professional studies. Among the latter, two have entered the Theological Department of the Meiji Gakuin.

As to the results of the work and influence of the school, much remains to be desired in the spiritual condition of Christians and non-Christians alike, and it is ours to pray with unabated zeal for an outpouring of revived blessing. There has been a growing religious interest and increased voluntary attendance at church services, prayer meetings and Y M. C. A. meetings. When we reflect that nine-tenths of the boys know nothing about religious truth when they come to us, we have every reason to believe that the religious influence of the school is effective under the blessing of
God in giving them the impulse to hear and accept the Gospel.

Sturgis Seminary. The work of the year at Sturgis Seminary also offers every reason for gratitude. Until the middle of September Miss Thomasma acted as Vice Principal, but Miss Couch upon her return from furlough assumed the duties connected with this position.

Enrolment. Eighty-nine pupils were enrolled, of whom thirty-seven were boarders. Graduates in March were nine, of whom three are already married. One is in America with Mrs. Peeke and hopes to study there; the remainder are in their homes, with the exception of the class valedictorian who entered Miss Tsuda's English school in Tokyo, but contracting a cold, died in September.

Religious Condition of the School. The religious condition of the school is felt to be encouraging, and interest is shown in Bible study. Twenty-two girls are Christians, and twenty more are associate members of the C. E. Society. Four day pupils are Christians, two of them having united with our church, and two are members of other churches in the city. Nine were baptised during the year, and one of the school servants. Two or three of the girls would receive baptism but for the opposition of their parents. Two of the Christian girls have taught in the Sunday school held in the church, and two others have assisted Miss Couch and Miss Thomasma in similar work at places somewhat distant from the church. The Sunday school which Miss Couch took back has been in existence for many years and reports a total registration of one hundred and ten with an attendance of forty.
Miss Thomasma opened a new Sunday-school which has an enrolment of forty-five, and an attendance of thirty-five. The Sunday school and C. E. Committee work are valued not only for themselves, but as training classes for Christ in the Church.

Kagoshima Station. The city of Kagoshima at the southern end of Kyushu was the second station occupied by missionaries of South Japan Mission. The resident missionaries are, Miss H. M. Lansing, Miss J. A. Pieters, and Miss Jenny Buys. The two latter are engaged in language study; the work, therefore, chiefly falls on Miss Lansing, who is assisted by two Japanese Bible-women. One of these, under Miss Lansing's direction, has visited a number of families, some of the mothers in which have, as a result of the instruction, been led to desire baptism. The other helper has gone with Miss Lansing to many of the homes of the Sunday school children, and everywhere a cordial welcome has been accorded. Both assisted in Sunday school work, which is at present the crowning glory of the work in Kagoshima. There are five of these schools; total weekly attendance averages not far from four hundred. The Sunday school in the missionary's home is divided into six classes, four of which are taught by young men from the Normal and Commercial schools, who became Christians last year.

On Saturday evenings the missionary and her helpers visit the factory boarding house where about one hundred girls live. Within this year a change of matrons occurred with the result that permission to work among these girls was continued every other week, and Buddhist workers are coming the alternate Saturday evenings. Once in two weeks about fifteen of the girls enjoy a so-
cial evening at the missionary's home. None of them have expressed a desire to become Christians, but who can deny that the Word may soon reach their hearts? Besides this, Miss Lansing has every week Bible classes in her home, composed chiefly of students, both young men in the Normal and Commercial schools, as well as other schools of college and high-school grade.

The Southern Field. This has suffered greatly from the lack of missionary supervision and help. The Rev. H. V. S. Peeke was transferred to Saga in 1903. For several years this work was in charge of the Rev. G. Hondelink, who was necessarily engaged almost exclusively in the study of the language, and had hardly become able to accept full responsibility for touring and preaching when circumstances required his return to America. The church at Kagoshima severed its connection with the Mission in 1907. For a time it received assistance from the Japanese Board of Missions, but more recently has become nominally self-supporting. In reality the preacher largely supports himself by outside work. The only places left that are occupied by representatives of this mission are Kawanabe and Miyakonojo.

* Kawanabe. This field has been faithfully worked during the year by the Rev. I. Tomigawa, but without the slightest effect so far as can be seen. There was a number of Christians here at one time but they moved away or have died or lost interest. We have not been successful in getting others to take their places. Were it not for the Sunday school there would be nothing good to say about Kawanabe. The number in the Sunday school is now about forty or fifty. Mr. Tomigawa occasionally visits Makura-zaki and Kaseda.
Miyakonojo. The work at the other southern out-station is in many respects a contrast not only to Kawanabe but to all our out-stations. This is partly due to the fact that the town itself is in a flourishing condition.

It is the most important town between Kagoshima and Miyazaki; it is a place of much trade and the seat of important Government offices, and is soon to become a military post. The work here may be called very encouraging; firstly, because of the flourishing Sunday school, secondly, because of the nature and permanent character of the congregation; and thirdly, because of the self-sacrificing and successful efforts which the people have made to secure a church and parsonage. Fifty to sixty children are in regular attendance at the Sunday school, who are taught by the pastor, his wife, and one of the faithful members of the church. An evidence of the strength of the little band of Christians at Miyakonojo is furnished by the history of the acquisition of the church property. It was a movement inaugurated by the local Christians, not by the Mission. A year and a half ago we received word that one of the members, a widow, had given Y. 600 for the purchase of a site, another member added Y 100 for necessary grading and stone wall to prepare the lot for building. The congregation took up the work with enthusiasm and contributed a remarkable amount of money. One family dismissed the servant girl and got along for a year, thus saving Y 50 for the building fund. An old woman over seventy years of age spent her time making little paper tie strings used in hair dressing, and realised the sum of Y 30 for the same purpose. A primary school teacher brought in Y. 20,
the savings of two or three years. Others displayed similar zeal, giving cheerfully that the church might be built. Even a secular ladies' society in the town offered to assist in raising money, but after carefully considering the matter, the committee in charge declined their assistance, fearing lest such help from people not heartily in sympathy with the principles of the church might compromise them later, and lead to demands which it would then be difficult to refuse. Seeing the self-sacrificing spirit of the little congregation the Mission came to its assistance with a grant of Y 2000 obtained from the income derived from certain property owned by the Board in Nagasaki. Beyond this help the missionaries have had nothing to do with the erection of the edifice. This has therefore been entirely in the hands of the preacher and the Christians, and the result shows that they are fully competent to have such work entrusted to them. During the process of construction it was found that with care it would be possible not only to erect a church but a parsonage as well, and this was done.

If the church building is a success, the little nest of a parsonage is a joy for ever. Mr. Moriyama and his wife are both gifted with artistic temperament and good taste, and the result is a home that would make a first class exhibit in a foreign country. Only one thing is lacking and that is a sign-board, the invariable accompaniment of every public building in Japan.

When asked why this had not been attended to, Mr. Moriyama replied that he did not know what to write, and was waiting to see whether they were to continue to be connected with the Church of Christ in Japan or whether they were to be considered outsiders, a sig-
1. Piuka Church, Hokkaido.
2. Takamatsu Church, Takamatsu, Sanuki.
significant remark in view of the recent dissensions in the Synod of that Church.

Shibushi is a sub-station of Miyakonojo. It has often been a question whether even occasional visits here were worthwhile. Recently, however, the Naval authorities have been making investigations with regard to the place and it is said that a supply station will be established here, in which case Shibushi will become the residence of a number of officials among whom there may be some who will be inclined to take part in Christian work.

Shonai. A second station is Shonai. This was opened during the year, and several people seem deeply interested. Some religious excitement has been aroused among the people of this region by the claim of one Takahashi of Kokubu to be an incarnation of Buddha, and to be endowed with miraculous power. It will be interesting to see whether any wide-spread movement will take its origin from this claim.

Shimabara. On account of the greater importance of Kurume the evangelist was withdrawn from Shimabara, and the people advised to join in with the work of the C. M. S. which has a catechist there. They were unwilling to do so, however, and kept up their own work as best they could. During the year they have been visited twice a month by the pastor of the Nagasaki church, to which they belong.

An event of the year which has given great satisfaction to the Mission is the return of Rev. A. Segawa to work in connection therewith. For many years the trusted and always trustworthy right-hand man of Dr. Stout both in theological education and general work, he, as has already been stated, resigned his connection...
with our work in the summer of 1903 to take up the
task of establishing a work for the Japanese in the
city of Tientsin. On account of the crippled condition
of the evangelistic work owing to the absence of two
missionaries in charge, Mr. Segawa was last summer
invited to become evangelist at large, and entered upon
his duties in the month of August. He has been al-
most constantly engaged in itinerating among the out-
stations and preaching places of the Mission. Mr.
Segawa seems to enjoy the work in which he is engaged
and to find great satisfaction in it. In a letter recently
received, he expresses himself as very happy to be
able to be the bearer of blessing to so many people
through his preaching tours.

Kurume. Probably the least encouraging of all
our field is Kurume, which has been served this year
by Mr. Ichinose. The services were attended by about
a dozen. A Sunday school exists but only seven
or eight children attend.

The work in the preaching places, however, outside
of Kurume looks more promising. There are three of
these and they have been faithfully visited by the
evangelist. They are Fukushima, Tosa, and Haino-
tsuka. Not far from Kurume lies another important
place, the city of Fukuoka.

Fukuoka is in some respects the most important town
in Kiushiu. The evangelist at this place, Rev. B. Saka,
is not in good health; but has kept up his work in
spite of this difficulty. Last year a new church build-
ing had been dedicated, so that for the first time we
have had a year's work done with proper equipment.
A number of the supporters of the work in Fukuoka
have for a number of reasons moved away. The at-
tendance at the regular church services here is not only holding its own but is a little larger, averaging thirty persons. Evening services have been successfully kept up. The average attendance at Sunday school for the last quarter of 1908 was fifty. It is very desirable that two foreign ladies should occupy this place and give assistance to the work of the church.

Saga. The work has been considerably weakened by the departure of the Peeke family on furlough and the inability of this Mission to send anyone as a substitute for them. The returns from Saga, however, show practically twice as many children and adults reached each week as was the case twelve months ago. Mr. Heme, who is in charge, goes out preaching regularly to two places, Kashima and Ogi.

In summing up his impressions of the year, his letters emphasize his deepened sense of the fact that secret prayer, a solitary place, and earnest labor among the multitude, go hand in hand as the secrets of successful work for Christ. He speaks of the attitude of society toward religion as one of increasing respect combined with much latent hostility. He considers that the Sunday school work is particularly promising and will continue to show rapid development.

Karatsu, like Fukuoka, has enjoyed the first year of a new church building, to the great satisfaction of the preacher and the church members.

It has not however had the effect of increasing the attendance at the regular services which remain small. The Sunday school attendance shows an increase. In the summer, Karatsu was visited by a number of prominent Christian workers in connection with the Summer Student Conference of the Y M. C.
A. Rev. Dr. Ibuka, the president of the Meiji Gakuin, presided at the Conference, which was attended not only by young men but by not a few ministers and evangelists. It was a Conference with many helpful and spiritual addresses but its value and harmony were seriously marred by radical theology,—one of the speakers advocating what was not easily to be distinguished from Pantheism, while another openly declared his disbelief in the story of the Virgin Birth, and in other ways made prominent the views of the extreme higher critics.

It cannot be said, therefore, that the Conference was of any great assistance to the Christian work of the place. The contributions in this place averaged more than Y 7.00 per member. Much preaching is done by the Karatsu evangelist at Yoshitani, Hamasaki and Hirabaru, besides visiting at other places.

Sasebo. This city is a well known Naval Station, and during the recent war, was a scene of extraordinary activity and consequent prosperity. On the return of peace this has declined. The class most inclined to listen with interest to the Gospel as presented by our evangelists is that composed of men who have enjoyed middle or higher education, officers and officials in connection with the Navy, and at any time liable to be ordered elsewhere. The Sunday school has doubled during the year and is now in a flourishing condition. The small church occupies an undesirable location. With a view of remedying this condition of affairs, the Mission has received a grant of Y. 2500 from the Board for the purchase of property for the purpose of erecting a church building in the future. Mr. Yajima, the evangelist, regularly visits Arita, Imari and Hirado.
The latter work was begun during the summer. The way was prepared by the presence in that city of a small group of earnest believers including a judge of the Court, a teacher in the middle school and one or two others.

North Japan Mission
Of the Reformed Church in America.

The Mission has been called upon to mourn the loss of Margaret K. Ballagh, the wife of Rev. Jas. H. Ballagh, D. D., our oldest missionary, who died on the 16th of March, 1909.

The personnel of the Mission remains the same as last year with the exception of the return of Dr. and Mrs. Wyckoff from furlough, and the absence in America on furlough of Miss M. L. Winn and Miss A. de F. Thomson.

Yokohama Station. Evangelistic Work. Rev. Jas. H. Ballagh, missionary in charge. This station comprises chiefly the two fields of Idzu and Mishima with the outstations of Koyama and Gotemba.

Mishima. Rev. Torâ Miura, pastor in charge, reports: "The Mishima church was organised in 1883 and was the 22nd church organisation of the Nihon Kirisuto Kyokai. For some years it was very prosperous, as many as 200 persons attending worship; no other church for a small village could compare with it. But in 1890 the Girls' School, which had much influence in the church, was given up and believers grew cold, and could not support nor even pay current taxes, and returned the church property to the original owner. At the same time they were unable to maintain a pastor; and Rev. M. Ito ceased his services. Los-
ing both church and pastor at once, and having no place for worship, that too ceased. After this, Mr. Ito's wife loaned her Industrial Girls' School to the believers so they could continue worship, but without a regular pastor. For some time, the evangelist, Mr. Saito, lived in Mishima and assisted with the meetings. A preacher from the Tokyo Presbytery came once a month to help. In 1900, Rev. Miura came twice a month to Mishima and in 1902, he removed to that place in the capacity of acting pastor. Having so far declined, the church could not be restored to its former thriving condition; even now there is no very great advance. In 1905, Miss Winn came to Mishima, who nearly every day held Sunday schools in Mishima and the villages round about. This method of evangelisation was explaining the English Bible, teaching English, and has helped the church much. In 1903, nineteen persons were added to the church; in 1906, twenty were added. Of the old believers several men and some dozens of women are only such in name. Do what one will they cannot be aroused to earnestness. In 1907 Mr. Hanajima, the former owner of the church, an old believer, bought the ground where the present place of worship is and gave it to the church. Mr. Ito also gave the house where the preaching was held, which is the residence of the pastor. The number of believers from the beginning has been four hundred and forty-three; the present membership is ninety-five; of these forty live in the town of Mishima. The attendance at worship on the Sabbath is fifteen. The Sunday school averages sixty-two and often reaches one hundred. Miss Winn's helper, Miss Ishizaki, chiefly
works for the school and has Sunday schools outside the city, and by family visitation greatly aids the church. Rev. Mr. Miura attributes the church's decline to the fact that believers do not observe the Sabbath. Miss Winn before her departure successfully held meetings in a number of villages near Mishima. Miss J. M. Kuyper of Ferris Seminary has been given the oversight of the work in this field during Miss Winn's absence.

Kashiwakubo. The evangelist in charge, Mr. Kikuji Kurihara, reports: "Am rejoicing in blessing and good health. In many trials have also received strength. By way of celebrating the memorial year, we had great hopes of making Hatsuma a new preaching place. Dr. Kozuka assisted us in securing a place for a Sunday school and meetings, but three months later the owner required the place and we were obliged to discontinue the meetings." Mr. Kurihara expresses a great desire for the young people and requests prayers for God's blessing upon these efforts.

Shinshu Field. Mr. Ballagh has visited this entire field on two occasions, and some parts three times. Mr. Miller has visited the south Shinshu field once, and visits have been made by representatives of the Tokyo Presbytery. On these visits pastoral functions called for were administered without restriction from the Presbyte-ry or Mission. A graduate of the Meiji Gakuin, Mr. Kenzo Sasaki, succeeded Rev. Mr. Ito at Kamesuwa. The evangelist Mr. Shigenari Uchida at Iida-machi reports: "Hearing of special interest being taken in all the churches in evangelisation this memorial year, two brethren, Messrs. Ohara, Yoshimura and myself have given ourselves to consecration and prayer and have special prayers at six in the morning. Many
who have neglected worship now attend regularly at church. The afternoons are occupied visiting enquirers and every night a preaching service is held.”

The evangelist Mr. Oguchi at Inamachi reports: “The blessings of the year are, first, young women have zealously engaged in work for the Lord and a number have desired baptism. Second, persons who for fourteen or fifteen years have heard the gospel are now accepting it, and recently have formally decided to be believers. Third, several young men have desired baptism. Fourth, the state of the church is progressing in peace, which is an indication of God’s presence and blessing. Fifth, the coming of Rev. Kota Hoshino for summer evangelisation work in July. Sixth, earnest prayers are made in four places where evangelists work. Seventh, in committing all things to God, with large and happy heart filled with joy and hope such as I have not known in all the previous twenty-seven years I have been a Christian.”

Shinonoyle. The evangelist Mr. Toyoshi Nishiyama reports: “Owing to the silk-raising occupation of the people, few can assemble for worship. Sunday school numbers one hundred and ten. It is cared for by the Bible-women who had recently come from Ferris Seminary, Miss Suzuki and Miss Fukuo.”

Matsumoto. Mr. Sakamoto reports: “We were delighted to see in the ‘Christian Intelligencer’ the request from the Mission for missionary workers which were specially wanted in Matsumoto. There is a great opportunity for Christian work. The country schools are opening their doors to us. If possible, send a foreign missionary worker to Matsumoto to have the oversight of the evangelisation work in all
3. SOUTH CHURCH, OSAKA.
4. SAKAI CHURCH CHURCH.
the churches in Shinshu."

**Nagano.** A unique and successful work was carried on at Nagano in connection with the Industrial Exposition. Four Protestant missions united in that work. The Exposition continued for two months. There were four hours of preaching services daily for a period of forty days, and two or three speakers took part during the session. As results, some six hundred enquirers were reported. Rev. Mr. Kimura remains pastor in charge of the work at Nagano.

**Aomori-Morioka Field.** Rev. D. C. Ruigh, missionary in charge. Mr. Ruigh reports: "Speaking generally, the past year has been one of progress along all the lines of work carried on by our Mission in this Northeastern district. Naturally the progress has not been as great nor as decided as we had hoped, nevertheless we have much for which to be thankful.

During the year a new preaching place has been opened in Aomori in addition to the already existing work. This new place is excellently located, and gives promise of being a good centre for work, and also of strengthening that carried on at the old preaching place. Work has also been more permanently established in Noheji and Fukuoka by locating evangelists at those places. The outlook in Noheji is specially encouraging because of the number of fixed residents who are being interested.

Another new preaching place was opened at Miyako. For the past three years the people in that town repeatedly sent requests asking us to establish regular work there. It was not till April of this year that we were able to comply with that request. One interesting feature of the work here is that a number of the
Orthodox Greek Church are coming to the services, and have signified their desire to transfer their membership to our preaching place. In Miyako the people mostly interested are the townspeople.

From Fukuoka the evangelist regularly visits San-nohe and Ichinohe and conducts preaching services as well as Sunday school work. The chief hindrance to our work in these places is that we are not able to secure suitable houses in which to conduct the various services.

Probably the most successful feature of the work in this district is the Sunday school work. This seems to meet with approval everywhere. It seems to appeal to even the most conservative. In some of the places where this kind of effort towards evangelisation has been carried on for a year or more, the older pupils are becoming deeply interested. Not only so, but the parents in some instances are also showing a great deal of interest. This means much in country villages which are noted for their conservatism and general backwardness.

The Christians in the various places are also beginning to show a greater interest. It is encouraging to note that here and there we find those who are more and more realising that they have a responsibility toward their friends and relatives who are not Christians. Both in Aomori and Morioka, Cottage Prayer meetings are being started and give promise of great blessings to the participants and to the non-Christian neighbours who are invited to attend these meetings.

To sum up, we have in this north-eastern district fourteen places in which work is regularly conducted. The force of workers consists of one ordained pastor, five evan-
gelists and three Bible women. A net gain during the past two years of five new preaching stations, three evangelists, and two Bible women. During this time seven Sunday schools have been re-opened or newly started. It is evident therefore that there are not lacking opportunities for preaching the gospel of salvation. Our need, the ever present need, is an abundant outpouring of God's blessing upon the work and workers."

Women's Work. Miss Yukawa reports: "At present there are not very many women who are members of the Morioka church. A few married women are members but seldom come to the services. This is partly due to household cares and partly because their interest is waning. I visit their homes and try to encourage them to live Christian lives in their daily work.

A women's prayer meeting has been organised, which, under the guidance of the pastor's wife, who has great experience in this kind of work, is hoped will be the means of spiritual growth to its members and a help to the church. There are over one hundred pupils in the Sunday school, and young men and young women in the church are giving a great deal of their time to making the school a success. On Mondays, in company with Mrs. Ruigh and Mrs. Ito, I go to Hizume, ten miles south of Morioka, where we meet twenty girls, fourteen or fifteen years of age, for the study of the Bible. Besides this there are thirty children who are regular attendants."

Mrs. Ruigh reports increasing interest in the Sunday school work. She notes that an important feature in which this work is lacking is boys. "They will not come. There is a solitary exception in the Shinden-machi Sunday school, a little boy about ten years of age who has been faithful in his attendance ever since the school
started, though the big boys jeer and make noises. He tries to appear quite an uninterested on-loeker, but he comes all the same. His father, a weaver, came to the Sunday school with the lad who was decked out in a tight serge foreign suit and tremendously high collar in honor of the occasion. Truly 'And a little child shall lead them, even though he wears an outrageously high collar, totally at variance with the white-robed figure popular in Sunday school art. The work in the young girls' Bible classes, women teachers' Bible classes, cooking and singing classes and cooking classes in connection with the Union Kindergarten and mothers' Society are held every month in our home.' The presence of Mr. and Mrs. Ito, with their early connection with the pioneer missionaries is the most helpful sign of the Morioka field. Practical, kindly, yet deeply spiritual, humble and truly unselfish they stand for the class of native Christians at whose feet we can sit and learn many things.'

Mrs. Miller reports: "My work, as for the preceding twenty-seven years, has been connected with the Sunday school papers 'Yorokobi no Otozure' (Glad Tidings) and 'Chiisaki Otozure' (Little Tidings), both of which are published semi-monthly, the monthly edition amounting at present to 13,380. Many kind words are spoken with regard to the papers and it is my constant prayer that they may prove a guide to the Japanese children into The Way of Life."

Miss Kuyper reports: - "The evangelistic field of labor of the Ferris Seminary is limited to neighbourhood, Sunday school, home and hospital visiting. Among the pupils within our school this part of the work, so far as it is organised, is in charge of the Y
W. C. A. of the school. At the annual Y. W. C. A.
convention held in Tokyo in July, our society was re-
presented by ten of its members. There are seven
Sunday schools; one has been abandoned on account of
the opening of a church in the immediate vicinity.
“The enrolment of the six remaining is about two
hundred and fifty pupils.
“Visiting recently the home of a rich silk merchant,
the master of the house, himself not a Christian, enter-
tained us in conversation with an open frankness rarely
met with in a Japanese. He told how as a child he had
attended Sunday school, though since he had given no
thought to religious matters, but he had never been able
to forget the hymns he learned. ‘Very often in the
midst of my business, he said, ‘the words of the hymn
“Jesus loves me” come to me, and, try as I may, I can
not get them out of mind.’ He added: ‘Though I
have lived my life without religion, I feel that it is the
most important thing there is, and I want my little
girl to be a Christian, and for that purpose I have
placed her in Ferris Seminary that she may become
a Christian.’ And as we were leaving, again he re-
peated, ‘Remember, I have given her in your charge
in order that she may become a Christian.’

Educational Work. Ferris Seminary. This school
has enjoyed a prosperous year although greatly saddened
by an unusual number of deaths among the graduates,
and some who had been obliged to leave school on
account of failing health. The attendance has numbered
one hundred and eighty-eight. In April thirty-four
graduated, three of whom were from the English
Normal Course and four from the Bible Course. Fifty
of the pupils are Christians, seven of whom were baptized
during the year.

The Ferris Association was organized during the year and promises to be helpful in maintaining a lively interest in the school on the part of those who have gone out.

**WEST JAPAN MISSION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, (NORTH.)**

**Evangelistic Work.** Rev. F. S. Curtis reports the work among the Japanese in Korea. "Our second year of work in Korea has been quite different in many ways from the first. Having the example of the Korean church as a stimulus toward self-support, we have endeavored to encourage the Japanese church here to advance along these lines, and have reason for encouragement. Before my coming to Korea, the Christians in Seoul, Kunsan, Antung and Masampho had been meeting by themselves more or less regularly in one of the homes, and in the latter place had just secured a little meeting place. The new workers are Mr. Ishiwara Yasutaro, first at Antung and then at Seoul; Mr. Takenouchi at Antung and Wiju; Mr. Ueda relieves Mr. Wada at Fusan. The latter was called to the Bakau church, and Mr. Kobayashi is at Kunsan. All of these have relation to the home mission boards.

"Besides the eighteen places reported last year, eight new ones have been visited. Mrs. Curtis has been unable to accompany me in touring this year; the greater part of the year, one to four guest rooms were in use, and she has also been helping in the foreign school. I have made several trips, aggregating one hundred and fifty days, including two extended trips over the southern part of the field. My methods of
travel have been by railway, steamer, bicycle and on foot." During the winter at Pyengyang, Mr. Curt's delivered several lectures, Dr. Gale interpreting, to one hundred and thirty or more Korean theological student's. He has also spent some time in helping to facilitate the registration of mission and church schools as a member of the Committee appointed by the Council of Presbyterian Missions in Korea.

Seoul. The work here has been much strengthened by the coming of a settled pastor. Chief Justice Watanabe has continued to give full and efficient help both in the church and Y. M. C. A. work. It is apparent that during the past year the Japanese Government has made special efforts to send men of character to Korea.

Kunsan. The Christians here are making a brave fight for self-support. The evangelist comes four or five nights in the week to preach in the local school. Seven adults were baptised here.

Chungju. At this place a stereopticon meeting was arranged by the chief of the Tax Bureau, which was attended by the Korean Governor and the Japanese Vice Governor.

Dojiho. This is a large Japanese farm, owned by one of the rich men of Tokyo, under the management of the son of the owner, who had himself been so wild that his father had been obliged to ship him to America, where he was converted. The young man requested Mr. Curtis to write to the pastor in America and assure him that he was still faithful and doing work for God.

Mokpo. Mr. Curtis, in different places in Korea, has met a circle of five brothers and sisters. At Mokpo
on his last visit, the third of the circle yielded himself to the Lord. He had been going to a retired part of the garden to pray and the seed fell into well-prepared soil. The Christians and others interested here have begun to hold regular meetings. One of the enquirers, a lad of sixteen holding a position in the steamship office, makes himself useful while filling out tickets, and doing other work, and talking to customers, at the same time passing out tracts and gospels.

Naju. The first visit here was most trying. That was when a certain man came in, called a missionary a “chikusho,” a term of the utmost contempt, and broke up the meeting. On a visit six months later, the community not only turned out en masse but entertained the missionary royally, and paid all his bills.

Kwangju. The importance of the large centres appeals strongly to the missionary evangelist, but the needs of the smaller groups are evidently important as well. One of these small groups is Kwangju. Here a former drunkard and profligate broke down at one of our meetings, confessed his sins and was brought, as we trust, into the new life.

At Masampho and Fusun, the Christians are making strenuous efforts to raise money to build churches; when these are provided it is hoped that the work will move on apace. Speaking from experience, Mr. Curtis says: “If Japan is the Land of the Rising Sun then Korea is the Land of the Sunny Skies, and yet there are many things which tempt one to discouragement.”

Haju. A town in the north is an illustration. It has a population of over five hundred Japanese, among whom Mr. Curtis personally worked for a number
5. Takigawa Church, Hokkaido.
6. Tonomachi Church, Kanazawa.
of days, and not a single person could be persuaded to attend a meeting.

Like all settlers in a new country, ordinary people are here to make money, and to make it, it matters not if by fair means or by foul. And the official classes are much occupied with new and difficult duties, so that it is very hard to get the ear of the people with any message of the heavenly inheritance.

Dairen. Rev. T. C. Winn reports: "The church at Dairen has made efforts to secure a Japanese pastor; failing, they called an evangelist to labour with the missionaries in carrying on the church's evangelism. The debt on the church building, which was Yen 1,179 at the dedication a year and a half ago, has been entirely paid and Yen 700 has also been paid on the parsonage. It is hoped that in three or four years time the church will have this fine property, consisting of a brick church and parsonage, costing altogether over Yen 19,000. The parsonage affords a very comfortable home for the missionary and his wife, who are now living in it.

"A new kind of work has been inaugurated during the year. From recommendations in the sermon on the first Sabbath of January, in which reference was made to the celebration of the fifty years' anniversary of the coming of the Protestant missions to Japan, volunteers for individual work for individuals were called for. The response was gratifying. A few of us have been going together to call on persons interested in the study of Christianity, and who have some connection with the church through relatives or friends. These visits have been interesting and profitable. Sometimes we have sought the interview,
sometimes we have gone at the invitation of those whom we visited: It is the Master's way of sending men out to work in His name, and is much better than going alone. Two or three men supply each other's deficiencies, and make a much stronger representation of the truth or attack upon error, and the people whom we meet have an opportunity to state fully their doubts and misunderstandings. Mr. Winn says, 'I have never had any greater happiness in doing the Lord's work than has come to me when going with my Japanese brethren from house to house on these errands of search for souls.'

"Cottage prayer meetings and social meetings have also been held at different houses. These meetings bring people together socially and give them better and wider acquaintance with other Christians. Removals are frequent, but the strength of the church is somewhat stronger than it was a year ago. Japanese Christians are much impressed with what they see of the work among Chinese."

_Fukui and Kanazawa._ Rev. J. G. Dunlop reports: "In this field there has been gratifying receptivity in our country work. During the past year at Maruoka, an old castle town, we have succeeded finally in getting a foothold, where there are some enquirers.

"In Takefu, another Buddhist town, we rarely lack good audiences at our weekly preaching, and two adults have been baptised.

"In Emojo, a railway divisional point, weekly meetings have been carried on since last September in the station at the invitation of the station master, who was removed to another place in May, and who always attended the meetings. The new station master, not
favouring the work, we were obliged to hold our meetings in a private room loaned by one of the railway men in sympathy with the work.

"In Fukui city, there is nothing very cheering except the faithfulness of our handful of Christians. The lack of a suitable chapel has always hampered us, but now we have a workable plan for supplying the lack and within a year we hope to be equipped with a good church building, well located for work in the future.

"The Kanazawa country work presents various aspects according to the place. The two northern outstations, Toyama and Takaoka, are in an encouraging condition with enquirers and baptisms, fine Sunday schools and a good Bible woman in Toyama.

"At Takaoka the work is less developed, but in the capacious and excellently located chapel, it seems easy always to have a good meeting. If possible a missionary family should be located in Etchu to work in and out from these two cities."

Kawatsu and Daishoju, towns in the south-west part of the field, present a different aspect. There is an evangelist in each, but the work shows little sign of life. These towns are of 10,000 inhabitants or more each, but strongly Buddhist.

Kanazawa City. The mission carries on Sunday schools and weekly preaching in two places. The pastor of the younger and weaker of the two churches is employed by the mission to do the preaching in the preaching places. This church, like many others all over the country, is finding much uphill work this year. There are requests for prayer for the work and more faithful interest which must soon declare itself.
Kure. Rev. Harvey Brokaw reports: "Owing to Mrs. Brokaw's illness and our enforced absence in America, we have been in the work only three months this year. On our return to Kure, we found an entirely different situation, both in the local church and in the Sanyo Presbytery. Instead of the idea that the missionary was no longer needed, there was a purpose to use the missionary for all he is worth. Consequently, we have been requested and urged to all forms of service in the church and surrounding region, and have had opportunities of service to the limit of time and strength. In addition to preaching in the local church when in Kure, I have six classes at home. Two are of naval officers, one of young business men, one of students from the School of Marine Engineering, and one of workmen from the Naval Works, with a general class on Sunday afternoon.

"Mrs. Brokaw finds unlimited opportunities, and has either classes to teach, homes to visit, or meetings to conduct each day in the week, and could find many more opportunities, if time and strength permitted.

"In our Onomitsu outstation, a place worked unsuccessfully for fifteen years, thirty have been baptized during the year, and we have a good foundation for a church. In the three other outstations things have been rather slow, but there is nothing to discourage us. The evangelists have shown a desire for service that is refreshing. One man has five places that he visits regularly. Another visits another place regularly and bicycles over two gun, looking up people who get the "Fukuin Geppo," our monthly paper.

"At the spring Workers' Meeting, there was a yearning for deeper life, for the blessing of the Spirit, and
a spiritual tone in the talks and prayers, that I have never seen before in Japan—a promise of the blessing and revival to come."

**Yamada, Ise.** Rev. W F. Hereford reports: "We have built a new church at this place during the last year, and the Japanese paid Yen 400 towards it. Total cost of lot and building, about Yen 3,000. There have been fifty-six baptisms in our field. The Shungu Dendo-Kyokwai recently celebrated its 25th anniversary; there were five hundred people present at one of the meetings. I want to testify to the smooth working of the joint committee on co-operation. It has been of great assistance to me in securing evangelists, and in changing them from one place to another when the change seemed to be desirable.

"I think we can feel the effects of what seems to be an anti-Christian administration. It seems that students and teachers are cautious about going to church unless their faith is particularly strong.

"There are five evangelists in this field and we are to have another soon. Sunday schools have been well attended all around."

**Tsu.** Miss A. E. Garvin, substitute in Tsu during the absence on furlough of Rev. and Mrs. J. E. Hail, reports twelve baptisms during the year, four requests for baptism, four women's meetings with an attendance of sixty-seven, five night schools for young men, one for women, four day classes for men, two for women, six Sunday schools, three additional children's classes. In the above classes are one hundred and sixty six adults under Bible instruction. Two young men in the Tsu church have decided to give themselves to the ministry, and are proving their zeal by frequent lecture trips in the neighbourhood of Tsu and
by tract distribution in the train. Pastor Banno of the Tsu church removed in March to Kochi, Tosa. Evangelist Sasaki has been called to the Tsu church. The Y.M. C. A. is full of life, holding popular meetings at the church, calling in young men from the Middle School to take part. The twelve Christians in Yokkaichi have started a Church building fund by selling Ivory Soap and doing needle work.

Hase. The earnest Bible woman has completed another year of acceptable service, having sole care of the church there.

Uyeno. There is a number of enquirers but the work is slow.

Kameyama. An exceptionally good year's work has been done. A member of this church has gone out for Christian service.

Osaka. Rev. A. D. Hail reports: "Since returning to the field in September I find the work in good condition, more effective organisation for aggressive work, pastors and evangelists improved in the matter of sermons and seem to be more ready for hand to hand work in winning people. There seems to be an increasing number of good men ready to enter upon the work preparatory to the ministry. Opposition is manifested in some places. Priests and occasionally teachers oppose the attendance of children at Sunday school, but in the main the teachers give much sympathy to Sunday school work. In one village there is a Buddhist Sunday school in the morning and the same children attend a Christian Sunday school in the afternoon. There has been a larger number of baptisms than usual, and all are hoping and praying that this semi-centennial may be the beginning of greater and
wider results than ever in the history of Christian work in this land."

Mrs. Hail reports: "Since falling into line again after furlough, I have been called upon to turn a hand to various kinds of work—women's meetings, cooking classes, conference, English teaching and Sunday school work. From the women's classes, the churches in Osaka, the chapels in Sumiyoshi, Todabayashi, and other places have received valuable acquisitions. The two Sunday schools are encouraging; the first fruits, two girls from the Node Sunday school, have just come into the church. At the Sumiyoshi Sunday school, the youngest member is a little lad of four years, and the eldest a woman over ninety-one; she cannot hear without artificial aid, and is in a class by herself. The recent joining together of the Sunday school work in Japan gives a spirit of self-respect that is doing much to develop the interest in different Sunday schools. We find a growing number of graduates of Government schools, wives, mothers and women in other pursuits whose condition calls for useful and intellectual aspirations that can be met by no one so well as by graduates from Christian schools and Bible women of the right type."

Kyoto. Rev. R. P. Gorbold reports: "God is being glorified in Kyoto by the work He is pleased to bless. One independent church, four chapels, with regular services, four women's meetings monthly; eight Sunday schools; nine Japanese Bible classes weekly; two kindergartens with ninety-five children whose homes are open to anyone who goes representing the kindergarten; two mothers' meetings. Every month an all-day evangelistic tent meeting is held, where hundreds hear the gospel. One evening a week is devoted
to prayer for all the work in Kyoto, Japan and the
world, all workers being invited to unite in the peti-
tions. This has been a red letter year for Kyoto.”

Wakayama Field. Rev. J. B. Hail reports:

“Changes. At the first meeting of the Joint Com-mit-
tee for the Administration of the Evangelistic Work of
the Naniwa Presbytery, held in Kobe last year, it was
agreed, in order to open work in Tsuruga, that the
Wakayama field should dispense with one worker, and
that the amount of that worker’s salary should go to
that field. In accord with that program Mr. Iwahashi
left the work in this field in November, being called to
Kyoto.

“The field, as it has been worked since November, is
divided as follows: three towns up the river on the
north side of the railroad under the supervision of
Mr. Kodama; four towns up the river on the south
side of the railroad under the supervision of Mr.
Suzuki; Wakayama and Kimiidera under Rev. Taki-
moto; five towns down the coast under Mr. Suzuki;
seven towns with Tanabe as a center under Rev. Ito.

“Work. The field up the river north of the rail-
road we call the Kokawa Field. In the town of Ko-
kawa where the evangelist resides there is a regular
preaching service every Sunday with an average atten-
dance of twenty-nine. The Sunday school has an
average attendance of forty. There is also a woman’s
meeting with an average attendance of twenty. The
attendance at the weekly Bible class is six. The young
men’s club numbers ten members. In the town of
Nate services are held once a week. The audiences
number from ten to fifty. There is here also a woman’s
class numbering fifteen members, that meets once per
7. KUMAMOTO CHURCH, KUMAMOTO.
week. At Nagata, Mr. Kodama holds three services in two months. There are fifteen kyudoshō (inquirers) in this town. Six adults and three children have been baptised at Kokawa during the year.

"In the field up the river under the care of Mr. Suzuki, at Uchita there are fifteen Christians. At Kobe and Ogura, there are fifteen Christians each. At the latter town, nine of the eleven teachers in the school including the principal are Christians. The mayor of the village also is a member of the church.

"The church in Wakayama has had a steady growth under the pastoral oversight of Rev. Takimoto. There have been thirty baptisms during the year, eight of these being children. In co-operation with the pastor of the church we began a class at the depot of the Nan-Kai Railroad. This class has developed into a Young Men's Association. One of the members has been baptised, and five or six more have become regular attendants at church, as often as their duties permit. On the permission of the physician in charge of the Wakayama branch of the Red Cross Hospital, the sick in the wards have been visited for a short time once every week. This was an exceedingly interesting work while it lasted. Kimiidera is a town about a ri from Wakayama, the seat of the third Kwannon Temple of Ki. (Kwannon is the goddess of mercy, and there are thirty temples dedicated to this goddess in Western Japan. Pilgrimages are made to these temples by the devout Buddhists.) We began work here last year and we now have twelve baptised Christians in the town. We have weekly services at this place. First we have a children's meeting, the attendance being, on the average about one hundred. After the child-
ren's meeting we have a Bible lesson for adults. The attendance at the Bible class is from twelve to twenty-five. Six persons have been baptised here during the year.

"The Airin Church at Hikata is under the supervision of its own elders. The past year has been a good one for this little church. For a number of years the members have been saving up their pennies and dimes to build themselves a new house of worship. This year, with the help of the Presbyterian and Reformed Church Building Association, to the extent of 150 yen, they have built a church house. The church and the lot on which it stands cost them about 1200 yen. It will seat comfortably about one hundred and twenty persons. The church was dedicated on the seventh day of February. At the time of its dedication three adults and two children were baptised.

"Connected with the church is a society of young men numbering about fifty. This society has a regular bi-weekly meeting. Mr. Suzuki addresses them once per month. These young men, while some of them are not members of the church, yet give their services freely to all the church work.

"In the division of the field formerly worked by Mr. Iwahashi, the towns that fell to Mr. Suzuki were Hamanaka, Minoshima and Iwasa. Regular monthly visits have been made to these places. At Hamanaka two persons have been baptized. Minoshima has suffered loss in the death of one of our faithful Christian young men and the removal of three others.

