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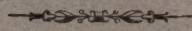
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THE  
CHRISTIAN MOVEMENT

IN ITS RELATION TO

THE NEW LIFE

IN JAPAN



YOKOHAMA

PUBLISHED FOR THE STANDING COMMITTEE OF  
CO-OPERATING CHRISTIAN MISSION

—  
1903



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## PREFACE.

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The tardy appearance of this pamphlet is due partly to disappointment with regard to certain important contributions and partly to the pressure of duties which could not be made to give way. Perhaps hereafter an earlier publication can be arranged for, but it will be difficult to make any large gain in this respect, if the statistics collected the previous December are to be included, as it is to be hoped they will be.

The statistics in the Appendix were compiled by the Rev. D. S. Spencer and are reprinted from the October number of *Tidings from Japan*, the organ of the Methodist Episcopal Mission (North), with a few emendations furnished by Mr. Spencer. Next year it is expected that statistics will be collected under an arrangement between the Executive Committee of the Evangelical Alliance of Japan and the Standing Committee of Co-operating Christian Missions. The aim will be to secure greater uniformity in the methods employed by the different Christian bodies in collecting statistics, and perhaps also to include certain matters of interest which have not hitherto been brought together, such for example, as the publication work of the various Christian organisations in Japan.

The absence of any distinct mention of the medical missionary work in this pamphlet is a matter of sincere regret. This absence was not due to any failure to appreciate the value of this branch of missionary effort,—indeed it was thought that an article had been arranged for which should set it forth with adequate fulness. The omission was not discovered until too late to make it good.

The editor in his inexperience has found himself face to face with certain mechanical difficulties in putting this pamphlet through



the press. To some of them he has succumbed, and the evidences of his defeat are unhappily conspicuous, especially in the failure to make the subordination of sub-sections, in some cases, clear by appropriate type.

It will be noticed that, according to Mr. Spencer's statistics, the number of enrolled Christians, including catechumens and baptised children, is for

The Protestants	...	...	...	...	50,855
The Roman Catholics	...	...	...	...	55,824
The Russo-Greek Church	...	...	...	...	27,245
Total	...	...	...	...	133,924

The Christian population, that is, the section of the population which is measurably controlled by Christian sentiment and which is in close and sympathetic relations with the various branches of the Christian Church cannot fairly be estimated lower than 300,000. Indeed, if one were to classify the population of Japan according to religion, giving the same latitude of meaning to the term Christian which must needs be given to the terms, Shintō, Buddhist, and Confucianist, the figures for the Christian population might properly be placed at 500,000, that is, a little over one per cent of the total population.

Attention is be called to the classification of the Protestant church membership. It will be found that out of the total of 50,855 Protestant Christians there are

Baptists	...	...	...	...	2,353
Congregationalists	...	...	...	...	11,548
Methodists	...	...	...	...	12,217
Episcopalians	...	...	...	...	10,997
Presbyterians	...	...	...	...	11,651
					48,766
Miscellaneous...	...	...	...	...	2,089
					50,855

While the five large groups are represented by many different titles in the list of missionary organisations, the results of their work if not actually consolidated are yet so closely allied that they practically constitute only five denominations. Of the twelve bodies which remain, three at least would probably deny any purpose to build up a special denomination. There is doubtless still room to pray for further progress toward church union, yet we may well thank God and take courage in view of what has already been accomplished.

In conclusion the editor desires to thank the many contributors who have aided him in preparing this résumé of the work of the past year, which he trusts will help its readers to appreciate the scope and the success of the missionary work in Japan.

DANIEL CROSBY GREENE,

*Editor.*

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# THE CHRISTIAN MOVEMENT

IN ITS RELATION TO

## THE NEW LIFE IN JAPAN.

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### GENERAL SURVEY.