"Two towns have been added to this field, namely the towns of Yasuda and Kanaya. At Yasuda there is a school employing fourteen teachers. On the
invitation of the teachers in the school, Mr. Suzuki addresses them on each trip to the field. The principal is so well pleased with the teaching that he has asked Mr. Suzuki to come and stop at his home and address the people of the village on the teachings of the Christian religion. The other town is the town of Kanaya, a place of about six thousand inhabitants. Mr. Suzuki received an invitation to visit this town through a former pupil of his who is now a teacher in the school at this place. Mr. Suzuki, in giving an account of his first visit here, said: "I could not help thinking how vast a change has taken place in the attitude of the people towards the Christian religion since I first engaged in evangelistic work and now. When I graduated from the Meiji Gakuin my first field of work was in Tsuruga. When I went there to preach Jesus, the opposition was so great that when I walked out on the street I had to have an escort of police to protect me from the people. But when I went to Kanaya, although so far as I know it was the first time that Christianity had been preached there, I was met by the mayor of the town and the leading citizens, and they listened very respectfully for two hours and a half while I preached Christ to them.

"Tanabe is the center of the next field. Mr. Ito is the pastor of the church which employs him for half of his time. This church reports the number of baptisms during the year as thirteen adults and two children. The enrolled scholars in the Sunday school are three hundred and seventy children and fifty-nine adults. The landlord of the Wadayu inn has been a Christian for a long time but his wife was opposed to him so that their relations were none too harmonious. During
the year Mr. Aikawa, a converted thief from Osaka, visited Tanabe and preached there. Mrs. Wada was so impressed with his experience that she gave up her opposition to her husband and is now a true helpmeet to him in his endeavor to lead a Christian life and keep a Christian house. At Godo there has been a falling off in the attendance at the preaching place, and the work does not look so promising at that point as it did last year. As for the towns of Hiki, Sumami and Kirisugawa, there has been no material change.

"Taking the field as a whole, there has been a steady advance. The outlook is encouraging. But we are praying for greater displays of the power of the Holy Spirit."

Educational Work. Miss J. M. Johnstone reports for the Hokuriku Jo Gakko, Kanazawa: "In the spring, twenty-nine pupils graduated, the largest graduating class we have ever had. Ten pupils have been baptised, fifteen have been teaching in the Sunday schools. The kindergarten has had a successful year, twenty-two graduated; we admitted thirty-five, making the total number seventy, and there are still a number on the waiting list. In connection with the kindergarten there is a mothers' meeting twice a month, in this way keeping in touch with the home life of the children. There are three Sunday schools, besides the church Sunday schools. In the former there are one hundred and sixty children enrolled. There is a normal class in the girls' school for Sunday school teachers. There are Mission Sunday schools at Komatsu and Takaoka, and a successful one in Toyama."

Kojo Jo Gakko, Yamaguchi. Miss G. S. Bigelow
reports: "Fifty-nine pupils enrolled, a smaller number than was reported last year. Nine graduated in April, all were Christians. There are twenty-one Christians. Six baptisms during the year. The four Sunday schools to which pupils and teachers render assistance have been unusually well attended.

"The 'Morning Star' kindergarten has had a very prosperous year. The mothers' meetings have been in charge of Mrs. Ayres, and have been interesting and helpful to the mothers, who have appreciated them and have come out in surprising numbers."

Wilhelmina Girls' School, Osaka. Miss Agnes Morgan reports: "Attendance during the school year, two hundred; new pupils enrolled seventy-three; remaining from last year, one hundred and forty. The small loss in attendance during the summer vacation is specially noticeable. Baptised Christians at the beginning of the year, sixty-three; newly baptised during the year, twelve. The teachers and Christian pupils have taught in twelve Sunday schools. Three normal classes were held weekly to prepare for the three grades of lessons taught in these schools. Our enrolment this new term is only seventy-nine, of whom forty-three are new. Though planning for an increase, the decrease in applications was a disappointment."

East Japan Mission of
The Presbyterian Church in the
United States of America, (North).

Mr. Reischauer reports: "The work of the East Japan Mission during the past year was not marked by anything very unusual. Most of the work is characterised by a quiet and healthy growth. By this

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we do not mean that the work has simply held its own; but that there was real advance. There is every reason to feel that God is giving the increase while we are planting and watering:"

*Kiri*, *Omata* and *Ashikaga*, having become nominally independent, naturally do not fall within the scope of this report, except to say that Dr. and Mrs. Thompson, by correspondence and by supplying them monthly with S. S. helps, have kept up their connection with these points—an interest the people gladly welcome and seem to appreciate. The field in which Dr. and Mrs. Thompson have unitedly carried on work includes Kamejima Mission, Mei-sei, Honjo and Hama-cho preaching places and a station in Ueno Park, all within the city of Tokyo, and Adachi, Toshigi and Utsunomiya in the country.

Mrs. Thompson also has the care of a teachers' meeting; a Christian Endeavor meeting and a Sunday school connected with the primary school Keimo No. 1, in Tsukiji.

Dr. Thompson reports: *"Kamejima Mission until recently was in the care of Miss Youngman. Mr. Fujiwara, a lay preacher, is now in charge. By means of singing and magic lantern pictures, a fairly encouraging group of hearers assemble in fair weather. A small Sunday school class has also been gathered."*

*Mei-sei* is a Mission church in charge of Rev. Y. Ogawa, now 77 years of age, and in failing health. With the assistance of Dr. Thompson and a theological student, the regular Sabbath and mid-week services are maintained. There is an average attendance of about thirty. There is also a small Sunday school.

*Honjo*, also a Mission church, is in charge of Mr.
Shinowara. He reports that the prayer meetings have been unusually well attended during the past year and that there are other encouraging features. He also complains of a root of bitterness springing up! Such cases do, unfortunately, arise and need our sympathy and prayer.

Hamacho is a small, struggling mission, which for the greater part of the year was cared for by Mr. Miyata, a theological student, who is about to go to another field, and no one has yet been found to take his place. There is a church building and a handful of Christians who need our encouragement.

Ueno Park, an out-door mission, for many years, and until quite recently, conducted by Miss Youngman and her helpers, is an interesting piece of mission work. Here in the open, under the big trees, on a fair Sunday afternoon, an audience of two or three hundred may be gathered. The ladies of the Mission frequently lend their aid by singing. There is no better way of reaching the masses than by this open-air preaching.

Country Stations — Adachi is situated in the midst of a farming community. Some years ago a commodious church building was erected here, but for various causes the work has gone down. This summer Mr. Hatta, a theological student, supplies the place twice a month and reports that he is heartily welcomed and the Sunday services have been revived.

Tochigi and Utsunomiya are populous cities seventy miles north of Tokyo. Neither of these places, until recently, had a convenient or fixed preaching place. Last year, Mr. Kobayashi, who labors at Tochigi, secured a good preaching place and residence in the central part of the city, where he preaches every Sabbath
to a small audience and is building up a flourishing Sunday school.

Mr. Hijikata is doing a like work at Utsunomiya, where, by rigid economy of the evangelist and his family, and the liberality of the handful of believers together with the help of the missionary in charge, a small and convenient church and parsonage have been erected and recently dedicated practically free of debt.

Mrs. Thompson supplies these stations regularly with Sunday school helps.

**Other Localities.** Three places in the city of Tokyo and three in Chiba Ken, which have been under the care of Rev. T. M. Mac Nair, whose prolonged illness has prevented much personal participation, are reported, however, as continuing hopeful.

Mr. Mac Nair reports that he has confined his attention to literary work: first, in connection with the S. S. Association; second, in connection with the S. S. hymn-book; and third, another similar work in English. The latter is now in press and is to serve as a companion volume to the two Japanese books. The book will contain about four hundred English hymns — words only — and so arranged that they can be used with the tunes as found in one or other of the Sambikas. The size will permit of holding the book in the hand while singing from one of the larger books. (The new Japanese book is to have the same name as the old with the addition of the numeral II.) There is a certain demand for such an English collection, but not one that is great enough to justify a re-publication of tunes apart from the Sambikas themselves. There are many Japanese with a sufficient knowledge of English to study and sing the originals of the hymns in
8. MINATOGAWA CHURCH, HYOGO (Kobe).
the two Japanese books; and the larger range of the ideas contained makes it desirable to encourage such study and use.

The price of the collection will be less than twenty-five sen. The Hymnal Committee will be sponsor for the publication, and the book will be ready for use at the time of the Jubilee Conference in October, if the publishers keep their promises.

It was expected that the S. S. hymn-book would be out certainly before this, and it would have been, but for delays in the press rooms. The members of Council may look for it confidently, however, long enough before Christmas to make its Christmas section available for use at that time.

It is matter of interest that the circulation of the old Sambika — which may perhaps be an indication of what awaits the new — has now gone beyond the two hundred thousand point.

Hokkaido. Mr. and Mrs. George Pierson in charge. The going to America on furlough of Mr. Johnson reduced the evangelistic force one-half, and it was further crippled by the necessity of Mrs. Pierson's absence in Tokyo for reasons of health.

There are three self-supporting churches. Just at present only one of them is in charge of a regular pastor.

Sapporo is temporarily supplied during two years' absence of the pastor in America.

Hakodate has been pastorless since shortly after the great fire.

The Otaru church is growing in grace and strength under the pastorate of Rev. Mr. Hikaru.

The mission is working in Asahigawa, Takigawa,
Gakuden, Hokkosha and Muroran fields.

Of the other two fields formerly worked by the mission, one at Kushiro was undertaken by the Dendo Kyoku or Japanese Board of Missions; but they have had difficulty in securing a pastor. The other field of Nayoro-Piuka lies between the Dendo Kyoku and the Mission.

The Asahigawa church is in a healthy condition under the care of Mr. Sakamoto and is planning to become entirely self-supporting in 1912.

Takigawa has suffered from the change of residence of Mr. Aoyama, who is the pastor of the Seiyen church, the other centre of the field — the latter reports twenty baptisms for the year.

Muroran is well manned and in good condition. The city is destined to become a large and influential town.

The church at Mombetsu languishes, the members are few and scattered but the Sunday-school here as everywhere is largely attended. Mr. Odawa of the Meiji Gakuin Theological Seminary successfully ministered here during the summer.

The work among the prisoners has been somewhat hindered, for communicating the Gospel to the prisoners is restricted. Many are using the Buddhist prayer beads again. The prison laws generally throughout Japan have become strict; intercourse with prisoners is almost impossible. Much, however, depends upon the chief warden, and there is much to be said on the bright side. Chief Kuroki is working for Christ in his new field, Aomori prison. The Abashiri prison is open to the Gospel. Mr. Pierson spoke to 400 prisoners last October.

From Mr. Pierson's report we gather: 1st, that
self-support throughout the Hokkaido languishes; 2nd, the personal relations between the missionary and his associates have been close, cordial and brotherly; 3rd, that the attitude of Japanese Christians with the missionary is one of genuine love, respect and teachableness; 4th, the missionary's place in Japan to-day is still large and important, one which he alone can fill; that the missionary's initiative is still needed to steer the Japanese evangelists on to the pioneer work, especially among the laboring classes, fishermen, soldiers and miners; 5th, that the Japanese Presbyterian Church has neither as yet the men nor the means to evangelize the Hokkaido; 6th, the conviction that the universal need is for the power of the Holy Ghost in ourselves first, and in our pastors, evangelists and Christians; 7th, that a season of revival seems to be drawing nearer day by day. "Ye shall receive power after that the Holy Ghost is come upon you."

Educational Work. Tokyo. Keimo Schools Nos. 1 and 2. Under the care of Mrs. J. K. Macaulay, who reports: "We have had an attendance during the year of five hundred and fifty-five pupils; being the children of rikishamen, artisans who move often, the attendance has averaged about 450, including the kindergarten of one hundred pupils. These children represent fifty-five families, of which thirty are Christian. All the rest are non-Christian, but are quite willing that their children should receive a Christian education and become Christian Endeavourers, and Loyal Temperance Legion members, and attend Sunday school, and all the little religious meetings outside the regular school course. Only two deaths have occurred during the year. The school C. E. numbers sixty-eight. The Temperance
Society has a monthly meeting, and is enrolled as one of the world's societies for children's temperance. A spring and autumn rally is held; the boys and girls are from twelve to fifteen years of age. Many of the mothers of the children in the kindergarten come to the Sunday school and are interested listeners in the highest class, and both the fathers and mothers come to our parents' meeting for the kindergarten department twice a month. No record of baptisms or members uniting with the church can be made, but the little ones all call themselves Christians. The teachers are all Christians, and are faithful in daily teaching God's word and living upright lives as patterns before the children.”

Joshi Gakuin. Miss Lila Halsey writes: “The Joshi Gakuin finds itself in a very healthy condition this year, with an increase of some fifteen to twenty incoming students over the number last year. The year closed in April with an attendance of two hundred and thirty girls, of whom eighty are Christians. The converts for the year were fifteen. Besides the regular evangelistic work done in the school with its C. E. and Y. W. C. A. and other prayer meetings, the girls help in fourteen churches and preaching places with music and teaching in Sunday school. Two graduates successfully passed Government examinations for certificates to teach in English.”

Meiji Gakuin. Mr. Reischauer reports: “The number of students in the lower department is as large as present accommodations permit. As we have enough applicants to select only the best, it is safe to say that the quality of our students is at least up to the average. In the higher and theological depart-
ments we can of course accommodate more than we have, though here it is gratifying to observe that the quality seems to be decidedly on the up grade. The discipline of the school has advanced by several degrees, and so prepared the way for godliness. The religious work has been thoroughly systematized, and the general tone of the school seems much better than it was a few years ago. The special Sunday evening services at which frequently prominent Christian men speak on practical subjects, have been very helpful.

Theological Department. In many ways, the past year has been the best the theological school has had for some time. There is a large number of men who take the long course, and they seem better prepared when they enter than was the case in former years. Every theological student and almost every Christian in the higher department does some religious work on Sundays.

Women's Training School for Christian Workers. Conducted by Mrs. McNair and Miss West. This school has had an average year.

Hokusei Jo Gakko, located at Sapporo, has more than held its own. Total enrolment, one hundred and forty; of these, thirty-two are Christians. Nineteen united with the church during the year. These Christian students are no small factor in the religious work of the city. With the help of their teachers they teach on an average two hundred and fifty Sunday school pupils weekly in five different Sunday schools.

Seishu Jo Gakko. Otaru reports an enrolment of fifty; sixteen of these are Christians. Eight were converted during the year. The school has a kindergarten department with about one hundred pupils. The stud-
ents and teachers help in the Sunday schools where they teach some two hundred and fifty pupils.

**Woman's Union Missionary Society.**

*Kyoritsu Jo Gakko, Yokohama.* Miss J. N. Crosby, Superintendent; Miss C. D. Loomis, M. A., principal. The other foreign teachers are Miss M. E. Tracy and Miss Florence Wells. Miss Loomis reports that sixteen teachers are on the Japanese staff; ninety-one students; seven baptisms during the year. Seven graduated in April. Christian work was carried on in connection with three churches and four Sunday schools. Miss M. E. Tracy was acting principal during Miss Loomis' absence on furlough, and was temporarily assisted by Miss Catherine Crosby. Miss Loomis returned in March and Miss Catherine Crosby and Miss Tracy sailed for America at the end of May. In spite of many changes, the work in Yokohama has grown and prospered. Nearly all the graduates are Christian women and many are having a wide influence for good in their home communities. Earnest Christian work is carried on by the students in the organisation of the Y.W.C.A.

*Kyoritsu Shin Gakko (Bible School).* Miss S. A. Pratt, principal; now absent in America. Miss C. Alward, teacher. Ten Japanese teachers; twenty-six regular students; eight outstations in charge of Bible women. Eleven graduated in June. During the past year, Miss Alward has been in charge of the Bible school and the eight country stations.

**Mission of the Reformed Church in the United States.**

*North Japan College, Sendai.* Dr. D. B. Schneider
reports as follows: "North Japan College had the largest number of graduates in its history in March, — thirty from the Middle School Department, two from the Literary Course and six from the Theological Course. Of the thirty from the Middle School Department, seven have the ministry in view. The six theological graduates were unusually good men and are all now at work. The number baptized during 1908 was seven. There were about ninety Christians in the school throughout the year.

The enrolment at the beginning of the new school year in April was not quite so large as at the beginning of the previous year. The present number is about three hundred and forty, twenty less than last year. The general condition of the school, however, is good."

MIYAGI GIRLS’ SCHOOL, Sendai. Rev. H. K. Miller reports: "There has been some falling off in attendance during the past year. In this respect our school has shared the experience of similar institutions. However, the Christian tone of the school has been maintained. All the members of the class graduating last March (sixteen in number) were Christians, and the number of baptisms was greater than in the previous year. Those in charge of the school contemplate a revision of the curriculum, improvement of the teaching force and more thorough religious instruction. As soon as circumstances permit, application will be made for such recognition from the Educational Department as will not interfere with the school’s freedom to teach the Bible and propagate Christianity."

Evanglistic Work. Rev. H. H. Cook reports: "The evangelistic work of our Mission has made very
little progress during the past year. This is almost entirely due to an insufficient number of workers, both native and foreign. There has been a small increase in the membership, but the number of baptisms and the average attendance at the regular services show a considerable decrease over the previous year. The future of our work, however, looks brighter than it has done for many years. The Mission has adopted a plan of co-operation satisfactory to the Dendokyoku. Several energetic evangelists have been added to our working force and a re-enforcement of evangelistic missionaries is expected soon to arrive on the field. All these things point to a greater era of usefulness.'

MISSION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (SOUTH).

Nagoya Station. This mission is rejoicing in the unusual experience of having two new missionaries enter it, Miss Charlotte Thomson and Miss Lillian Curd, both located at the Kinjo Girls' School of Nagoya.

Rev. R. E. McAlpine reports: "The Christian work of our church in the Nagoya district embraces two self-sustaining churches in the city, the Kinjo Girls' school, and three regular appointments, at some eighteen points in the surrounding country. Of the two churches, one has been self-sustaining for perhaps fifteen years, though the relations of cordial friendship and mutual help are still steadily maintained between it and the Mission. This church is holding its own, but for some reason, which is hard to discover, it does not make the progress that is to be expected, when its pastor is so excellent a preacher and so diligent and painstaking a worker. There is growth, but not
9. Drennan Memorial Church, Tsu, Ise.
enough growth nor power.

"The second church, the Kinjo Kyokwai, has but just this spring declared for self-support and became an organised body on June 20th. Although this plan for self-support cannot be fully realised until perhaps the end of this year, the decision has had a fine effect upon the body of believers, and set them to enthusiastic and diligent work in a way that is cheering to see. They are but few in number and mostly schoolboys, but are attempting great things for God.

"After a hard year, the Girls' School seems to have reached the lowest ebb tide and to have started upward again. The cruel attack of "yellow journals" last year, after terribly distressing all concerned, seems to have been absolutely harmless. Not a single pupil or teacher left on that account, and we rather gained friends by it, and incidentally a wide advertisement.

"In the winter, we at last obtained a good man for head teacher, and all the force seems to be working in a harmonious and cheerful spirit. This spring we graduated the largest class in the history of the school—nineteen from the upper. By the help of kind friends we have by a long ways the nicest school hall (chapel) in the city, and when we get on a bit further toward other improvements so that we can obtain government recognition we expect a school of two hundred members. A Sunday school of over fifty pupils is held each Sunday in the school chapel, and a number of day pupils of the Kinjo Gakko attend as pupils, some from the higher grades being teachers.

"Our most encouraging field in the country is the Nakatsugawa group of five points served by one preacher, and containing in all some sixty believers."
At the central town here, they are moving toward a church building and hope to see it erected within three years. There is something to encourage and show progress in each of the other fields, but not noteworthy.

"This year we have devoted more time than ever to work for students. Three middle schools have been touched every week, and in two of them the classes for Bible study were held within the walls of the schools themselves. This is a very decided advance for Buddhistic Nagoya. A class of higher primary school children have gathered every week in our home and been taught by Mrs. McAlpine and her Bible woman.

"Contact with the people in selling gospels on the trains, talking with them in the shops, by the wayside, in their houses and everywhere, leads to the very definite conviction that opposition and apathy are crumbling on every side, and the people are really beginning to hunger and thirst for something which our message alone can supply. We are filled with encouragement for the present and with hope for the future."

Kobe Station. Rev. H. W. Myers reports:— "The work of the past year was opened with a good deal of discouragement and anxiety. After the return of the Rev. Wm. C. Buchanan to America on furlough, the Rev. Mr. Aoki was laid aside by illness. He is pastor of the First church, and the most experienced teacher in our Theological School. This blow was followed by the illness of Dr. Fulton which necessitated his return to America, and the resignation of Mr. Mino to from the pastorate of the Shinko church. This left us with two of the three churches vacant, and our teaching force deprived of its three senior members.
One pastor, one professor, and one missionary were left to carry on three churches, two chapels, the theological school, and the general work of the station. "But my God shall supply all your need according to His riches in glory by Christ Jesus." And we have found this verse abundantly true in our work in last year. First, Mr. McAlpine came down from Nagoya with his enthusiasm and energy and helped us for several weeks. When he had to return, Mr. Walter McS. Buchanan came up from Takamatsu to act as principal of the school in Dr. Fulton's absence. At this juncture, the Rev. I. Watanabe returned from America and joined us and we called in the Rev. K. Naito to help in teaching along with his work as pastor of the Minatogawa church. Our senior student, Mr. M. Tomida, along with his studies, took the place of assistant pastor of the First church. Thus recruited, we opened up our work in the fall.

Evangelistic Work. "In June of last year, work was opened in our South Chapel with Dr. Fulton and Mr. Mizoguchi in charge, and students Messrs. R. Tamida, Hiratake and Sasamori are helping in the Sunday school and preaching services. Mr. Buchanan takes Dr. Fulton's place in this work, which has been greatly blessed. The close of its first year sees a compact harmonious band of sixteen Christians with a good number of inquirers, a large Sunday school and woman's society. South Chapel bids fair to become South Church in the not very distant future.

"Nunobiki chapel is a work established some years ago, though its present location is recent. On Mr. Wm. C. Buchanan's return, Mr. H. W. Myers took charge of this work, with students Messrs. Iijima and
Kagawa as efficient assistants. In February, Mr. Myers turned over this work to Mr. Watanabe, who is proving himself the man for the place. An exceptionally good Sunday school, a Men's Society, a Women's Society, an Old People's Society, a Mother's Meeting, etc., point out some of the activities of this little church. Twelve members were received on confession of faith during the year.

“In March, we opened a new chapel in Hyogo under the care of Mr. Myers. Student Mr. Matsubara and his wife live in the chapel, and a Sunday school, inquirers' class, and regular preaching services are held. The first baptisms will take place in a few weeks. There is a good number of inquirers under instruction. The work of the Kobe, Minatogawa and Shinko churches does not rightly belong in this report at all, but the frequency with which Mr. Buchanan and Mr. Myers are asked to preach in all of these churches testifies to the cordial, harmonious spirit that prevails.

Kindergartens. “In January, Mrs. Buchanan opened a kindergarten in the Nunobiki Chapel with an attendance of fourteen. This number soon increased to twenty-five, which is the limit of the present accommodations. The Mothers’ Meeting held in connection with the kindergarten is well attended, and quite a number have already expressed their intention to become Christians. Mrs. Buchanan and Mrs. Myers visit among these ladies as much as their time and strength will allow. The fees of the school pay half of the running expenses.

Kobe Theological School. “Notwithstanding the serious disadvantages under which we have been laboring due to the absence of Dr. Fulton and the illness
of Mr. Aoki, we are thankful to report a successful year. There have been twelve matriculates; and during the latter part of the term there was manifest an increasing spirit of prayer, consecration and zeal for service. This we think is largely due to the observance of the noon-day prayer-meeting, which was decided upon at the suggestion of Rev. Jas. H. Ballagh in a letter to Mr. Myers. Heretofore the school has been occupying rented quarters, which were inconvenient and unsuitable in many respects; but next fall we hope to enter our commodious new buildings now almost completed. In January, we bought a lot of two-thirds of an acre beautifully situated in the eastern part of the city. The school and dormitory now approaching completion and the many gifts of books for the library that have been received during the year equip us for better work during the coming session.

"In conclusion we wish to mention several points that seem in especial measure to characterize the work of the past year.

1. A prayerful spirit.

2. Unity of faith and purpose. Our co-workers are all heartily evangelical and earnestly evangelistic.

3. Hearty, frank co-operation. In this case at least, mutual love and confidence have obviated the necessity of any formal plan of co-operation. The past year has not seen one rub or jar between the workers.

4. Steady progress in Kindergarten, Theological School, Chapels and Churches."

Tokushima Station. Rev. Chas. A. Logan reports: "There have been forty-three baptisms. The Dendo Kyoku assumed the responsibility for this church.
relieving the mission from its support. The plan is to send them a pastor with the hope that the church may become self-supporting in a year or two. A suitable man has not yet been found. Mr. Shuko Yamamoto of the Meiji Gakuin is the temporary supply. An evangelist was secured for a new field in Mimagori, who has met with success. The evangelist at Ikeda in Miyoshigori is an experienced man and has organised the group of Christians into a Dendo Kyōkwai, and converts have been made. An official in this field has given himself to the evangelistic work of our mission.

"Katsu Ura Gori. A new evangelist has been secured for this place and a new chapel rented in Komatsujima. An earnest Christian family in Muya have actively engaged in soul-winning and are gathering a group of Christians. Invitations from Christian friends in country places have given opportunities for preaching the gospel with magic lantern lectures. The Misses Patton have been very active in work for women and children. One Bible woman has become the wife of an evangelist; another has carried on the work among the children; and another has recently arrived to aid in women’s work.

"There is great need for an increase in our force of foreign missionaries, as well as to increase the number of evangelists."

Kochi Station. Rev. H. H. Munroe reports: "The work here is steadily growing. There have been twenty baptisms at the Seiyenba chapel. Rev. Banno is in charge here and indications are good that an active church will soon be built up. The Sunday school averages an attendance of one hundred and seventy-five. Thirteen of those baptised came from
the Sunday school. Miss Dowd's School and Industrial Home has done good work, the attendance being up to the average. A new building has been added and the school is looking for an enlarged field of usefulness.

"Akaoka. The meetings have been well attended. Miss Atkinson and her helper have had very successful classes during the year. The steady growth in the work is encouraging."

Kochi. Rev. W. B. McIlwaine reports: "Arriving here in November, I have paid two visits to our new field of Mikawa. On account of Miss Dowd's illness, Mrs. McIlwaine was given her work temporarily." His chief work during the year has been preaching, and Bible distribution in the Tosa field.

Susaki Station. Rev. J. W. Moore reports: "The work in Susaki has shown no appreciable increase during the year, except in the number of our meetings. Mr. Ohira, the evangelist, in spite of serious illness has carried on these meetings every night in the week. Bible classes Wednesday, Kyudoshakwai Thursdays, preaching Fridays, visiting and Seinenkwa Saturdays. Young women's meetings twice a month are conducted by one of the Christian women. Meetings on Sunday have been well attended. No baptisms during the year. The work in the outlying districts has been greatly handicapped by lack of efficient helpers, all the evangelists having left the stations in which they were working and none having yet been found to take their places. The preaching in these outlying villages mainly takes place in hotels. Tract distribution has been carried on. A catechism of eight chapters, containing questions and answers, has been prepared
and widely distributed among the schools, and has been so well received that the plan is to give them to every pupil in each school. Five hundred and seventy-five thousand leaflets or tracts have been distributed during the year."

CONCLUSION: — The compiler of this report wishes to say briefly in conclusion that he has been profoundly impressed with the magnitude and magnificence of the work which God has been pleased to entrust to the members of the Council. Their work, for fifty years past, has been largely that of the pioneer—blazing a trail through the opposition and indifference—born of prejudice and ignorance—of the people of this land. In the providence of God many clearings have already been made, and the soil has been prepared for planting the seed of the Kingdom.

The growing interest in the endeavor on the part of Japanese churches to attain self-support; the increasing number of young men seeking to fit themselves for the gospel ministry; the scores of bright young men and women who have graduated from our schools, the majority of whom are earnest Christians; the general awakening interest in Sunday school work; the increasing popularity, among the masses, of the "sweet songs of Zion," as evidenced in the phenomenal sales of the Sambika, all indicate that the time of harvest is approaching. "The fields are indeed white unto the harvest, but the laborers are few."

Pioneer work, however, is still needed. There are yet vast fields to be cleared and soil in abundance to be prepared. These must be attended to, and the planting and the watering not neglected.
10. Karatsu Church, Karatsu, Saga.
There is great need of more planters, of more power from on high and of more consciousness that we are "workers together with Him ** that we receive not the grace of God in vain."

The following papers were read at the Devotional Conference held in connection with the Council of Missions of 1909, and by action of Council form a part of the Year Book.
Rev. Guido Fridolin Verbeck, D. D.

BY PROF. M. N. WYCKOFF, SC. D.

Dear Friends: I count it a privilege to speak to you at this time of Dr. Verbeck—to recall him to the memory of those who knew him, and perhaps to add something to the interest of those of you who have only known about him. I realize my inability to tell fittingly of this dear friend who was so long the senior and the pride of our mission. There are others here who knew him longer than I, but they have other parts, and it is perhaps suitable for one not quite so near the end of a half century in Japan to tell of him to-day.

I first met Dr. Verbeck thirty-seven years ago, and it was as a guest in his home that I spent my first few days in Japan. He had already made a name and was then probably the most influential foreigner in this country, but there was nothing in his manner to suggest that he was aware of the fact. From that time I enjoyed a friendship that grew and strengthened with the increasing intercourse and intimacy that we had during the remaining twenty-five years of his life.

Guido Fridolin Verbeck was born on January 23rd, 1820, at Zeist in the Province of Utrecht, Holland. His father was a prominent man and at the time of Guido's birth and for many years afterward was burgomaster of Zeist. Guido's early education was received at the
Moravian Academy in his native town, and was afterwards supplemented by private study with the principal of the Polytechnical Institute at Utrecht.

The birthplace and early life of Dr. Verbeck afford a plain example of how God prepares, even to minute details, those whom He will use in his service. Though his parents were Lutherans, they for some reason attended the Moravian church and sent their son to the Moravian school. It was no doubt due to these early associations that he was so ready to hear the missionary call when it came; and though that call came in America, it came to him, because he had been born in Holland. I often heard him speak of those old days in the Moravian school, and to their influence he ascribed, as he wrote to others, "whatever of true missionary spirit I imbibed in youth and retained through life. I still hold in dear remembrance my early attendance at missionary meetings, and can vividly recall the deep impressions received in hearing missionary reports and addresses, among others especially those of Gutzlaff, the Apostle of China."

The kind of instruction too that he received at the Moravian school was the very best to give him the special fitness and ability which he afterward brought to the performance of the varied and difficult work that he had to do in Japan. A very important part of that instruction was the thorough study of German, French, English and Dutch, each language being taught by a native of the country to which it belonged. Thus the boy Guido grew up speaking and writing these four languages with about equal facility. Much of Dr. Verbeck's usefulness during the first twenty-five years of his life in Japan depended upon this thorough
knowledge of these four languages, all of which were at some time or other directly connected with his work. His mother-tongue (if we may use the term of one who had, as we have heard, four mother tongues), the Dutch, was the least indispensable, but even that was of very real service to him in the early years of his residence at Nagasaki in enabling him to make the acquaintance of scholarly men who knew Dutch and especially of physicians, who at that time had mostly received their medical instruction in the Dutch language and many of whom were among the most advanced men of the time. In his later service of the Japanese Government a large part of his regular work was the translation into Japanese of important German, French and English books and for this work the thorough linguistic training of the boy was the essential equipment of the man.

The year of his birth, 1830, was signalized by the construction of the first railway in Europe and marked the beginning of a new era in mechanical engineering. A few years later, when the time came for deciding upon a future profession for the boy Guido, a family council was called and and it was unanimously agreed that engineering was the "coming profession" and the one for which he should be trained.

Soon after completing his studies, in 1852, he came to America, where he worked at his profession for three years at Green Bay, Wisconsin, and one year in Arkansas. He was not however well satisfied, and feeling a call to preach the Gospel, he entered the Theological Seminary at Auburn, N. Y., in 1856 and graduated from that institution in 1859. It was at this time that the Board of Foreign Missions of our Church
was planning to establish a mission in Japan, having been urged to do so, because it was thought that the long continued relations of Japan with Holland would have opened special opportunities for missionaries of our Dutch Reformed Church. Dr. S. R. Brown had already volunteered to go and had been accepted, and it was thought important that one member of the mission should be a person who had been born in Holland and who was thoroughly familiar with the Dutch language. As there was no such man then available in our own seminary, inquiries were made elsewhere, and Mr. Verbeek was found in the graduating class at Auburn. He at once accepted the invitation to become a missionary of our Church to Japan. He was at graduation ordained by the Presbytery of Cayuga and on the following day transferred to the Classis of Cayuga. He was thus, as he used to remark, "for one night a Presbyterian minister."

In April, 1859, he was married to Miss Maria Manion of Philadelphia, and on May 7th they set sail from New York, arriving in Nagasaki on November 7th, just six months after their departure from New York. Great changes have been made in facilities for travel and in the condition of Japan itself since the day when Dr. Verbeek first set foot in Nagasaki.

Then, as now, the first business of the new missionary was the study of the language, but it was done under very different conditions. Telling of this in 1883, Dr. Verbeek said: "It is perhaps needless to say that the study of the language was in those early years a work very different from what it is now. It was largely a labor of exploration and discovery, unassisted by the many guides and helps the student of
to-day finds himself supplied with.'"

Now also there is no difficulty in finding opportunities of doing some form of direct missionary work. The real difficulty is to keep the new missionary from doing too much of it and thus interfering with his study of the language. But in those days the missionaries were regarded with suspicion and closely watched, so that at first their efforts were mostly confined to language study. In the History of Protestant Missions in Japan prepared for the Osaka Conference held in 1883, Dr. Verbeck quoted from a letter that he had written to Rev. Henry Stout many years before, as follows: "We found the natives not at all accessible touching religious matters. When such a subject was mooted in the presence of a Japanese, his hand would, almost involuntarily, be applied to his throat to indicate the extreme perilousness of such a topic. If on such an occasion more than one happened to be present, the natural shyness of these people became, if possible, still more apparent; for you will remember that there was then little confidence between man and man, chiefly owing to the abominable system of secret espionage, which we found in full swing, when we first arrived and, indeed, for several years after. It was evident that, before we could hope to do anything in our appropriate work, two things had to be accomplished: We had to gain the general confidence of the people, and we had to master the native tongue. As to the first, by the most knowing and suspicious we were regarded as persons who had come to seduce themasses of the people from their loyalty to the "God-country" and corrupt their morals generally. These gross misconceptions it was our duty to endeavor to dispel from their minds by invari-
able kindness and generosity, by showing them that we had come to do them good only and on all occasions of our intercourse with them, whether we met in friendship, on business, on duty, or otherwise. A very simple Christian duty, indeed. As to the other essential prerequisite to successful work, the acquisition of the language, we were in many respects not favorably situated and our progress was correspondingly slow."

In summing up the results of the labours of missionaries up to 1872, he wrote: "The Protestant missionaries, as a body, had gained the confidence and respect of the people. That the people's minds had become liberalized, that their prejudices had been removed, and that their excessive timidity had given place to a desire to associate with foreigners, were results to the production of which many non-missionary factors had co-operated. But this gaining of the people's confidence was a consequence, under the blessing of God, of the patient labor, the Christian character and conduct, and teaching of the missionaries themselves. This too was the case, to a large extent, with reference to the measure of confidence and liberty which the Government has in later years accorded to Protestant missionaries in their labors among the people in town and country."

To this gaining the confidence of the people and especially of the Government, which he credited to the faithful missionaries of that first period, he himself contributed more than any other. We shall probably never know how much the implicit confidence reposed in him by all the officials who knew him had to do with inspiring confidence in the religion which he never for-
got to represent: but on the day of his funeral an intelligent Japanese Christian layman was heard to say, "To that man alone we are indebted for the religious liberty we enjoy to-day;" and it is no secret that it was through his influence that the persecution of the Christians was stopped.

Even up till 1872, there was confessed hostility to Christianity and the "expulsion of the 'outside barbarians' was a favorite theme of ambitious patriots." Of this he wrote: "It should be mentioned here that these bitter feelings were chiefly among the higher and official classes. The common people in town and country hardly ever showed this animosity. The middle and lower classes regarded Christianity with fear rather than hatred."

In spite of the difficulties that surrounded him, Dr. Verbeck soon after his arrival began to distribute copies of the scriptures, Martin's Evidences of Christianity and other religious books in Chinese, as these could be read by educated Japanese, and during his ten years' stay in Nagasaki he disposed of large numbers of them. An old doctor used to come, like Nicodemus at night, to talk and to get books for friends in all parts of the country. Once some priests from the Province of Higo came to get books at a time when Dr. Verbeck had none on hand. When they learned that four cases of books were on the way from China, they contracted to take the whole lot, and he was obliged to send on a new order at once. Probably many of these books were studied mainly for the purpose of opposing Christianity, but, whatever the motives of the purchasers, much seed was widely sown.

An old priest, also from Higo, came to him in
11. Kinjo Church, Nagoya.
those early days, saying that he was himself too old to begin the study of Christianity, but asking that three of his pupils might be taught. These young priests kept up this study for about three years, reporting what they learned to the old priest. The latter used frequently to come to express his thanks, and on one occasion Dr. Verbeck said to him: "You have now heard much about Christianity from your young men and must be well informed about it. You ought to make a decision as to whether or not to accept it." The old man at once became restless and said it was very hard for him to decide, as he had studied so many religions that he was confused as to their merits; but that the young men would no doubt be able to come to a decision. After this attempt at a personal application he never came again.

About two years after Dr. Verbeck's arrival in Nagasaki, two young men came to him to study the Bible in English, and this was the small beginning from which arose his important relations to the Japanese Government in later years. After these young men had been studying with him about a year, they came one day in a state of great delight, bringing with them two black sucking-pigs as a thank-offering for his teaching. They said that they had surpassed all competitors in an examination before the Governor and had received the highest prizes. The success of these young men led the official to seek for Dr. Verbeck's services in the English school about to be opened in Nagasaki. At first he declined, but, being strongly urged, he consented to their request, subject to the approval of the Board of Foreign Missions. This approval was given, and for fourteen years he was in government
service, and self-supporting, though retaining his connection with the Board.

Through Murata, Wakasa no Kami, whose story as the first Protestant Christian in South Japan is well known, Dr. Verbeck became known at Saga, the capital of the Province of Hizen, and was often visited by men of that clan.

During the years immediately preceding the Restoration Dr. Verbeck received numerous visits from clansmen of Satsuma, Choshu, Tosa and other provinces, as they were then continually travelling back and forth via Nagasaki, engaged in discussing with one another what was eventually realized in 1868. Among these visitors, most of whom had never before met a foreigner, may be mentioned such men as Komatsu, the elder and younger Saigo, Soyejima and many others, who distinguished themselves in those critical times.

In 1866, the Daimyo of Hizen opened a school in Nagasaki, and it was arranged that Dr. Verbeck should teach in both this and the government school, going to each on alternate days. Among the pupils of the Hizen school were the present Prince Iwakura and his brother. The overthrow of the Shogunate and the restoration of the Imperial power did not much disturb the Nagasaki schools, as the transfer from one Government to the other did not stop the classes for even a day.

In March 1869, Dr. Verbeck removed to Tokyo and was for four years connected with the Kaiseijo, from which the present Imperial University has grown. He was superintendent of all matters relating to teachers and instruction in the foreign department of the school and was the medium for all relations between the for-
eign teachers and the Government. Besides the responsibility of keeping all this machinery moving satisfactorily (no slight task, for there were a score of foreign teachers, of four nationalities, most of them not professional teachers but men picked up in the ports), he was constantly called upon by Government officials, from the Premier down, for advice and explanation about all sorts of matters relating to foreign intercourse. In fact, as Dr. Griffis wrote to me a few weeks after Dr. Verbeck’s death, “He stood to the new Government in place of the great corps of advisers which they afterwards assembled.”

To meet all these varied demands, he was obliged to spend his evenings in hard reading and study. He once told me that he was a poor penman, because during his years of government service he was so busy reading and orally giving out the results of his reading to others that he had neither time nor occasion to write much. Of his reading habits his eldest son, Col. William Verbeck, says: “My father was an omnivorous reader with the wonderful faculty of remembering all he read. In referring to books read many years before, he could turn to the exact page of which he was in search, even associating the location on the page. He was a great believer in association of ideas in mnemonics, and a careful system of marks on the margin assisted him in both remembering and systematizing his vast stock of general information.” In 1873 he ceased his connection with the Kaiseijo and was engaged first in the Dajokwan and afterwards in the Senate (Genroin) and the Nobles’ School. The Dajokwan performed most of the duties that are now divided among the several Departments of State. Both there and in the
Senate his principal duties were those of a translator, and it was then that the polyglot training of his boyhood was invaluable. Among the most important of these translations, made in connection with Messrs. Mitsuokuri, Kato, Hosokawa and others, are The Code Napoleon, Buñolchi's Staatsrecht, forest laws, constitutions of various European countries and Two Thousand Legal Maxims with comments. Outside of his official duties he had opportunities of sending to one and another of the members of the Government brief memorials on education, religious liberty and other topics. His advice and influence were also felt in several important matters undertaken by the Government during these years. One of these memorials he himself considered to have been his most valuable service to the Government. It was the one that brought about the sending abroad in 1872 of the Embassy under Prince Iwakura. That this embassy was almost entirely the result of his memorial he was frequently assured by Prince Iwakura himself, who, though at first he hesitated, later came to consider it the most important forward step that Japan had made. On the day after Dr. Verbeck's death the editor of the Japan Mail wrote:—"Curiously enough, on the very night before he (Dr. Verbeck) died, the present Prime Minister and Count Okuma, little thinking that the subject of their conversation had only a few hours longer to live, reminded each other that in a memorial penned by him at the time of the Restoration he recommended the measure which probably contributed more than any other to promote the spread of liberal ideas in Japan, the despatch of publicists to Europe and America for the purpose of studying the civilization on which Japan
had so long turned her back."

During all the time of his government service Dr. Verbeck did direct missionary work as opportunity offered, and during the latter part of this period he was accustomed to preach at least once every Sunday and frequently two or more times. He therefore felt that, as there were open doors for direct missionary work and as the Government was so well supplied with specialists that his services were no longer so important as before, it was his duty to devote himself exclusively to the active work of a missionary. He rejoined his mission as an active member in 1879.

At this time the translation of the New Testament made by Drs. Hepburn, S. R. Brown, and Greene and their Japanese co-workers was about completed, but Dr. Verbeck was at once elected a member of the Revising Committee, and thus he had a share in the revision of a large part of the New Testament, as he had afterwards had in that of the whole of the Old Testament. All the work of translating the Old Testament was done under the auspices of the Permanent Committee on Bible Translation. Besides revision of the whole, Dr. Verbeck's special work, in which he took great delight, was the translation in connection with Rev. Mr. Matsuyama of the Psalms. All this work, though told almost in a sentence, represents the labor of several years; but it was by no means all that he did during those years. He considered Bible translation his chief work, but besides he gave much time to the revision of matter for publication by the Tract Society's Committee and preached and lectured constantly.

After the completion of the translation of the Bible,
he taught in the theological department of Meiji Gakuin more or less continually for about ten years, but he never enjoyed that work, and did it only when there was no other to take the place. The work that he most enjoyed and to which he rightly believed himself to be best adapted was lecturing and preaching. He was most admirably fitted for this kind of service both by his natural and acquired gifts as a speaker and his wonderful mastery of the Japanese language. During his later years he was in great demand both in Tokyo and elsewhere. When in Tokyo, he preached at least twice a week on an average and lectured almost as frequently, and he was never without invitations from various parts of the country, and from other missions than his own, urging him to come for tours of several weeks’ duration. This was the kind of work in which he particularly delighted, and he was never happier than when preaching two or three times a day, for day after day, and tramping from one appointment to the next in the intervals between services.

His ability in speaking Japanese has been told so often that it is not necessary for me to speak of it, especially to this audience. As to his mastery of fine distinctions of speech, I was much impressed in a call that we made together on an old official friend about a year before his death. The gentleman was not at home and it was necessary to leave a short message. I had often heard Dr. Verbeck in both discourse and conversation, but I was never so much impressed with the difference between his Japanese and that of the rest of us as on that occasion. It was an ordinary message that I could have easily delivered and I had no difficulty in understanding and appreciating his delivery of
it, but it would have been utterly impossible for me to deliver it as he did. Several years ago a Japanese then in America wrote to the New York Tribune, "There are only three foreign missionaries who can speak Japanese well," and of several persons whom I heard comment on the statement all were agreed that Dr. Verbeck was one of the three, but none felt sure about either of the other two.

That Dr. Verbeck's services were appreciated by the Japanese Government was shown by its honoring him in 1877 with the Third Class Decoration of the Rising Sun, and again in 1891 by its action in granting him a special passport, which gave to him and his family the right to "travel, sojourn and reside in any part of the Empire in the same manner as subjects of the same." Again at his death, though many years had passed since he had been connected with the Government service, a company of soldiers was sent to escort his body to the grave, many officials, and His Majesty, the Emperor expressed his sympathy by a gift of five hundred yen.

But I must not close without a few words about this dear brother himself, apart from his public relations. Of his surpassing ability and the perfect trustworthiness which won for him the complete confidence of all with whom he had to do, though many of them were by nature and training suspicious men, the evidence has already been given; but a man might be possessed of all this and yet fall far short of the modest, loving and genial friend whom so many of us knew and loved. Though many were led to desire his acquaintance because of his fame, I am sure that all who knew him even fairly well thought of him less as the distinguished educator and missionary than as the kind-
hearted, friendly man. To all who knew him well, he was greater than his fame.

He was an exceedingly modest man, and his modesty was shown not by self-deprecation, for in that he never indulged, but an entire lack of reference to himself whenever such reference could properly be avoided. He knew that his work was well and faithfully done and never pretended that it was not, but he felt concerning it that he had done "only that which it was his duty to do." We could wish that he had said and written more of himself and his work, but, as he once wrote to Dr. Cobb, when giving an account of one of his long evangelistic tours, he "would rather make history than write it;" and we thank God for the important history that this servant was permitted to make.

One day in 1874 I was in the principal foreign book-store in Yokohama, when Dr. Verbeck came in to make a purchase. For some reason, perhaps because he did not see clearly, he turned to a young man beside him and holding out a piece of Japanese paper money asked how much it was. The young man told him, and then, in the fullness of knowledge obtained during a week or ten days of sightseeing and shopping, proceeded to give other information, to which Dr. Verbeck listened with apparently the greatest interest. A few minutes later the bookseller and I thoroughly enjoyed the surprise of the young man, when he learned the name of the friendly gentleman to whom he had been so glibly giving information about Japan.

He was a generous man, both in his gifts and in his attitude towards the feelings and opinions of others. Where important truth or a principle was at stake, he
12. Nayoro Church, Nayoro, Hokkaido.
13. Ajikawa Church, Osaka.
was immovable, but where there was room for difference of opinion, he was ever ready to yield to the voice of the majority. Of his giving we know little except that he was a generous giver, for he never told his left hand of the doings of the right. I have known of his gifts from those who received them, and once I caught him so nearly in the act that he could not conceal it. I called at his house and found him at the door talking with a young foreigner who was out of employment and unable to get any. It was a cold day and the young man had on only a single coat. I passed on into the house and a few minutes later Dr. Verbeck came in coatless and explained his condition by saying that he had taken advantage of the chance to "get rid of an old coat, as the man was too thinly clad."

He was a loving man. All his friends knew that, but it was his family who fully knew the depths of his loving heart. We were near neighbors during part of the time when his "children were about him" and I was impressed by the affectionate family life of that home. And yet that loving father, to whom his family meant more than to many men, willingly kept at the post of duty for more than ten years, though separated from all his family except his eldest daughter. Yet no one ever heard a murmur, though he was always pleased to tell of his absent ones, who were ever in his thoughts, as he was interested to hear of ours.

I can best give a picture of their pleasant family life in words of his son, Col. Verbeck, which were written to me a few weeks after the death of his father. He wrote:—"Those were happy days to me. My dear father made my childhood and boyhood days more happy and beautiful to remember than it is the lot of
many people to have. He was father, big brother and chum to us all. Shut off from the amusements and companionships of children in this country, our father was more to us than can be imagined. He was an ideal playmate. Athletic as he was, he could outrun and outjump us. He was a beautiful story teller, and he was charged with Dutch fairy tales and German Black Forest robber stories. As you undoubtedly remember, he had a beautiful baritone voice. He had such a sympathetic voice that we could not easily forget his songs. I even remember the lullabies that he sang to us in Nagasaki. He played chess and checkers with us and did everything to amuse and interest us, and in his play we always learned something. He had a great passion for scientific toys and always kept us loaded down with them. With him as our playmate our playtime was school, and our schooling under his tutelage was a liberal education. Knowing these things as you do, you can appreciate what we have lost in losing such a father.'

The reference to robber stories recalls what Dr. Verbeck said to me one day a few months before his death, as we were passing the old building of the First National Bank in Tokyo. As some of you will remember, it was one of the oldest foreign style buildings in Tokyo and it had a tower on the roof and several peaks which made it a great contrast to any other building in the city. He said, "The children and I used to call that 'The Robbers' Castle, and it was one of their favorite rides to come this way that they might see it.'"

He was a genial man. Though his busy life left little time for social matters, he was always fond of meeting his friends and enjoying their society. Those who thus met him were astonished at the wide range
of his gifts. Not only could he converse freely with most of them in the tongue "wherein they were born," but he was a musician of much excellence and was always ready, when called upon, to give pleasure by rendering a piece of music or singing a song. He had a strong sense of humor, and though he was neither a joker nor a punster, he had a keen appreciation of the odd and the ridiculous, and ability to relate his experiences and impressions with a rare flavor that made him a most delightful companion. Of his spiritual life and experience he did not talk much, but there was no difficulty in learning from his direct and simple prayers and from his daily life that the Spirit who led him was a very real and constant presence.

As to the manner of his departure, we can only feel thankful that he was taken "in the harness," without any failing powers or mental weakness to cast even the faintest shadow across the memory of the great life which he gave unreservedly to Japan. His oldest colleague, Rev. J. H. Ballagh, wrote of him, "His death was as simple and beautiful as his life." In a letter that I received from Dr. Cobb, the Secretary of our Board of Foreign Missions, are these words: "The more I think of it, the greater the loss appears. Yet we could not expect to keep him always, and such a departure is ever so much better than protracted feebleness or suffering. It is the nearest to 'translation that this poor world knows.'" As I read these words, immediately the words of Scripture concerning that first "translation" came into my mind, and I felt that they were most fitting to be said of dear Dr. Verbeck:

"He walked with God: and he was not; for God took him."
Dr. Schneder, in inviting me to write this paper, said: "Years ago you wrote a sketch of Dr. Brown for The Japan Evangelist, when I was editor. Now let me ask you for a similar service once more." His words recall the fact that I wrote such an article, but very little of what I wrote remains with me now, so that if I should repeat some things that were in that article, I hope I shall be pardoned. In the way of craving your indulgence, I would like to make another statement, viz., Dr. Brown was a very dear uncle to me and therefore the personal element is very apt to appear in what follows.* But I am sure those who knew Dr. Brown will overlook this. And I ask for the same forbearance on the part of all.

In the spring of 1858, my father moved from the state of Georgia to Illinois. As a boy of nearly seven years old, some incidents connected with that event remained in my memory. The next important thing that I remember was, that my mother went from our Illinois home to New York to say good-bye to her only brother who was starting to Japan, he having been the first Protestant missionary to receive appointment to Japan. That missionary was the subject of this sketch. On my mother's return, she brought

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*I feel that this fact in a way unfits me for writing this paper.
back with her, her mother, Mrs. Phoebe Hinsdale Brown, the author of the hymn, "I love to steal a-
while away," and other hymns of almost equal merit
but not so well known. Mrs. Brown thereafter
lived at the house next to ours, the home of Dr.
Brown's youngest sister, until her death.

She was a woman with a heart of love and prayer
for the world, long before she could do anything for
the unevangelized nations. But when her son was
thirteen days old, news reached her of the organization
of the "American Board." Here was a way God had
opened for the church to perform what she had been
praying for! In her joy that there would hereafter
be a way by which to send the Gospel to the heathen
nations, she took her babe into her arms and dedicated
him to God for preaching the Gospel as a foreign mis-
sonary. I think he did not dream of that act of ded-
ication by this mother, till he had reached manhood.
But I remember his words about himself to this effect:
"From as early a time as I can remember, my feeling
was that it would be my duty to get a college educa-
tion and spend my life as a minister of the Gospel in
some far away land. I never had any other desire
or purpose for myself."

When it was my privilege to meet him for the
first time, he had returned from Japan on furlough in
1867. He talked with me about my future. When
he heard expressions of doubt from me as to what I
ought to do, he spoke of his own youth as having
never been clouded by any thoughts of that kind. He
seems to have walked in the clear light of conviction
and choice about the matter, all his life long. There
was nothing that so thrilled him with joy to the end
of his days, as to know that he was a servant of the Lord Jesus Christ, commissioned to preach the everlasting Gospel. As for his support, he seemed not to know what it was to be anxious about that. He was sure that would be provided by Him whose command he was following. Obedience to Christ's words, "Follow thou me. What is that to thee?" express his habit of mind concerning the surrender of himself to God. He loved his work with peculiar fervor which every one felt who came into contact with him though only for a short time. It was not an ostentatious show of zeal, but a natural self-evidencing devotion that burned in his heart.

He was the son of a poor carpenter who could not render him any aid in securing a higher education. Indeed the father begrudged the loss of the son's labor as aid to the support of the family. You will get an insight into the financial struggles of the young man Brown when you hear that he got to New Haven with a few cents in his pocket at the time when he applied for entrance into the Freshman class of Yale College. How he expected to pay his way through college is not clear, but what he did was almost literally to sing his way through college. He was an excellent musician and a fine singer, as were also his two sisters. By teaching singing and occupying a place in the village choir, besides performing other minor services, he completed his studies at Yale with quite a sum of money in his possession. Even till he was an old man his voice retained its musical qualities and he delighted friends with his songs in his own house and at social gatherings.

His eye-sight was very poor from earliest child-
hood. For a long time, it was not known what was the trouble with his eyes. Oculists did not abound as to-day. But one day just in play, he put on his grandfather's spectacles. When, lo! he who had never before seen anything distinctly, now saw plainly and without painful effort. He danced with delight at the discovery he had made. From that time onward he wore glasses and could read and study almost as unhindered as other children. I think he wore lenses of the same magnifying power, from first to last. His eyes were like those of an old man from his birth. But he made good use of those eyes! His many pupils in three lands will bear me out in saying that it was a delight to receive their approval, but not a pleasant experience to incur their reproof!

The boy S. R. Brown grew up in New England, and fitted for college at the Monson, Mass. academy. Before graduation from college he had accepted a position as teacher in the "Institute for Deaf and Dumb," in New York city. Here he spent three years, while he sent most of his earnings home to his parents. I think I am not mistaken in saying, that soon after graduation he was at home wearing the carpenter's garb and working for a time beside his father. With his own hands he painted his father's house and by other work earned the gratitude of his parents. His work in the deaf and dumb institute gave him a life and animation in his preaching possessed by few men. His face and gestures might almost be called the preaching of his sermon in the sign language, which effectually added to his spoken words. His heart was tender and sympathetic with either the joy or
sadness of others. When a boy in my teens, he begged my father to spare him one of his sons for a year or two. I was sent to live in the Brown family and to pay for my board by doing the chores. At that time he was back in the pulpit which he had resigned in order to go to Japan. The work of that pastorate took him along both sides of Owasco Lake in New York. He preached Sabbath mornings in the church built through his influence years before and designed by himself. In the afternoons he went to meetings in the school houses, miles away. In those meetings more distinctly than at those in the church, memory recalls his impassioned appeals to his audiences, as with tears streaming down his cheeks he exhorted or warned the people. At times, the sadness of the judgment day was seen in his face, and again the reflection of the glory of being with the Lord!

Dr. Brown's life was what can in truth he called that of a missionary—that was the spirit which dominated his life, but as a foreign missionary it was divided between China and Japan. When he was a young man, Japan was not thought of as a possible field, for it was in isolation from the world. One or two ports were open in China, and to that land he turned as the place where God would use him in the work which he was to do.

But when he asked for appointment, the American Board could not send him. With other applicants he had to wait till better times financially should come to the Board. While waiting for that time, an unexpected way was opened for going to China.

A few noble minded Christian merchants organized "The Morrison Education Society" in honor of Dr.
14. Wakayama Church, Wakayama, Kii.
15. Airin Church, Hikata.
Morrison who died in 1834. This society's representatives in the U. S. offered the position of teacher under that Society, to Mr. Brown. In that way he got to his desired work. In Macao and later in Hong Kong, he gave himself with indefatigable zeal to the study of the Chinese language along with the teaching of the Chinese pupils committed to his care. He must have acquired a good working knowledge of the language both written and spoken. He told the writer of this sketch that he had not been obliged to learn the Chinese characters after coming to Japan, his study of them in China made that unnecessary. And his biographer says that he was a notable preacher in the Chinese language, having a full house at least once a month to hear him. This, in addition to his other varied activities. But in the work for which the Morrison Society was founded he was preeminently successful. Teaching was an art with him, and an occupation of which he was very fond. He was philosophic and wise in his methods. Young people were always attracted to him. In teaching them he saw the greatest possibilities of accomplishing good for them and their country. He never neglected the cultivation of the heart along with that of the intellect. Let me give you a portrait of this pioneer, Christian educator, drawn by one of his pupils. “In the school room Dr. Brown was at home. He had tact, patience and kindly ways. He easily won the confidence of his scholars, by coming down to their level. There was none of that austerity and sham loftiness which characterize some school teachers, who wish to hide their shallowness and lack of pedagogic resources by keeping their pupils off at a distance. He was one
of those rare men who mold and shape the men whom they have trained. The men who had the privilege of the Doctor's training have all turned out well, and have done work in after life creditable to any teacher. The Doctor took pride in them; while they cherish his memory and that of Mrs. Brown, the companion of his toil, with the deepest gratitude and reverence."

The school of the Morrison Society was moving forward to a position of success and an assured future, when the health of Mrs. Brown failed so utterly that nothing but a return to the U. S. was deemed possible. After eight years of life in China, following what seemed to him a most mysterious Providence, Mr. Brown was obliged to abandon his plans and relinquish his long cherished hope.

Like other men, when called to form entirely new plans for life, he was led into a field which seemed circumscribed. But in his case it proved to be a wider one than most men are able to fill. Time permits me to speak of only one field he occupied while at home after his return from China. He had a prosperous private school at the foot of Owasco Lake, near the church of which he was the pastor. The salary promised him "to relieve him of worldly cares and anxieties" was so scant, that his service to that church was almost a gift. His reference to his salary was always a good natured regret that the people could soothe their consciences with the thought that they were doing their duty in that matter! And yet he erred in being too lenient with them. He received whatever they gave without any effort to stir them up to better things. In accord with what I have already said on the subject was the remark by one
who knew him well: "He never had anxious thoughts about these things and yet he never was without a more generous supply of them than the majority of ministers." And it all came to him as the more or less direct result of his own varied labors. For it has also been truly said of this missionary, that he could do anything that he attempted.

He was architect for the first English Church building in Yokohama. He was among the first to use the camera in Japan, and taught its use to the first Japanese photographer. On his first return from Japan, he had many interesting photographs of the people and scenery to show and thus inform people about this country. For that purpose those photographs were very useful at home, and I well remember the service some of them rendered in my father's house long after Dr. Brown had resumed his labors in Japan.

He was diligent in laying hold upon a knowledge of the language and the modes of thought of the people, as well as in making acquaintances among them.

His house was ever, a retreat for Europeans, and his voice was heard from the first, preaching to them on the Sabbath. The sailors of all nations found in him a friend and he tried to care for their spiritual good.

Both in China and Japan he was a constant contributor to publications best adapted to give information to the world at large about these unknown Oriental lands.

He began in very early days in Japan to teach English to young men. But I don't know that he began this earlier than his associates did. The first pupils that came to him were for the most part Gov-
ernment officers. He was far-sighted enough to see the value which such teaching would be to young men whose country was just opening to friendly and commercial relations with the world. His experience in China gave him a knowledge on this subject beyond that which is common. For some of his "Chinese boys" were then on the way to become famous men through their English education. And through the moral training which they received along with the acquisition of English they were great benefactors to their own people. To mention one and perhaps the greatest man among them: in 1872, I met in Hartford, Conn., the Hon. Yung Wing, who was at that time a high official, connected with the educational Commission from China. In fact that whole plan of inducing the Chinese Government to send young men to America's best institutions for training was born in Yung Wing's mind. Its accomplishment was due to his persistent representations to his Government on the subject, in the face of many and grave difficulties. Through false reports made against the originator of the plan, it was abandoned before time enough had been given to realize its good results. Yung Wing, I think, still lives a highly respected and eminent Christian gentleman, laboring in his quiet unseen ways for the uplifting of his native land. He it was who as secretary of the Chinese Legation at Washington entertained Dr. and Mrs. Brown after they had finally returned from Japan, in 1879. Here it was that the pictures of Dr. and Mrs. Brown were taken which are most frequently seen now. They are excellent likenesses.

The results of Dr. Brown's teaching young men
in Japan are greater by far than those known in China. The times were more propitious than when he was in China. He spent a greater number of years in Japan than in China, and he was leaving his impress upon a nation more willing to receive, and make use of knowledge acquired. In the memorial number of the "Japan Evangelist" already referred to, a writer stated that "Dr. Brown's pupils are prominent as heads of colleges, professors, editors and pastors in the building of the Christian Japan that is coming and is now. The list of other pupils active in law, medicine, journalism, diplomacy and business is too large to transcribe here."

Dr. Brown was one of the founders of the Asiatic Society of Japan and its first vice president. He often presided at its meetings and is said "to have added", at times, "much to the papers read, out of a fund of information that he had on the subjects discussed."

How could one man accomplish all that this missionary did? These things are evidence of another characteristic and power of the man. He had the faculty of turning off work rapidly as well as unwearying persistence in what he undertook. As frequently as otherwise, he forgot meal time and bed time in his absorption in his work.

The translation of the scriptures appealed to him as it did to others of the first comers to Japan, as an undertaking to be begun as soon as possible. He was giving time and effort to the accomplishment of this great purpose before he had been on the field very long. At just what date his first attempts in this direction were made is not certain. But his
house was burned down in 1867. It has been described as a pathetic scene to witness that gray haired missionary venturing through the smoke of the burning building, in his efforts to save his precious manuscripts which contained the results of his labors in scripture translation. Most or all of them were destroyed. All the other loss and inconvenience caused by that fire were of little consequence compared with the loss of his manuscripts. When the Permanent Committee on Translation was organized, he became chairman and continued to be as long as he remained in Japan. When the permanent Committee on Translation was founded he became chairman and so continued.

It is as a gray haired man that he has just been spoken of. He was gray haired when he came to Japan, being in the fiftieth year of his age. Few men think themselves equal to the undertaking of opening a new mission and attempting the study of a new language, at the age when he did. And yet so varied and assiduous were his labors, while he always seemed a veritable man of God, that his life between fifty and seventy years, was a marvel of usefulness, and an example worthy of emulation by all younger men.

The life of a foreign missionary when Dr. Brown entered it, was not what it is now in most cases. Modern missions had not been given a very thorough trial. The present great missionary fields, with little exception, were sealed against the introduction of Christianity. The progress of the praying people in these days were freighted with petitions to God for the opening of the nations which had long been in ignorance of Him, the True God. All the power of
Government combined with the superstition and hostility of heathenism, to prevent those from entering, who would teach anything subversive of these national religions. International Law was not sufficiently developed to furnish protection to the lives of foreign missionaries. Communication between the nations was very irregular and infrequent. To be a foreign missionary meant isolation from all that was dearest, it meant danger, suffering and often martyrdom. Nothing was too terrible to be anticipated as possible. But Dr. Brown could say with Paul: "I hold not my life of any account as dear unto myself so that I may accomplish my course and the ministry which I received from the Lord Jesus, to testify the Gospel of the grace of God," unto men whose hearts were darkened by false religions.

Through all his life of unremitting service and of varied experiences, Dr. Brown was known for his happy disposition and cheerfulness of temperament. He was a charming companion for young or old. He knew how to associate with the high or lowly. Any true person found in him a friend. He was generous with his aid to the needy. In the communities where he lived in the Orient, he was esteemed as one of the best and greatest of their residents. He was recognized as one who honored and graced society by his life and nobility of character. Surely it is not a little thing for one to be able as a Christian to gain and hold such a position and thereby to exert an influence for good.

Honors, some that were very great, were bestowed upon him. Others would have been his, had he not through his modesty of spirit, avoided them. He was
associated at different times with men of recognized eminence. They were ever ready to acknowledge the worth of Dr. Brown and give him a place among themselves.

His life in cosmopolitan communities may have had something to do with it, but whether that is true or not, Dr. Brown was known for his catholic spirit and love. He was a bold mover in the direction of the union of Protestant denominations in Japan. He did what he could to secure that desirable result. Had it not been for his outspoken belief in it, and his efforts to secure one church of Christ in Japan, free from denominational divisions, we would probably not now know the degree of union which exists here. We might not be sitting together in this council of missionaries. On the other hand, had these views prevailed, "The Church of Christ in Japan" would include all Protestants of the Empire. Since I have had an opinion on the subject it has always seemed such a pity that that could not have been the idea with which to begin our work, instead of as now, the ideal toward which to work, with the hope that it may some time be attained!

It was one of the privileges of my life that I was permitted to know this servant of the Master, and to feel that I had his love. I have told you how one of my earliest recollections was connected with his first starting to Japan, and of my spending a short time in his family when he was at home on furlough. Of course his letters came to our house more or less frequently during my boyhood and youth. Probably I shall never know how much influence these things had in turning me to Japan. During the nearly thirty-
16. Matsuyma Church, Matsuyama.
two years of our residence in Japan, the memory of Dr. Brown has been with me as an inspiration and also an evidence of how really great a man he was. He was a rare, good man. All who knew him will join me in this verdict. He was a man of piety: a man of lofty hope concerning the triumph of God's cause: a man loyal to the Master: a man who tried to live so that Christ would be glorified in his life, and who succeeded better than the majority of us do.

* Because of increasing infirmity, at the age of sixty-nine years and two months, this servant of Christ regretfully turned his face once more toward the United States. He well understood that it was his farewell to the land and people for whom he would gladly have given another life, had it been possible for him. As fervid in spirit and young at heart as always, he reluctantly acknowledged that his labors for Japan were ended, and sought the loved ones at home. It was their cherished hope that* he might long abide with them to be a benediction to them. He had been in the home land for a few months renewing friendships and visiting places that were dear to him. During this time there was a longing to see one place above all others: the home of his youth, the place where his parents and oldest sister were buried. That was the most sacred spot on earth to him. Drawn irresistibly there, he went to the town of Monson, Mass. in the month of June, 1880. Two days before he had celebrated his seventieth birthday. He spent one day in visiting as many friends as he could, and going, of course, to the cemetery. That night after retiring,

* These closing sentences were added at the suggestion of a friend, after reading the paper at Karuizawa.—T. G. W.

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so easily and suddenly did he make the exchange of earth for heaven, that Mrs. Brown was aware of nothing more than that her husband had breathed heavily once or twice.

A devoted niece said of this good man's departure, that it, more beautifully than any other death she had even known, illustrated the words; "He giveth his beloved sleep." It seemed true of him that he had passed away as gently as the sun sinks at the close of day. And it is certain that the day which his death ended was one of unusual loneliness and charm.
J. C. Hepburn, M. D., LL. D.

By Rev. D. Thompson, D. D.

In what I am about to narrate regarding the life, work, and character of Dr. James Curtis Hepburn, I intend to confine myself mainly to the period between the year 1863 and the first years of Meiji, 1867–9. I do this because it was during this time that I was most intimately associated with him. However, it will be necessary first to glance at his life from his birth till the beginning of the period above indicated, and also at what he was enabled to do in Japan after the dawn of the Meiji era till his departure from this country in 1892.

Dr. Hepburn was born March 13th, 1815, at Milton, Pa. His parents were educated people, honored and trusted by those who knew them; his father being a lawyer of eminence and a judge, and his mother a leading woman, esteemed by her associates for her early earnest missionary zeal. When not yet eighteen years of age, James Curtis graduated at Princeton in 1832, and afterwards took a course in medicine, graduating from the University of Pennsylvania in 1836.

In 1840 he married Miss Clara M. Leete, a young woman who traced her lineage back to Governor Leete of Connecticut, who, it is related, gave countenance and shelter to the escaped regicides in the days of Charles II. Shortly before the marriage of Dr. and Mrs.
Hepburn, the Presbyterian Board of Foreign Missions, in 1839, resolved to establish a mission in Siam. It was formed at first with reference to the Chinese rather than to the Siamese. The door into China was not opened, and Missionary Societies adopted the policy of supporting stations among the large numbers of Chinese emigrants who were found in the neighboring countries, and in cities like Batavia, Bangkok, and Singapore. In July, 1841, Dr. and Mrs. Hepburn reached Singapore under appointment of the Presbyterian Board to the mission in Siam, but with permission to join a Chinese mission later. After some two years spent under the Equator, in Oct. 1843, they removed from Singapore to Kulangsu, a small island near the city of Amoy, after spending a few months at Macao. During the three years which they spent in China, or on the coasts, their associates were such well known names as Dr. McCartee, David Aböel of the Reformed church, the two brothers Stronach of the London Mission, young Walter Lourie who lost his life by falling into the hands of Chinese pirates, and others well worthy of honorable mention. In 1846, on account of Mrs. Hepburn's health, they were obliged to return to New York, where, as in China, they met the family trials of sickness and loss of children. For fourteen years, till 1858, Dr. Hepburn practiced medicine successfully in N. Y. city. At the end of that time the Presbyterian Board again selected him and his companion to begin contemplated mission work in Japan, then recently opened to the commerce of the world. Being thus called, they promptly responded, leaving New York April 25th, 1859, and, after a voyage of 145 days, they arrived and landed at Kanagawa, Oct. 18th, the same year. In this newly
opened port they secured as a residence a temple called Jobutsuji. This they repaired and made their home for some two or more years. Here Dr. Hepburn began his medical missionary work, opening a kind of dispensary which was soon closed by order of the government of the day. At last the foreign residents of Kanagawa were directed by the rulers to remove across the bay to Yokohama. Here, when the town lots were laid off and distributed, Dr. Hepburn secured lot No. 39. On this, he erected for himself a substantial frame house, a half bungalow which still stands amid the changes that have since taken place. In this house, when new, the writer first met Dr. and Mrs. Hepburn in May, 1863, now more than forty-six years ago. Both were then in what seemed the prime of life, something under fifty years of age, and both remarkably vigorous and active, erect without effort, and always neatly dressed and of easy manners. The interior of their new house also was and continued to be correspondingly neat and neatly adorned. In this their home, different from what I had expected, I lived with them as their guest for about a year, my first year in Japan, and had every opportunity for observing their habitual daily life. I continued quite intimate with them in Yokohama for several years after finding my own home elsewhere.

From this point I will endeavor to describe, as well as I can, the daily life of Dr. Hepburn for the next six or seven years, till Meiji was ushered in. If this is done, it will suffice to show how he continued his effective work till his work in Japan was finished. To do this, however, I should describe him in his environment; amid his friends and associates of that day. Yokohama
was then beginning to grow; in fact had already grown to be a busy place, almost a city, but not like the compact and populous city of to-day. By request of the residents, Dr. Hepburn laid out the streets of the foreign town, but before this was done, many building lots had been purchased and houses erected by the citizens. These had to be taken into consideration, and all this accounts for the streets being in places narrow, crooked and irregular. At that time, there were no foreign, or even Japanese houses on the Bluff. The Japanese parts of the city, Honcho-dori, Benten-dori, and the rest, were as they are to-day, but not so wealthy-looking and substantial. There was no park, but only what was called "the swamp" in its place. Many of the houses first built in the foreign part of the city were bungalows which have since given place, many of them, to large and tall buildings two, three, or more stories high, and standing close together. Around the whole was the canal, and at convenient spots where roads came in, or at bridges, were guard houses where the Tokugawa samurai dressed in correct hakama and armed with two swords sat in a row and watched travelers coming in or going out. Such, in brief outline, was old Yokohama, continuously seen with a regiment of English soldiers encamped on the Bluff, and often visited by companies and sailors from men-of-war in the harbor. Life in this growing, busy place was then something peculiar and sometimes very interesting and exciting, mainly on account of the frequent assassinations, and consequent large funerals, and occasional executions when the criminal happened to be apprehended. In a time of revolution, amid such stirring scenes, Dr. Hepburn quietly and uninterruptedly prosecuted his work.
His home, however, was not without a peculiar interest of its own. He and Mrs. Hepburn were always on intimate terms with their associates among the early missionaries, and also with many of the leading officials and business men of Yokohama. Besides, in those days before the age of railways, great hotels, and tourists, many visitors from China and elsewhere periodically arrived in Japan in pursuit of health or business. Many of these were welcomed by Dr. and Mrs. Hepburn as their guests in their hospitable home. Among others I may mention Admiral Bell who was drowned at Osaka while doing what he deemed his duty. Also Capt. Watson of the U. S. Navy, General Burgavine, companion of Gen. Ward in China, Mrs. Boone, wife of Bishop Boone of Shanghai, and others, all interesting characters. In such surroundings and with such companionship, Dr. Hepburn, day after day, steadily carried on his work. At the side of his house on the same lot, No. 39, he built a good-sized dispensary. The front room had seats for a hundred or more patients. The back room contained shelves for medicine and Chinese Bibles and tracts, with a table and a few chairs for the patients, who were called in one by one from the front room for treatment. At first, for a long time, the front room was quite full of waiting patients from an early hour every morning, except Sunday. On week-days, after an early breakfast and prayers at home, Dr. Hepburn would go out and take his place in the back room, and one of his many medical students, or assistants, would promptly introduce the patients into this back or operating room, where they were promptly treated and sent away with a bottle of medicine, perhaps, and sometimes with a tract or portion of Scripture.
So great was the number from far and near seeking medical aid that only three or four minutes’ attention to the gravest cases could be given in order to finish in the forenoon. This practice of medicine for the benefit of the Japanese he continued some fifteen years, but discontinued it when he found the supply of qualified Japanese physicians adequate to meet the demand. He never practiced much among foreigners, being considerate of the claims of foreign practitioners.

In the afternoon, he resumed his work of compiling the first considerable Japanese dictionary, or the work of translating some portion of Scripture. This he prosecuted diligently with a teacher till 4 or 5 p. m. when he would take a walk over the Bluff, or enjoy the society of his friends at home the rest of the day. Such was his daily life at the time of which we speak, and such, doubtless, it continued till his work in Japan was finished. His quiet energy, his temperate life, his regularity, promptness, punctuality, and industry enabled him to accomplish the many tasks which he undertook and carried through. Beside his medical work, he had his share in the translation of the Old and New Testaments from first to last, as also a large share in preparing Romanized versions of portions of the New Testament, and of the whole Bible. He brought out four editions of his dictionary of the Japanese language, and saw his Bible Dictionary through the press, besides publishing a number of useful tracts and leaflets. In his daily life he was, as has been described above. His religious life was equally even and uninterrupted. He was active in establishing English religious services in Yokohama, maintained for several years before the present Union church was organized as it now is. On
17. NIIGATA CHURCH, NIIGATA.
the Sabbath, he was regular in his attendance at church. In his home, family worship was faithfully observed. The weekly prayer meeting and the monthly concert were often held at his house, and were frequently led by him, reverently, devoutly, and to the edification of those present. He spoke with conviction rather than with emphasis. At no time did he show great emotion, or violence of manner, but was uniformly grave, calm, serene, mild, and deeply earnest in the performance of all his religious duties. Beside his professional labors, and the many fruits of his literary activity, there are other enduring monuments to show his lifelong devotion to his work. There are at the Meiji Gakuin in Tokyo one dwelling house and Hepburn Hall to show how unselfishly the proceeds of his publications were expended. There is also Shiloh church in Yokohama, one of the most expensive and substantial church edifices in Japan, the ground for which was secured, and the building erected through his instrumentality. All these promise to stand long as monuments of his generosity and activity, but his character as a man peculiarly fitted for his work, promises to outlast them all and shine brighter and brighter in the history to be written in days to come.

Were I asked to designate his most striking characteristic as a Christian, I would not hesitate to mention his meek, unfaltering faith. This enabled him to do what he did, and live as he did, and as he now lives in his 95th year, patiently and hopefully waiting, as he often says, for the Saviour to come and call him to his home on high. His Jubilee exhortation to the church in Japan was lately cabled across the ocean in the well known words of the apostle: "Therefore my beloved
brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.” May the whole church heed this exhortation.
Reminiscences

By Rev. Jas. H. Ballagh, D. D.

In being assigned "Reminiscences" as the subject for a paper or address for the Karuizawa Council of Missions at its annual meeting, 1909, I regretted it had not been more distinctively specific, as it would have helped fix attention upon some given subject. As it was so general, I was left to make it almost entirely personal, and possibly, that was its design. I had in mind the Apostle to the Gentiles and his views of his calling, and felt they expressed my own views or hopes of my calling to be a missionary, and my estimate of the honor and privilege of that work, and my unfitness for its vast responsibilities.

Two texts express these views: first, 1 Tim. i:12, "I thank Him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service," and second, Eph. iii:8, "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ." Here we have the Apostle's views of the greatness of the trust committed to him, and of his own utter unfitness for its accomplishment, as well as of the exalted source of his commission. All these considerations I have felt applicable in a measure to my own call to be a missionary, and I would fain be the almoner of the inexhaustible riches of the Gospel.
of Christ to the people of the Empire of Japan.

My conversion, though far from approaching that of the great Apostle to the Gentiles, was remarkable for its solitariness or independence of human agency. It occurred on a Sabbath afternoon while walking on a railroad track in the summer of 1849. I had been led by the death of my employer's little three-year-old daughter, Libby Coe Ten Eyck, to see the unsatisfactoriness of life, and though only seventeen years of age, most sincerely longed to die. I did not know my unpreparedness for death, for having been brought up in a strict Presbyterian family, and without any outward vices or violations of the moral law, that I knew of, I did not know the necessity of the new birth for entrance into the Kingdom of Heaven. At this time, I read in the columns of the Christian Intelligencer, an account of a whole family converted by reading a little book called, "Baxter's Call to the Unconverted." I queried what conversion could be. It was a term I had not heard nor had it been borne in upon my mind. At that very time on a visit to my home, six or eight miles distant, I found the little book on my sister Margaret's table, and her name written therein as presented by a friend of the family, once a servant in my grandfather's family, then an earnest Christian carman in New York City, Robin Armstrong by name. I immediately took the book. On opening it, I found an exposition of the eleventh verse of the thirty-third chapter of Ezekiel: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O House of Israel?" This text, itself
so opposite to my state of mind and desire to die, came as the unmistakable voice of God to me personally. I no sooner read the preface and introduction than God in great mercy opened my eyes to see my lost and unregenerate state, and that had my wish been granted I had already been "lifting up my eyes in torment." A sin committed several years before and entirely forgotten, coming distinctly to mind, served as a sheriff to bring me to justice, so that, like Paul, I could say, "If the Law had not said 'Thou shalt not covet, I had not known sin!" Under the powerful conviction of the Spirit I knew not which way to turn for help or relief. Being naturally very reticent of my convictions and feelings there was no one to whom I could go, in whom I could confide. At this time, a text I had heard and stored in memory under peculiar circumstances, sounded as a voice from Heaven in my soul saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." This voice as though audible came with such force that I asked, "Is this in the Bible?" Recollection answered, "Matthew xi:28." I turned to the Gospel, and found it there to my joy, and thereafter regarded it as the Lord Jesus' message directly to my soul. But the adversary of souls was busy. To come to Jesus was to pray to Him, to call upon Him in prayer. Was this right, or was it lawful to pray to any other than to God only? Was Jesus truly the son of God and was it right to pray to Jesus? This was the greatest and only theological difficulty I have ever had. How was I to settle it? Pressed down by the heavy load of sin unforgiven, invited by Christ to come to Him—what was I to do? I first thought of all the witness the
Father had given concerning His Son, at His birth, His baptism, in His ministry, and in His raising Him up from the dead and investing Him with power at His own right hand in heaven. All this led me to the conclusion that if Christ were not God, and it was wrong to worship Him, I was not to blame for so doing. God Himself would be to blame; because He had given such proofs of Christ's divinity I was in duty bound to believe therein, and would do so; so I began earnestly to call on the name of the Lord Jesus. But the promised rest was not given in a day, a week, or a month. Three months went by, reading and praying, as I read "the little book" through once and again, especially the resolutions at its close—till the Sunday afternoon before mentioned. Reading and praying as I walked on the railroad track, I came to a trestle bridge, thirty or forty feet high over which I had to pass stepping from tie to tie, and the question arose in my mind "Where would I be if I fell into the ravine and stream below?" The answer came with such convincing power that all the world could not have convinced me to the contrary—"I would be in hell!" I was so excited that I actually made a misstep before reaching the bridge and stumbling, my cap rolled down the bank. I hastily secured my cap and heartily thanked God I myself had not fallen down. I very cautiously crossed the bridge and again thanked the Lord. The weight of sin lay so heavily on me, and the promised deliverance had been so long delayed, I felt it was, to use a favorite expression of Baxter's, "Now or never," and I came to the deliberate conclusion that I would pray once more, and if Christ did not save me now, there was no help for me, I would
be lost forever. There was but a short distance to go to reach a cut crossed by a bridge on the main wagon road, and which I would take, leaving the railroad track at this point, to go on my way to Sufferns. Beneath this bridge, therefore, with no eye upon me but that of my Maker, I began to pray, how or what I do not know, but I had not more than begun till I felt the load of sin fall from my shoulders, and my soul filled with joy, and I could proceed no further, but cried out "I have found Him! I have found Him! I have found Him!"—and so ended my prayer. After a few moments passed I thought, "Why, this is strange. I wonder if it be not an infatuation, or a mistake; I had better pray again". I did, a long prayer, remembering my brothers and sisters, eight, by name; my cousins, and other kindred, the first time I had ever consciously done so, and having concluded, said to myself "Why, this is strange, I never said anything about myself". And then the thought occurred to me "Oh, that is right, I am converted; I am now relieved of my sins and have liberty to help others to be forgiven and saved."