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No account of the Christian movement in Japan can be considered satisfactory which does not include at least a cursory description of the political and social conditions in which this movement manifests itself. This would be true in any land, but it is especially true in Japan where the Government touches the life of the individual at so many points, and where society shows itself so responsive to the new forces, the result, largely, of contact with the nations of the West. Certain of these forces might seem at first sight to run counter to the movement which it is the main purpose of these pages to describe, but nevertheless a more careful and comprehensive view will most certainly compel the conviction that even these opposing forces are restrained, nay, even controlled, by an onward moving tide which makes for intellectual, moral, and spiritual unity. The progress of that tide may be checked by tendencies born of race or of protracted custom, but it is not stayed. As Christians we believe the goal of this tide is to be found in the Kingdom of God, a kingdom which is in harmony with all that is noble and true in the national aspirations of every people. It is under the influence of this faith that this survey is undertaken.



## POLITICS.

The Cabinet under the presidency of Count Katsura, which entered upon office early in June, 1901, has remained in power throughout the year. It comprises among its members an unusual number of relatively young men,—men who had never held portfolios before and whose ability was by many seriously questioned; but it is safe to say that few careful critics would hesitate to admit that the ministry, taken as a whole, has acquitted itself well and has a valid claim upon the gratitude of the nation.

One achievement alone will give Count Katsura's administration a memorable place in the history of Far-Eastern politics, namely, the Anglo-Japanese Alliance which was announced in the Imperial Diet, February thirteenth, 1902. This is the first alliance of its kind between a European and an Asiatic power and is a recognition of the position Japan has won for herself which is honorable to both parties. Its object is declared to be the preservation of peace in the Far-East, and there is little doubt that it will conduce to the end in view. The effect upon the Japanese people has been healthful. The alliance has not merely been the source of gratification; it has produced a more favorable attitude toward not Great Britain only, but toward other nationalities as well, and it has tended to relieve the tension caused by what many of the Japanese people regarded the supercilious demeanor of the foreign powers toward Japan. It would not be quite true to say that the old irritation has been entirely forgotten, but it has been greatly lessened and has ceased to be a seriously disturbing element in social intercourse.

Another matter in which general satisfaction is taken is the decision to refer the House Tax controversy to the Hague Tribunal. For the benefit of readers outside of Japan, it is proper to say that the question at issue is the interpretation of the clause of the new treaties which refers to the taxation of lots held by foreigners on the so-called concessions at the various treaty ports of Japan. This clause guarantees to those lots immunity from taxation

beyond that explicitly provided for in the title deeds. The Japanese authorities claim that the immunity does not extend to buildings situated on those lands, while the landholders in general contend that, for purposes of taxation, buildings and land form parts of one whole which is in its entirety entitled to the immunity promised in the deeds and confirmed by the treaty. The United States Government has declined to contest the Japanese view, though claiming for her citizens equal treatment with others on the basis of the prospective decision of the Hague Tribunal, should it be favorable to the Japanese contention. It is not too much to say that this equitable arrangement is in an important degree due to the influence of the late Col. Buck, the United States Minister.

In its relations to the Diet, the Ministry has maintained a conservative course. During the session of 1901-2, it avoided a coalition with the Lower House, but when, after the election, the Diet assembled in December and agreement was found impossible, the Lower House was dissolved, December twenty-eighth. The technical ground of the dissolution was the unwillingness of the Lower House to consent to the renewal in 1902, of the rate of taxation on land fixed in 1899 for five years, namely, five per cent. on urban land and three and three-tenths per cent. on rural land. It is claimed that the Government of the day pledged itself to revert to the old rate of two and one-half per cent. on both classes of land when the five years should have elapsed, and that the Diet having consented to the increase on the ground of that pledge could not without stultifying itself vote for the renewal. The Government on the other hand, explained that without the renewal of the current rate there would be no trustworthy financial basis for the scheme of naval expansion which even the opposition acknowledged to be essential to the defence of the nation. The opposition, however, contended that a carefully considered scheme of administrative reform would result in economies sufficient to provide for the new war vessels. To this it was replied that the

Government was not less interested in the question of administrative reform and after careful investigation had embodied its plan in the Budget, but that the investigation showed that the net saving which could wisely be made would be insufficient to insure the national defence.

This is no place to enter upon a discussion of the merits of this financial question, or to question the sincerity of either side in this controversy. Whatever may be its merits, it has been made very clear that back of it has lain another question, namely, Shall the Lower House be allowed to control the policy of the Government?

This contention for the supremacy of the Lower House has been before the public ever since the First Diet was convened. In the House itself, those who press for a party cabinet have always been in the ascendant, but in the country at large there has been at all times a large body of public sentiment favoring an administrative system measurably like that of Prussia. This sentiment has generally, perhaps always, controlled the House of Peers. This view has recently found able advocates also among certain young men who have studied, or at least travelled, abroad, and at one time it seemed not unlikely that it might be accepted by the leaders of the Liberal Party and control its policy, indeed, the prospectus of the *Seiyukwai*, Marquis Ito's party, gave abundant reason to suppose that the Prussian system was still his model and that of his immediate followers as well. Later events have appeared to indicate a revival of interest in English methods, but it is by no means certain that this interest will greatly modify the policy of the dominating party in the Diet. The contest between the advocates of the two systems will doubtless continue unabated for some years and it is still a question what the end will be. Among equally intelligent foreign observers there is much diversity of opinion.

The term for which the members of the National Diet were elected having expired, a new election was held in August. Special interest attached to this election because it was the first under the new law. This law has several important features. First of all,



it provides for an extension of the suffrage, so that the number of electors is increased from about 450,000 to about one million. At the same time, the membership of the Lower House is increased from 300 to 375. The election districts have also been made co-extensive with the prefectures, saving that the municipalities called *shi*, in other words, speaking roughly, those which have a population of over 25,000, are constituted special election districts. From each district are chosen as many representatives as correspond with its population, but no elector can vote for more than one candidate. It is believed that under this arrangement the votes will be distributed in such a way as to secure for each party a representation in the Diet in close accord with its numerical strength. A similar law for the local elections has been in operation for several years and is understood to have worked well on the whole. The results in the national election also indicate that the expectation of the promoters of the plan were well founded, in spite of some individual disappointments. The purpose in view in constituting the larger municipalities special election districts was to secure a larger representation from the commercial and industrial classes. The Diet was dissolved too early to afford any sure indication of the effect of the last named provision upon legislation. It is to be noted that the property qualification for membership in the Lower House has been removed, thus opening its doors to a considerable class of thoughtful young men who have hitherto been excluded.

As regards legislation, the one point on which there is well nigh unanimous agreement is the need of providing for the defence of the nation, especially by a still further expansion of the navy. All parties, and with undoubted sincerity, deny all hostile intent toward any foreign power.

#### THE BUSINESS WORLD.

The year 1902 while in many respects below the average in almost every department of industry and commerce has not been markedly unprosperous. The crops were somewhat disappointing

and money was scarce during the early months of the year. During the later months, money became more plenty and interest very greatly declined. This refers, of course, to the country as a whole, but in the extreme north of the main island there has been great suffering resulting from the almost complete failure of the crops in certain places. The means of communication between different parts of the country have been so greatly improved and the sense of solidarity on the part of the people so wide-spread, that the suffering is small as compared with pre-restoration days, though it is still keen enough in spite of large outside aid.

The industrial progress during recent years is well indicated in the following extract from the *Japan Times*, which is worth quoting, although the statistics are not brought down later than 1900.

“A paragraph in a recent number of the *Toyo Keizai* (Eastern Economist) about the progress of factory industries in Japan supplies some interesting information, showing as it does, in what particular direction factories with motor power are growing. Here is a table showing the number of such factories with the aggregate horse power of the motors employed, which are either steam or water power, or both combined.