My call to the missionary work was very similar, and occurred not long after. I am happy in being able to fix the date of this event, in reading an account of "Dr. John Scudder and his Descendants," in the June number of the Missionary Review of 1909. In this account of seven sons who all became missionaries to India, is the date given of the death of his son, Samuel, before completing his studies, while preparing also for mission work. This occurred, Nov. 16th, 1846. It was in reading the obituary notice of the death of Samuel Scudder, reported in the Christ-
ian Intelligencer, that I received my first personal call to be a missionary. The obituary notice written, as I somehow think, by Dr. Mancius H. Hutton, father of the present Dr. Mancius H. Hutton, President of the Board of Missions of the Reformed Church in America, asked in its conclusion: “Upon whom shall his mantle fall?” And my heart replied, with hardly a thought of all that it implied, “Upon me, Lord, upon me.” I was interested in missions from my earliest years, reading in the Christian Instructor accounts of Dr. Gutzlaff’s mission to China, and I assume both myself and my younger brother, John, were devoted to this cause by our mother from our birth, though never so informed by her. I infer this from a remark she once made of a Hindoo preacher referring to an early missionary named Jane Hotchkiss, a girl friend of my mother’s, and who urged her to accompany her to India. To whom Mother replied, “No, I will marry, and raise up missionaries.” Her prophecy became true to the extent that four of her children were here in Japan at one time, and all together have exceeded a century of foreign mission work. Also, I had been a shareholder in the first Morning Star missionary ship, and a monthly contributor of one tenth of my salary to the American Board at Boston. The realization of my call to be the successor of Samuel Scudder did not take place till a year or two later at Haverstraw, N. Y. Here in attendance on the ministry of that devoted man of God, Rev. Amasa S. Freeman, I was in the habit of buying edifying tracts and books of the American Tract Society, such as Leigh Richmond’s “Annals of the Poor,” and my attention was arrested by a tract by Rev. John Scudder, M. D., of Madras, India, entitled
18. HOKUSHIN CHURCH, SAPPORO.
"The Harvest Perishing for Want of Laborers." It occurred to me this must be the father of Samuel Scudder, so I bought the tract and read it. So impressed was I with my personal responsibility that all my plans for a successful business man had to be given up; although I had a fine offer from my first and beloved employer, to be taken into partnership with him. I felt however that I must refuse this and dedicate myself to God's service as a missionary. This I formally did one night in a shed where dry goods boxes were stored, and wrote down my resolution in the cover of Dr. Scudder's book. I did not know I would have to have a college education, and become a minister of the gospel. All I thought of was, the perishing heathen and my duty to try and save them. The how, I hardly knew. The first step in fulfilling this resolution was in joining the Central Presbyterian Church in Haverstraw under Dr. Freeman, and some months later transferring my membership to the Reformed Church at Scraalenburg, under Rev. Cornelius Blauvelt. My preparation for entering college was under Dr. W. V. Mabon, of New Durham, N. J. My entrance into Rutgers College was in 1853, from which I graduated in 1857, and from New Brunswick Seminary in 1860. The same year I was ordained to the ministry and appointed to the Amoy Mission with my beloved classmate, Leonard W. Kipp. But by a signal and most marked providence, my appointment was changed from China to Japan, during a year of enforced delay in the homeland after appointment to China. It came about very naturally, but I believe, very providentially. During my college course, long before any missionaries had been sent to
Japan, I read a little booklet by Talbot M. Watts, M. D., giving a history of the Japanese people. Finishing this book, I said "Wouldn't it be nice if that country opened up about the time I got through my studies!" So far, the desire found expression, and lo! a few years later, to my astonishment a call for missionaries to Japan came from our Board of Missions in N. Y. The call from the Board was owing to requests which had come to them from three men in the Orient, members of as many denominations, who united in urging the Dutch Church to found a mission in Japan because of the previous record of Dutch representatives at Nagasaki. The church as a whole was moved by this call, and especially were several members of my class in the Seminary deeply stirred. We were ready to volunteer, but being still only in the middle year of our course, we waited; and meantime the call was most satisfactorily met by the appointment of Messrs. Brown, Verbeck and Simmons. On Dr. Brown's visiting the Seminary prior to embarking, and addressing the students, I frankly informed him that we had been ready to offer. He replied, "You need not feel disappointed. I am going to provide a place for you." This assurance so kindly meant gave little hope of any fulfilment, as the Mission was now fully equipped; however, singularly enough, it eventually came true. The longer the delay the more the desire became on my part. Two factors stood in the way of my going to China. One was my lack of a musical ear to distinguish the tones in the Chinese language; the second was my inability to endure a hot climate. Neither of these difficulties stood in the way of going to Japan. But these, however,
were not the determining factors. My heart's desire was for Japan, though why, I could not tell, though my warmest personal friends were in China. Twas not till New Year's Day, 1861, that a decision was reached. I had been visiting Dr. Freeman of Haverstraw, always deeply interested in my welfare, and on his advice to hasten to the mission field, I visited our Secretary in New York and told him that if I was going as a missionary, I must be sent that year. The Secretary assured me that my request would be complied with. Going thence to consult with Bro. Kipp on the prospects of embarkation, I failed to reach home that night. The next day, as I returned home, I met the Secretary at the ferry, and he hailed me, saying that he had news for me. Asking what it might be, he replied, "You are transferred to Japan!" I was almost stunned; but managed to say, "I hope my anxiety has not had anything to do with this." He replied "No, not at all," as he hastened to catch his train. Pursuing my way home in deep meditation, I could hardly realize the fact; and when I told my mother, she expressed regret, because my friends were all in China and none in Japan. I replied, "Why mother, I am not going on a mission for the sake of friends; if that were the object, I would never leave home. I want to go where I can do something." This answer seemed to silence my mother's objections. And hastening to my room and opening my Bible, my eye lighted upon Acts 26:17-18, "Delivering thee from the people and the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and
inheritance among them that are sanctified by faith that is in me." How could I doubt that He who had appeared unto the persecuting Saul, and passed over His own commission (Isa. 43:6, 7) to him, had now committed the same to me? I bowed my head and thankfully worshipped.

And now, nearly fifty years later, does it not seem strange to be writing this record? Oh, I am profoundly humbled! The commission has been so inadequately performed. How unworthy of the exalted privilege and the assurance of the help that He would extend to me! I have been an unfaithful steward of the unsearchable riches of Christ. Though I have preached the gospel to a few souls, I have nothing whereof to glory. And what of success has been attained, has been solely of His grace freely bestowed in answer to the prayers and hopes and expectations of God's people and ministering servants. I am humbled when I think of the high hopes entertained of me by my college and seminary professors, my ministerial brethren in the home-land and on the mission field, and by elect sister spirits, what a host! both Japanese and foreign! How unworthy and how deeply indebted am I! And wherefore, Lord, if not to show the more, thine own most gracious forbearance and love? Well may I adopt Thy faithful servant, Paul's language of imprecation upon my own soul and that of every other human being, be he high or low. "If any man love not the Lord Jesus Christ, let him be anathema, Maranatha." One very remarkable promise of an able minister with whom I lived several years, Rev. Jas. Romeyn, at our parting was, "If it be allowed departed spirits to accompany the living, I will
I have not forgotten the promise, and always visit his grave in Hackensack and render thanks to God for his faith and example. On his tombstone is an extract from his last sermon; "Thirty years have I been allowed to preach the gospel of the ever blessed God. It is enough! it is enough!"

Immediately on my transference, I made a hasty visit to Virginia to bid farewell to kindred and friends. There occurred the romantic meeting with the young Virginia maiden who a few months later became my wife. Two weeks later, June 1st, 1861, we set sail for Shanghai on the good ship "Kathay." The voyage, the arrival and subsequent events for some years, have all been narrated in my wife's little book, "Glimpses of Old Japan." This includes the baptism of the first convert, Yano Ryu, the first Protestant Christian in Japan. The organization of the first Church of Christ in Japan, March 10th, 1872, as well as the acquisition of the land and erection of the buildings thereon, have all been frequently described and require no further reference at this time.

One point alone is important to be emphasized at the present time. It is the origin and objects of the Co-operation of Missions in labors for a United Church of Christ in Japan. This statement is important for historical honesty and to show that it is no new discovery made in, nor solely confined to Japan. The co-operation of missions in building up a common church, originated, so far as my knowledge goes, in the harmonious action of two missions in the Amoy field in China. These missions were that of the Reformed Church in America and that of the English Presbyterian
Church in the same field. From the outset, the converts of these two missions, though gathered into different churches, united in a common Assembly called Taihoey, or General Synod. The missionaries were not members of the churches, but were advisory members of the presbytery, participating in all the privileges of the same.

Efforts were made by one of the mission boards to compel the missionaries to divide these churches and enroll them in the home church. The missionaries, however, declined to carry out these instructions, and tendered their resignations with their refusal. Upon this, it was wisely decided that the carrying out of these instructions should be left to the discretion of the missionaries. It was this example of co-operation in China which suggested the same for Japan. The members of the Reformed and the American Presbyterian Church Missions agreed together that there should be but one Japanese Church with presbyterial form of government; and this agreement was carried out from the beginning. After several churches and a presbytery had been organised under this plan, efforts were again made by one of the mission boards to break up this agreement and enroll a part of the Japanese church with the home church of the Board. For a time, this division was actually accomplished, but upon a larger influx of members of the mission in question this action was reconsidered, and the newly united church was called for a season The United (Itchi) Church of Christ in Japan. Other Missions, one after another, subsequently joined this union, until missions representing seven different churches in the home land were united in a co-operating Council of Missions, working together for
the upbuilding of the one Church of Christ in Japan. This union in building up a strong Japanese church has led other affiliated missions to form like unions of labor for the establishing of churches of their own faith and order; the various missions of the Episcopal order, the Methodist, the Congregational and the Baptist, each building up in Japan, a body of their own character. As a result of this union or federation of work, it is hoped that five Protestant bodies will suffice to include all the Protestant churches in the Empire. This number, for division of labor and efficiency of service, has been aptly called "The Five Fingers of the Right Hand of God." It is not to be denied that a higher and completer unity was at first contemplated and most ardently desired by missionaries and the first members of the body of Christ in Japan; and its realization was believed to be practicable without the surrender of any essential of faith, or even of church administration. And that hope, though delayed for the present, is sure to be realized under larger manifestations of the Holy Spirit, and the personal presence of Christ, "Who was given to be the Head over all things to the Church which is His Body, the Fulness of Him that filleth all in all." "The Lord hasten it in its time!" (Isa. 60:22)
In these verses, we have a promise of Christ and an interpretation of that promise by the apostle John. This interpretation informs us not only what the promise means but also why the fulfilment of it was delayed until the day of Pentecost. In our study of the text to-night we will consider,

I. The promise itself.

II. The fulfilment of the promise in history and in Christian experience.

III. The reason why the fulfilment of the promise was delayed.

IV. The lessons which, as Christian believers and workers, we are to draw from the truth as thus opened to us.

The words of Jesus, "If any man thirst", are not difficult of interpretation, for the symbol is a familiar one to every reader of the Old Testament. "As the heart panteth after the water brooks, so panteth my soul for Thee, O God. My soul thirsteth for God, for the living God." "O God, Thou art my God, early will I seek Thee. My soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land where no water is." "Ho, every one that is thirsty, come ye to the waters." "I stretch out my hands
19. TAINAN CHURCH, TAINAN, FORMOSA.
unto Thee, my soul thirsteth for Thee, as in a thirsty land.” In these and similar passages the passion of thirst is the symbol of the soul's intense longing to know God and to exercise fellowship with Him.

To those who thus feel that they were created to hold fellowship with the eternal and infinite God and that they cannot rest until they rest in Him, Jesus, in the words of our text, offers Himself as the appropriate and sufficient supply of their wants. “If any man thirst, let him come unto Me and drink.” Not only so, but to those who thus come to Him he goes on to promise a permanent and abundant satisfaction of their spiritual desire, under the figure of a thirsty man who not only obtains water to quench his thirst, but finds welling up within himself a spring from which proceed rivers of water.

The peculiar nature of this figure is in harmony with the spirit of Hebrew symbolism, which takes no account of the incongruity or even absurdity of a figure from the natural or artistic point of view, but considers only its value as an illustration of a particular idea. So considered, the symbol here used is one of extraordinary appropriateness and fulness of meaning; for what could more certainly and absolutely exclude all possibility of thirst than that there should be within a man a spring abundant enough to be the source not only of a river but of rivers of water?

The first point to be attended to as naturally involved in the symbol is that the source of supply is to be personal and internal. It is not outside of the man, whether far or near. If it were so, his thirsting would still be conceivable, for he might be prevented by distance, by intervening obstacles, by hostile
forces, or by weakness on his own part from reaching the waters and quenching his thirst. How often has God thus seemed to men a God afar off, and not a God near at hand! The words of Jesus assured his hearers that it would not always be so, but that the time would come when the believer would enjoy a source of fellowship with God so personal and internal that to deprive him of it, if such a thing were possible, would involve the destruction of the very man himself.

Further, the figure involves the spontaneity of the believer's fellowship with God. To draw water from a well or even to turn the faucet of an aqueduct requires a conscious effort, and this implies at least some degree of thirst. Not so the case of one who has the living spring within. Without care, without effort, without thought even, all unconsciously to himself he will find his needs supplied and his soul refreshed. So spontaneously and constantly will he be in harmony with God that the very feeling of thirst becomes an unknown thing, and the word of the Master is fulfilled: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him, a well of water springing up into everlasting life."

Again, the abundance and permanence of the supply are thoughts that lie on the surface when we think of one whose thirst is quenched by rivers of water proceeding from his own body.

Finally the figure of a river carries our thoughts beyond the one from whom the waters gush forth to others who are refreshed by the streams, although perhaps not knowing whence they flow; even as the arid plains of Egypt were made by the river Nile into the garden...
of the Lord for many centuries before its sources were discovered. Our Lord therefore by the use of this illustration graphically sets before us the religious experience which He is prepared to bestow as something which is not and can not be limited to the recipient of His grace, but by the necessity of its nature flows out in blessing to the world. It is as if He would remind his hearers of the promise to Abraham: "I will bless thee and thou shalt be a blessing. In thee shall all families of the earth be blessed." Surely Christ promises in these words nothing less than the perfection of religious experience, for the fellowship with God which He proposes to bestow is internal and personal to the believer, spontaneous, abundant, and permanent in its nature, and a source of blessing to the world.

A very remarkable characteristic of this promise now claims our attention.

It is that both Christ in His reference to the Old Testament and the apostle in his comment upon our Lord's words indicate plainly that, individual and spiritual as the blessing is, it had never yet been enjoyed, even by the most favored children of God, and could not be enjoyed until certain things had taken place. The possibility of enjoying this religious experience was therefore to characterize the period subsequent to such events and to mark its privileges as in distinct contrast to those of the old dispensation. Our Lord makes this plain by saying: "As the scripture saith" which seems to introduce a quotation, but is to be understood of the idea, not of the words. No such passage is to be found in the Old Testament, but the idea which they contain, as already explained, is set forth by the prophets
under various figures as the characteristic privilege of
the Messianic age. Sometimes veiling their thoughts
with symbols, sometimes speaking right out, they proph-
esied of a time to come when religious experience
would be fundamentally different from what it was in
their own days—when, no longer imposed by external
enactment or expressed in sacrificial ritual, it would be
marked by exactly the personal, internal, spontaneous,
abundant, and personal character so graphically depicted
by the illustration our Lord uses.

Through the mouth of the prophet Isaiah the Lord
said: "I will pour water upon him that is thirsty, and
floods upon the dry ground." In Joel, the metaphor
of water poured upon the thirsty is half retained and
half dropped when it is said: "It shall come to pass
afterward that I will pour out my spirit upon all flesh",
which is referred by Saint Peter to the same event to
which Saint John applies the words of Christ, the out-
pouring of the Holy Ghost. The figure is entirely
dropped by the Lord in the prophecy of Jeremiah, when
He says: "Behold the days come that I will make
a new covenant with the house of Israel and with
the house of Judah: not according to the covenant
that I made with their fathers in the day that I took
them by the hand to bring them out of the land of
Egypt, which my covenant they brake, although I
was an husband unto them." That is to say, the
time would come when the prevailingly external charac-
ter of their relation to God as determined by the Sinai-
tic ordinances of worship and conduct, would be done
away with, and another more personal and internal rela-
tion would be instituted, which is described in the
following words: "But this shall be the covenant that
I will make with the house of Israel: after those days saith the Lord, I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people." The Epistle to the Hebrews twice quotes this passage and assures us that this is the very thing which Christ has wrought for us.

The same message was entrusted to Ezekiel: "And I will give them one heart, and I will put a new spirit within you, and I will take away the stony heart out of their flesh and I will give them an heart of flesh, that they may walk in my statutes and keep mine ordinances and they shall be my people and I will be their God." Again, in the thirty-sixth chapter, the same promise is repeated: "A new heart also will I give you and a new spirit will I put within you. And I will put my spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them."

The prophecies contain also distinct intimations that the knowledge of God in the new dispensation would have an abundance and a spontaneity far beyond anything experienced in the days of the prophets, resulting from a directness of relation and an intimacy of acquaintance with God which they were not permitted to enjoy. In the prophecy of Jeremiah it is said: "They shall teach no more every man his neighbor and every man his brother, saying, know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord." By the mouth of Isaiah it is said: "All thy children shall be taught of the Lord, and great shall be the peace of thy children." This last prophecy is expressly ap-
plied by Jesus to the new privileges which He was bringing in.

This, then, is what our Lord refers to when He says: "As the scripture saith, from his belly shall flow rivers of living water." The words are not quoted, but the idea is. The mountain tops of prophetic vision glowed with the light of a wonderful day when the knowledge of God and fellowship with Him would be from within, not from without, and when it would be marked by an abundance, a spontaneity, and a power not to be found in the old dispensation. When Jesus summed up these thoughts in the words of our text, the time was close at hand, but it had not yet fully come. The apostle John, in recording this promise, was careful to point this out to his readers: "But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet, because that Jesus was not yet glorified."

He says: "The Spirit was not yet." Naturally, he does not mean that the Spirit of God did not yet exist. Neither does he mean that the Holy Spirit had been altogether inactive until that time. Such an idea would be out of harmony with many testimonies both from the Old and New Testament writers, as well as inconsistent with the presence of faith, love, and spiritual understanding in the Old Testament. What is meant is that in his special New Testament activity, as producing this intimate, spontaneous, and constant intercourse between man and God, as dwelling within the church and within the heart of the believer, a known, acknowledged, honored, and delightful guest, He was not yet. Such an experience could not take place without a definitely new activity on the part of
the Holy Spirit, and this activity was restrained until after Christ had ascended to the right hand of God.

When we come to consider the fulfilment of the promise and to ask whether there has been actually such a marvellous advance in the spontaneity and freedom of the intercourse between man and God after the ascension of Christ, we cannot confidently rest an affirmative answer upon a direct comparison of our own religious experience with that of the children of God under the old covenant. We have not sufficient data for such a comparison, and are moreover too conscious of the imperfections of our own religious life to take it as a normal standard of comparison. It must be confessed that there are passages in the law, the psalms, and the prophets which indicate a fellowship with God as high and as intimate as any we have known, and often we are more impressed with the likeness between the religious experience of our ancient brethren and our own than with any difference we can perceive. This does not settle the question, however, for, on the one hand, it is, alas! quite possible to live on Old Testament privileges, and, on the other, we have no right to assume that the exalted experiences of psalmist and prophets which are recorded for us were common even in their own lives, and much less in the lives of ordinary believers in their times.

What we are unable to assert of ourselves, however, because the data for a satisfactory comparison are lacking, is precisely what is affirmed over and over again by the writers of the New Testament. As having themselves lived under both dispensations, they possessed exactly those qualifications which we lack, and they have no hesitation in comparing
their own experience before and after the out-pouring of the Holy Spirit. Not only do they affirm that there has been a great advance, but, loyal as they are to the Old Testament as a revelation of God, and high as is their regard for patriarchs and prophets, they occasionally characterize the religious life of that period in terms which seem almost harsh, so impressed are they with the unspeakable privilege of being now sons of God, with the Spirit of sonship resident in their hearts.

Saint Paul says to the Galatians: "God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father." "Wherefore thou art no more a servant, but a son." The previous condition was in comparison with their new status as that of a slave is to that of an heir. Nor is this change to be understood of individual conversion, for the whole connection refers to the changes incident upon the historical appearance and work of our Lord Jesus Christ. "Even so we, when we were children, were in bondage under the elements (elementary principles) of the world, but when the fulness of the time was come God sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons." Again, a little further on, he describes the attachment of the Galatians to external ordinances as a return to the weak and beggarly rudiments of religion. To use modern language, he speaks of both heathenism and Judaism as belonging to the kindergarten stage of religious life. Yet these ordinances of the latter had been divinely ordained, that through them, the believers of the old dispensation might approach God and find in Him the satisfaction of their spiritual longing.
20. KAGOSHIMA CHURCH, KAGOSHIMA.
So also in the third chapter of Second Corinthians, the apostle Paul, in commending the faith of the saints, quotes from the prophecies we have considered, and institutes a comparison between the old and new dispensations. He contrasts them as letter and spirit, as the ministration of death and the ministration of the spirit, as the ministration of condemnation and the ministration of righteousness. He does not forget the glory of the old, but declares that even that which was made glorious has no glory by reason of the glory that excelleth. In the familiar eighth chapter of the epistle to the Romans, also, the same apostle describes the new state of believers as in every respect under the control of the Spirit of God. "Ye have not received the spirit of bondage again to fear (as if that was a characteristic of the former state) but ye have received the spirit of adoption" and he goes on to attribute to the indwelling of that Spirit the sense of our acceptance with God and the intercession for us, which gives a new value (so to speak) to our own imperfect prayers.

As this new sense of acceptance with God, of sonship towards Him, of freedom from external ordinances, of spontaneity in religious thought and life, and of power in prayer was felt to characterize the believer after the gift of the Holy Ghost, so the great increase in the knowledge of God and His will which marked the early church was by the apostles attributed not only to the abundance of the new objective revelation, but also to the instruction each believer enjoyed from the indwelling Spirit. "Eye hath not seen, ear heard, neither have entered into the heart of man the things which God hath prepared for them
that love Him, but God hath revealed them to us by His Spirit." Such expressions are to be understood chiefly of the inspired apostles, yet not exclusively so, for the apostle John, addressing the church, says: "Ye have an unction from the Holy One, and ye know all things...........The anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

When we turn from the direct testimony of the apostles to the record of the book of Acts, that is to say, when we turn from their words to their lives, we find, if anything, even more satisfactory evidence that a great change has taken place. As Carnegie Simpson has pointed out in "The Fact of Christ", we might naturally expect that a sense of loss would find expression in the discourses and writings of the apostles, a longing to enjoy again the greater privileges of the time when they spake with the Master face to face. On the contrary, we find everywhere a triumphant consciousness that their privileges are not less but greater than in the days of his flesh. We find them in the most natural manner guided to do this or leave that other thing undone by the indwelling Spirit of God. Nowhere do we find any expression of unsatisfied longing to know God, as if He were distant or inaccesible to them. The outcry: "Oh that I might know where to find Him!" or, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God", which is so characteristic of the Old Testament life, and sometimes so characteristic of our own, is not characteristic of the apostolic church, finds, indeed, so far as we now
recollect, no parallel in the New Testament writings. On the contrary, so far as these set forth the normal Christian experience of that period, (passages like the 7th chapter of Romans have, of course, another purpose), the life described is that of a free, constant, and intimate fellowship with God through the Spirit—a life, in short, corresponding exactly to the thought involved in the words of Christ when He said: “He that believeth in Me, as the scripture saith, from his belly shall flow rivers of living water.” This the saints of old did not possess. Abraham was the friend of God. Moses spake with Him face to face, as a man with his friend. Isaiah saw His glory in the temple. Yet none of these was equal to John the Baptist, who beheld the incarnate God, and the least in the kingdom of God is greater than John the Baptist.

We have still another confirmation of the difference between the Old and New Testament times when we observe the fact that the religious life of the former had little or no power to influence the world, while the latter, with all of its imperfections, had from the beginning and has to-day the character of a river flowing from its source to distant lands. Enoch walked with God, and so, no doubt, did others of his generation, but yet ungodliness increased until only Noah was found righteous. Abraham was the friend of God and the father of them which believe, and yet he was so far from being able to uplift his generation that to preserve him and his family from idolatry it was necessary to isolate him from his kindred and to make him a pilgrim and a stranger in the earth. The Israelites carried the knowledge of the true God into Egypt and well nigh lost it there. It nowhere ap-
pears that even in the best days of Israel there was any out-going of spiritual power to the nations. There is no evidence that the Jews in Babylon were as a river of life to the people of that city. During the dispersion immediately preceding the days of Christ, indeed, not a few proselytes found a certain degree of the knowledge of God through the synagogues, but even this was in any case on an extremely limited scale. Moreover, in many cases, as our Lord Himself testified, the proselyte became not a child of God but a child of hell.

We need not do more than allude to the great contrast between this and the history of the Christian dispensation, in which the knowledge of God burst forth as a mighty flood in the apostolic and sub-apostolic days; to lose, indeed, much but not all of its power to bless mankind in the middle ages, but to recover it again in and since the Reformation. I need not stop to enumerate the many and great blessings with which the gospel has in these ages refreshed and with which it still refreshes human society. No more suitable imagery for the facts of history since the day of Pentecost can be found than that of the text: "He that believeth in Me, from his belly shall flow rivers of living water."

To account for all this contrast between the religious life of the Old and that of the New Testament, as shown in the Christian consciousness of the church, expressed in the testimony of the apostles, and exhibited in history, we must have an adequate cause. Something happened between the Old and New Testaments to introduce into the world a new and permanent spiritual force. That something was, as Saint John points
out, the out-pouring of the Holy Spirit. Through Him, God entered into fellowship with humanity in a new way. He took up his abode in the church and in the believer, and condescended to commune with us as friend with friend.

We come now to our third point, which contains an important question: Why should these great blessings have been delayed? Have we not here to do with spiritual matters, the love of God, the longing of the human soul for fellowship with God, and the longing of the divine Father for fellowship with His children? What have these to do with considerations of time or place? If any one in the days of Moses was spiritually capable of receiving the indwelling of the Holy Ghost and consequently of enjoying a constant sense of acceptance, a spontaneous and unbroken communion, why should he not have had it? The needs of the soul being the same and God being the same, what need was there for any delay?

These are natural questions, and yet Saint John tells us plainly: “The Holy Ghost was not yet, because that Jesus was not yet glorified.” He is not alone in assigning this reason. Jesus himself, while instructing His disciples in the doctrine of the Holy Ghost, warned them that they could not enjoy His presence until a future time. “It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if depart, I will send Him unto you.” This connection between the glorification of Christ and the gift of the Holy Ghost is also fully recognized by the apostles. Peter said: “This Jesus being by the right hand of God exalted, and having received of the Father the promise of the Spirit, hath shed forth this,
which ye now see and hear." Paul says the same: "When He ascended up on high, he led captivity captive, and gave gifts unto men."

When the scriptures assert such a connection to exist between a historical fact or a series of historical facts and a spiritual experience, it is not presumption for us to inquire why there should be such a connection. On the contrary, such an inquiry is manifestly suggested and invited. If in a matter so transcendent, we cannot hope to attain complete knowledge, we can at least, it seems to us, recognise two or three steps which had to be taken before the full blessing of the divine presence with men could be enjoyed. These are first, that there should be a redeemed humanity, second, that there should be a perfected human nature to be the vehicle of such a blessing, and, third, that this perfected human nature in union with God should take the redeemed but not yet perfected humanity into fellowship with Himself. In other words, it was necessary that the atonement should be wrought, that Christ incarnate resume that glory which he had before His incarnation, and that He should be given to be the head over all things to His body, which is the church.

That the atonement has the closest relation to the out-pouring of the Holy Ghost is asserted in more than one passage of the New Testament, and this justifies us in understanding the words of our text in a sense wide enough to include in the glorification of Christ all the events of His suffering, resurrection, and ascension.

St. Paul says that Christ was made a curse for us, in order that we might receive the promise of the spirit through faith. In Galations 4: 4, he tells us again that God sent forth His Son for our redemption from
the law, that such redemption results in sonship, and
that as sons, we have received the Holy Ghost.

We can see, to some degree at least, that it must be so.
Much as the heavenly Father desires, and has desired
from the beginning, to bestow pardoning grace and the
whole blessing of his fellowship upon His earthly child-
ren, He could do nothing except in the most complete
harmony of all His perfections. If the justice of God
required atonement for sin as a condition of pardon,
which is, so to speak, the most elementary of all spirit-
ual blessings, how much the more must it take place
before that greatest of all blessings, the indwelling of
His Spirit in the hearts of men, could be bestowed.
By anticipation of the atonement, God could "pass over
the sins committed aforetime" and rescue redeemed or
to-be-redeemed individuals in pre-Christian days from
the midst of an unredeemed humanity, but for His con-
stant abiding, so that God could be said to dwell with
men, it was reasonable and necessary that He should
wait until the one sacrifice of Christ had once for all
established a new relation between humanity and God.
Henceforth there may be many unredeemed individuals,
but humanity as such has peace with God. This was
the first great transaction that cleared the way for the
out-pouring of the Holy Ghost.

Such fellowship, however, could be exercised in the
highest degree only if a perfected human nature in
union with God were present to receive the fulness of
the divine fellowship and mediate the same to others.
Such a perfected human nature did not exist until Jesus
was glorified. Christ in the days of His flesh was
free from sin, and yet his was not yet a perfected
humanity. Born of a woman, born under the law.
He took upon Himself our sins. He subjected Himself, moreover, to all the limitations of earthly life. His humanity, therefore, perfect for its time and place, was yet not the highest possible form of human perfection. This it became when, with a glorified body, He ascended to the right hand of the throne of the majesty on high. Then, as the Rev. Andrew Murray states it, took place the second great transaction, which is now an eternal reality. "When Christ had entered with our human nature, in our flesh, into the Holiest of all, there took place that of which Peter speaks: 'Being by the right hand of God exalted, He received of the Father the promise of the Holy Ghost.' In our place and on our behalf, as Man and the Head of Man, he was admitted into the full glory of the Divine, and his human nature constituted the receptacle and the dispenser of the Divine Spirit."

Finally, that the Spirit, although dwelling in each individual, is yet not given individually, but is bestowed upon the church, the body of Christ, as a whole, is clearly taught us in the fourth chapter of the epistle to the Ephesians, and the twelfth of Second Corinthians, not to speak of other passages where the same truth is implied.

"There is one body and one Spirit, even as ye are called in one hope of your calling." "All these worketh that one and the self-same Spirit, dividing to every man severally as He will. For as the body is one and hath many members, and all members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one
Spirit." If then, the Spirit was to be given to the one Body, this could not take place until the church had received its Head, and had thus been constituted a Body. After this, we do indeed come individually to share in this blessing, but its original bestowal, like the sacrificial atonement itself, was for all, once for all.

This constituting the redeemed a Body by the bestowal of the Head, is the third great transaction, not less mysterious than the other two, but also not less necessary to the out-pouring of the Holy Spirit. The apostle Paul sets before us this great transaction in all its glory when he makes it the climax of the exaltation and glorification of Christ in the first chapter of the epistle to the Ephesians. He there speaks of the mighty power of God "which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all."

We have therefore these three great transactions as three successive steps which lay between the utterance of Christ which we have taken as our text and the possibility of its fulfilment. First, His atoning death and burial prepared the way. Second, His triumphant resurrection and ascension marked the perfecting of His humanity, by freeing it from all earthly limitations. Third, His receiving from the Father the headship of the church, His body, constituted that church a body fitted to be the dwelling-place and
instrument of the Holy Ghost.

Let us now, in conclusion, glance at two or three applications of this truth to our own lives.

The first use we are to make of it is a very simple one. It is only to believe it, i.e., to rest in the assured confidence that Christ's words are not vain and empty sounds. He promised us who come to Him such full satisfaction that we shall thirst no more. He has promised to give us an inward source of fellowship with God that shall not only constantly refresh our own souls but shall be an out-going of power and blessing to others. Have we indeed put our trust in the Savior? Then let us believe that there is such a fountain within us, that we have in very truth received the Holy Ghost. It may be that we do not perceive much of His working yet, but faith is just the assured conviction of that which is not seen as yet. The promise was to believers. It needed only to wait for His glorification. He has been glorified and is in glory now. The promise is therefore ours. Let us believe it.

The second is to consider within ourselves whether weak and imperfect as we are we do not actually enjoy as commonplace of our religious life many and wondrous forms of fellowship with God. There is a humility that is always complaining. This is not a good humility. It forgets what God has done, and He has done wondrous things for us. Remember that the poorest, weakest, and most ignorant Christian is superior in spiritual privileges to the greatest of the prophets. In knowledge that God is reconciled once for all through the death of His Son, in confidence that there is now no condemnation for us, in freedom
of access to God in prayer, in the consciousness of son-
ship, in joy even while meeting with manifold trials, 
in the spontaneous and willing obedience we render to 
His commandments, - not always, perhaps, but often -
in the guidance we receive from day to day often by 
a whisper so gentle that we can not distinguish it from 
our own thoughts - in these and many other ways we 
have fellowship with God through the Spirit. It is 
true, we are not yet what we shall be. For many, 
perhaps for all of us, the full enjoyment of this promise 
will come in the future life. But what we already 
have, let us thank God for it. In science the wonders 
of one generation are the commonplaces of the next. 
I am persuaded that it is so also in religion, and that 
a degree of fellowship and comfort which would have 
been beyond conception to many of the saints of olden 
times is the common possession of the children of God 
to-day. It is not that we are different, but that the 
age of the Spirit has come.

A third use of this doctrine is to set ourselves, 
with the help of God, to consider what hinders the 
working of the Holy Spirit within us, if we do find 
that we are leading an Old Testament life of bondage 
and fear and frequent thirst and spiritual childhood in 
the midst of New Testament privileges. If this is so, 
let us not begin by doubting whether we have received 
the Holy Ghost. Let us not look without, as if the 
living waters were there. The very promise is that 
they shall be within. What is needed is not to pray 
for refreshing showers, but to clear away the rubbish 
of sinful thought and habit that obstructs the flow of 
the living water. This is nothing more than to be 
true to our first vows. It is not in any way the
addition of a new limitation to the original promise. That promise is to those who believe. But to believe in Christ is to break with sin, and the believer who cherishes known sin in his heart has in so far taken back his life into his own keeping, instead of trusting it to Jesus. So far as we can see that we have done this, we see that we have cast rubbish into the fountain. By the help of God let us turn from iniquity, that the Spirit may work within us unhindered.

And after that? There is nothing more but to trust it all to Christ. His is the promise, He will make it good. We must remember that we are very tiny babes in spiritual things, and the river must necessarily at first be a tiny rill. As we meditate much upon Him and His word, as we live over in ourselves His death and His rising again, as He is glorified in our hearts as well as glorified in the heavens, we shall grow. Unconsciously to ourselves, we shall become channels through which the rivers shall flow with ever fuller streams, until men who dwell in arid lands of doubt and sin shall bless God for the waters that have refreshed and ennobled their lives.
Hindrances which the Social Conditions in Japan Present to the Acceptance of the Gospel.

By Rev. J. G. Dunlop

A volume might be written on the helps and encouragements which the social conditions in Japan present in our Christian work but I have been asked to speak on hindrances, and this paper will deal with hindrances only.

The hindrances which the social conditions in Japan present to the acceptance of the Gospel arise chiefly from the social organization. It is without doubt the most closely knit communistic system on a large scale which the world has ever seen. For many hundreds of years, the Japanese have lived under a system by which,—to quote one of Lafcadio Hearn's compact sentences—"personality has been wholly suppressed by coercion, the life of every individual being so ordered by the will of the rest as to render free action, free speaking, free thinking out of the question."

Legislation and social custom in old Japan were absolutely tyrannical. Every detail of the heimin's (commoner's) existence at least was prescribed by law, from the size, form, and cost of his dwelling down to the number and quality of the dishes to be served at meal time. "With implacable minuteness, with ferocity of detail everything was ordained for him, even to the quality of his footwear, the cost of his wife's hair-pin, and the price of his child's doll."
The result was to suppress all mental and moral differentiation, to numb personality, to establish one uniform and unchanging type of character. To this day, every Japanese mind reveals the lines of that antique mould by which the ancestral mind was compressed and limited. Hearn calls it the rule of the dead. "The hand of the dead was heavy, it is heavy upon the living to-day."

Of course, that was old Japan, feudal Japan. Feudalism was abolished by law a generation ago, but you cannot destroy feudalism in a generation. We have it to-day in every family, in every public office, yes, in every church in this land. In theory, the individual has become free; in practice; he is not much more free than his ancestors. No man is yet complete master, in our Western sense, of his activities, his time, his means. In Japan, there is still "interference extraordinary" to use one of Hearn's illuminating phrases; and to quote another, the power of the community for "compulsory co-operation" is still extreme. "Compulsory co-operation"—is not that suggestive of some Council history? We marvel at the demands that are made upon us Missions in this land, men and women from countries that have known personal and political liberty for centuries, where self-assertion and self-government never have been repressed, personality clipped like a hedge, restrained and pruned and clipped in a hundred ways as in this land—I say, we marvel at these demands, but what can you expect in a nation where the individual of every class is at once "coercer and coerced, like an atom in a solid body, able to vibrate indeed, but the orbit of its vibration most rigidly fixed?"

How does all this hinder Christian work? That
needs but brief statement. In a community where, generally speaking, no one is free, evangelism cannot make rapid progress. In the family, no one is free. Marriage does not, as with us, mean the foundation of a new family: it is a mere incident in the history of a family long established. Either the wife or husband becomes the adopted child of another family. Marriage signifies adoption. In either case, whether the young woman goes as *yome* (bride) or the young man as *yōshi* (adopted son), the new bond is one of bondage to a household, a family, with a history and traditions and religious connections of many generations, perhaps of centuries. The children of the new couple belong to the family, the traditional ancestral family, rather than to the father and mother. No one is really free in the family. Everybody from the youngest to the grandfather is subject to someone else or to the whole family, living and dead.

And as the individual is not free in the family, the family is not free in the community. There is in this land an amount of interference from neighbors and from the officials or elders of the village or ward section of the town in which one lives that is almost incredible. Even now the only safe and comfortable rule of conduct in a Japanese community is to act in all things according to local custom. The slightest divergence from rule is regarded with disfavor. And privacy does not exist. I often tell the Japanese in my preaching that Christianity, if nothing else, will in time give them a different style of house to live in, for Christ said, "*But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recon-"
pense thee." Small chance for privacy in a land whose walls are of paper that a wet finger can easily pierce. Here everybody knows all about everybody, and eccentricities and singularities are quickly marked and quietly suppressed. There is restraint everywhere, from three directions — from above, from one’s equals, and from below. This last sort is not the least formidable as witness the "strikes", so called, and other troubles in Japanese schools, of which a Japanese paper related lately that here have been over 2500 altogether since the beginning of the Meiji era, forty years ago. With such pressure from above, from about, from below, how much personal liberty has one to investigate freely and justly a new teaching presented to him?