	No. of factories.	Aggregate horse power.	No. of fac- tories without motor power.
1894 ... ..	2,409	41,031	3,576
1895 ... ..	2,758	61,252	4,396
1896 ... ..	3,037	64,429	4,603
1897 ... ..	2,910	63,434	4,377
1898 ... ..	2,964	79,016	4,131
1899 ... ..	2,305	76,885	4,394
1900 ... ..	2,388	95,392	4,896

“The foregoing table shows that, comparatively speaking, the number of factories not provided with motor power is stationary, while on the other hand the factories with machine power, though decreasing in number, have grown in scope. This is evident from the fact that while the number of such factories has diminished

during the seven years under review, the aggregate horse power has been doubled."

"Coming to the question in what industry motor power is most used, we have first of all the silk reeling business, then cotton and silk spinning, the cement industry, ship building, machine and gear making, printing, weaving, and so forth. Here are the figures showing the relative activity in this respect, the first figures in each group representing returns at the end of 1896 and the second those for 1899.

FACTORIES WITH MOTOR POWER.

	No. of Factories.	Horse Power.	No. of Operatives.
Silk Reeling ... ..	1,036	9,362	112,887
	1,722	6,631	102,071
Cotton and Silk Spinning ...	117	12,523	56,417
	112	20,463	80,107
Ships, Machines etc. ... ..	155	2,577	16,654
	198	4,190	18,131
Weaving ... ..	25	3,004	7,924
	46	2,956	9,588
Cement ... ..	241	1,099	2,712
	37	1,825	3,554
Printing ... ..	30	246	3,236
	65	531	5,224
Paper Mills... ..	11	3,097	1,764
	18	3,898	2,909

FACTORIES WITHOUT MOTOR POWER.

Silk reeling ... ..	637	17,614
	496	14,077
Cotton and silk spinning ...	2	38
	21	542
Ships, machines etc. ... ..	188	4,512
	99	3,195
Weaving ... ..	1,025	28,900
	1,245	34,965
Cement ... ..	136	5,099
	119	2,870
Printing ... ..	103	2,784
	95	2,617



## EDUCATION.

There has been no striking change in educational affairs, although it is said that the Government contemplates the establishment of a considerable number of institutions more or less similar to the *realschule* of Germany. The explanations of the plan which have appeared are not quite definite, but the purpose seems to be to provide an education which, while not equal to that which a university course represents, shall yet furnish a thorough preparation for practical life. Such schools ought to be of great service to the large numbers of young men who are unable to secure entrance into the present so-called higher schools which roughly speaking carry students to the grade of the Junior year of the American College.

The following classification of the graduates of the Imperial University of Tokyo illustrates the work done at the University. It is copied from the *Japan Times*.

“The latest number of the *Shakai-gaku* (*Sociology*) contains an interesting contribution from Mr. Tōkon Yamagata concerning the graduates of the Imperial University of Tokyo. We shall quote here such data as we believe may prove interesting to our readers.

“During the 27 years that have elapsed since the first batch of 56 graduates from the course of Law and Medicine was turned out in 1876, the University has produced no less than 4,995 graduates, classified as follows according to the courses of study:—

Law	...	...	...	...	...	...	...	1,481
Engineering	...	...	...	...	...	...	...	1,200
Medicine...	...	...	...	...	...	...	...	815
Literature	..	...	...	...	...	...	...	609
Sciences	...	...	...	...	...	...	...	392
Agriculture	...	...	...	...	...	...	...	498

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4,995

Of the foregoing number 354 have died.

## OCCUPATIONS.

“The occupations, as might be expected, vary according to the course of study ; nevertheless each course presents some distinguishing features. The following returns, showing the state of things at the end of September last, will illustrate that point.