I was struck two days ago in hearing the Annual Report with the many references to successful Sunday School work. Why is the Sunday School work easier than other Christian work? Because the children in this land have a freedom that no one else has. With us of the West, repression is strongest in the case of the child, but Japan reverses that. I often tell the Japanese that with us the child is in tutelage but the adult is free; while with them the child is free and the adult is in bondage. Not merely up to the age of school-life but considerably beyond it, the child has a degree of liberty far greater than is allowed to Western children. In fact, in Japan, children are so unrestrained and allowed to be so mischievous that a Japanese proverb says: "Even the holes by the road side hate the boy of seven or eight years old." — Nanatsu yatsu, ichibata no ana de sae mo nikumu. Later, unfortunately, this freedom is curtailed to a tragic and fatal degree and children are taken away from our Sunday
schools just when they are approaching the age when experience and the psychologists teach us the young mind and heart are most susceptible to religious influences, that period of adolescence when the doors of the heart in most cases are closed to the earthly parent and, if the individual is not to suffer great harm, should be opened out to the Father in Heaven. In America and England, the age at which young people come most easily under religious conviction is between 16 and 20, and what a blessed thing it is so, that at that time of greatest moral danger, God claims us for His own! But in Japan, the susceptible age is after 20, often after the soul is besmirched and bedraggled in sin. Why? Because in the earlier age, 16–20, the young people of Japan are still studying or working at home or near home. In school, they are in the middle school, in their own province, within a few miles at most of their homes and parents and the parish temple and the tombs of their ancestors. Later, in the high school age, they have to journey to Tokyo, Kyoto, Sendai, etc., and are absent from home a year at a time, sometimes for 2 or 3 years—and it is then first that the Truth can get at them. In fact, in most cases, the fisher of men, if he is to catch the Japanese, has to catch him away from home. It is not universally so, but I venture to estimate that 9 out of 10 of our Christians have been converted at a distance from the home restraints. The great churches in Tōkyō, Osaka, and Kōbe—Mr. Uemura's, Mr. Miyagawa's and others—get their members not from families that have been long established in those cities, but mostly from people from the provinces temporarily domiciled in the large cities. This is not said in disparagement
of those great preachers and pastors. Their churches are strong churches and they are great men. But it by no means follows that because they have succeeded in building up churches of several hundred members in Tōkyō or Osaka, they could do the same thing in other places. I should like to see Mr. Uemura or Mr. Miyagawa spend ten years in the city of Takata, Echigo, or in Toyama, Etchū, or in Takaoka, the same province, or in some of the smaller towns along the same coast. In a large section of which I spoke in our Mission the other day, where there are several towns of more than 10,000 each, and numerous villages, and hundreds of thousands of people, where one of our Mission stations has for many years maintained two earnest evangelists, changing the men from time to time, there has been, to my knowledge, just one baptism in a dozen years. Not even the greatest preacher in Japan could have greatly influenced the adverse conditions there. The force of custom, of tradition, the power of the many over the individual, or of individuals here and there over the many, is still too strong in those communities to admit the Word of Truth.

It is this fact that makes some of us wonder whether the time has even yet come for a general advance upon the villages of Japan — at least in the more backward sections of the empire. That it must be made sometime, and that it must be a foreign missionary task and can not be left to the Japanese church alone we are ready to concede. But we realize from our experience, our hard, barren experience, not in the villages yet, but in the towns and smaller cities, that it will be a task calling for an immense expenditure of human prayers and human tears, of human life and of
golden treasure, and there is such a thing as beginning too soon. In the old Roman empire, the cities were Christian long before the country, so that the word for countryman, *paganus*, the native of the *pagus* or country, came to mean unbeliever, pagan; the dweller on the heath was the heathen. It will not be different in Japan. The great mass of Japan's 50 millions are not in the great cities, nor in the Hokkaidō where the population is largely one of emigrants from the South, uprooted from their old homes and freed from the old restraints and among whom therefore Christian work is measurably easier. The great mass live in the villages and towns and small cities where the population is comparatively stationary, where, in large measure, the same families continue from generation to generation, where every one knows every one else, where local society has been pruned and clipped, bent and bound like those wonderfully shaped trees that you sometimes find in old gardens, that cannot easily be trained into new shapes.

I need not give illustrations of this denial of liberty to the individual. Everybody engaged in Christian work in this land knows these things and knows how the work is hindered and languishes because of them.

And as the rigid regimentation of society in Japan has denied liberty to the individual, it has largely crushed out spontaneity and voluntariness, the very qualities that are Christ's first demand of men. It is "Whosoever shall confess me before men" "If thou shalt confess," "Whosoever will, let him take," "Thy people shall be willing in the day of Thy power." "Every one whose heart stirred him up, and every one whom his spirit made willing, brought Jehovah's offer-
"Whosoever is of a willing heart, let him bring it." That is the way of Christianity, but it has never been the way of Japan. Japan has perhaps the largest Red Cross Society in the world, a society with a philanthropic object and whose members might be supposed to have joined because they wanted to join, of their own free will; but we know how that million and a half of members, each paying his Yen 3.00 per year, have been secured—it is hardly too much to say that they have been dragooned and driven into the society, many being people without an atom of what we ordinarily call philanthropy in their whole constitution. When Japan contributed Yen 100,000 to the San Francisco earthquake sufferers a few years ago, how was the money obtained? We know how such sums are obtained in the West. They are free-will offerings of men and women whose hearts are moved by sympathy for those who are in trouble, but here that sum was levied on the nation, so much per household. Even the church in Japan raises its money much in the same way. Little is left to the will of the individual. The system of levy is everywhere in operation. This is a great hindrance in the early stage of Christian work, in the stage when the missionary has chief charge and before there is a body or group of Japanese members who can coerce—in the gentle, smooth way of Japan, but coerce—the individual into doing what he ought.

Another of the results of the ancient social order is an extreme formalism. The missionary or evangelist does not easily come into close touch with the Japanese individual. He is surrounded by a whole barbed wire entanglement of formalism which is not easily cut
through. Dr. Gulick in his "Evolution of the Japanese" has a strong chapter on "Indirectresss and Nominality"—the yūnei mujitsu (having the name but not the reality) feature of Japanese life. It is a land in which emphatically things are not what they seem, a land in which you have always to be looking beneath the surface to get at the reality of things. The servant of Him who "knew all men and needed not that any should testify of man" learns in time the short ways of approach to the hearts of men even here, but it is only after long experience and self-discipline, and everywhere the acceptance of the Gospel is hindered by the all-prevailing formalism of the Japanese people.

In addition to lack of freedom and of spontaneity and voluntariness and to formalism, I should charge up against the old social order also a system of caste which, though very mild in comparison with caste in India, is still quite real. The same system which ordained the place of each individual in the family and each family in the community ordained the place of each class and occupation and calling. I heard a prominent Christian speak lately of the wonderful impression he got of the solidarity of the American and English peoples when he was abroad last year. In Japan, the school teacher is a school teacher and nothing else. He is expected not to have any interest in politics, religion, or business. He sets out to school in the morning with his little lunch-box under his arm and he stays in school till night. He walks the street to school and back, but with no contact with any other class of the community. He is a school teacher and nothing else. So with the official in each kind of office, so with the doctor, and the soldier, and the rest. Each class stands by itself,
with little contact or sympathy with the others; they are rather at cross purposes with one another. But he found in England and America that the teacher could be a citizen and an enlightened man of affairs, the politician or the soldier could even be a preacher, and the minister a politician and man of business, and there was a sympathy and fellowship among them all and they stood together in a way that was entirely new in his experience of men. All that is absent here. It is hard even when men have become Christians to get them to mingle freely with those of other classes and occupations. Only after years can we see such a spectacle as I have often rejoiced and glo\-\ried in our older church in Kanazawa, founded by Mr. and Mrs. Winn and now about 30 years old, where 6 or 7 years ago when I was associated in its work, it was a common spectacle to see over 100 present at worship on Lord's Day,—100 made up of Government college professors, Government college students, a few middle and normal school boys and girls, 2 or 3 teachers of such schools, several military officers, a large number of non-commissioned officers and soldiers, a number of business men, a farmer or two, a blind shampooer, and some mechanics and laborers and their families. The Lord Jesus Christ is the only power in this land that is breaking down man's sinful barriers and making a united nation of the Japanese. In their old pagan life, they were strictly separated into classes and that is their normal condition to-day and that condition is one of the greatest barriers which Christian work has to surmount.

A system which never aimed to train the individ\-ual for independent thought and action, but rather for
co-operative action, to fit him to occupy an exact place in the mechanism of a rigid society, a system whose ethics were all involved in conformity to custom, has naturally little use for the public presentation and discussion of truth. The only public speaker the old order knew was the fortune-teller, the street fakir, the public story-teller, the actor, or the singing-girl—all despised, though as institutions they have been fostered and continued for centuries. The preacher of the Gospel too is first despised. Those who assemble to hear him, come, at first at least, only to be amused. Their whole predisposition is to treat him and his message with contempt. In a land where no individual has been conceded the right to hold an opinion of his own or to change his opinion at will, the man who takes it upon him to advise men in a public place what they should think and do can only be regarded as a presumptuous impostor. Our preachers are not taken seriously. Public assembly, public discussion of great subjects is still a new thing, and the preacher still ranks with the public entertainer and gets scant respect. Public teaching even by the newspapers has a hard time in this land where no one feels the need of being taught more than he got in his home in childhood. A Shinto writer said long ago: “The Chinese, being bad at heart in spite of the teaching which they got, were good only on the outside; so their bad acts became of such magnitude that society was thrown into disorder. The Japanese, being straightforward, could do without teaching.” And another Shinto scholar, Moto-ori, said: “It is because the Japanese were truly moral in their practice that they required no theory of morals, and the fuss made
by the Chinese about "theoretical morals is owing to their laxity in practice." Don't you know old Samurai who think just like that? If you do not, I do, and there are tens of thousands of them, and they are yet, and they and all whom they can control will long continue to be, beyond our reach. These men treat our message, this new teaching which is spoken by us, with the amused contempt with which the proud Athenians listened to Paul's message.

One more result of the imperfect social organization that has persisted for centuries in this land should be mentioned. Perverted and unjust ideas in regard to woman's place in the family and in society have been the cause of much impurity and have perpetuated the evil customs of ancient times even to this day. The one unspeakable "social evil" is more in evidence than in any other civilized land and has a respectability unknown elsewhere. It is found not only in the great cities, but even in the towns and villages. I merely mention it and pass on to a kindred evil. I am thinking particularly of the institution of the geisha, the professional singing or dancing girl, an institution as old as Herod and the ancient Egyptians, not found to-day in civilized countries of the West, but still in full favor in this Japan of the twentieth century. I wish to say that I never look a geisha in the face if I can avoid it. A year and a half ago I took, at their request, a couple of lady friends from America to see the Miyako-odori in Kyoto, and I have been angry with myself about it whenever I have thought of it since. The dancing was innocent enough, but the whole institution of the geisha is not innocent. I wish to see in her not a beauty, but a moral leper, the last vile
rag of Orientalism which Japan will be persuaded to throw into the gutter. If Japan only knew it, if she had at heart and held precious the purity of her youth and manhood and the happiness of her womanhood, she would realize that she could better afford to parade her tens of thousands of lepers before her visitors from abroad than her tens of thousands of geisha. A lady said in my hearing the other day that she avoided, in her purchases, art objects with pictures of geisha on them. Every true friend of Japan should set his face sternly against the institution of the geisha. She is a pernicious, impure, and corrupting influence in Japanese life. The extent of the misery of which she is the cause is not generally recognized. Even the Christian preacher will sometimes speak of the geisha with a laugh as if her influence in the life of the nation, though confessedly evil, were a negligible quantity, but thousands of men and boys annually go astray and are ruined because of this glaring, enticing evil in their midst. Ask the wives of middle and upper class Japan about the geisha. Take your opinion of this impudent and shameless creature of man’s vice, not from the dilettante writers on the beauty and art of Japan, but from the hundred thousand wronged and weeping wives and mothers of the nation’s business and professional man, officers of army and navy, and educators. Our church in Japan, small as it is, has had countless scandals because of the geisha. We have every reason to consider the custom which continues to tolerate the geisha one of the inimical social conditions with which we have to contend.

This leads me to speak in conclusion of another social custom which is one of the hostile social con-
ditions which Christianity has to meet. I mean the ceremonial and social drinking of sake and other intoxicants. There is a woeful lack of temperance sentiment as yet in Japan. I like to tell the Japanese of the progress of the temperance idea in America and other countries; of many states of the Union entirely "dry"; of vast reaches of country hundreds of miles in extent where no liquor can be made or sold; of that banquet in the city of Cleveland two years ago, when Mr. Taft, soon to be President, sat down with 500 business and professional men of that city, and not one drop of liquor on the table; of that magnificent demonstration in Hyde Park a year ago when 300,000 temperance men and women marched in procession through the streets of London to their famous park, there to be addressed from sixty different platforms by many public men of high position, including at least one member of the Cabinet, and uniting finally, to the accompaniment of 100 bands of music, in the singing of "Onward Christian Soldiers," the favorite hymn of the people of England. And I tell them sometimes of the more than 1200 temperance periodicals in Europe, 1000 of them published on the continent and indicating how the continental nations are waking to the evils of their social drinking customs of the past. How far behind Japan is! I think we make less use of the Sunday-school and of the church in this regard than we might. Every church should be an aggressive temperance society, every Sunday-school a bright Band of Hope, whith its Temperance Roll and at least its verbal pledge taken from the scholars from time to time.

Our work is hindered, our young men, even Christians and inquirers, are constantly tempted, many
of them ruined, by the drinking customs of this country. For the young man in business, the sake-cup has a ubiquity that is unknown in the West. Even school-boys at their class gathering have sake and some are drunkards at 16 or 18. And in the army especially, the amount of drinking is a national disgrace. It has greatly increased since the war with Russia. I have heard the regimental banquet-hall on great holidays called "the drinking-place", and that is what it is; the banquet is a drinking-bout. Here is another of the great enemies of our Christian work.

To recapitulate: The one great hindrance to Christian work arising from social conditions in Japan is an imperfect communalistic social organization which, though now largely abolished or modified by law, still persists in traditional social custom centuries old. This organization denies individual freedom; crushes out spontaneity and voluntariness; produces formalism; and caste; and imperviousness to truth; and injustice to woman and corresponding impurity and corruption among men; and intemperance. All these only the power of the Almighty Himself can enable the church to overcome.

Happily what I have been picturing is a passing condition. The old order changeth. Industrialism, commercialism, constitutionalism, the contact and competition with other nations are compelling the Japanese more and more to give up their old communalistic system. The people are still a half century behind their laws, but they are catching up. We can help them — if we do not become converted to communalism ourselves, if we do not give up our priceless heritage of Christian individualism, if we avoid the danger to which missionaries of 20 to 40 years' life in this land are liable, of getting
the idea that even we cannot do things properly here unless we also get clamped in tight into the same rigid system with the long-suffering Japanese. Our Lord has given us a more excellent way. Let us duly esteem and cherish the freedom with which Christ has made us free, and try more and more to give it to this nation and save them from their yoke of bondage.

By Rev. A. D. Hail, D. D.

"The ear to hear", "The will to believe", "The eye to see spiritual things", are expressions that indicate how important to the hope which inspires effort is the cultivation of the spirit which sees the unseen in and through the "things which are seen." The musical scales with their long lines, black dots and divers signs in which the oratorio of Elijah is expressed, may have no meaning at all to an ordinary man musically uncultivated. What to him is meaningless may fill the heart of a trained leader of musicians with a spiritual fervor and glow not unakin to that which Elijah himself experienced in his heavenward ascent.

If we expect to find in the social conditions of this country, or any other, anything that leads us to hope that it will be won to Christ without constant, consecrated and concentrated effort, we shall be disappointed. For according to our common faith, the Japanese have no more moral initiative in the matter of turning to God, than have Americans. Even Christ's own apostles did not choose him, he chose them. Christ called Simon a foundation rock, long before others had any visible reasons for supposing that ultimately his name would shine out as one of the twelve foundation stones of the new Jerusalem. There
was nothing in the social conditions of Corinth from an outside view to lead Paul to imagine that the Lord "had much people in that city." It is in looking beneath the social forms of the old order to their creative forces that we find encouragement. Socially Japan is now in her moultting period. This while it lasts is not an ideal state aesthetically. Still it is an indication that she is shedding her old social forms in gradually giving place to newer ones. The same underlying life that created the old, will create the newer forms for its expression. From this standpoint, there are many encouragements. Only a few of these can be mentioned.

Of these, Japan's aspirations to become a great world-power may be reckoned as one. It is the will of God that nations should be truly great. It is his will also, that every nation should share the benefits of such greatness. God gave his prophets such an insight into the laws of social life, that they have announced for all ages those principles of national, and international righteousness and beneficence, the observance of which are essential to continued national existence. These laws are as changeless and inexorable as the law of gravity in the material universe. By such principles is determined the fact that nations living alone for self-aggrandizement, are numbered with the dead and doomed ones. It was the violation of these prophetically forghtold laws that resulted in the destruction as a nation of God's ancient people. The world needs a great Japan. The best in her life is an entrustment from God for the benefit of all lands. She may come into conflict with God's law through her militarism, the law that they which take the sword shall perish by
the sword”, or in some other way in which she could use her power in accordance with some self-seeking “shugi”, or principles.

The fact is, however, that she is seeking the good will of those western nations whose comity is largely the creation of a common Christian faith. In this she is providentially brought into contact with the Protestant nations of the West, seeking their sympathy and their institutions. International law, the Red Cross Society, the social worth of the individual including both his rights and his duties, schools, hospitals and other beneficent institutions, were the gifts of these nations. There are institutions of paganism still lingering in our western civilization which it was not necessary to go anywhere to obtain as they are indigenous here. When however she would rise in the world, in order to realize her praiseworthy purpose, she did not seek aid from the institutions of Corea and China with their common civilization. She did not go to any Buddhist country for ideals and inspiration.

This was the reason which prompted the elder statesmen to adopt the suggestion of Guido F. Verbeck, the tactful missionary, in regard to the epoch-making embassy that went around the world to study western ways. It was because they found in him a genuine Christian, a genuine man, whose proposed plan could be trusted for good results. It is Count Ito’s testimony of those early missionaries, that “Japan’s progress and development are largely due to the influence missionaries exerted when Japan was first studying the outward world.” Such contact with Christian nations necessarily has its influence. An example of this is to be found in the family life of the Crown Prince. He crowned
the beginning of his career by a monogamous marriage. Thus that supreme social force in Japan which has ever been a controlling one, the reverence of the people for the ruling house, will tend to emphasize the value of a pure family life to the welfare of society. It indicates that public sentiment is being leavened by the Christian idea of the worth of womanhood. Echoes of this truth are to be heard from various sources.

A Japanese writing in the Century Magazine says:—“The western attitude of profound respect toward the gentler sex exhibits a beautiful phase of refinement which we are anxious to emulate. It is one of the noblest messages which Christianity has to give us.” A prominent judge of the civil court in Central Japan stated his conversion to be due not to preaching, nor Christian literature, nor direct evangelistic work, but to Christianity as he saw it exemplified in Christian homes. Even foreign opponents of missionary work have specified this as one of the gifts of Christianity to Japan. The essential things in Christianity being her eternal truths, needed by all hearts, make it a universal religion and with its sacred ideals make it capable of being naturalized in any land, and of growing in any national soil.

An important fact which confronts the progressive leaders of this country in their international relations, is the unifying power of Christianity. International politics, commerce and Christianity, are the world’s greatest unifying forces. Those whose earthly lords and lands are supposed to have been the special gifts of their local deities have a tendency toward isolation. The Emperors, being regarded as divine, and recognizing no higher powers, are separated from others by
this common belief. When Paul addressed the Athenians it was this aspect of local religions he had in view when he said: "And he hath made of one, every nation of men to dwell on the face of the earth, having determined their appointed seasons and the bounds of their habitations, if haply they might feel after him and find him." The Christian basal facts of the Fatherhood of God and the brotherhood of man unifies the peoples receiving them, without obliterating the lines of national demarcation. As Japan comes more and more into contact with this common bond and unifying moral force of the West, she finds that instead of dating time from the regnal periods of national sovereigns, they reckon it from the birth of a common Lord. Amongst these leading nations of the world, she finds a common Christian conscience as a factor to be taken into consideration. The voice of the missionaries in Japan raised in behalf of treaty revision, when Japan was seeking complete autonomy and freedom from the extraterritorial ban, had its greatest value as representing this conscience of the West. For this reason, also, in her wars with China and Russia she sought the good-will of the nations whose civilization owes so much to a common faith. She specially wished them to believe in the justice of her contentions. England, Germany, nor the United States would none of them dare to declare a war in defiance of the Christian sentiment of their respective peoples. And now that she has lined herself up with the civilization of these lands, she, too, realizes that she can not afford to ignore the same Christian conscience, and use the "redflail" of war for mere national aggrandizement. The Christian ideal of a day of universal
peace coming in to supplant the evil of war, already has a large following, and it will be an ever increasing one. These astute Japanese politicians are not blind to these facts. There is also a growing number of their more intelligent constituency who are coming to a recognition of the same fact. The very homogeneity of the people formed, by the social forces of the past furnishes a very wide field for the sowing of such facts.

The coming into Japanese social conditions of a new class of social facts and principles compels her to confront some moral problems of vast importance. It is something encouraging in the life of a people when it begins to realize that it has moral problems to solve. Paul went from Berea to Athens, Greece’s most intellectual center. His great address upon the Areopagus was limited in results because the learned men of that land were not sufficiently conscious of their inward failure to receive the Gospel seriously. It is only when people feel their moral failure that the soil is best prepared for the Gospel. There are many signs that the thoughtful portion of Japan is deeply impressed with a sense of some of their moral deficiencies. It is now seen in recent happenings that the dominant ideas of the old social order do not furnish sufficient moral restraints for many. It is manifest that the honor due to the Emperor as a sentiment animating loyal souls, the fact that men may be members of historic and honored families, the holding of the highest positions in the gifts of the people, are none of them nor all of them sufficiently strong motives to prevent men from prostituting themselves to bribe-giving and receiving. The action of the government and judiciary in bringing such cases to the bar of justice
is not only wholesome but also indicative of a nation's felt need.

The morals of the pupils is the greatest of present-day school questions. The rescript of the Emperor, the place given to ethics in the curricula of the various commercial schools, and conferences of teachers in reference thereto, are some of the attempts made to meet the necessities of the hour. There are, however, educators and many intelligent parents who feel the inadequacy of all present means. Directors and officers connected with commercial schools have been especially exercised in producing a new generation of commercial men who will compel the confidence of the business world in the moral integrity of Japanese men and methods.

That the schools of Japan are a social factor is seen in the fact that Japan's two great modern wars have been fought through by young men who came from her present system of schools. Several generations of pupils of several millions each have passed out of the public schools into public life, since these schools were inaugurated. The educational work of the country naturally tends to destroy the myths, legends and superstitions on which their civil, social and religious life was based. This produces mental and moral unrest amongst the student classes, with a twofold result. On the one hand, it impels many students to search for a firmer foundation for moral character. On this account many are facing toward Christianity. Probably the greater number of baptisms in the last few years taken by classes, are from the student body. A proportionately large number of our students for the ministry are from this class. Another result is the concern which educators feel for the religious devel-
opment of students. Especially is this true of those educators who have an acquaintance with modern psychology. The pronouncement of the present day psychology lines up with religion in the teaching that man's constitutional make-up calls for religion in order to a well rounded development. It realizes that there is a religious hunger that requires a satisfaction.

Teachers in touch with this thought of present-day psychology, feel deeply the need students have of a better moral life. The school inspector of the larger cities in the empire urges the teachers from the kindergarteners up to encourage their pupils to attend religious services, whether Buddhist or Christian, in order to supply the element of culture which the government schools cannot give. Many other teachers in government schools are to be found in Bible classes in missionaries' homes and sometimes after school hours even in vacant school rooms. The attention now given by government schools to music has furnished a great field of usefulness for our new union Hymnal. This is one reason for its phenomenal sale. Sometimes at commencements or upon the occasion of a musical, selections from this book are on the printed programme in full. Numbers 5 and 373 are best fitted to be used upon such occasions. Graduates of the girls' schools who have taken courses in instrumental music, have organs in their homes, and use these books privately. A two-fold good results from this. Music of a wholesome kind comes more and more into an elevating use disnvered from the ge'sha and their gruesome association. Christian truth in an impressive form will consciously or unconsciously come into the minds of many who have praiseworthy aspirations. Let
me make the songs of a country and I care not who makes its laws is a true saying that indicates the shaping power of sentiment when embodied in song.

Another encouragement is to be found in the growing sense of governmental as well as private responsibility for the delinquent and dependent classes of society. As the government becomes more thoroughly modernized and passes out of the stage of paternalism, it tends toward the care of these classes more nearly along Christian lines. It adapts the work of western nations to the peculiarities of social conditions here. Chaplains are furnished for the larger prisons, and a number of these are Christians. A number of ex-convicts received into the church date the beginning of their Christian life to Bible study begun under the chaplains while in prison. The home for discharged prisoners, conducted by an elder in the Shiba Church, Tokyo, has the hearty approval of those in power. It is estimated that seven out of every ten men who have passed through his home have been saved to society. More than three hundred men from his home have become Christians. Having been himself in prison for a mere political reason, he learned from his own experience the need of prison reform. After his discharge he began his work with a most living and helpful personal sympathy.

"Mr. Tomeoka a worthy Christian man, having spent a long time in Germany, England and America, studying prison reform, was upon his return made a teacher of morals in the Sugamo prison, Tokyo, the model one for all Japan. He is an instructor for training prison officials, and has a prominent place as an adviser of the Government "Bureau of Charities." Under
the influence of his institution for child-saving, or "Private Family School", the government has inaugurated five institutions for delinquent children. In addition to this, seven others have been developed under private management. One of the best of Christian men, an officer in the Ise prisons, and one who led numbers to a better life, was sent at government expense to study the moral work conducted in American and English prisons.

Both the government and the public are beginning to understand the importance of looking after the more than 60,000 lepers that afflict society. The Emperor has shown his appreciation of the leper hospitals and homes established by Christians in the decoration of the founders of two of these with the "blue cordon of merit." Christian orphanages, also, are sanctioned and aided by the Emperor and Empress and others in high places. Buddhist orphanages are in some instances at least open to the criticism of creating a spirit of mendicancy. From some of these, urchins go out with bell and bag and bowl in order to beg, thus securing merit alike for themselves and the alms-givers.

In 1899 the government enacted relief regulations to the effect that each prefecture "should create, for the purpose of giving relief when any calamity overtakes the whole or any part of its territory, a relief fund with a minimum limit of Yen 560,000, the central government undertaking to hand over every year for ten years an amount proportioned to the sums locally raised for this fund." The wisdom and beneficence of this arrangement was manifest in the recent disastrous fire in Osaka, as it was one of the most useful of the relief funds available at the time from the Japanese sources.
It means much that the social conditions in Japan admit of so many institutions distinctly of Christian origin and so full of the Christian spirit. Other things entering into the life of the land encouraging a recoil from that which was worst in the old, modifying or transforming to worthier ends things capable of it, are too numerous for other than very brief mention. One of these is the attitude of the better class of Japanese newspapers towards Christianity. Among their editors and reporters are intelligent and well educated Christian men, some of them graduates of Mission Schools. In their columns may be found the announcement of preaching services. They send reporters to public Christian gatherings to report Christian addresses and proceedings. Recently when a prominent Christian missionary lady in Osaka died, the daily paper published an account of her life and labors, with a fine picture of the deceased. They send reporters to our girls' schools to "write up" their work. Mr. Aston in his History of Japanese Literature says: "Can it be imagined that when a religion is presented to them which is alone adapted to satisfy far more completely all the cravings of their higher nature, the Japanese with their eminently receptive minds will fail in time to recognize its immense superiority? They have already accepted European philosophy and science. It is simply inconceivable that the Christian religion should not follow. Probably, as was the case with Buddhism, it will not be received without some modifications." Of other forms of literature than the daily papers, Dr. Nitobe says: "That people in general believe that Christianity is the best former of character is evidenced by the fact that so many of the charac-
ters in popular novels and dramas are Christian.

In this line may be mentioned the fact that the popular mind is more and more coming to think of Christian morality as ideal. They expect Christians to be moral and upright. When a public Christian makes a moral failure, they say, "Yaso de mo sonna koto wo shimasu,"—even a Christian does such things. Country and other hotels, where they know that they have Christian guests, endeavor in a way to keep various immoralities out of sight.

The growing influence of Christianity is leading Buddhists to duplicate Christian methods. They have published a Bible with selections culled from their sacred books published in different styles and binding like the Christian book. They have organized women's societies, Missions, Sunday Schools, Y M. B. A. and girls' schools. Reformed Buddhists even go so far as to preach from our own Bible texts. Singing and organs are also in evidence in some places. These movements do not find favor with many of the conservatives, still the largest element in Buddhist circles, and "Yaso" as an abusive epithet is frequently hurled at the innovators. The natural tendency will be Buddhism's own self-undermining as it will be increasingly evident that the power of our faith does not lie in its external methods, but in its message of eternal hope and saving power.

The widening observance of Christmas and Easter furnishes another opening for the entrance of Christian facts. The increase of Sabbath schools about Christmas time is not without its value in this direction. It is a time of the seed sowing of a great Christian truth. Many thousands of Christmas and Easter cards are
published by non-Christian publishers. There are many parents who never expect to be Christians themselves, who encourage the attendance of their children at Sabbath school and contribute to the maintenance of Christian work with the distinctive desire that they may become good Christians.

The growth and work of the Red Cross Society is another evidence of the humanities of Christ's teachings embodied in his life and revealed in his death that appeals to the Japanese heart. The despised cross, once literally trodden under foot at religious festivals, now forms the blood-red center of the white field of the flag that is honored as its symbol of good-will, and works by an organization of fifteen hundred thousand of the most influential men and women of the land.

There are various organizations, the channels for the united effort of all Christian bodies, that are beginning to turn the forces of social control to worthier ends. Some of these are such as the Japan Peace Society with a growing membership enrolling a number of the leading statesmen, judges, editors and educators of the country; the Woman's Christian Temperance Union and its broadening work for womanhood and social purity. Allied to this is the work of the General Temperance Society officered and led by Christian statesmen and other prominent men. The Y M. C. A. with its splendid corps of secretaries, Japanese and foreign, meets with widening co-operation as its methods and motives become better understood. As its work develops in all directions for young men, the Emperor and many of the higher officials give it their sympathy and practical endorsement. The work of the Y. W. C. A. is also beginning to win for itself the good will of those
who have at heart the highest interest of young women. These bodies, together with leadership of Christians in organizing relief work in such instances as the late Osaka disaster, have already produced the universal impression that in such emergencies the Christians are expected to bear a most prominent part.

"The greatest civilizations have been founded by persons, and the greatest persons in human history have been Christians," says Dr. Fairbairn. In co-operation with so many institutions of the West emphasizing the worth of the individual, and laboring for that highest development of him that will conduce to his greatest serviceableness to society, is the Japanese Christian Church. With an able and influential leadership both in the pulpit and amongst the laymen, she is affecting far beyond her limited members the whole social life of the country. From her numbers come leaders for local and national reforms. In great crises of the country, her greatest preachers have been sought as advisers and as co-operators by cabinet officers. Her incorruptible judges have received the most delicate and important judicial appointments. Writers like Dr. Motoda have the courage to say that "Japan will adopt all the institutions conducive to human welfare according to Christian ideas and principles; the bulk of the people will come to believe thoroughly in the religion of Jesus Christ; and the form of Christianity they will adopt will not lie buried in the jumble of theological formulae, but will stand prominently as a vital social force, leading the souls of men into the paths of righteousness."

All of these things and others influencing the social life of this land Christward, are the red rays of the
evening sky of a passing order of things which reveal the certain coming in of Christ's day in the Chrysanthemum Country.
The Hindrances Which Religious Thought in Japan Presents to the Acceptance of the Gospel.

By Rev. R. E. McAlpine.

The wording of this subject, as assigned to me, excludes the consideration of a very large and important class, viz: those who are hindered from accepting the gospel from a lack of religious thought—the Indifferent; those who are engrossed with something else, as business, study or pleasure. They have never seriously considered the claims of any religion. They may label themselves as belonging to this or that sect of Buddhism, but they will smilingly admit that they have no real religion either in heart or life.

Confining ourselves therefore to those who at least think they have seriously considered the gospel, and are deterred from accepting it by what they would describe as religious thought, we may group them for the moment in two divisions:

I.—Those who have no religion at all; and II.—Those who have another religion. Although those in the first group have no religion, yet they send off appeals to accept our gospel by the attitude of contempt toward all religion as only fit for old grannies and souls enslaved by superstition; and they make the bold claim that nothing of the sort is necessary for the normal, enlightened man. "Education alone is sufficient to enlighten one and guide him in the path of virtue;"
this, a dozen years ago was heard on every hand. Then came the famous "text-book scandal" with its ramifying lines of greed right though the warp and woof of the educational world of Japan till it threatened to involve men in the very top circles both of learning and social standing. This revelation administered such a crushing blow to the above theory that it was hardly necessary to apply the lesson from the pulpit: Everybody saw it for himself.

Next was developed the idea that Education plus Morals is sufficient. If only the moral education of students is properly looked after, all will be well. But of course it must be morals pure and simple which shall be taught: it must be entirely apart from the sanctions of any of the hoary superstitions which have so long enthralled the world, under the name of religions. This grand mistake of the ages Japan now planned to correct, and give to the nations an illustration of pure and lofty morals entirely dissociated from any religion. And the undertaking was begun in all seriousness. The Imperial Rescript on Education had at that time not been long issued, and it was taken as a sort of Bible; moral principles were elucidated from it, moral textbooks were written, based upon it. The basis of ethical distinctions was to be found in human nature, properly educated and developed, of course; no need therefore for any Divine Nature as a ground and reason for moral distinction. The idea of the leaders in this movement appears to be that character-building is to be emphasized; but as to the source whence the good timber may be gotten which is to be built into this fair structure of character, their notions are somewhat hazy. And when confronted with the problem of a bad character—the ques-
tion of how to re-build a character now half in ruins—they are speechless. That is not in their line.

But such problems have a way of refusing to be ignored; they clamour for solution. Moreover, the practical failure of the moral instruction in the schools is an open secret. Both teachers and pupils admit with chagrin that it is a perfect farce, having no attraction in itself and absolutely no hold upon the daily lives of those who teach and learn it. And yet the insistent call is loudly heard in the business world, and everywhere else, for men of probity and trustworthiness. Pressed by such burning, present-day problems, the Department of Education seems to be questioning the correctness of its previous conclusions as to the right relations between the schools and instruction in morals. There sometimes seems such an attitude of sympathy toward religion as almost to give one the hope of seeing it somehow admitted to the schools. But then comes the discomforting rumour that if ever any religion is so admitted, it will not be any of those now represented in the Empire, but something new—invented by the Department itself; a religion based upon reverence toward the Imperial House, combined with somewhat of Confucianism and a tincture of the principles of the Zen sect of Buddhism.

Coming now to the second grand division, those holding to another religion, the sub-section most nearly allied to the group just discussed, and therefore properly taken up first, is the class who would hold to Shintō.

Although this cult has been officially declared to be no religion, yet its shrines are carefully registered and guarded by the government, a special department
for that purpose being found in all the local offices, and government funds in generous amount being supplied for repairs and upkeep of the buildings, and for the salaries of the priests in charge. Not only so, but the shrine-like form of the receptacle in each school, for keeping the picture of the Emperor; the zealous devotion which demands the presence of a teacher every night to guard the picture, and in case of fire or accident, to save it or die in the attempt; the solemn pomp and awestruck attitude of reverence at the reading of the Rescript or any like function in the school—all these things are exceedingly difficult to harmonize with the idea that Shintō is not a religion. And in fact, in many minds, they utterly fail to accord with it; and no matter what decisions the government may issue to the world, to the minds and hearts of many of the people, Shintō remains indeed the Way of the Gods.

To outside observers, it looks as if these things are part of a plan to stiffen the mind of Young Japan against the flood of foreign ideas which might weaken or destroy valued ideals, like loyalty and patriotism. Prominent no doubt among the foreign notions whose invasion is apprehended, are Christian doctrines as the worth of each human soul and the universal brotherhood of man. If these teachings should run to seed, the fear likely is that they would destroy reverence for rulers and love of country. To us who know full well the Bible teaching concerning reverence for the powers that be, and the common sense facts of experience as to love being of many kinds and degrees—for wife, family, home, friends, country and mankind—and that therefore love for all men is in no degree a
rival of, or substitute for, the special love we each bear for our own country, but the two emotions are entirely consistent with each other, and hence love of one's own country does not need to mean hatred of all other lands as its obverse side, such apprehensions seem altogether groundless and imaginary; but to those who entertain them, they are evidently most real. And it seems all too likely that such fears are the true cause of the periodical waves of obstructive regulation which sweep through the Department of Education; they remain too as deep-seated principles of opposition to the gospel in the minds of many teachers, officials and private citizens educated in government schools. In military circles as well, these views are widely held, and produce a very determined attitude of opposition to the gospel.

2. Under this great division of all who reject the gospel because they believe in some other religion, next in order comes the newly organized sect of Tenrikyo. The believers in this creed are, intellectually, at opposite poles from the group which we have just considered; but inasmuch as the religion was originally merely a sub-sect of Shinto, like the Kurozumiha or Ontake Kyō, this links it into the Shinto class. At one time its teaching was so hazy, and the hilarious dancing at the prolonged night-meetings were such wild orgies, the government authorities were about to forbid it entirely. But its leaders being warned thereby, have tried to eliminate such features, and it has therefore lately been recognized officially as a separate religion. Its teachings in part seem to inculcate morals so good and so kindly to others as almost to resemble our own Bible principles; while with these is a mixture of faith-
healing and of merit to be gained by handing over one's earthly possessions to the church. As objects of worship, it retains a number of the old time gods Shinto, but among these it tends to recognize a chief god as supreme ruler. But as yet there is so much ignorance among the leaders that the teachings are hardly clearly marked out. Of late it is said to be making such rapid strides that, according to rumour, every tenth man among the people is numbered among its followers. While some thrifty folk are soon disquieted by its demands for money and shy off in alarm, a host of guileless, sincere souls, on the other hand, are charmed with its teaching as to kindness to others and such like doctrines, and throwing themselves heart and soul into it, work most zealously for its extension. Not infrequently on the trains, when we give out a Christian tract, a booklet or paper about Tenrikyo is handed back in exchange. The earnestness and apparent sincerity of some of the followers of this faith is one of the really pleasing features in connection with it. If such a spirit can be maintained and at the same time more light let in, then this religion may prove less of a hindrance to the gospel than an introductory phase, whose excellencies and defects shall finally lead honest seekers after truth into the "light of the knowledge of the glory of God in the face of Jesus Christ." But their present state of ignorance makes it emphatically true of them that "their zeal is not according to knowledge."

Confucianism as a separate cult is not found in Japan, but for ages it has been so instilled into the Japanese mind through the avenues of Chinese literature and the principles of Bushidō, that it may be said to
form the principal part of the basis of all the ethical and religious thinking of the people. Hence whether a man is a Shintoist or Buddhist, or of no religion at all, we may be pretty safe in assuming that Confucian ideas are among the most clearly defined in his mind; and in practice, we find these ideas cropping out in the conversation of almost any person who undertakes to talk seriously of moral or religious matters. But as Confucian principles can hardly be logically classified as belonging to any one of the religions of Japan, it may be well to insert a short paragraph just here merely to emphasize the above facts, and also to note that these doctrines must be dealt with in some way. If a personal reference may be pardoned, I would say that my own method of meeting such ideas is very simple. Drawing two concentric circles and labeling the inner one "Confucianism" and the outer one "Christianity", I say that while there may be some minor points in Confucianism we should not agree if we went into minute details, for all practical purposes we may include the whole of Confucian ideas within the Christian circle. Whatever the Chinese sages taught of value is also already found in the teaching of Christ. But the former teachings are too circumscribed; they explain only human relations (jinrin); whereas any full exposition for man must include also heavenly relations (tenrin). Consequently Confucian teaching is deficient in not setting forth the major portion of truth; and also it lacks the dynamic of the life from God.

As every such person is also almost sure to be partly Buddhist in belief, I generally go on and draw two more circles, this time, intersecting. One
of these being labeled Buddhism and the other Christianity, I explain that there is a certain field of religious truth which we willingly concede is common to both religions, but unfortunately we cannot deal with Buddhism as with Confucianism and wholly include it. We are compelled to object to certain of its teachings as not founded in historic fact or grounded in reason. With these two sets of circles, one can preach the gospel all night and never anger his hearers.

3. In the third group of those who have another religion, let us include all persons attached to the many sects of Buddhism in Japan. It might be profitable to study in detail each one of these sects did we have many weeks of time, and a competent teacher to guide our studies; but lacking both time and teacher, not much can be expected. In place of deep learning as to theoretical Buddhism, it might be of advantage to approach the religion from the practical side and examine it in the concrete, as it lies in the minds of the people. But the great obstacle, however, to gaining an understanding of the situation by that method is the all but universal ignorance of their own religion on the part of those who profess to follow it. Even those who manifest some attachment to it, and zeal for observing its rites, when approached and asked for serious explanation of their creed, are mildly surprised and amused that such knowledge is expected of them. They know nothing of it whatever, they will say; they are simply holding to it because it is the religion of their house; they would be guilty of gross impiety toward the ancestors and recreant to the trust reposed in them by all the family connection, should they presume to change their religion:
hence such a thing is absurd and not to be thought of. But come at them again with the alternative demand that if they hold to a religion, it is only reasonable that they should know what they hold to, and they will turn away from you as a mild but harmless lunatic. And considering what is involved in a clear understanding of Buddhism, perhaps their attitude is not so unreasonable after all. For it seems next to impossible for mortal man to weave a logical net with meshes so fine as to catch all the myriad notions connected with Buddhism. A current saying is that there are ‘eight myriad, four thousand gates to the Law’ and no doubt any one of them will equally “get there.” The Issaikyō, or complete collection of the Sacred Writing, is said to be “more than six thousand volumes”—how many more, the witness sayeth not. Dr. Inouye Tetsujiro, who in recent years is not in very high favour since he became a Buddhist “free thinker,” describes the teaching of Buddhism as “a vast assemblage of inconsistencies and contradictions gathered into one Oburoshiki (big cloth-wraper), and out of the bundle any one of them may be drawn to meet the particular need of a special occasion, but the attempt to logically classify and understand them all is simply hopeless.” If this witness is true, it very nearly coincides with the famous definition of metaphysics—“what one man tells another, and they neither one understand it”—and it would seem presumptuous to even attempt any understanding of it. But as it is my privilege to number among my friends a Japanese who was born and reared in a zealous Buddhist home, who later, in a period of mental unrest, eagerly studied Buddhism of the various sects in search of peace, and
finally hearing the gospel, now rejoices in it; and as I have talked with him a good deal of these questions, with your permission, I will give some of the ideas gleaned in such conversation.

He tries to clarify the teachings of Buddhism by placing them point by point, alongside the doctrines of Christianity. Beginning then with our doctrine of a personal God as Creator and Ruler of the Universe, Buddhism denies most ideas in this concept. As pantheistic, it cannot accept any Originator for a universe which never began; and as fighting the idea of personality, it refuses a person as a Ruler. It therefore has nothing at all in place of our doctrine of Creator; and far less has it any concept corresponding to our view of God as the Father, the First Person of the Trinity. The Second Person of the Trinity, God the Son, may in some measure be represented by Amida, or Shaka Nyorai. The Third Person, the Holy Spirit, may be faintly illustrated by Shinnyo; but it is indeed a faint resemblance, for the idea of personality or of life is utterly lacking, according to most sects. The name Shinnyo is written with the Chinese characters which mean "Like Truth," and it is merely the concept of Ri (Reason). Some Buddhists get so low into materialism as to explain this Shinnyo as only blind physical force; others think of it as abstract Truth or Law; while others sometimes seem to rise to the height of regarding it as spirit and having life, even though this would logically demand personality. But none of them conceive of it as Originator or Creator, for the All Things of the Universe are always explained to be "mushi, mushū," (without beginning, without end).

Men being included among the All Things, they
have therefore evermore existed; and at the first, there
was no personal being in control of them. "Hito
mazu arite, Butsu ga dore ga tame ni umare-tamaeri"—
(Mankind was first, then for their sakes Buddha was
born). Although men at first existed without any Bud-
dha, yet from among them, in time, higher and higher
characters of saints were developed, until at last Amida
Nyōrai appeared; the appellative, Nyōrai, meaning
that this Amida wa Shinnyo yori raisho seri (arrived
at the state termed Life, from Shinnyō). This Amida
is not, however, to be thought of as limited to the
historic Shaka. Rather has it appeared in human form
and life many myriad times, Shaka being only a single
instance.

Right here, according to my friend Hattori, is a
point in Buddhism which, if wisely used, may prove
most valuable in leading the people to the truth. He
has written a little tract to show that the word Amida
means muryōju, or Eternal Life. It is true that this
concept is directly in opposition to the fundamental
teaching of Shaka; for he preached Nirvana with all
his might. But that seems to most minds to scarcely
differ from annihilation, and such a hope-destroying
doctrine cuts straight across all the cravings of the
human heart. Because of the natural revulsion of men
against such a principle, and to meet the demand of
the heart for something more satisfying, the doctrine
of Amida — Eternal Life — was developed. Later in
Japan it was taken up and emphasized by the Jōdo
Shinshū sect, and is now one of their main teachings.
What we Christians need to do is to make clear to
the people that their sacred word Amida means Life
and then introduce them to the only historic Amida,
who is the Way, the Truth, and the Life.

Continuing the examination of the doctrines of Buddhism by comparison, we are told that, in most of the sects, sin is regarded as comparatively an unimportant matter, a beclouding of the mind, a mere mistal e, so to say. It arises from mumyō (non-light, obscurity). Man falls into the error of regarding himself as an individual, a person; thence comes personal desire and choice, ideas of happiness and misery; the struggle for satisfying such desire is fiercely joined, and the mumyō is complete. But if by immobile, quiet and strict meditation, one can quench these fierce and beclouding desires and accumulate virtue (sekizen), he may escape the obscurity of personality, return to the serene light of the Wonderful Law and finally attain to Nirvāṇa.

But the Jōdō Shinshū view the case somewhat differently. As they have substituted, in place of Nirvāṇa, the hope of Amida, or Life, they naturally accept the corollary of individual personal existence as a legitimate and proper doctrine; logically also they continue in line and explain sin, not as darkness caused by the error of supposing oneself a person, but more like our Christian concept, as a breaking of law. As however with them, the Law is in itself an inanimate entity, with no personal Executive interested in the carrying out of its provisions, this lack causes a fatal weakness in their notions of sin.

Next, as this great sect regard sin as much more than a mistake, so they emphasize salvation; not as a mere matter of a setting oneself right by quiet meditation, but as a great blessing received from without (tariki—by the strength of another), through the merits and mercy of Amida.
In reply to the question, How is Amida able to save? they have a doctrine of atonement. They say that Amida made his Original Vow (Hongwan); in connection with this vow, he set up forty-eight purposes or desires; then through endless eons of ascetic practices and of meditation upon this Hongwan, he at last attained to the realization of his forty-eight purposes. Through his boundless merit thus attained, he has the right to atone for the sins of men and to forgive them. But if one asks what was the Original Vow, or the Forty-eight Purposes? or how their attainment would impart merit or right to atone for sin? and above all, where are the historic evidences for all those eons of ascetic practices and meditations? the answers are hardly satisfactory.

The emphasis above referred to, which this sect lays upon the doctrine of sin, is something that meets our cordial approval, but in connection therewith a somewhat suprising consequence emerges. Because sin is so great an evil, they do not say, as our gospel does, that therefore we must be saved from it at all hazards. On the contrary, their view is that sin is so overpowering an influence and so thoroughly imbedded in the nature of man that it cannot be uprooted. The attempt to do so would involve such struggles and suffering as to be unbearable; hence to be saved from sin is impracticable, if not impossible. If then salvation does not mean separation from sin, what is its meaning? The reply comes that the other horn of the dilemma is taken, and salvation means we are to be saved in sin; so great is the mercy of Amida, so exhaustless his merit, that he is able and willing to give men eternal life along with their sins! A view which
shows that, after all, their conception of the meaning of sin is very light and inadequate; they do not grasp the fact that sin is in itself diametrically opposed to life; they do not know that the wages of sin is death.

An immediate consequence from this is that there is nothing in their system of doctrine corresponding to the new birth, regeneration. Their word  ōjō, which is translatable "rebirth" and ought to correspond to our doctrine, means transportation to gokuraku (paradise), merely a synonym for death.

As they have no regeneration out of sin and death into holiness and life, there is no effort at clean and holy living, in the Christian sense. Holiness is a mere ceremonial standing, an observance of rites and regulation, and not inconsistent with a life in the grossest of sin. This explains how the recently resigned Head of the sect, the Monzeki Sama in Kyoto, could openly and for years live in the shockingly licentious manner he did, and yet never cause a whisper of criticism or objection among his followers. It explains why the rank and file of the priests can become simply rotten, with no fear of losing their place and office. It is the reason, finally, why there is no moral uplift from the religion upon the lives of the people, in spite of all its fine words about the evil of sin and the blessedness of salvation through the mercy of Amida. It is naught better than a Mohammedan salvation, from corruption unto yet deeper corruption.

In this survey of the forces which oppose the gospel in Japan, several varieties (or vagaries) of thought have been purposely omitted: 1. That which frankly objects to our gospel and undertakes to find flaws in it; 2. That which would patch up a new
gospel, by combining all that meets approval in our message, with certain scraps from various other religions—an eclectic religion; and, 3. That which flies our flag, uses our passwords and would dwell in the same camp with us, but which by 'clever appeals to "new learning," and dextrous infusion of new meaning into old and honoured terms, seems bent on robbing our Saviour of His crown of glory and emptying His gospel of all meaning, value or life. Purposely, all these have been passed by: the first, because it is not peculiar to Japan; the second, because, though of Japanese make, its structure is so flimsy as hardly to call for serious thought; and the third, because the treatment awarded it, ages ago, by the Apostle Paul in Galatians, first chapter,—to seize it as a traitor to the cause whose uniform it masquerades in, one to gibbet it on the spot—seems, to this day, the only proper treatment of it.

That this necessarily brief paper is also a very meagre and inadequate survey of a great subject, need hardly be remarked. And yet, while it shows that the religious ideas in this Empire, which hinder the gospel, are neither few nor unimportant, still it reveals nothing calling for our discouragement. On the contrary, even this imperfect examination of opposing ideas, brings into view such logical weak spots open to criticism, and such points of resemblance inviting a friendly hand to lay hold of them and lead forward, that there is much food for thought and much reason for encouragement.

As we come into practical contact with representatives of these various ideas, we need to diagnose each case with care, and then apply the treatment
suited to that particular phase of the disease. For the first class, who reject all religions, and wish to develop the higher character of man by mere education and moral training, two main lines seem called for. 1. We should show them the complete break-down of their theory as at present put into practice in the schools of the land; 2. the essential error of the theory should be pointed out. Experience, history and scripture all unite in declaring man as essentially a *religious* being; and this plan to develop a true man apart from religion, is to look for fruit from a rootless tree; it is to feed a man with chaff, and then demand an athlete.

That we may be of benefit to those of the second class—who have another religion—we need to study each religion as much in detail as possible. This would enable us to come nearer to the viewpoint of our vis-a-vis, to gain a better understanding of the working of his mind. It would help us, above all, not only to point out the follies of his religion, but also to call his attention to those points in it which, by all true logic and right feeling, ought to compel him to seek for God, to cry out for the living God. Especially do we need to study the great sect of Jōdo Shinshū, not only because of its vast multitude of followers, but also because in its system of teaching there seem so many points where it could be laid hold of in a friendly way and led out into the light of life.

Finally, for all classes and conditions of men, we need to make known more clearly the facts and teachings of our blessed gospel. If the Holy Spirit has free access to any soul and shines in with light of truth, there is little need then of man’s logic to help

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fray away the darkness; it vanishes before the light. While then we endeavor to be 'not ignorant of the devices of wrong religious thought, and duly try to estimate its hindrance, let us make it our main business to supply food for right religious thought, and then victory is as sure as the truth of God.
The Encouragements which Religious Thought in Japan Presents to the Acceptance of the Gospel


To a missionary the very fact that there is what our subject calls "religious thought" in Japan ought to be a great encouragement. Frequently it is asserted that the Japanese are particularly deficient in the religious sense, but that is an error. Probably this wrong estimate arises from two facts: first, in Japan the relation between religion and morality has been different from that in Christian communities; and, second, that the two terms "religion" and "morality" have not been understood by the Japanese exactly as by Christians. With us morality has become thoroughly permeated with the religious spirit. The two are indissolubly wedded, and whenever they are violently divorced, the result sooner or later is a decay of good conduct. On the contrary, speaking broadly, in Japan what is called religion is something apart from what is called morality. Shinto, the native religion, is conspicuously lacking in moral teaching. Buddhism, it is true, furnishes many ethical precepts, some of which are of a high order, but the Japanese do not regulate their daily lives according to its doctrine. It is the practical teaching of Confucius, the greatest of Chinese sages, that controls the conduct of the Japanese, and this doctrine, though not lacking religious references,
is yet primarily and prevailingly ethical. Thus to western eyes the specifically religious element so called in the lives of the Japanese seems relatively unimportant, and many, therefore, without further inquiry pronounce the people as a whole deficient in religious sentiment. But account must also be taken of the second fact already mentioned, namely, that the terms "religion" and "morality" do not mean exactly the same to the Japanese as to us westerners. Careful attention to the use of the word "religion" in ordinary conversation will disclose the fact that it generally means what we should call rites and ceremonies (which are primarily intended for the unlearned), together with the theological and philosophical disquisitions affected by the educated. In other words, what in Japan has been called religion, we in the west designate by such names as "ritual," "cult" etc. The purpose of such "religion" is ordinarily to secure a variety of blessings for the devotee, as material prosperity, protection against natural calamities and evil spirits, and elevation of mind above all finite limitations. Thus religion as understood in Japan does not, generally speaking, furnish the motives for good conduct. That which we consider the very life of religion—the many-sided spiritual force manifesting itself in the characters and virtuous acts of men and women—is relegated in Japan to what is known as morality. Yet a careful examination of people's ethical ideas and their motives of conduct will disclose genuine religious content, although of an undeveloped order. In general the social organization consists of lower and higher individuals and groups. A responsible unit owes duties to those above, and the sense of obligation has its roots in reverence for one's
superiors. In fact everything pertaining to a superior is treated in the same manner as things pertaining to a god. For example, meeting such an one in person is called "worshipping his face," his possessions are "worshipfully borrowed," and so on. These and similar expressions are now merely marks of politeness, but one may well imagine that originally, Japanese courtesy proceeded on the principle of according to another person the same respect as that paid to a god. Again, Christians have often been puzzled as to whether certain practices in Japan are to be regarded as idolatrous or as national customs having no religious meaning. When on the national Memorial Day the people pay their respects to the soldiers slain in battle, they are said to "go to a temple and worship" (sampai suri) but there are intelligent and earnest missionaries who feel that they can, without violating their consciences, make the customary obeisance before the shrine dedicated to the shades of these brave dead. The fact seems to be that we have in the spiritual life of the Japanese what might be compared to a chemical solution, in which the component elements are thoroughly mixed. To the Japanese mind in its normal state there is no such clear distinction between the religious and the secular. Homage is paid to anyone and anything that is strange, extraordinary, superior, and no question is asked as to whether a different sort of reverence is to be paid to a god than to a great hero, or to the glorious sun, or to an ideal. All alike inspire him with awe. No doubt Christian teaching will act as a precipitant upon this mixture. Then clear distinctions will be made between the worship of God, respect for departed heroes, admiration for the glories
of the natural creation, and regard for one's fellows.

Here, then, the Christian missionary finds in Japanese religious thought much to encourage him. It matters not by what name it goes, the religious spirit is really present in the life of the people here, undifferentiated, but genuine. What is needed to clarify religion in Japan from its non-religious admixtures is the leaven of Christian theism. Let once the idea of the only true God as revealed in Jesus Christ become regnant in the thinking of the Japanese, then not only will polytheism and idolatry go, but both God and man, acquiring separate and individual importance, become ennobled, a new and better reverence for the divine and a more rational respect for man will arise, and morality will have the ultimate fact of God our Heavenly Father both for its immovable basis and its unifying principle. Let us missionaries, then, penetrating beyond the morality of the people of Japan to their great mainspring of action—the sentiment of awe for whatever in any sense is high or extraordinary—and recognizing this as essentially and deeply religious, devote our best efforts toward developing it and freeing it from all that does not properly belong to it. Just as alchemy was developed into chemistry and astronomy, so ought we not to destroy this great principle of action in the vain hope of substituting another for it, but rather complete it, not indeed by making external additions to it, but by infusing into it the new leaven of Christian truth.

In the next place, the pantheism underlying religious thought in Japan, though generally and justly considered inimical to Christian faith, may from one point of view be regarded as a kind of preparation for
the Gospel. Whenever there is a lapse from Christian theism to a pantheistic religion, then, of course, we must regard the latter with disfavor. However, if we arrange the different stages of religious development in the order of their importance, we must assign pantheism a relatively high place. Yea, more; not only recognizing indications of divinity everywhere in the universe, but actually deifying the universe itself, pantheism undermines polytheism and asserts the unity of God. Is that not a tremendous advance in the direction of Christianity? True, as every one knows, pantheistic presuppositions do not foster the growth of the idea of personality, but that is just the point, again, at which it is the missionaries' duty to put in the leaven of Christian truth. Now is it not a great gain, if, instead of having to begin lower down with teaching "Thou shalt have no other gods before me," we may begin high up with belief in the only One who is all in all, however imperfectly His nature is apprehended?

A third encouraging thing about religious thought in Japan is that it has reached the legal stage of development. To be sure, there are people here as elsewhere who are at heart lawless, who act generally upon impulse and regulate their conduct according to no fixed principle other than "their own sweet will." As a rule, the Japanese people have grown beyond that. They have a wholesome respect for law. In fact, seen with our eyes, they enjoy an excess of government. Personal initiative, at least in the past, has not been encouraged generally, but rather implicit obedience to the laws. Moreover, a complicated and minute system of rules, prescriptions, directions, etc., regulates their lives, even to unimportant details. Whenever a new
project of some importance is to be undertaken, a suitable number of regulations is first drawn up to govern the method of procedure. Frequently people do not know how to act, because there is no rule governing the case in question. Moreover, in the absence of precedent, there is great hesitation to act at all, for fear of troublesome complications, and so on. The point I wish to make is that this fixed habit of conforming to rules, regulations and laws has a very good side to it. To be sure, no one who has been brought up on St. Paul's ideas upon this stage of moral and religious development, can be blind to the evils that attach themselves to legalism. Whenever any sort of development is arrested, it is apt to reproduce the very evils it once outgrew. Still, conceding all this, surely in this scientific age, when the universality and supremacy of law is generally recognized by intelligent people, we Christians must insist upon law-abiding religion as essential to salvation. Formal obedience to external laws, which so easily runs into hypocrisy and all manner of sanctified wickedness, is indeed a terrible evil, but alas! too often the effort to escape this Charybdis by weakening or setting aside the authority of law lands people into the opposite Scylla of shameless debauchery. A superficial student of Christianity might suppose that its cardinal doctrine of salvation by faith sets aside the law, but a true understanding of the case makes it clear that it is only the mechanical, slavish, forced subjection to external laws ending in themselves, that is condemned. Aside from this, Christians are expected to be the most law-abiding people of all, not stopping at the observance of only what is formally prescribed or enacted, but striving to do what-
ever is right and reasonable, even though not formulated into a "Thou shalt." The Christian is satisfied with nothing less than voluntary, intelligent obedience to the highest of all laws, namely, the perfect will of God. His obedience is that of a dutiful son, who understands and appreciates his father's loving purposes, and loyally, cheerfully falls in with them, making them his own.

Now, what should be our attitude as missionaries toward this legalistic development of moral and religious life in Japan? Surely we ought not to condemn it for some of the abuses attaching to it. Rather let us look upon it as evidence of great spiritual progress. The legalist may not have attained to the stature of a full grown man, but, compared with the moral infant whose actions are fitful and uncontrolled, he is a splendid youth. What we should do is to Christianize this legalism, showing that in general all laws are more or less accurate expressions of the Supreme Will acting rationally and in love, and that obedience in order to be perfect must be from the heart and free from sectional, racial or other like prejudices—in a word, like the obedience of Christ.

Fourth, missionaries may find much to encourage them in the development Buddhism has taken in the Shin Sect. As is well known, orthodox Buddhism is a way of salvation by works. This idea the Japanese express by the word jiriki ("one's own strength"). The founder of the Shin Sect, however, asserted the opposite principle of salvation through the strength of another, that is, tariki. Amida Buddha in mercy and by virtue of his exhaustless merit saves all who simply call on his name, apart from the ordinary works of
merit required of other sectaries. Some suppose that Shinran Shonin, founder of the Shin Sect, learned something of Nestorian Christianity in China, which knowledge he worked over into a new Buddhistic system. Whether such was actually the case, may not be certain; but anyhow reason demands that both principles—self-reliance and dependence (jiriki and tariki)—should be recognized in religion. It is so in Christianity. While salvation comes alone through faith in Christ and cannot be earned by performing works of merit, yet in another sense we must “work out our own salvation in fear and trembling.”

We have here a pretty close approximation to Christianity after a fashion. What shall be our attitude toward it? Does Amida-kyō offer us a point of departure from which we might lead its adherents to Christian faith? At the conclusion of Dr. Karl Fries’ lecture in Yamagata city an inquiry meeting was held, when one of those present, a prosecuting attorney of considerable influence, in a perfectly respectful and apparently sincere manner inquired in what particulars Christianity was superior to Amida-kyō, avowing himself ready to accept Christianity if its superiority could be demonstrated. I believe that this man was not an isolated case, but a type, and that many could be easily approached by us missionaries if we thoroughly understood the weak and the strong points of their religious beliefs. Especially would a study of Amida-kyō be an advantage to us. It would enable us to point out the difference between an historical personage like Jesus Christ and a mere personification of light like Amida, who owes his existence to the fertility of men’s imagination; it would enable us intelligently to compare the two kinds
of faith represented; it would bring out clearly the two
diverse kinds of salvation offered; and finally it would
reveal the fundamentally different presuppositions under-
lying the seeming resemblances in the two systems.
This comparison would show which teaching is superior,
and, that point made clear, faith in Christ might
reasonably be expected to follow in due time.

There remains one point more to be discussed,
viz., *Bushidō*, the "Way of the Warrior." While not
professedly a religion, this code of honor served all the
purposes of a religion to the ancient *Samurai* (military
caste). Says Brinkley: "If religion be the source from
which spring the motives of men's noblest actions, then
the religion of Japan was neither the Law of the Buddha
(*Buddha*) nor the Path of the Gods (*Shintō*) but the
Way of the Warrior (*Bushidō*)." Now it is easy to
lavish excessive praise on this cult, as has sometimes
been done by persons whose allegiance to Christianity
has waned. But the merits or demerits of the system
as a whole are not now under discussion. The
particular point here of special interest to the Christian
missionary is the unreserved allegiance of the vassal
to his lord which this code developed. This is
putting the matter concretely; to state it abstractly,
the *samurai* devoted himself completely to his ideal,
viz., duty. Here we have a trait that is essential to
the making, not of a true *samurai*, but also of a perfect
man. There is not much to expect of a person
without a cause that can enlist his whole soul. It
was a true instinct that led men in all ages to lay
great emphasis upon the principle of loyalty. In Japan
it is the virtue of virtues.

Now, do we not here have a good stepping-stone
to that higher and broader allegiance supplied through the Gospel? If we could show the *samurai* that Christ is his King and that God is Lord of all, his loyal nature ought to make him a splendid Christian, ready to do and dare for the right as newly revealed to him, even unto death. Moreover, this new loyalty would correct the defects of the old, since his new duty would be more comprehensive. He would no longer be lax in his family relations, his pride would be transfigured into self-respect and chastened by love for his enemies, and his word would be as good as his bond to friend and foe alike without distinction.

In all that has been asserted above it is, of course, to be understood that but one side of the case has been presented. Religious thought is like a two-edged sword that cuts in opposite directions. The very things that have been set forth as encouragements have an aspect that might well tend to discouragement. Much depends upon the missionary himself. He will find what he looks for. God grant that in dealing with the religious thought confronting us in this country we may prove ourselves “workmen that need not to be ashamed, handling aright the word of truth.”

(11. Tim. 2: 15).
Proceedings of the
Thirty-second Annual Meeting
of the Council.

The Council assembled in Karuizawa at 8 p. m., on Saturday, August 21st, 1909.
In the absence on furlough, of the Rev. D. C. Ruigh, elected president last year, the vice-president, the Rev. Albertus Pieters, presided at all sessions.
The opening service was conducted by the Rev. J. B. Ayres, the president of last year.
The opening sermon was preached by the Rev. Albertus Pieters, from John 7: 37 - 39, “Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.”

Business sessions were held after the opening service, and daily from Monday the 23rd to Saturday the 28th.
Devotional conferences were held on Tuesday, Wednesday and Thursday, at which the following papers were read and discussed:

Tuesday, August 24th.
“Guido F. Verbeck” Prof. M. N. Wyckoff, D. Sc.
“S. R. Brown” Rev. T. C. Winn.
"J. C. Hepburn" Rev. David Thompson, D. D.
"Reminiscences" Rev. J. H. Ballagh, D. D.

Wednesday, August 25th.
"Hindrances which Religious Thought in Japan Presents to the Acceptance of the Gospel."
Rev. R. E. McAlpine.

"Encouragements which Religious Thought in Japan Presents to the Acceptance of the Gospel."
Rev. H. K. Miller.

Thursday, August 26th.
"Hindrances which the Social Conditions in Japan Present to the Acceptance of the Gospel."
Rev. J. G. Dunlop.

"Encouragements which the Social Conditions in Japan Present to the Acceptance of the Gospel."
Rev. A. D. Hail, D. D.

On Sunday the 22nd, the sermon of the morning service was preached by the Rev. T. C. Winn and the sermon of the afternoon vesper service by the Rev. F. S. Curtis.

The vesper service was followed by the Lord’s Supper administered by the Rev. J. H. Ballagh, D. D. and the Rev. David Thompson, D. D., the elements being distributed by Mr. J. C. Ballagh and Dr. M. N. Wyckoff.

On Thursday at 5 p. m., the Council met at Nos. 10, 11, and 18, South, for a picnic supper on the lawn.

The Rev. Arthur J. Brown, D. D., Secretary of the Board of Missions of the Presbyterian Church in the U. S., was present during the meeting of Council.

Conferences with Dr. Brown were held by the Council on Tuesday, Wednesday and Thursday. The roll-call showed an attendance of 88.
All visiting members of Presbyterian and Reformed churches, present in Karuizawa during the meeting of Council, were elected corresponding members. The following were registered as corresponding members: the Rev. and Mrs. Arthur J. Brown, D. D., New York City; Prof. Frank H. Wood, Hamilton College, Clinton, New York; Miss A. C. Barton, Rochester, New York; Miss Anna Rae Mills, the Rev. and Mrs. Walter C. Erdman, and the Rev. Geo. H. Winn of Taiku, Korea; Miss E. C. Dickie, Ningpo, China.

The Rev. Edward W. Thwing, of the Presbyterian Church, secretary for Japan and China of the International Reform Bureau, was elected to active membership.

Reports of Officers and Committees.

The report of the Publications Committee was read by the Rev. David Thompson, D. D. The report is as follows:

Annual Report of the Publications Committee.

1. The committee would report that 1500 copies of the Annual Report for 1908, illustrated as directed by Council, were printed at the Kaneko Memorial Press of North Japan College at Sendai, and have been distributed through the secretaries of the missions or by their direction through the superintendent of the Press.

2. The publication of the following periodicals has been continued: "Yorokobi no Otozure" and "Chiisaki Otozure," 13,380 each month by Mrs. E. R. Miller; "Yako," each issue 1600, semi-monthly, by the West Japan Mission, in the absence of the Rev. D. W. Fulton; "Tohoku Kyokwai Jiho," 600 copies each
issue, edited by a board of three Japanese and three members of the Mission of the Reformed Church in the U. S.

The Tohoku Gakuin has published a new catalogue. "Selected English Hymns," a companion volume to the Hymnal (Sambika No. I and II) has been prepared by the Rev. T. M. MacNair and published, for the Union Hymnal Committee by the Kyobunkwan (Methodist Publishing House).


Rev. and Mrs Geo. P. Pierson have published "The Year 1908 in the Hokkaido," 500 copies; also "Selections of the Annotated New Testament" and a leaflet called the "Christian Calendar for 1909," a pamphlet called the "Unscathed Bible" and a catechism in English called a "Hundred Questions on Human Life", 1000 copies.

A calendar with weekly Bible and other readings, including hymns, was prepared by Miss West and Mrs. MacNair.

A tract "Makoto no Shirushi" was published by the Rev. H. H. Cook.

Besides the "Yako," which see above, the following are reported by the West Japan Mission of the Presbyterian Church: "The Fukuin Geppo" 900 copies monthly, by the Rev. J. B. Ayres; the "Izumi" just started at Kyoto; a revised edition of the "Story of
the Gospel," by Mrs. F. S. Curtis; "His Will," a topical arrangement of the teachings of the Bible, by Mr. Worley.

The Rev. A. K. Reischauer has acted as editor of the "Council News" in the "Japan Evangelist" during the year.

The treasurer of the Council presented the Financial Report for the year, showing

<table>
<thead>
<tr>
<th>Income</th>
<th>523.46</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disbursements</td>
<td>504.32</td>
</tr>
<tr>
<td>Balance</td>
<td>19.14</td>
</tr>
</tbody>
</table>

The secretary and treasurer of the Church Building Association made his report showing

<table>
<thead>
<tr>
<th>Receipts</th>
<th>1563.88</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenditure</td>
<td>793.54</td>
</tr>
<tr>
<td>Balance</td>
<td>770.34</td>
</tr>
</tbody>
</table>

(For full report see pages 209–214)

The Auditing Committee made its report, which with amendments, was adopted as follows: That it had examined the accounts of the treasurer of the Church Building Association and approved them.

The recommendation of the treasurer of the Council that, in view of the greatly increased liabilities of the next fiscal year, the assessment per member be Yen 5.50 was adopted.

The committee appointed last year (see page 49, minutes of last year) to secure new subscribers to the Church Building Association reported that the representatives of the missions on the committee had canvassed their several missions and that a number of new subscribers had been secured.

The Rev. H. M. Landis, Permanent Statistician of the Council, presented the report of the Committee on
Statistics. On motion the report was adopted.

(For the full report see end of book)

The General Report of the work of the year was read by the Rev. Eugene S. Booth.

(For the full report see pages 1–61)

III. MISCELLANEOUS BUSINESS.

It was resolved that the minutes of the previous meeting having been printed, be taken as read.

A communication from the South Japan Mission of the Reformed Church of America was received, overruling the Council to consider the appointment of a Central Board of Examiners, to prepare courses of study in the Japanese language and to arrange for examinations therein.

The communication was reported to a committee and at a later meeting the committee presented its report which with amendments was adopted as follows:

(I) That a Standing Committee, to be known as the Committee on Language Study, be appointed by the Council.

(II) That this committee be composed of three members, each of whom shall serve three years, except that the original members shall be appointed for terms of one, two, and three years respectively.

(III) That to this committee the following duties be assigned:

(1) To prepare suitable courses of study both elementary and advanced in the language;

(2) To assist members of the missions in procuring competent teachers, and by recommending methods of study; and

(3) To provide for examinations in the courses
prepared.

It was resolved that the treasurer be authorized to pay the necessary expenses of the members of the Standing Committee on Language Study, not to exceed Yen 80.00.

It was resolved that the Publications Committee be authorized to change the name of the present Annual Report to "Year Book of the Japan Missions of the Presbyterian and Reformed Churches."

It was resolved to include in the Year Book the papers read at the devotional conferences and in addition to publish these papers in two pamphlets.

It was resolved that the Publications Committee be instructed to wait upon the Rev. J. H. Ballagh, D. D., to obtain in writing reminiscences on early missionary work in Japan to be included in the Year Book and to be printed with the papers read at the devotional conferences.

It was resolved that the sermon preached by the presiding officer at the opening session of the Council be published along with the papers read at the devotional conferences.

It was resolved that the Publications Committee be instructed to insert in the Year Book, as an appendix, all actions of the various missions, on the subject of relations to the Church of Christ, which have been taken during the past year.

It was resolved that the number of copies of the Year Book and of the two pamphlets containing the addresses delivered at the devotional conferences, be determined by the Publications Committee after conference with the secretaries of the missions.

It was resolved, that the Council in future devote
one session to a Conference on Educational Work, and that there be a standing committee of three (3) to arrange a program for this Conference.

It was resolved that the president appoint a committee to arrange for a conference on the needs, problems, and methods of country (village) evangelization at the Council. The president appointed as members of the committee the Revs. J. E. Hail, W. McS. Buchanan, and W. S. Hoekje.

It was resolved that a Standing Committee be appointed to be called the Standing Committee on Re-inforcements, and that it be the duty of this committee to keep in communication with the students in colleges and theological seminaries of the Reformed and Presbyterian Churches, with the object of giving them a clearer idea of the spiritual destitution of the Japanese people, of interesting them in its evangelization and of leading an increasing number of them, under the blessing of God, to offer themselves for service in this country.

It was resolved that the secretaries of the missions together with the secretary and treasurer of the Church Building Association be requested to act as a special committee to solicit additional members for the Association.

The following resolution was adopted: Whereas, on August 19th, 1909, there was organized a Foreign Auxiliary of the National Sunday School Association of Japan, for the purpose of providing a medium of intercommunication between the Association and the missions, and an agency for the rendering of such assistance to the Association as may be in the power of the missions, Resolved, that the several missions
composing the Council, be recommended to appoint one representative each to this auxiliary organization, and Resolved, in order definitely to associate the Council as such, hereafter as heretofore, with the Sunday School Association and its work that these several mission appointees be considered a standing committee of the Council and so recorded in its published records as their names are furnished to the secretary on or before October 1st.

The following resolution was adopted: Whereas the National Sunday School Association has asked for an increase, to a total of Five Hundred Yen (¥500.00), of the grant-in-aid made by the missions to that organization, and

Whereas, this request has been endorsed by the Foreign Auxiliary recently established;

Resolved that the Council continue to appropriate for this object but so increase it as to make up the amount falling to its share on the proportionate basis hitherto adopted.

The following resolutions were adopted:

Whereas the Council considers it highly desirable that correct information in regard to the character and institutions of the nations of the Far East should be enjoyed by the people of America, therefore be it,

Resolved that a committee of three be appointed by the chair to enlist the interest of the American residents in Japan and China in the subject matter of the following petition, and to secure signatures to the same, either in its present form or suitably amended, and

Resolved that this committee be instructed to forward the completed memorial to the public and private
educational authorities of the United States, provided that, if in the judgment of the committee the work can be better accomplished by a committee more widely representative of the said American residents, the Council's committee be authorized to secure the organization of such a committee, and to hand over the work to it, and

Resolved that, in case the work is done by the Council's committee, the treasurer be instructed to pay the necessary expenses.

PETITION.

To the Public and Private Educational Authorities of the United States.

Whereas, the great nations of the Far East, Japan and China, are in their present character and civilization the product of a long historical development, at least the outlines of which must be understood in order to an intelligent appreciation of their national institutions and peculiarities, and

Whereas, the curricula of lower and higher schools in America, while rightly paying great attention to the history of other ancient nations, provide for little or no instruction in the history of China and Japan, and

Whereas, from the lack of instruction result widespread ignorance and lamentable misunderstanding in regard to these Oriental races, with whom the people of the United States are being constantly brought into closer and closer contact, therefore,

Do we the undersigned, American residents in Japan and China, respectfully urge and petition all the educational authorities of the United States both pub-
lic and private, to supply the above deficiency in the interests both of American education itself and also of international comity based upon mutual understanding.

The President appointed the following as the committee to present the petition: the Revs. Eugene S. Booth, A. K. Reischauer, and A. K. Faust, Ph. D.

The following resolution was adopted:

Whereas, the Council considers it of the highest importance that more and better Christian literature in the Japanese language should be provided, and

Whereas, the Council considers it also of importance that both its own members and the churches in America should have better and more accessible information in regard to current theological and ethical thought in Japan, and

Whereas, the Council is convinced that the above objects cannot be attained unless the whole time of a missionary is given to this work, provided with competent Japanese assistance, therefore,

Resolved, that a committee to consist of one person from each mission be appointed to draw up and present to this meeting of Council a tentative plan for the accomplishment of the above ends, to be subsequently laid before the various missions for approval.

It was resolved to include the president in the committee called for in the resolution.

The president appointed as the committee the following: the Revs. Wm. G. Seiple, G. P. Pierson, J. G. Dunlop, Eugene S. Booth, C. A. Logan, and Albertus Pieters, and Miss Clara Alward.

At a later session the Committee, through its chairman, the Rev. Albertus Pieters, made its report and presented a tentative plan. On motion the report was
adopted.

(For the full report see pages 215 f.)

It was resolved that the Council express hearty thanks to the committee of the Union Church at Karuizawa for the use of the Auditorium during its sessions and that the treasurer be instructed to make a contribution of Yen 25.00 for the Union Church.

It was resolved to hold the first session of the next meeting of the Council at 8 p. m. on Tuesday August 2nd, 1910.

It was resolved that the next meeting of the Council be held at Karuizawa and that the secretary be instructed to ask the committee of the Union Church for the use of the Auditorium from the 2nd to the 7th of August, inclusive.

The Chairman appointed the following as Committee on Nominations: Mr. Paul Lambert Gerhard, Miss A. B. West, Miss Clara Alward, the Revs. W. B. McIlwaine, J. G. Dunlop, J. H. Ballagh, D. D., and Mr. A. Walvoord.

The report of the Committee on Nominations was as follows:

President, — Prof. M. N. Wyckoff, D. Sc.
Vice-President, — the Rev. A. K. Faust, Ph. D.
Secretary, — the Rev. Harvey Brokaw.
Treasurer, — Mr. J. C. Ballagh.

STANDING COMMITTEES

Annual Report, — the Rev. R. E. McAlpine; alternate, the Rev. Walter McS. Buchanan.
Publication, — for one year, 1909-1910, the Rev. David Thompson, D. D. and Dr. M. N. Wyckoff;
for two years, 1909–1909, the Rev. A. K. Faust, Ph. D., and Miss Mary E. Tracy;
for three years, 1909–1912, the Rev. J. E. Hail. 
DEVOTIONAL CONFERENCE, — the Rev. J. G. Dunlop, H. V S. Peeke, and H. W Myers.
DIRECTORS OF THE CHURCH BUILDING ASSOCIATION,—
for two years, 1909–1911, the Revs. W F Hereford and Albertus Pieters;
for three years, 1909–1912, the Revs.
Walter M. Buchanan and H. M. Landis.
ARRANGEMENTS, — the Rev. H. M. Landis, Miss Elizabeth R. Campbell, Miss Lydia A. Lindsey, Mr. J. C. Ballagh, the Rev. Eugene S. Booth, and the Rev. R. P. Gorbold.
EDUCATIONAL CONFERENCE,—the Rev. A.K. Reischauer, the Rev. E. H. Zauugg and Mr. A. Walvoord.
LANGUAGE STUDY, — for one year, the Rev. D. B. Schneder, D. D.; for two years, the Rev. J. B. Hail; for three years, the Rev. H. V S. Peeke.
COUNCIL NEWS, — the Rev. A. K. Reischauer, Chairman.
AUDITING COMMITTEE, — the Rev. J. F. Steiner, Mr. A. Walvoord, and the Rev. S. M. Erickson.
* REPRESENTATIVES ON THE FOREIGN AUXILIARY OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION, —

* Elected by the several missions
Miss E. R. Campbell, the Revs. R. P. Gorbold
H. H. Munroe, Dr. M. N. Wyckoff, the Revs.
W. G. Hoekje, and E. H. Zaugg, and Miss
Clara Alward.

Paul Lambert Gerhard,
Secretary.
21. YAMADA CHURCH, YAMADA, ISE.
Sixth Annual Report
of the
Presbyterian and Reformed Church
Building Association,

AUG. 1st, 1908 to JULY 31st, 1909.

The Board of Directors of the Presbyterian and Reformed Church Building Association hereby submit their sixth annual report.

The following items were voted and approved by circular letter, Mar. 7, 1908:

1. The matter of the grant of aid to Kure Church was postponed for further action at the regular meeting of the Board of Directors at Karuizawa.

2. The action taken Aug. 10, 1907, at Karuizawa, by which 300 yen was voted to the Kago-shima Church, although at the time it had not the resident missionary, Rev. Garret Hondelink's endorsement, was re-considered and upon motion approved, because of the subsequent endorsement of the resident missionary.

3. The grant of aid to Ota Church, Yokohama, lapsed because of non-fulfilment of conditions.

At a meeting of the Board of Directors, held on July 29, 1908, at Karuizawa, the Secretary was instructed to prepare an appendix to the annual report, showing the amounts asked for and granted and the total cost of buildings, from the beginning of the Association, and to secure as far as possible pictures of
all the buildings aided, for publication in the annual report of Council. This appendix has been prepared and published with illustrations in the thirty-first annual report of Council (1908).

Owing to the Secretary's severe and prolonged illness, he was unable to comply with the instructions of the Board of Directors of the Association that he publish 500 copies of the annual report with appendix.