## LAW.

Administrative officials ... ..	394
Judges and Public Procurators ... ..	344
Officials of banks and others... ..	206
Students at University Hall ... ..	199
Advocates ... ..	118
Unknown ... ..	145

“There are other professions and stations of minor importance numerically, such as teachers, members of the Houses of the Diet, etc., but the foregoing figures are enough to show how the graduates of this particular course are employed in society.

## MEDICINE.

Doctors in Government and local service..	394
Medical practitioners ... ..	178
Teachers ... ..	103
Students studying abroad ... ..	58

“One thing noteworthy in the foregoing table is the surprising superiority as to number of those who are in the Government and local services, showing how, in our country, medical practice as a bread-earning profession is still comparatively unremunerative and uninviting. On the other hand, Medicine is distinguished from the other courses in having the minimum number of graduates of unknown profession, only 11 in all, as it surpasses the others in having the maximum number of students prosecuting their studies abroad.

ENGINEERING.

Experts in Governments service ... ..	472
Experts employed by companies etc. ...	423
Teachers ... ..	113
Students at University Hall ... ..	105

“The ratio between the two classes of experts in the list is significant, as it proves that the engineering and technical undertakings carried on by companies and private individuals are fairly active and important.

LITERATURE.

Teachers ... ..	333
Students at University Hall .....	100
Unknown ... ..	66

“It will be seen that the bulk of the graduates of this course are employed in a comparatively inactive profession, that of school teachers. The number of those of unknown profession is next largest to that of Law, which shows that the graduates of this course, more disposed perhaps than others to Bohemianism, are subject to vicissitudes of fortune.

“Agriculture and the Sciences are less diversified professionally, the former having 238 as Government experts and 109 as school teachers ; and the latter 197 teachers and 50 Government experts.

AGES.

“As is already well known, the ages of our university graduates are comparatively high, and this point is accurately demonstrated in the article from which we are now quoting. Here are the averages of the six different colleges for the last three years of 1900, 1901, and 1902:—

“Law, 26 years 10 months ; Medicine, 27 years 7 months ; Engineering, 25 years 10 months ; Literature, 26 years 3 months ; Sciences, 25 years 6 months ; Agriculture, 26 years 4 months. Averages of the six Colleges, 26 years 7 months. The high aver-



age for Medicine is chiefly attributable to the fact that its course of study extends for four years, while in the rest it is three years. However, on the whole the averages both collegiate and general have advanced since about 1894, owing to the insufficiency of accommodation and the necessity, therefore, of restricting the number of admissions by means of competitive examination. With the number of high school graduates increasing year after year and the University accommodation still remaining limited, the ages of graduates both at the Tōkyō and Kyōto Universities will probably continue to be high.

GENERAL TENDENCY OF UNIVERSITY STUDY.

“ The last point dealt with is the number of graduates from the different courses, and the following will indicate the general tendency of university study in Japan.

	Law.	Medi- cine.	Engineer- ing.	Litera- ture.	Sciences.	Agricul- ture.	Total.
1876-85 ... ..	124	215	211	46	149	103	848
1886-95 ... ..	555	321	296	94	87	263	1,616
1896 ... ..	97	28	80	50	18	40	313
1897 ... ..	67	25	78	62	26	16	274
1898 ... ..	107	31	110	66	26	14	354
1899 ... ..	155	27	110	75	34	14	415
1900 ... ..	129	34	104	77	21	13	378
1901 ... ..	106	40	94	71	19	15	345
1902 ... ..	141	94	117	67	12	20	451
	1,481	815	1,200	608	392	498	4,994

“ The large number of graduates who have taken to the study of Law, the sudden activity in the course of Engineering subsequent to the Japan-China war, and the falling off, on the contrary, in Science courses, may be regarded as prominent features in the general tendency of university study as it is carried on in Tokyo.”

FOREIGN LANGUAGES AND LITERATURE.