Pictures, however, have been secured and cuts made of all the churches aided thus far, with the exception of Matsuyama and Tainan.

At the authorization of the Board of Directors, the Secretary on Aug. 1, 1908, secured the privilege of furikae chokin kōsa from the Department of Communications.

At the same meeting of the Board of Directors on July 29, 1908, it was moved and carried that it shall be the policy of the Board of Directors to make no payment on buildings until work has actually begun. This action was taken in view of the fact that the Kure Church had not even bought the land, much less begun building.

The application for 1,000 yen aid from the Ume-kasaki Nihon Kirisuto Kyokwai, Nagasaki, was rejected because of its irregularity as to the amount of aid asked for and also because it lacked the endorsement of a resident missionary.

The application for 1,000 yen aid from the Dairen Nippon Kirisuto Kyokwai, Dairen (Dalny), Manchuria, through the Rev. T. C. Winn, was ruled out, because it is not within the province of the Association to aid in the building of parsonages.

Aid was voted to the following places: Yamada,
Ise, 200 yen; Koishikawa, Tokyo, 400 yen; and Shitaya, Tokyo, 300 yen.

On Oct. 27, 1908, 150 yen was sent to Dr. J. B. Hail for the Airin Church, Hikata. (Amount asked for, 150 yen; total cost of ground and building, 1225 yen). Dr. Hail writes: “On behalf of the Church I thank the Committee through you for this help. The Church will no doubt also acknowledge the same in time.”

On Dec. 8, 1908, 300 yen was paid to the Rev. J. B. Ayres as a grant of aid for the Matsuyama Church. (Amount asked for, 1330 yen; total cost of ground and building, 4236.48 yen).

In consequence of a disastrous conflagration in the city of Niigata on Sept. 4, 1908, in which about 400 houses were reduced to ashes and among them that of the Nihon Kirisuto Kyokwai, Pastor Yasuo Inoguchi on Sept. 11 asked for a grant of 500 yen aid toward the rebuilding of their church. 300 yen was granted by circular letter on Oct. 13, 1908, and paid to Pastor Inoguchi on Dec. 31 by the Rev. H. K. Miller, Sendai, who, during the Secretary and Treasurer’s severe and prolonged illness, kindly attended to his official correspondence. (Total cost of building, 2600 yen; land held on a nine year lease).

On April 10, 1909, the Treasurer paid 300 yen to Mr. Jirō Ogawa, of the Sapporo Kōnōen, as a grant to the Sapporo Church, which had been destroyed by fire May 10, 1907, and received the following letter of thanks in reply: “Many thanks for your letter of Apr. 10th and the draft of 300 yen as aid toward the building expenses of the Hokushin (formerly Sapporo Nihon Kirisutokyo) Kyōkwai, which came to hand without.
fail.” (Amount asked for, 1000 yen; total cost of land and building, 7200 yen).

On May 28, 1909, 300 yen was paid to Rev. K. Hosokawa, pastor of the Nihon Kirisuto Kyōkwai, Formosa, for the erection of a new church. Pastor Hosokawa writes: “I have great pleasure in making a very grateful acknowledgment of the receipt of a sum of 300 yen so kindly granted toward our church building fund. That is a great help indeed, and we, the church people, appreciate the liberality of the membership of your Association very much.” (Amount asked for, 1000 yen; total cost of land and building, 5000 yen).

During the year the following applications for aid were received and filed:

1. Sept. 2, 1908, Mishima Dendō Kyōkwai, Mishima, Idzu, through Miss M. Leila Winn, asking for 500 yen aid in the erection of a new church building.


The total amount of the requests is 1000 yen but with the present number of shares (117) the Association cannot grant more than 1170 yen.

During the Council year, eleven new shares have been taken and three withdrawn.

The special committee, consisting of one member from each of the Missions forming the Council, which was appointed last year to canvass the Council with a view to increasing the number of subscribers to the Church Building Association, Rev. G. P. Pierson, chairman, has secured six new shares.
22. Kojimachi Church, Tokyo.
The terms of Directors expire as follows:
Rev. H. M. Landis 1909
Rev. C. A. Logan 1909
Dr. D. A. Murray 1910
Dr. Wm. G. Seiple 1910
Rev. W F. Hereford 1911
Rev. Albertus Pieters 1911
It will be necessary to fill the vacancies caused by the expiration of the terms of office of the Revs. H. M. Landis and C. A. Logan. Another fact to be borne in mind is that the furloughs of Revs. Dr. D. A. Murray, C. A. Logan, W F. Hereford and Albertus Pieters all fall due next year.
Almost every request coming to the Association is usually for much more than the Association with the limited means at its disposal is able to grant. We would like to do more, if only more of the members of Council would come to our aid and subscribe. Some effort might also be made to secure subscribers also in America.
Since the last annual report, the following places have received aid in the order given:
15. Hikata,
16. Matsuyama,
17. Niigata (special grant),
18. Hokushin Church, Sapporo,
19. Tainan, Formosa.
The financial statement for the fiscal year, Jan. 1st, 1908 to Dec. 31st, 1908, is as follows:
Dr.
To Grant Paid Wakayama Church
(Rev. J. B. Hail, D. D.), 300.00 yen
,, Grant Paid Hikawa Church
(Rev. J. B. Hail, D. D.), 150.00 yen
,, Grant Paid Matsuyama Church (Rev. J. B. Ayres), 300.00 yen
To Postage on Assessments, etc., 14.28 yen
,, Stationery and Supplies, 5.49 yen
,, Printing Assessment Notices, 2.55 yen
,, Furikae Expenses, 21.22 yen
793.54 yen
To Balance Carried to 1909, 770.34 yen
1563.88 yen

Cr.
By Balance at End of 1907, 347.20 yen
,, Assessment and Administration Fees Deposited in Bank, 1010.30 yen
,, Assessment and Administration Fees Deposited in Furikae, 118.60 yen
,, Interest on Loans, 2.55 yen
,, ,, Bank Account, 27.34 yen
,, Amounts in Bank Carried Over to 1909, 31.14 yen
,, ,, Furikae Carried Over to 1909, .23 yen
,, Furikae Fees Received, .52 yen
,, Special Contributions, 26.00 yen
1563.88 yen

Respectfully submitted,
(Signed) Wm. G. Seiple,
Secretary and Treasurer.

Karuizawa, August 26, 1909.

APPENDIX.

Since the publication of the last annual report of the Building Association, the following places have
received aid in the order given, fourteen having been aided before (See last Council Report.)

No. 15. Airin Church, Hikata, Y 150, Oct. 27, 1908

16. Matsuyama, Shikoku, 300, Dec. 8, "
17. Niigata, 300, Jan. 4, 1909
18. Hokushin, Sapporo, 300, Apr. 10, "
19. Tainan, Formosa, 300, May 28, "
20. Kagoshima, Kyushu, 300, Aug. 16, "
21. Yamada, Ise, 200, Oct. 23, "
22. Kojimachi, Tokyo. 300, Nov. 15, "
Report of the Special Committee
to Draw up a Tentative Plan
of Literary Work.

Your committee, having considered the subject referred to them, are of opinion that the objects desired by the Council will be best attained by giving the oversight of the work to the Publications Committee, and to that end recommend the reorganization of the said committee according to the following regulations.

REGULATIONS OF THE PUBLICATIONS COMMITTEE OF THE COUNCIL OF MISSIONS CO-OPERATING WITH THE CHURCH OF CHRIST IN JAPAN

Article I.—Name.

The name of this committee shall be "The Publications Committee of the Council of Missions Co-operating with the Church of Christ in Japan."

Article II.—Membership

Sec. 1. This committee shall consist of six persons, members of the missions composing this Council, who shall be elected by the Council and shall hold office for three years.

Sec. 2. The Publications Committee in office at the time of the adoption of these regulations shall continue as such.
Sec. 3. When a member of this committee leaves Japan, with the expectation of being absent six months or more, his place upon the committee shall *ipsa facto* be vacant.

Sec. 4. Vacancies shall be filled at the next meeting of Council. A member so elected shall hold office until the end of the unexpired term of his predecessor.

**Article III.—Officers.**

Sec. 1. The committee, from its own number shall elect a chairman, a recording secretary, and a treasurer. The two offices last named may be held by the same person. These officers shall hold office for one year or until their successors shall have been chosen.

Sec. 2. The committee shall also have a Literary Secretary, who shall not be a member of the committee and who shall be chosen as follows:

(a) Upon the adoption of these regulations, and thereafter whenever the office of Literary Secretary becomes vacant, the Publications Committee shall make diligent inquiry among the missionaries connected with the Council for men fitted by nature and training to perform the duties of Literary Secretary, as hereinafter provided for.

(b) After such investigation, the committee shall present to the Council the names of the three or more men whom it considers best qualified, with a written statement of the education and qualifications of each, either with or without a recommendation as to the particular one to be chosen. To these nominations others may be added by members of the Council.
(c) From among those nominated, the Council shall by ballot elect two, a primarius and a secundus.

(d) Upon such election, the Publications Committee, in the name of the Council, shall write to the mission with which the primarius is connected, stating the nature and importance of the work to be accomplished, and requesting that the said missionary be released from all other duties and assigned to the work of Literary Secretary to the Publications Committee. In case the mission concerned unconditionally consents, the appointee shall enter upon his duties at such time as may be arranged between him and the Publications Committee.

In case the mission concerned consents to the request upon conditions, it shall be the duty of the Publications Committee to lay the said conditions before the missions, either in a meeting of Council or by correspondence, in order that they may either accept or reject the same.

(e) In case the primarius is not available, the secundus shall be considered elected, and the Publications Committee shall proceed as above.

(f) The appointment of Literary Secretary shall be for an indefinite period, but either the mission concerned or the Council may terminate the arrangement upon six months' notice.

**Article IV — Duties of Officers.**

Sec. 1. The chairman, recording secretary, and treasurer shall perform the usual duties of such officers.

Sec. 2. It shall be the duty of the Literary Secretary, under the general direction of the Publications Committee, to engage in the following forms of literary
work:
(a) To perfect himself in the knowledge of the written literary form of the Japanese language.
(b) To make selections from European and American books and periodicals dealing with theology, ethics and practical religion; to make or cause to be made translations of the same; and to place such literature in the hands of the reading public by such methods as may be approved by the Publications Committee.
(c) To make a study of current religious and ethical thought in Japan, and to make or cause to be made translations and summaries of the same for the information of the public, to be published by such methods as may be approved by the Publications Committee.*
(d) To encourage and stimulate, by every means within his power, the production of edifying, instructive and Scriptural literature by both Japanese and missionaries, recommending from time to time to the Publications Committee such action as he may deem advisable to that end.
(e) To keep such files and records as may be approved or required by the Publications Committee.

ARTICLE V — MEETINGS.

Sec. 1. The committee shall hold quarterly meetings for the transaction of business. At every such meeting the Literary Secretary shall present a written report of the work done by himself and those associated

*Note: — It is hoped that various methods may be found practicable, such as working through the established publishing agencies, contributing articles to existing periodicals, or editing and publishing a special periodical, but the Council does not consider it wise to lay down any particular method in these regulations.
with him during the preceding quarter.

Sec. 2. The committee may hold special meetings, at the call of the chairman or of any two members.

Sec. 3. The committee shall hold an annual meeting not less than ten days before the date fixed for the annual meeting of Council, at which the annual report, hereinafter provided for, shall be adopted. The annual meeting may be held on the same day as a quarterly meeting.

Sec. 4. It shall be the duty of the Literary Secretary to be present at every regular quarterly meeting unless Providentially detained, but he shall not be present at special or annual meetings except by invitation of the committee.

**Article VI. — Annual Report.**

The committee shall submit each year to the annual meeting of Council a written report, showing in detail the work of the year, and making such recommendations as it may deem wise.

**Article VII. — Budget.**

Sec. 1. At the annual meeting of Council the committee shall present a detailed statement of receipts and expenses for the past fiscal year, together with detailed estimates for the work of the ensuing year. When the said estimates are approved by the Council the sum required shall be levied upon the missions in the usual manner; provided, that no portion of such expense shall be paid by the mission to which the Literary Secretary belongs.

Sec. 2. The fiscal year of the committee shall close June 30th.
ARTICLE VIII.—LITERARY ASSISTANCE.

Sec. 1. Within the limits of its appropriation, the committee shall be authorized to obtain such paid literary and clerical help as it may require.

Sec. 2. In all cases where a person is exclusively engaged in the work of the committee and receives a salary of twenty-five yen a month or more, there shall be a written contract between him and the committee.

ARTICLE IX.—GENERAL EXPENSES.

The committee shall be authorized to incur such expenses for office rent, library, periodicals, travelling expense for its members and officer, stationery, service, etc., etc., as it may deem necessary and as can be defrayed by the funds placed at its disposal.

ARTICLE X.—AMENDMENTS.

These regulations may be amended by a two-thirds vote at any meeting of Council.

The following resolutions were adopted:

(1) That the secretary be instructed to transmit the above regulations to the missions composing the Council, with the request that they approve the same.

(2) That the missions be informed that the work of the committee, as outlined in these regulations, is expected to cost about three thousand yen a year, to be paid by the missions pro rata of membership, in the usual manner, with the reservation mentioned in Article VII.

(3) That when four of the missions have notified their approval of these regulations, the same be considered adopted.

(4) That all resolutions of the Council heretofore
adopted, if any, which conflict with these regulations shall be considered rescinded upon the adoption of the same.
Appendix

In accordance with the instruction of Council, the following correspondence and actions of the different bodies on the general subject of relations to the Church of Christ in Japan, are appended here.

MISSION OF THE REFORMED CHURCH IN THE UNITED STATES.

(Mission action, May, 1908.) Upon motion the Secretary was instructed to transmit to the Dendo Kyoku of the Nihon Kirisuto Kyokwai the following Plan of Cooperation in Evangelistic Work adopted by the Mission, Feb. 13th, 1908, and by our Foreign Mission Board, March 10th, 1908:

Plan of Co-operation in Evangelistic Work.

Recognizing the right of the Church of Christ in Japan to the general care of all the evangelistic work done by a Mission within the Church or in connection with it, the Japan Mission of the Reformed Church in the United States, representing the Board of Commissioners for Foreign Missions of said Church, proposes to carry on its evangelistic work according to the following Plan:

1. For the general care of the evangelistic work carried on within the bounds of Miyagi Classis
(Chukwai), a Joint-committee of six members shall be constituted, Miyagi Classis appointing three—two pastors of self-supporting churches and one theological professor in Tōhoku Gakuin—and the Mission, three. The Chairman of this Committee is to have a vote on all questions. A similar Committee of two shall be constituted for the general care of the work carried on within the bounds of Tokyo Classis, the Mission and Tokyo Classis each appointing one member.

The appointing of members shall be made in accordance with the principle that no one whose salary or honorarium would be affected by the decisions of the Joint-committee shall be eligible.

2. The Joint-committee shall meet at least once a year to decide: 1. the employment and dismissal of evangelists, and the scale of their salaries; 2. the places where work shall be opened or closed; and 3. the basis upon which regular aid given to mission churches (dendo kyokwai) shall be calculated.

3. Prior to the annual meeting of the Mission to determine the estimates for the coming year, a meeting of the Joint-committee shall be held, at which estimates for the work of the coming year shall be prepared. These estimates shall be submitted to the Mission for approval and transmission to the Board of Commissioners for Foreign Missions of the Reformed Church in the United States.

4. Changes in this Plan of Co-operation may be made at any time by common consent; and the arrangement may be terminated by either party upon a year’s notice.

(Mission meeting, June, 1938.) The Secretary of the
Mission read the following communication from Rev. K. Kiyama, Secretary of the Dendo Kyoku, in regard to the Plan of Co-operation recently submitted to them. (Translation)

"The Board of Directors of the Dendo Kyoku have carefully considered the plan of Co-operation presented by your Mission, and it was decided that the Dendo Kyoku should request the Home Board in America directly to amend two of the items. We will send the letter to you for transmission to the Board in America.

The items to be amended are as follows:

1. That a representative of the Dendo Kyoku be included on the committee on co-operation.

2. That the amount of the salaries of the evangelists and the amount to be given in support of Mission churches be decided by the committee on co-operation.

At the last meeting of the Synod of the Nihon Kirisuto Kyokwai it was decided that the co-operation agreement be made between the Mission Board in the U. S. and the Dendo Kyoku.

(Signed)

June 17, 1908. K. Kiyama, Sec'y Dendo Kyoku."

The Secretary of the Mission then read the letter addressed to the Foreign Mission Board, which had been sent by the Dendo Kyoku to the Mission to be read and transmitted to the Board proposing the following changes in the Plan of Co-operation in Evangelistic Work. (Adopted by Foreign Board, Mar. 1908.)

1. In Article 1 to add the clause, providing that
a representative of the Dendo Kyoku be a member of the Joint-committee.

2. In Article 2, omitting the word "scale", "basis upon which, etc.," to read "1. the employment, dismissal and salaries of evangelists; 2. the places where work shall be opened or closed; and 3. the amount of aid to be given to mission churches (dendo kyokwai).

3. In Article 3, to omit the words "approval and"; and to add at the close of the article, "in case the Mission and the Joint-committee after consultation, differ in judgment regarding the estimates, a statement of reasons should be prepared by the two parties and transmitted to the Board."

4. In Article 4, after the words "common consent" to add, "of the Mission acting with the approval of its Board and the Synod acting through the Dendo Kyoku."

The Mission then adopted the following action:

Whereas, the Dendo Kyoku, after careful consideration of the Plan of Co-operation in Evangelistic Work, adopted by the Board of Foreign Missions and sent in by the Mission, has sent a letter to the Mission addressed to the Board asking for four changes in the Plan, with the request that said letter be transmitted to the Board, be it Resolved, that the Secretary be hereby instructed to transmit the letter to the Board with the request that a definite reply be sent the Dendo Kyoku through the Mission as soon as possible, and Resolved, that the Mission hereby inform the Board that in its opinion there are no reasons of any importance for modifying the Plan in Articles 1 and 2.
(Mission meeting, Feb., 1909). The Secretary of the Mission read a letter from Rev. Mr. Kiyama, the Secretary of the Dendo Kyoku, containing the answer of the Dendo Kyoku to the Plan of Co-operation passed by the Mission and approved by the Board. The letter stated that while the Dendo Kyoku rejoiced that we had agreed to the changes suggested by them in items 3 and 4 of the approved draft, yet they were unwilling to accept the Plan unless the Mission agreed to the other changes which they previously asked for, viz. (1) That a representative of the Dendo Kyoku be a member of the Joint-committee; and (2) that item 2 of the Plan should be amended so as to read: "The Joint-committee shall meet at least once a year to decide: (a) the employment and dismissal of evangelists, and their salaries. (b) the place where work shall be opened or closed, and (c) the regular aid to be given to mission churches."

The following resolution was presented:

Whereas, the Mission feels that it will be to the advantage of our Evangelistic work if we can co-operate with the Church of Christ in Japan, therefore be it

Resolved, that we recommend to the Board that it agree to the above changes suggested by the Dendo Kyoku, and that an answer be cabled to the Mission immediately after the March meeting of the Board so that we will be able to give our final reply to the Dendo Kyoku before March 31st.

Upon motion the above resolution was tabled.

Then the following compromise Plan was adopted by the Mission and sent to the Foreign Board for its approval.

Recognizing the right of the Church of Christ in
Japan to the general care of all the Evangelistic work done by a Mission within this Church or in connection with it, the Japan Mission of the Reformed Church in the United States, representing the Board of Commissioners for Foreign Missions of said Church, proposes to carry on its evangelistic work according to the following Plan:

1. For the general care of the evangelistic work carried on by the Mission, a Joint-committee of six members shall be constituted, Miyagi Classis appointing two (one of whom shall be engaged in evangelistic work exclusively), the Dendo Kyoku one (who shall be a member of either Tōkyō or Miyagi Classis), and the Mission three. The Chairman of this Committee is to have a vote on all questions. Each party to this arrangement shall defray the travelling expenses incurred by its appointee(s) in attending the meetings of the Joint-committee, which shall ordinarily be held in Sendai.

The appointing of members shall be made in accordance with the principle that no one whose salary or honorarium would be affected by the decisions of the Joint-committee shall be eligible. However, in case on account of unavoidable circumstances such men should be temporarily unavailable, this rule may be suspended, but only until members having the above qualifications can be secured.

2. The Joint-committee shall meet at least once a year to decide: 1. the employment and dismissal of evangelists, and the scale of their salaries; 2. the places where work shall be opened or closed; and 3. the basis upon which aid given to mission churches (dendo kyokwai) shall be calculated.
3. Prior to the annual meeting of the Mission to determine the estimates for the coming year, a meeting of the Joint-committee shall be held, at which estimates for the work of the coming year shall be prepared. These estimates shall be submitted to the Mission for transmission to the Board of Commissioners for Foreign Missions of the Reformed Church in the United States. In case the Mission and the Joint-committee after consultation differ in judgment regarding the estimates, a statement of reasons shall be prepared by the two parties and transmitted to the Board.

4. Changes in this Plan of Co-operation may be made at any time by common consent of the Mission acting with the approval of its Board and the Synod acting through the Dendō Kyoku; and the arrangement may be terminated by either party upon a year's notice.

Information having been received from the Foreign Board to the effect that this Compromise Plan had been adopted, it was sent to the Dendō Kyoku for its approval. At a special meeting of the Mission held in April, 1909, the Secretary of the Mission reported that he had been informed by the Dendō Kyoku that the Plan had been adopted.

Thereupon the Mission took the following action:

(=Action of Mission, Apr. 13, 1909=)

Whereas it has always been the desire of the Mission to carry on its work in genuine co-operation with the Nihon Kirisuto Kyōkwai, and to foster a healthy growth of self-support, and

Whereas happily the Mission has been able to
arrive at an understanding with the Dendō Kyōku of the Nihon Kirisuto Kyōkwai for the general care of the Mission's evangelistic work on a co-operative basis, and

Whereas the Mission desires also to carry out the same two principles of co-operation and self-support in the detailed administration of its evangelistic work, therefore be it

Resolved that Miyagi Classis be invited to appoint one teacher of theology, one pastor of a self-supporting church (who is engaged exclusively in evangelistic work), and one elder to serve as full members of the Mission's Evangelistic Committee for one year at a time, and

Resolved that the Mission hereby declare its willingness and desire that, as the number of self-supporting churches increases, the Japanese membership of the Evangelistic Committee be enlarged.

NORTH JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA.

The secretary of this Mission writes:

In reply to your communication of Dec. 11th, asking for any action of our mission taken during the year on the subject of relations to the Church of Christ in Japan I send the following:—

At our annual meeting held in December, 1908, and January, 1909, the following resolution was adopted. Resolved: That this plan (enclosed herewith) be presented to the Board as a substitute for the joint plan presented by the North and South Japan Missions.
The Board refused to sanction this plan urging the mission to adopt some plan of cooperation which would be agreeable to the Church of Christ in Japan, but at the same time it said, "It seemed better, therefore, to throw the responsibility of further action and of the future relation of the Missions with the Japanese Church upon the Missions themselves." In consequence of this, the Mission on March 23rd reconsidered its action taken at the annual meeting and the above plan was sent into the committee of Synod (instead of to the Board) with the accompanying action. Resolved: That while presenting this plan, we do not wish to be considered as limiting the Committee to this one, but any other plan of affiliation which the Committee may formulate will receive our earnest consideration.

On Nov. 8th, the Mission took the following action:— "Resolved: That the Mission accepts the condition of agreement on evangelistic work as proposed by the Synod." And in accordance with these articles, we have notified all evangelists under the direction of the Mission to comply with the articles in the matter of licensure, if they have not already been licensed.

The mission shall be known as an Affiliated Mission; and shall carry on its evangelistic work under the following arrangement:

1. The mission accepts the Confession of Faith, Constitution and Canons of the Church of Christ in Japan; and will expect dendō-kyōkwaï and kōgisho connected with it to do so also.

2. Men desiring to engage in evangelistic work under the direction of the mission may apply to presby-
tery for licensure or ordination. Such licentiates and ministers shall be subject to the discipline of the presbytery. They may also be invited by the presbytery to become permanent corresponding members; but they shall not have the privileges of either full or associate members. Such ministers however as are already full or associate members shall have the privileges of associate members.

3. *Dendo kyōkwai* and *kōgisho* connected with the mission shall have no ecclesiastical connection with the Church of Christ in Japan; but they shall be included in the statistics of the Church as connected with the mission, and shall report to the presbytery annually for its information regarding their financial and spiritual condition.

4. The mission will not organize churches (*kyōkwai*); but when *dendo-kyōkwai* or *kōgisho* connected with it are ready for organization as churches they shall apply to the presbytery, and when so organized shall be churches of the Church of Christ in Japan.

**THE SOUTH JAPAN MISSION,**
**REFORMED CHURCH IN AMERICA.**

Upon the receipt of the official communication from the Clerk of Daikwai, informing the Mission that a committee had been appointed to negotiate with any Mission not co-operating according to definition, the following action was taken:

"Resolved, that the secretary be instructed to correspond with all the missions not co-operating according to the definition of Daikwai, with a view to
bringing about, if possible, a united conference on the subject under discussion between representatives of the said mission and the committee appointed by Daikwai."

On February 26, 1909, the following letter was adopted and ordered sent as a mission communication to the Special Committee of Daikwai.

"Nagasaki, March 1st, 1909.

Rev. K. Ibuka, D. D.,
Tokyo.
Dear Brother:

We received, on October 30th, a communication from the Clerk of the Daikwai, stating that, as the negotiations between the mission and the board in America were not yet completed, the resolution of 1907 would not be put into force until the end of March, 1909. The Clerk also stated that a committee of ten had been appointed to take charge of the remaining business in regard to co-operation, and we understand that you are the chairman of the said committee.

"We also received, on January 20th, a letter from the Corresponding Secretary of our Board, dated December 17th, communicating the final action of that board on the subject of co-operation, taken at a meeting held on December 10th. The substance of that action is that, while the Board does not agree with the missions in their views on this subject, it is unwilling to constrain the missions to adopt any course of which they do not approve, and therefore leaves the matter in our hands, to make such an arrangement with the Church of Christ in Japan as may seem most useful. The negotiations between the Board and the missions have thus come to an end, with the result that the missions have full power to act.
"Such being the case, we should be very glad of an opportunity to discuss this subject with your committee; either with the entire committee, or with a sub-committee appointed by you, at such time and place as you may suggest. If a question arises in regard to the expenses of such a meeting, we shall be glad to do what we can, as a mission, to arrange for the same, and shall be able to determine the details if you will state upon what conditions such a meeting could be arranged.

"As a basis for such negotiations, we beg to offer herewith several alternative plans that have occurred to us. These are offered, not as final proposals, but merely as a basis for negotiation.

"(1). In January, 1908, at a joint meeting of the North and South Japan Missions, of our church, a Plan of Co-operation was drawn up, giving an interpretation of the Synod's definition of a co-operating mission, and working out a Plan of Co-operation under that interpretation. This was shown informally to some of the members of the Dendo Kyoku who were of the opinion that the Dendo Kyoku would not accept it if it were offered. It was then referred to our Board, who made no criticism of it, but refrained from adopting it because of the expressed opinion of the brethren already mentioned. It was made plain, however, that the Board had no objection to any part of the said Plan, and that if the authorities of the Church of Christ are satisfied, the Board will gladly make this arrangement.

"Since, therefore, your committee has been appointed to take the matter into consideration, and since the mission has now received unlimited power to
settle the business, we beg to submit this plan as one of the possible forms of such an agreement between the Church and the Mission. This interpretation of the Definition is not an attempt to evade it, but is, in our opinion, the true meaning, when considered in the light of sound principles of church government and mission policy. The practical part is intended, not to make the connection between the Church and the mission as slight and distant, but, on the contrary, as intimate as possible. The Plan has been considered by some to be open to the criticism that with so many questions to be settled through mutual conference, there would be many opportunities for friction. Theoretically considered, this criticism seems well founded, but our experience in all practical relations with the churches in our district, as well as with the Chinzei Chukwai, has always been so pleasant that we have the highest confidence that such questions, when they come up, can be settled in the Spirit of Christian fellowship and unity.

"We place this Plan first in the list of possible plans, because we earnestly desire the bonds between ourselves and the Church of Christ in Japan to be as close as possible, and it seems to us that the rights and interests of both parties are sufficiently provided for in the Plan. We shall be very glad if your committee will give this Plan careful consideration, and will accept it as a basis for further negotiation between us.

"(2) It may be, however, that some difficulty will be found in regard to the Preamble. We are sorry to say that we do not see our way clear to an acceptance of the Definition without some such interpretation
because the Definition as interpreted by some would make it impossible for the mission to do its work with such freedom and full responsibility as we consider essential. If, therefore, the interpretation be unacceptable to your committee, while yet the practical part seems acceptable and desirable, would it not be possible to leave out the Preamble and adopt the second part only? In that case, perhaps the mission would not be entitled to be called a "Co-operating Mission," on account of not having accepted the Definition, but could not the mission be called "A Mission Allied to the Church of Christ in Japan" (Domei Mission), with the practical part of our plan as the basis of such an alliance?

"(3) If neither of these proposals commends itself to you, we beg to offer the following, as a Plan of Affiliation.

"Plan of Affiliation."

"The mission shall be known as an Affiliated Mission, and shall carry on its evangelistic work under the following arrangement:

"1. The mission accepts the Confession of Faith, Constitution, and Canons of the Church of Christ in Japan, and will expect dendo kyokwai and kogisho connected with it to do so also.

"2. Men desiring to engage in evangelistic work under the direction of the mission may apply to presbytery for licensure or ordination. Such licentiates and ministers shall be subject to the discipline of the presbytery. They may also be invited by the presbytery to become permanent corresponding members; but they shall not have the privileges of either full or associate members. Such ministers, however, as are already full
or associate members shall have the privileges of associate members.

"3. *Dendo kyokwai* and *kogisho* connected with the mission shall be in ecclesiastical connection with the Church of Christ in Japan. They shall be included in the statistics of the Church as connected with the mission, and shall report to the presbytery annually for its information regarding their financial and spiritual condition.

"4. The mission will not organize churches (kyokwai); but when *dendo kyokwai* or *kogisho* connected with it are ready for organization as churches they shall apply to the presbytery, and when so organized shall be churches of the Church of Christ in Japan.

"This Plan of Affiliation is based upon that proposed last year by yourself, and is the same as that adopted by our North Japan Mission, with one important exception. In Article 3, the Plan of our North Japan Mission has the following words: "*Dendo kyokwai* and *kogisho* connected with the mission shall have no ecclesiastical connection with the Church of Christ in Japan." The plan given above, provides, on the other hand, that they shall be in such connection. As this is an important change from the two Plans which we have taken as a basis, it will be in order briefly to state the reasons which lead us to propose the change.

"(1) Several *dendo kyokwai* now receiving aid from the mission are already in ecclesiastical connection with the Church of Christ in Japan. We do not see any way by which such connection can be properly severed, unless by withdrawal on their part; which we have no reason to suppose they are willing to do.
The constitution of the Church of Christ in Japan gives the presbytery the right to disband churches under certain conditions, but in that case the members must be transferred to other churches. If this were done, there would be dendo kyokwai such as are mentioned in Article 4 of the above Plan, and such as would be reported separately, according to the provisions of Article 3. It is clear, therefore, that such constitutional disbanding of churches, leaving the rights of the individual members intact, is not the method that is contemplated. Consequently, it should be provided by agreement between the Church of Christ and the mission that organizations connected with the latter should have "no ecclesiastical connection" with the former, the only way we see whereby such a state of things could be brought about would be to cut off these churches, as churches, by vote of Chukwai or Daikwai. We do not find any powers given in the Constitution and Canons whereby these assemblies would be authorized to take such action, and consequently we cannot propose it.

(2) Such action would seem to us also out of harmony with the fundamental principles of church government which our Reformed Church holds. If we were Congregationalists, we should have no difficulty, for then we should consider every church an independent unit. But our Reformed Church holds that just as it is the duty of every person to join himself to some local church, so it is the duty of every local church to unite itself in ecclesiastical fellowship with all the churches of like faith in the country. We believe that on this point there is no difference between the principles of church government accepted by the
Church of Christ in Japan and our own church. However that may be, while recognizing that the principles of the Reformed Church are not binding upon the Nihon Kirisuto Kyokwai, we believe them to be binding upon this mission, and are not able to make any proposal which is not in harmony with them.

"We therefore have felt constrained to make the above amendment in the Plan of Affiliation. We recognize, however, that this is primarily a matter within the Nihon Kirisuto Kyokwai, and therefore, if the Synod should hold different views from our own as to this question, and should take action upon its own responsibility, afterwards asking our consent to a Plan of Affiliation embodying the same feature, we should feel free to take the matter into consideration. If the separation between such churches and the Synod were already an accomplished fact, and if the churches connected with us were to acquiesce in such action, it is probable that the mission would see no insuperable obstacle in the way of accepting such a Plan of Affiliation. We cannot, however, propose it or agree to it in advance of final action by the Synod.

"(3) It may be urged that the Synod has already acted, in adopting the resolution of 1907, and that our Plan of Affiliation cannot be harmonized with that resolution. Strictly speaking, this may be true, but is it not equally true that any plan whatever that does not accept the Synod's definition of a co-operating mission is out of harmony with that resolution? If some other method may be adopted, notwithstanding the clear and strong language of the resolution of 1907, why not ours?

"(4) If dendō kyōkwai connected with the mis-
sion are to have no connection with the Church, a serious question at once presents itself with regard to ecclesiastical discipline. Who is to admit members to such churches, and, in case of gross sin, who is to exercise the office of the keys, in excluding members from the Lord's Supper? If it be answered that the elders are to do it, who is to ordain these elders? Evidently many questions of this kind will arise. If the churches are not to become wholly irregular and irresponsible societies, there must be some one to exercise ecclesiastical oversight.

"No doubt, by virtue of their ordination and commission from the American churches, it would be proper for the ordained missionaries to exercise such oversight, if necessary, but we do not like to do so, after the church has been established. Missionaries have not exercised any ecclesiastical authority over Japanese believers for many years, and it seems like an important step backwards to do so now.

"For all of these reasons, we cannot bring ourselves to the point of offering a proposal that there shall be no "ecclesiastical connection" between the dendo kyo-kwai of the union and the Nihon Kirisuto Kyokwai. So far from desiring any such thing, we wish to see the connection grow closer and more real. We desire the ministers and members who labor in connection with this mission to be members of the Church of Christ in Japan, loyal in their allegiance to that church and faithful in all their duties. We believe that they are now such members, and that they would look with great pain upon any separation between them and the church they love. Such a separation they and we believe to be unnecessary, and we earnestly hope that
in some way it may be avoided.

"We present the three alternative plans now placed before you, in the hope that they may serve as a useful basis of negotiation. The details of all of them are subject to discussion and amendment, and if your committee should judge it useful to have a conference with our mission or representatives of the same, we shall heartily welcome such a proposal, in the hope that out of such a conference may come a clearer understanding of the problem, and that, by our united wisdom, under the guidance of the Holy Spirit, such a solution may be found as shall be honorable and profitable to the Church at large, to the little congregations receiving help from us, and to the mission itself.

"We remain, dear brother,

"Fraternally and sincerely yours,

"The South Japan Mission of the Reformed Church in America.

Albertus Pieters, Secretary."

**West Japan Mission of the Presbyterian Church in the U. S. A. (North)**

The West Japan Mission, having been requested by the Dendo Kyoku through the mission representatives on the Committee of Cooperation in Sanyō presbytery, to pay half of the expenses of the Dendō Kyoku representative incurred in attending the meetings of the Committee, instructed the members of the mission within the bounds of the Sanyō presbytery to reply that there are no funds available for that purpose.
The West Japan Mission's Committee of Cooperation in Naniwa Presbytery appointed an Executive Committee of two missionaries and two Japanese members of the Committee to deal with business arising ad interim.

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

The secretary of this Mission writes: "We took a number of actions on the matter during the year, the last one being an action that accepts cooperation. We are at work now fixing up the plans but it is impossible to give them to you in definite form. Perhaps, you had better simply say that our Mission has finally decided to cooperate according to definition, and leave to another year the recording of the exact plans."

MISSION OF THE PRESBYTERIAN CHURCH OF THE
UNITED STATES (SOUTH)

Proposition from the Japan Mission of the Presbyterian Church, U. S., to the special committee appointed by the Synod of the Church of Christ in Japan at its meeting, Oct. 1908.

This mission shall be known as an Affiliated Mission, and shall carry on its evangelistic work under the following arrangement:

I. The mission accepts the Confession of Faith, Constitution and Canons of the Church of Christ in Japan and will expect dendo kyokwai connected with it to also accept the same.
II. Men desiring to engage in evangelistic work under the direction of the mission may apply to the presbytery for licensure or ordination. Such licentiates and ministers shall be subject to the discipline of the presbytery; they may also be invited by the presbytery to become permanent corresponding members, but they shall not have the privileges of either full or associate members. Ministers however who are already full or associate members of the presbytery, may at their discretion engage in work in connection with the mission and shall have the privileges of associate members of presbytery.

III. Dendo kyokwai connected with the mission shall have no direct ecclesiastical connection with the Church of Christ in Japan, but they shall be included in the statistics of the church as connected with the mission and shall annually report to the presbytery for its information concerning their financial and spiritual condition.

IV. The mission will not organize churches (kyokwai) but when the dendo kyokwai connected with it are ready for organization as churches, they shall apply to the presbytery, and when so organized they shall be churches of the Church of Christ in Japan.

V. This plan may be modified at any time by the consent of both parties; it may terminate at any time upon due notice.
Roll of the Council

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

* Ballagh, Mr. J. C., 1875†
  Ballagh, Mrs. J. C., 1884
  Tokyo

* Imbrie, Rev. Wm., D. D., 1875
  Imbrie, Mrs. Wm.,
  Sapporo
  Johnson, Rev. W. T., 1902, in U. S.
  Johnson, Mrs. W. T.,

* Landis, Rev. H. M., 1888
  Landis, Mrs. H. M.,
  Tokyo

* MacNair, Rev. T. M., 1883
  MacNair, Mrs. T. M., 1880
  Asahigawa

* Pierson, Rev. G. P., 1888
  Pierson, Mrs. G. P., 1891
  Reishauer, Rev. A. K., 1905
  Tokyo

* Reishauer, Mrs. A. K.,
  Thompson, Rev. David, D. D., 1863
  Thompson, Mrs. David, 1873
  Campbell, Miss Elizabeth R., 1905

* Halsey, Miss L. S., 1904
  London, Miss Matilda H., 1907
  Tokyo

* McCauley, Mrs. J. K., 1880
  Milliken, Miss Elizabeth P., 1884, in U. S.
  Sapporo

* Monk, Miss A. M., 1904
  Rose, Miss C. H., 1886
  Otaru
  Smith, Miss S. C., 1880, in U. S.
  Sapporo
  Ward, Miss Isabel Mae, 1901
  Tokyo

* West, Miss A. B., 1883
  Youngman, Miss K. M., 1873

* Present at Council
† Date of arrival in Japan
WEST JAPAN MISSION OF THE PRESBYTERIAN CHURCH
IN THE U. S. A. (NORTH)

* Ayres, Rev. J. B., 1888
  * Ayres, Mrs. J. B.,
  * Brokaw, Rev. H., 1896
  * Brokaw, Mrs. H.,
    * Bryan, Rev. A. V., 1882
    * Bryan, Mrs. A. V., 1887
  * Curtis, Rev. F. S., 1887
    * Curtis, Mrs. F. S.,
  * Dunlop, Rev. J. G., 1887
  * Dunlop, Mrs. J. G., 1894
    * Fulton, Rev. G. W., 1889, in U. S.
    * Fulton, Mrs. G. W.,
  * Gorbold, Rev. R. P., 1905
  * Gorbold, Mrs. R. P., 1892
  * Hail, Rev. A. D., D. D., 1878
  * Hail, Mrs. A. D.,
  * Hail, Rev. J. B., D. D., 1877
    * Hail, Mrs. J. B.,
  * Hail, Rev. J. E., 1900
  * Hail, Mrs. J. E., 1898
  * Hereford, Rev. W. G., 1902
    * Hereford, Mrs. W. G.,
    * Jones, Rev. W. Y., D. D., 1895, in U. S.
    * Jones, Mrs. W. Y., 1884
  * Murray, Rev. D. A., D. D., 1902
  * Murray, Mrs. D. A.,
    * Van Horn, Rev. G. W., 1888, in U. S.
    * Van Horn, Mrs. G. W.,
  * Winn, Rev. T. C., 1878
  * Winn, Mrs. T. C.,
    * Alexander, Miss S., 1894
    * Bigelow, Miss Florence J., 1908
    * Bigelow, Miss G. S., 1886
  * Garvin, Miss A. E., 1882
    * Gibbons, Miss K. Anna, 1902, in U. S.,
    * Hail, Miss A. N., 1902
    * Johnstone, Miss J. M., 1905
      * Leavitt, Miss Julia, 1881

Yamaguchi
Kure
Port Arthur
Seoul, Korea
Fukui
Kanazawa
Kyoto
Osaka
Wakayama
Tsu
Yamada
Kyoto
Osaka
Dairen
Osaka
Yamaguchi

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MISSION OF THE PRESBYTERIAN CHURCH
IN THE U. S. (SOUTH)

Buchanan, Rev. Wm. C., 1891
Buchanan, Mrs. Wm. C.,

* Buchanan, Rev. Walter, Mcs., 1895
Buchanan, Mrs. Walter, Mcs., 1887
Cumming, Rev. C. K., 1889, in U. S.
Cumming, Mrs. C. K., 1892, "
Erickson, Rev. S. M., 1905
Erickson, Mrs. S. M., "
Fulton, Rev. S. P., D. D., 1888, in U. S.
Fulton, Mrs. S. P., "

* Logan, Rev. C. A., 1902
Logan, Mrs. C. A.,

* McAlpine, Rev. R. E., 1885
McAlpine, Mrs. R. E.,

* McIlwaine, Rev. W. B., 1889
McIlwaine, Mrs. W. B.,

* Munroe, Rev. H. H., 1906
Munroe, Mrs. H. H.,
Moore, Rev. J. W., 1890
Moore, Mrs. J. W., 1893

* Myers, Rev. H. W., 1897
Myers, Mrs. H. W., "

* Atkinson, Miss Maria, 1899
Dowd, Miss Annie, 1888, in U. S.

* Evans, Miss Sala, 1893
Houston, Miss Ella, 1892, in U. S.
Patton, Miss Florence, 1895
Patton, Miss A. V., 1900, in U. S.
NORTH JAPAN MISSION OF THE REFORMED
CHURCH IN AMERICA

* Ballagh, Rev. J. H., D. D., 1861
  Yokohama

* Booth, Rev. Eugene S., 1879
  "

* Booth, Mrs. Eugene S.,
  Hoffsommer, Mr. W. E., 1907
  Tokyo

  Hoffsommer, Mrs. W. E., "
  "

* Miller, Rev. E. Rotheray, 1872
  "

* Miller, Mrs. E. Rotheray, 1869
  "

* Ruigh, Rev. D. C., 1905, in U. S.
  Morioka

* Ruigh, Mrs. D. C., "
  "

* Wyckoff, M. N., D. Sc., 1881
  Tokyo

* Wyckoff, Mrs. M. N.,
  "

* Kuyper, Miss Jennie M., 1905
  Yokohama

* Moulton, Miss Julia, 1891
  "

* Thompson, Miss Anna Def., 1887, in U. S.
  "

* Winn, Miss M., 1881, in U. S.
  "

SOUTH JAPAN MISSION OF THE REFORMED
CHURCH IN AMERICA

* Hoekje, Rev. Willis G., 1907
  Karatsu

  Peeke, Rev. H. V. S., 1888, in U. S.
  Saga

  Peeke, Mrs. H. V. S., 1893 "
  "

* Pieters, Rev. Albertus, 1891
  Nagasaki

  Pieters, Mrs. Albertus,
  "

* Walvoord, Mr. A., 1905
  "

* Walvoord, Mrs. A., "
  "

* Buys, Miss Jennie, 1909
  Kagoshima

* Couch, Miss Sara M., 1892
  Nagasaki

* Lansing, Miss H. M., 1893, in U. S.
  Kagoshima

* Pieters, Miss Jennie A., 1904
  "

* Thomasma, Miss Grace M., 1904
  "

MISSION OF THE REFORMED CHURCH
IN THE U. S.

* Cook, Rev. H. H., 1902
  Yamagata
* Cook, Mrs. H. H.,
* Faust, Rev. A. K., Ph. D., 1900
* Faust, Mrs. A. K., 1903
* Gerhard, Mr. Paul Lambert, 1897
* Gerhard, Mrs. Paul Lambert, 1902
  Lampe, Rev. W. E., Ph. D., 1900, in U. S.
  Lampe, Mrs. W. E.,
* Miller, Rev. H. K., 1892
* Miller, Mrs. H. K.,
  Moore, Rev. J. P., D. D., 1887, in U. S.
  Moore, Mrs. J. P.,
* Schneder, Rev. D. B., D. D., 1887
* Schneder, Mrs. D. B.,
* Seiple, Rev. Wm. G. Ph. D., 1905
* Seiple, Mrs. Wm. G.,
* Steiner, Rev. Jesse F., 1905
* Zaugg, Rev. E. H., 1906
* Zaugg, Mrs. E. H.,
* Gerhard, Miss Mary E., 1904
* Hansen, Miss Kate I., 1907
* Lindsey, Miss Lydia A., 1907
* Mosser, Miss Clara, 1909
  Pifer, Miss B. Catherine, 1901, in U. S.
* Weidner, Miss Sadie Lea, 1900

**Woman's Union Missionary Society**

* Alward, Miss Clara, 1907
  Crosby, Miss Julia N., 1871
  Loomis, Miss Clara D., 1901
  Pratt, Miss S. A., 1893, in U. S.
  Tracy, Miss Mary E., 1907
  Wells, Miss Florence, 1907

**American Bible Society**

Loomis, Rev. H., in U. S.

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Statistics
## I. CHURCH STATISTICS

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## I. CHURCH STATISTICS

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N.B. The printer follows the Europeau custom of using a comma instead of a period for the decimal point, a mistaken because often confusing custom.
## I. CHURCH STATISTICS

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<td>258</td>
<td>174</td>
<td>36</td>
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- **Theo. schools**: Students in same Bible schools for women
- **Students in same Boys' sch. (Boarding)**
- **Girls' sch. (Boarding)**
- **Students in same Day schools**
- **Pupils in same Christian Pupils in all Schools**
- **United with Church during the year**
- **Foreign Teachers**
- **Japanese Teachers**
- **Tuition Received**
- **Granted by Boards for Educational work**

- **Missions**: The mission societies included in the chart.
- **Missionaries**: Number of married and unmarried missionaries.
- **Stations**: Total number of stations, including those where missionaries reside.
- **Educational Work**: Various categories related to educational activities.

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4. Classes in Feris Seminary, Home for poor girls.
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6. Home for poor girls.
8. Home for poor girls.
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111. Home for poor girls.
112. Home for poor girls.
## II. MISSION STATISTICS FOR 1908. (Concluded)

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S.S. Hymn Book by T.M. MacNair and others.
Catechism of 100 Questions, Mr. Pierson. S.S.
Helps (conjointly with others.) Bible League
Pamphlet No. 1, Mr. Pierson.
Yako bimonthly. 200 copies.
Geppo, monthly. 1800 copies.

Yorokobi no Otozure bimonthly.
Chisaki Yorokobi 3300 copies (Edited by Mrs.
4000 , E. R. Miller.

Tohoku Kyokwai Jiho, monthly, 600 copies. (Mission members only aid on
Editorial staff.)
### III. STATISTICS OF CHURCHES WITH MEMBERSHIP OF 100 OR MORE.

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<th>Presbyterian</th>
<th>Church-Place</th>
<th>Members</th>
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<th>Av. at Lord's</th>
<th>Sniper</th>
<th>At S. School</th>
<th>Income</th>
<th>Contrib. to Mission Board</th>
<th>Do. to Extra Evang.</th>
<th>Beneficial Contrib.</th>
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<td>774</td>
<td>854 1</td>
<td>1</td>
<td></td>
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</tbody>
</table>
## III. STATISTICS OF CHURCHES WITH MEMBERSHIP OF 100 OR MORE. (Concluded).

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Church-Place</th>
<th>Members</th>
<th>Baptisms</th>
<th>Attendance at Sunday Service</th>
<th>Attendance at Lord’s Supper</th>
<th>Attendance at S. School</th>
<th>Income</th>
<th>Contrib. Mission Board</th>
<th>Do. to Extra Evang. Work</th>
<th>Devoted Counsellors</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>Tokushima</td>
<td>195174</td>
<td>36 51 41</td>
<td>72 85</td>
<td>161</td>
<td>199</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>15</td>
<td>Minatogawa, Kobe</td>
<td>148174</td>
<td>86 30 44</td>
<td>69 72</td>
<td>4378</td>
<td>816</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>16</td>
<td>Takamatsu</td>
<td>110112</td>
<td>13 6 40</td>
<td>44 110</td>
<td>263</td>
<td>387</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Tsu</td>
<td>111126</td>
<td>9 16 38</td>
<td>41 37</td>
<td>308</td>
<td>299</td>
<td>5</td>
<td></td>
<td></td>
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<tr>
<td>1</td>
<td>Sendai</td>
<td>503474</td>
<td>66 33 184</td>
<td>229 240</td>
<td>1458</td>
<td>808</td>
<td>15</td>
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<tr>
<td></td>
<td>Higashi Rokubancho, Sendai</td>
<td>166</td>
<td>35</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>3</td>
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<td></td>
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<td></td>
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<tr>
<td>4</td>
<td>Fukushima</td>
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<tr>
<td>5</td>
<td>Morioka</td>
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<tr>
<td>1</td>
<td>Sapporo</td>
<td>364</td>
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<tr>
<td>2</td>
<td>Hakodate</td>
<td>100</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>3</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Asashigawa</td>
<td>101</td>
<td>31</td>
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<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>1</td>
<td>Nagaasaki</td>
<td>153214</td>
<td>32 34 75</td>
<td>122 155</td>
<td>771</td>
<td>752</td>
<td>58</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Moji</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Yamaguchi</td>
<td>136136</td>
<td>9 8 64 36</td>
<td>73 636</td>
<td>388</td>
<td>388</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Hiroshima</td>
<td>111116</td>
<td>13 7 34 53</td>
<td>53 451</td>
<td>717</td>
<td>30 24</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Chinzei 1 ch. in 1907. Sanyo 2 in 1907.

A. In addition to the preceding, the following had 10 or more additions by baptism:

**Tokyo Presb:**
- Yamanashi, 19
- Koishikawa I 10.

**Naniwa Presbytery:**
- Sakai 31
- Ise, Namise, 18
- Ise, Yamada 21
- Osaka, Naniwa, 15.
- Osaka Ajikawa, 38
- Ise, Toba, 29
- Kyoto, Gojo 16

**Ise, Kaneyama, 24**

**Miyagi Presbytery:**
- Tome, 10. Aomori, 10.
- Wakamatsu 17
- Aramachi, Sendai 15
- Yonezawa, 17
- Taiwan Presb: 12

**Sanyo Presb:**
- Nakatsu, 12
- Mihara, 11
- Okayama, 12
- Onomichi 20

**Chinzei Presb:**
- Kagoshima 382

B. The following also, had S. Schools of 100 or more members:

**Tokyo Presb:**
- Gotemba, 104

**Naniwa Presb:**
- Shingu 111
- Aki 100

**Miyagi Presb:**
- Iwanuma 115
- Fukushima 123
- Taira 137
- Shiraishi 115
- Nagaoka 100
- Morioka 204
- Chinzei Presb:
### IV. A FEW ITEMS BY PRESbyterIES.

<table>
<thead>
<tr>
<th>Presbytery</th>
<th>Total Membership for 1907</th>
<th>Do for 1908</th>
<th>Attendance at Communion</th>
<th>Attendance at Sunday Service</th>
<th>No. of Baptisms</th>
<th>Net Increase to Deno Kyoiku</th>
<th>Total Income</th>
<th>Contrib. per Member Actually Attending</th>
<th>No. of Baptisms per 10</th>
<th>Average Attendance at Worship per 10 Actuallly Communing</th>
<th>S. School Items</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1907</td>
<td>1908</td>
<td>1907</td>
<td>1908</td>
<td>1907</td>
</tr>
<tr>
<td>Hokkaido</td>
<td>1053</td>
<td>1068</td>
<td>565</td>
<td>340</td>
<td>65</td>
<td>25</td>
<td>264</td>
<td>6246</td>
<td>6246</td>
<td>10.75</td>
<td>1838</td>
</tr>
<tr>
<td>Miyagi</td>
<td>1944</td>
<td>1863</td>
<td>1086</td>
<td>704</td>
<td>244</td>
<td>81</td>
<td>100</td>
<td>4255</td>
<td>3412</td>
<td>3.38</td>
<td>4.84</td>
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<tr>
<td>Tokyo</td>
<td>7883</td>
<td>8378</td>
<td>2560</td>
<td>2123</td>
<td>723</td>
<td>496</td>
<td>1225</td>
<td>32373</td>
<td>35168</td>
<td>7.01</td>
<td>16.56</td>
</tr>
<tr>
<td>Naniwa</td>
<td>5018</td>
<td>5365</td>
<td>2591</td>
<td>1764</td>
<td>614</td>
<td>347</td>
<td>696</td>
<td>21103</td>
<td>26597</td>
<td>8.97</td>
<td>15.08</td>
</tr>
<tr>
<td>Sanyo</td>
<td>736</td>
<td>815</td>
<td>381</td>
<td>323</td>
<td>97</td>
<td>79</td>
<td>221</td>
<td>3135</td>
<td>3534</td>
<td>10.63</td>
<td>10.94</td>
</tr>
<tr>
<td>Chinzei</td>
<td>881</td>
<td>953</td>
<td>487</td>
<td>423</td>
<td>136</td>
<td>72</td>
<td>207</td>
<td>5163</td>
<td>10083</td>
<td>11.37</td>
<td>23.84</td>
</tr>
<tr>
<td>Taiwan</td>
<td>461</td>
<td>582</td>
<td>238</td>
<td>181</td>
<td>115</td>
<td>121</td>
<td>222</td>
<td>8480</td>
<td>6647</td>
<td>41.77</td>
<td>36.72</td>
</tr>
<tr>
<td>Manchuria</td>
<td>158</td>
<td>218</td>
<td>173</td>
<td>(?)</td>
<td>59</td>
<td>45</td>
<td>(?)</td>
<td>15985</td>
<td>4476</td>
<td>90.82</td>
<td>(?)</td>
</tr>
<tr>
<td>Korea</td>
<td>67</td>
<td>133</td>
<td>53</td>
<td>(?)</td>
<td>32</td>
<td>80</td>
<td>(?)</td>
<td>530</td>
<td>1107</td>
<td>13.25</td>
<td>(?)</td>
</tr>
<tr>
<td>Totals or Average 1908</td>
<td>-</td>
<td>19375</td>
<td>8128</td>
<td>5858</td>
<td>2085</td>
<td>1194</td>
<td>-</td>
<td>-</td>
<td>96090</td>
<td>-</td>
<td>17.52</td>
</tr>
<tr>
<td>, 1907</td>
<td>18200</td>
<td>-</td>
<td>9689</td>
<td>6172</td>
<td>2281</td>
<td>1835</td>
<td>-</td>
<td>97330</td>
<td>-</td>
<td>15.77</td>
<td>-</td>
</tr>
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</table>
V. LEADING STATISTICAL ITEMS.

<table>
<thead>
<tr>
<th>Item</th>
<th>1907</th>
<th>1908</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syuod</td>
<td></td>
<td>1907</td>
</tr>
<tr>
<td>Presbyteries</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Churches</td>
<td>72</td>
<td>68</td>
</tr>
<tr>
<td>Companies of believers not fully organized as churches</td>
<td>129</td>
<td>141</td>
</tr>
<tr>
<td>Subordinate Preaching Places</td>
<td>110+</td>
<td>145</td>
</tr>
<tr>
<td>Self-supporting churches</td>
<td>72</td>
<td>68+</td>
</tr>
<tr>
<td>Ordained ministers</td>
<td>106</td>
<td>106</td>
</tr>
<tr>
<td>Licentiates</td>
<td>64</td>
<td>88</td>
</tr>
<tr>
<td>Elders</td>
<td>360</td>
<td>424</td>
</tr>
<tr>
<td>Deacons</td>
<td>156</td>
<td>71+</td>
</tr>
<tr>
<td>Church members</td>
<td>18200</td>
<td>19379</td>
</tr>
<tr>
<td>Gain over previous year</td>
<td>1835</td>
<td>1194</td>
</tr>
<tr>
<td>Attendance at Communion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average &quot; at Service</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baptisms during year—Adults</td>
<td>2127</td>
<td>1861</td>
</tr>
<tr>
<td>&quot; &quot; Children</td>
<td>154</td>
<td>278</td>
</tr>
<tr>
<td>Totals</td>
<td>2281</td>
<td>2139</td>
</tr>
<tr>
<td>S. S. Teachers</td>
<td>837</td>
<td>854</td>
</tr>
<tr>
<td>S. S. Scholars,—Adults</td>
<td>1233</td>
<td>1210</td>
</tr>
<tr>
<td>&quot; &quot; Children</td>
<td>8727</td>
<td>10442</td>
</tr>
<tr>
<td>Total of scholars</td>
<td>9960</td>
<td>11652</td>
</tr>
<tr>
<td>Offerings of Churches</td>
<td>97330</td>
<td>101636</td>
</tr>
<tr>
<td>&quot; &quot; Individuals</td>
<td>4364</td>
<td>3795†</td>
</tr>
<tr>
<td>&quot; &quot; Societies</td>
<td>535</td>
<td>971</td>
</tr>
<tr>
<td>Contrib. to Dendo Kyoku</td>
<td>9495</td>
<td>10028</td>
</tr>
<tr>
<td>&quot; &quot; for other Evang, Work</td>
<td>2677</td>
<td>2273‡</td>
</tr>
<tr>
<td>&quot; &quot; Benevolent</td>
<td>900</td>
<td>685</td>
</tr>
<tr>
<td>Total offerings</td>
<td>110401</td>
<td>113530</td>
</tr>
<tr>
<td>Recd. from Tuition</td>
<td>42367</td>
<td>42579</td>
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<tr>
<td>&quot; &quot; Missions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>For Evang. Work</td>
<td>76572+</td>
<td>99279</td>
</tr>
<tr>
<td>&quot; &quot; Educ.</td>
<td>73279+</td>
<td>83491</td>
</tr>
<tr>
<td>Total from Missions</td>
<td>149851+</td>
<td>182770</td>
</tr>
</tbody>
</table>
V. LEADING STATISTICAL ITEMS.
(Concluded.)

<table>
<thead>
<tr>
<th>Item</th>
<th>1907</th>
<th>1908</th>
</tr>
</thead>
<tbody>
<tr>
<td>Estimated value of Church Buildings</td>
<td>323874</td>
<td>355784</td>
</tr>
<tr>
<td>Value of Ch. Endowments</td>
<td>15955</td>
<td>14159</td>
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School Attendance.

<table>
<thead>
<tr>
<th>School Type</th>
<th>1907</th>
<th>1908</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 Theo. Schools</td>
<td>90</td>
<td>71</td>
</tr>
<tr>
<td>4 Bible Women's</td>
<td>56+</td>
<td>101</td>
</tr>
<tr>
<td>3 Boys' Boarding</td>
<td>929</td>
<td>846</td>
</tr>
<tr>
<td>12 Girls'</td>
<td>1416</td>
<td>1505</td>
</tr>
<tr>
<td>9 Day Schools</td>
<td>763</td>
<td>782</td>
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</table>

Offerings of Churches
Contrib. to Mission Board
(Dendo Kyoku)
Assistance from Missions

Average per Church Member

<table>
<thead>
<tr>
<th>Category</th>
<th>Average</th>
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<tbody>
<tr>
<td>Offerings of Churches</td>
<td>5.68</td>
</tr>
<tr>
<td>Contrib. to Mission Board</td>
<td>5.86</td>
</tr>
<tr>
<td>(Dendo Kyoku)</td>
<td>.52</td>
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<tr>
<td>Assistance from Missions</td>
<td>9.43+</td>
</tr>
</tbody>
</table>

*From Ch. statistics (same as chs. above). Selfsupporting in the sense that they no longer receive aid from Missions or the Dendo Kyoku, though some may not support a pastor.

† These 2 items are included in the following.

‡ Of this 1119 was recd. by the Dendo Kyoku as Taikyo Dendo contrib.

VI. TOTALS FOR THE LAST ELEVEN YEARS.

<table>
<thead>
<tr>
<th>Year</th>
<th>Members</th>
<th>Baptisms</th>
<th>Income</th>
</tr>
</thead>
<tbody>
<tr>
<td>1898</td>
<td>10609</td>
<td>780</td>
<td>Ven 22014</td>
</tr>
<tr>
<td>1899</td>
<td>10849</td>
<td>758</td>
<td>28788</td>
</tr>
<tr>
<td>1900</td>
<td>11117</td>
<td>675</td>
<td>39898</td>
</tr>
<tr>
<td>1901</td>
<td>11851</td>
<td>1282</td>
<td>37920</td>
</tr>
<tr>
<td>1902</td>
<td>12467</td>
<td>1187</td>
<td>39105</td>
</tr>
<tr>
<td>1903</td>
<td>23511</td>
<td>1596</td>
<td>48246</td>
</tr>
<tr>
<td>1904</td>
<td>13934</td>
<td>1062</td>
<td>46067</td>
</tr>
<tr>
<td>1905</td>
<td>15067</td>
<td>1441</td>
<td>58203</td>
</tr>
<tr>
<td>1906</td>
<td>16346</td>
<td>1820</td>
<td>71707</td>
</tr>
<tr>
<td>1907</td>
<td>18140</td>
<td>2281</td>
<td>102229</td>
</tr>
<tr>
<td>1908</td>
<td>19215</td>
<td>2139</td>
<td>113530</td>
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</table>

Totals

<table>
<thead>
<tr>
<th></th>
<th>15131</th>
<th>607707</th>
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### VII. FINANCIAL STATEMENT OF THE DENDO KYOKU (Mission Board) OF THE NIHON KIRISUTO KYOKU (Church of Christ in Japan).

#### A. Receipts.

<table>
<thead>
<tr>
<th>Description</th>
<th>Ordinary Receipts</th>
<th>Taikyo Dendo Spec. Evan. Work</th>
<th>Kataoka Fund</th>
<th>Totals 1908</th>
<th>Totals 1907</th>
<th>Increase (+) Decrease (−)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 From Congregations under the Board’s Care</td>
<td>1,822,070</td>
<td>−</td>
<td>−</td>
<td>1,822,070</td>
<td>1,421,000</td>
<td>+ 401,070</td>
</tr>
<tr>
<td>2 From the other Churches</td>
<td>2,475,980</td>
<td>581,183</td>
<td>−</td>
<td>3,057,163</td>
<td>2,732,026</td>
<td>+ 325,137</td>
</tr>
<tr>
<td>3 From Societies</td>
<td>766,780</td>
<td>204,580</td>
<td>−</td>
<td>971,360</td>
<td>493,965</td>
<td>+ 477,395</td>
</tr>
<tr>
<td>4 From Individuals</td>
<td>3,542,470</td>
<td>232,660</td>
<td>−</td>
<td>3,775,130</td>
<td>4,609,587</td>
<td>− 834,457</td>
</tr>
<tr>
<td>5 Miscellaneous</td>
<td>154,415</td>
<td>67,800</td>
<td>−</td>
<td>222,215</td>
<td>154,021</td>
<td>+ 68,194</td>
</tr>
<tr>
<td>6 Special Deposit Carried Forward</td>
<td>147,760</td>
<td>13,000</td>
<td>−</td>
<td>160,760</td>
<td>1,500,000</td>
<td>− 1,339,240</td>
</tr>
<tr>
<td>Spec. Evang. Work Fund</td>
<td>−</td>
<td>−</td>
<td>20,10</td>
<td>20,100</td>
<td>237,927</td>
<td>− 217,827</td>
</tr>
<tr>
<td>Totals</td>
<td>8,909,484</td>
<td>193,223</td>
<td>20,10</td>
<td>10,008,707</td>
<td>−</td>
<td>−</td>
</tr>
<tr>
<td>Actual Income</td>
<td>−</td>
<td>−</td>
<td>−</td>
<td>9,867,647</td>
<td>9,494,533</td>
<td>+ 373,114</td>
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</table>
### VII. DENDO KYOKU. (Continued.)

#### B. Expenditures.

<table>
<thead>
<tr>
<th></th>
<th>Ordinary Expenses</th>
<th>Spec. Evang Work</th>
<th>Kataoka Fund</th>
<th>Totals 1908</th>
<th>Totals 1907</th>
<th>Increase + Decrease</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>5,795,000</td>
<td></td>
<td></td>
<td>5,795,000</td>
<td>5,030,000</td>
<td>+ 765,000</td>
</tr>
<tr>
<td>Rents</td>
<td>1,459,000</td>
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<td></td>
<td>1,459,000</td>
<td>693,000</td>
<td>+ 766,000</td>
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<tr>
<td>Dendo Hi (Evang Work)</td>
<td>644,960</td>
<td>685,390</td>
<td></td>
<td>1,330,350</td>
<td>473,470</td>
<td>+ 856,530</td>
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<tr>
<td>Travelling Expenses</td>
<td>613,910</td>
<td></td>
<td></td>
<td>613,910</td>
<td>117,500</td>
<td>+ 496,410</td>
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<tr>
<td>Correspondence Office Expenses</td>
<td>626,760</td>
<td>124,440</td>
<td></td>
<td>751,200</td>
<td>200,175</td>
<td>+ 64,868</td>
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<tr>
<td>Boklets Publication</td>
<td></td>
<td>154,850</td>
<td></td>
<td>154,850</td>
<td>160,875</td>
<td>- 6,025</td>
</tr>
<tr>
<td>Debit Balance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>780,764</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
<td>11,925</td>
<td></td>
<td>11,925</td>
<td></td>
<td>+ 11,925</td>
</tr>
<tr>
<td>Special Celebration</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10,200</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>9,139,630</td>
<td>976,605</td>
<td>124,440</td>
<td>10,116,235</td>
<td>8,209,701</td>
<td>+1,906,534</td>
</tr>
</tbody>
</table>

#### C. Statement of Finances at End of 1907.

- **Deficit in Ord. Expenses**: 230,144
- **Balance of Taikyo Dendo**: 122,218
- **Kataoka Fund Deposited**: 1,331,100
- **Special Deposit**: 1,390,000
- **Total**: 3,073,462

**Public Loan Bonds**: 100,000

**Savings Bank Debenture**: 1,800,000

**Deficit Loan**: 29,000

**Deposit Kawasaki Bank**: 87,828

**Deposit Furikae Chokin**: 300,000

**Cash**: 350,000

**Total**: 63,270

**Total**: 2,721,098
VII. DENDO KYOKU.  (Continued.)

D. Contributions in Detail.

1. FROM THE CONGREGATIONS UNDER THE BOARD’S CARE (Dendo Chi).

<table>
<thead>
<tr>
<th>Place</th>
<th>Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nagoya</td>
<td>187,000¥</td>
</tr>
<tr>
<td>Okayama</td>
<td>98 000¥</td>
</tr>
<tr>
<td>Kōfu</td>
<td>132,000¥</td>
</tr>
<tr>
<td>Taichu</td>
<td>60 000¥</td>
</tr>
<tr>
<td>Niigata</td>
<td>35,000¥</td>
</tr>
<tr>
<td>Maizuru</td>
<td>126,000¥</td>
</tr>
<tr>
<td>Pusan</td>
<td>267,570¥</td>
</tr>
<tr>
<td>Gensan</td>
<td>244,000¥</td>
</tr>
<tr>
<td>Hoten (Mukden)</td>
<td>235,000¥</td>
</tr>
<tr>
<td>Bazan</td>
<td>42,000¥</td>
</tr>
<tr>
<td>Keijō (Seoul)</td>
<td>34,000¥</td>
</tr>
<tr>
<td>Ryōyō (Liaoyang)</td>
<td>178,000¥</td>
</tr>
<tr>
<td>Daitō (Tatung)</td>
<td>10,000¥</td>
</tr>
<tr>
<td>Anto-ken (Antung)</td>
<td>140,000¥</td>
</tr>
<tr>
<td>Ryojun (Port Arthur)</td>
<td>35,000¥</td>
</tr>
</tbody>
</table>

**Total 15 Places** ........................................ 1,822,070¥

N.B. Decimal point is indicated by a comma (European style).
## FROM THE OTHER CHURCHES (Summed up by Presbyteries)

<table>
<thead>
<tr>
<th>Region</th>
<th>1908</th>
<th>1907</th>
<th>1906</th>
<th>Inc. + Dec. — of 1909 over 1908</th>
<th>No. of Contributing above Estimate</th>
<th>Noncontributing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tokyo</td>
<td>1,348,517</td>
<td>1,029,347</td>
<td>1,024,456</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td></td>
<td>321,170</td>
<td>310,810</td>
<td>8</td>
<td>10</td>
<td>18</td>
</tr>
<tr>
<td>Churches</td>
<td>1,348,517</td>
<td>1,029,347</td>
<td>1,024,456</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Pr. Places</td>
<td>91,820</td>
<td>310,810</td>
<td>310,810</td>
<td>8</td>
<td>10</td>
<td>18</td>
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<tr>
<td>Totals</td>
<td>1,440,337</td>
<td>1,335,266</td>
<td>1,199,458</td>
<td>8</td>
<td>10</td>
<td>18</td>
</tr>
<tr>
<td>Naniwa</td>
<td>634,629</td>
<td>558,511</td>
<td>612,235</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Churches</td>
<td>634,629</td>
<td>558,511</td>
<td>612,235</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Pr. Places</td>
<td>146,310</td>
<td>110,600</td>
<td>140,110</td>
<td>8</td>
<td>21</td>
<td>19</td>
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<tr>
<td>Naniwa</td>
<td>780,939</td>
<td>669,113</td>
<td>752,345</td>
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<td>19</td>
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<tr>
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<td></td>
<td>1,118,28</td>
<td>1,064,58</td>
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<td>19</td>
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<tr>
<td>Miyagi</td>
<td>33,000</td>
<td>33,000</td>
<td>40,050</td>
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</tr>
<tr>
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<td>33,000</td>
<td>33,000</td>
<td>40,050</td>
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<td>59,460</td>
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<td>0</td>
<td>8</td>
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<td></td>
<td>161,915</td>
<td>149,510</td>
<td>0</td>
<td>8</td>
<td>19</td>
</tr>
<tr>
<td>Hokkaido</td>
<td>131,000</td>
<td>120,000</td>
<td>155,530</td>
<td>—</td>
<td>—</td>
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<tr>
<td>Churches</td>
<td>131,000</td>
<td>120,000</td>
<td>155,530</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Pr. Places</td>
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<td>33,580</td>
<td>45,160</td>
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<tr>
<td>Hokkaido</td>
<td>173,820</td>
<td>153,580</td>
<td>201,140</td>
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<tr>
<td></td>
<td>1908</td>
<td>1907</td>
<td>1906</td>
<td>Inc. + Dec. — of 1909 over 1908</td>
<td>No. of Contributing above Estimate</td>
<td>Noncontributing</td>
</tr>
<tr>
<td>----------------</td>
<td>-------------------</td>
<td>------</td>
<td>------</td>
<td>-------------------------------</td>
<td>----------------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td><strong>Chinzei</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Churches</td>
<td>174,075</td>
<td></td>
<td></td>
<td>155,000 Ordinary</td>
<td>106,270</td>
<td></td>
</tr>
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<td>19,075 Special</td>
<td></td>
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<tr>
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<td></td>
<td>32,000 Ord.</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,000 Spec.</td>
<td>162,145</td>
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</tr>
<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Totals</td>
<td>207,075</td>
<td></td>
<td></td>
<td>187,000 Ord.</td>
<td>162,145</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>20,075 Spec.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sanyo</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Churches</td>
<td>105,820</td>
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<td>92,330 Ord.</td>
<td>102,590</td>
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<td></td>
<td>13,490 Spec.</td>
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<td>Pr. Places</td>
<td>24,892</td>
<td></td>
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<td>23,562 Ord.</td>
<td>31,250</td>
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<td></td>
<td>1,330 Spec.</td>
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<tr>
<td>Totals</td>
<td>130,712</td>
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<td>115,892 Ord.</td>
<td>233,740</td>
<td>112,780</td>
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<td></td>
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<td>14,820 Spec.</td>
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<tr>
<td><strong>Taiwan</strong></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>
</tr>
<tr>
<td>Churches</td>
<td>212,015</td>
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<td>174,000 Ord.</td>
<td>133,300</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>38,015 Spec.</td>
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<td></td>
</tr>
<tr>
<td>Pr. Places</td>
<td>17,500</td>
<td></td>
<td></td>
<td>17,500 Ord.</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0 Spec.</td>
<td></td>
<td></td>
</tr>
<tr>
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<td>229,515</td>
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<td>191,500 Ord.</td>
<td>148,300</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>38,015 Spec.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Of 9 chs. in Korea &amp; Manchuria Dairen contributed.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Churches</td>
<td></td>
<td></td>
<td></td>
<td>— Ur.</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>Pr. Places</td>
<td>7,800</td>
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<td></td>
<td>7,800 Ord.</td>
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<tr>
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<td>7,800 Spec.</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>Grand Totals</td>
<td>2475,980 Ord.</td>
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<td></td>
<td>—</td>
<td>21</td>
</tr>
</tbody>
</table>
VII. DENDO KYOKU. (Continued.)

3. FROM SOCIETIES.

<table>
<thead>
<tr>
<th></th>
<th>Ord nary</th>
<th>Special Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Women's Societies</td>
<td>132.35</td>
<td>2.00</td>
</tr>
<tr>
<td>(2) S. Schools</td>
<td>35445</td>
<td></td>
</tr>
<tr>
<td>(3) Y.P.S.C.E.</td>
<td>598.985</td>
<td>202.58</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>766.780</strong></td>
<td><strong>204.58</strong></td>
</tr>
</tbody>
</table>

4. FROM INDIVIDUALS.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) 58 Japanese Ministers</td>
<td>289.53</td>
</tr>
<tr>
<td>(2) 15 Foreign Missionaries</td>
<td>380.00</td>
</tr>
<tr>
<td><strong>73 Total</strong></td>
<td><strong>669.53</strong></td>
</tr>
</tbody>
</table>

(3) 407 Church Members

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>14 of Tokyo</td>
<td>867.40</td>
</tr>
<tr>
<td>27 &quot; Yokohama</td>
<td>275.66</td>
</tr>
<tr>
<td>47 &quot; Kanto-Shinetsu</td>
<td>244.50</td>
</tr>
<tr>
<td>17 &quot; Tohoku</td>
<td>49.80</td>
</tr>
<tr>
<td>36 &quot; Hokkaido</td>
<td>235.80</td>
</tr>
<tr>
<td>10 &quot; Tokaido</td>
<td>87.00</td>
</tr>
<tr>
<td>3 &quot; Hokuriku</td>
<td>14.75</td>
</tr>
<tr>
<td>39 &quot; Kinki</td>
<td>324.00</td>
</tr>
<tr>
<td>21 &quot; Shikoku</td>
<td>66.70</td>
</tr>
<tr>
<td>25 &quot; Chugoku</td>
<td>219.279</td>
</tr>
<tr>
<td>26 &quot; Kyushu</td>
<td>130.10</td>
</tr>
<tr>
<td>25 &quot; Taiwan</td>
<td>100.00</td>
</tr>
<tr>
<td>17 &quot; Kankoku (Korea)</td>
<td>180.40</td>
</tr>
<tr>
<td>35 &quot; Shinkoku (China)</td>
<td>320.82</td>
</tr>
<tr>
<td>1 &quot; England</td>
<td>20.00</td>
</tr>
<tr>
<td><strong>407 Total</strong></td>
<td><strong>325709</strong></td>
</tr>
<tr>
<td><strong>480 Grand Totals</strong></td>
<td><strong>3795.239</strong></td>
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</tbody>
</table>

20
VII. DENDO KYOKU. (Continued.)

E. Comparison by Chukwai in Contribution for Dendo Kyoku recd. & estimated.

<table>
<thead>
<tr>
<th></th>
<th>1907</th>
<th>1908</th>
<th>Inc. + or Dec.—</th>
<th>Estimated for 1908</th>
<th>Below Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tokyo</td>
<td>1,157,260</td>
<td>1,083,897</td>
<td>- 73,129</td>
<td>1,701,000</td>
<td>- 617,133</td>
</tr>
<tr>
<td>Naniwa</td>
<td>703,530</td>
<td>669,111</td>
<td>- 34,419</td>
<td>893,000</td>
<td>- 203,889</td>
</tr>
<tr>
<td>Miyagi</td>
<td>95,783</td>
<td>75,000</td>
<td>- 20,783</td>
<td>183,000</td>
<td>- 108,000</td>
</tr>
<tr>
<td>Chinzei</td>
<td>134,185</td>
<td>187,000</td>
<td>+ 51,150</td>
<td>192,000</td>
<td>- 5,000</td>
</tr>
<tr>
<td>Sanyo</td>
<td>125,150</td>
<td>115,892</td>
<td>- 9,258</td>
<td>171,000</td>
<td>- 55,108</td>
</tr>
<tr>
<td>Hokkaido</td>
<td>175,340</td>
<td>153,580</td>
<td>- 21,760</td>
<td>126,000</td>
<td>- 42,420</td>
</tr>
<tr>
<td>Taiwan</td>
<td>141,000</td>
<td>191,500</td>
<td>+ 50,560</td>
<td>126,000</td>
<td>- 24,500</td>
</tr>
<tr>
<td></td>
<td>2,522,011</td>
<td>2,475,983</td>
<td>- 46,031</td>
<td>3,552,000</td>
<td>- 1,076,020</td>
</tr>
</tbody>
</table>

F. Further Details.

12 Churches contributing 100 yen or more.  
Fujimicho 734 Shiloh 325 Kaigan 322 Taihoku 251 Hokushin 224 Kochi 201 Ichigaya 173 Moji 173 Shimonoseki 137 Nagoya 231 Sakae 125 Osaka, East 114

11 Churches contributing from 50 to 100 yen.  
Takanawa 93 Ryogoku 87 Shinko 82 Nagasaki 79 Osaka, West 31 Otaru 68 Isezaeki 67 Osaka, North 66 Taiwan 64 Shinsaka 64 Yokosuka 58

30 Women’s Societies = 8 less than last year,—
contributed ¥ 50 ” ” ” ”

30 S. Schools, = 3 ” ” ” ”
contributed ¥ 5 more ” ” ” ”

59 Individuals, =37 ” ” ” ”

58 Pastors, =15 ” ” ” ”

15 Foreigners = 5 ” ” ” ”

3 Indiv. contrib. over 100 =13 less than in 1907
8 ” ” from 50 to 100 = 4 more ” ” ” ”

12 ” ” ” 30 — 50 = Same as ”
22 ” ” ” 20 — 30 = 8 more ” ” ” ”
78 ” ” ” 10 — 20 = 16 ” ” ” ”

173 ” ” ” 5 — 10 = 70 ” ” ” ”

284 = 85 more than last year.
VII. DENDO KYOKU. (Concluded.)

G. Contributions Recd. by the Dendo Kyoku since 1894.

<table>
<thead>
<tr>
<th>Year</th>
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<tbody>
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<td>207,702</td>
</tr>
<tr>
<td>1895</td>
<td>1,021,433</td>
</tr>
<tr>
<td>1896</td>
<td>1,020,419</td>
</tr>
<tr>
<td>1897</td>
<td>2,629,939</td>
</tr>
<tr>
<td>1898</td>
<td>2,791,251</td>
</tr>
<tr>
<td>1899</td>
<td>2,759,042</td>
</tr>
<tr>
<td>1900</td>
<td>3,416,452</td>
</tr>
<tr>
<td>1901</td>
<td>2,908,168</td>
</tr>
<tr>
<td>1902</td>
<td>5,286,254</td>
</tr>
<tr>
<td>1903</td>
<td>7,745,757</td>
</tr>
<tr>
<td>1904</td>
<td>9,140,382</td>
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<tr>
<td>1905</td>
<td>8,591,409</td>
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<tr>
<td>1906</td>
<td>10,791,517</td>
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<td>1907</td>
<td>9,494,533</td>
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<td>1908</td>
<td>9,867,647</td>
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<tr>
<td>Total for 15 Yrs.</td>
<td>78,442,059</td>
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H. Directors, &c. of the Board of Missions.

(Dendo Kyoku Tin)

Presbytery represented

Tokyo: Uemura Masahisa
      Ihuka Kajinosuke
      Mori Kanji
      Sasakura Yakichi
      Chiya Kano
      Tada Shiroshi
      Kawazoe Masuo

Sanyo: Saito Mibuo

Miyagi: Hikaru Kotaro

Hokkaido: Nakayama—

Sanyo: Hirayama Taketo

Chinzei: Kawai Kamesuke

Taiwan: Nishijima Masayuki

Auditors: Oe Genju

Secretary: Kiyama Kojirō
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