Increased attention is being paid every year to foreign languages. It is the aim to have a competent foreign instructor in each of the middle schools throughout the Empire, though for financial reasons the number of such instructors is as yet

quite small. These schools correspond quite closely to the high schools of the United States, although they would include at least the so-called ninth grade of the Massachusetts public school system, and perhaps the eighth grade also. There are several of these public middle schools in each prefecture. Beside these, there are many private schools licensed by the Government and incorporated into the National System, not to speak of many others of equal grade which for one reason or another have failed to receive licenses. The withholding of these licenses is often due to purely technical reasons and does not necessarily imply inferiority of standard in any respect. For example, some schools have adopted a curriculum which is thought to be better adapted to the wants of its constituency than the inelastic curriculum of the Government middle schools and are thus excluded from the system. Most of the Christian schools have been obliged to throw up their licenses because of the regulation promulgated some years ago excluding all religious instruction from licensed school.

Moreover, in every prefecture there are at least three other Government schools of the middle school grade, namely, a normal school for the education of teachers for primary schools, a commercial school, and an agricultural school. Nearly all these schools public and private give much attention to the study of English and a few include other languages in their curricula. As a matter of course, the standard of instruction is not high in most of these schools, but it is improving, and in some it is already fairly satisfactory.

To these schools of the middle grade must be added the considerable number of "high schools," or colleges, and special schools of college grade. In these the language work done is worthy of high praise.

As a result there is a rapidly increasing number of young men able to read one or more foreign languages. This has created a large demand for foreign books, especially for books in the English language.

This demand is met partly by importations and partly by reprinting. Cheap reprints of standard foreign publications find a large sale. Translations of Japanese books are also being put upon the market, not merely for foreigners but also for the benefit of Japanese students who use them for practice in reading English.

Another feature of this interest in foreign literature is seen in the reproduction in Japanese dress of the works of foreign authors. For many years the book stores have been filled with translations of European and American works on history, biography, philosophy, science, etc., but of late a special interest has been manifested in pure literature. In illustration of this movement we venture to subjoin another extract from an editorial in the *Japan Times*.

“As noticed in the literary review of 1902 published in these columns several weeks ago, literary Japan, with its scanty stock of materials all sold off owing to the warmth with which the public prematurely welcomed its products, has lately been compelled to employ itself in busily laying in another stock. The result is manifested in the successive appearances of translations from foreign authors, as was the case a few decades ago. Mr. Kuroiwa, the founder and joint proprietor of the *Yorozu*, having completed the publication in serial form in the columns of his own paper of the Japanese adaptation of Dumas' *Monte Cristo*, has gone a step further in a similar direction and, grown more ambitious, is now doing the same with *Les Misérables*. So eagerly has his attempt been welcomed by the public that some publishers of pot-boilers have already anticipated him and have published the whole translation which, owing to the limitations of his method of publication, Mr. Kuroiwa will be obliged to hold over for at least a year to come. Meanwhile the same paper has begun another translation, a work of Jokai's by Mr. Matsui, a writer on its staff. A similar feature is observed in the *Niroku*, the *Yorozu's* rival in journalism, which also gives two serials, both of them translations from foreign authors. One of them is specially noteworthy, in that choice is made of Less-



ing's *Minna von Barnhelm*. The translator is "Koyo," one of our foremost writers, who lately joined this paper. It would be tedious to mention similar performances seen in other papers and magazines. Most of these translations are adaptations, at least the names of places and characters are altered, the evident reason being that foreign names when transcribed into our language look hard and awkward to our general readers. We must not, however, omit mentioning here Mr. "Hoitsu" Hara's translation of Lytton's *Eugene Aram*, and especially Mr. "Suiin Emi's" Japanese dramatisation of *Othello*. Lytton has been a special favorite with our translators and the writer of this note thinks that since the translation of his *Ernest Maltravers* which appeared more than 25 years ago, quite a large number of this versatile author's works must have been reproduced in our country in one shape or another. Of Shakspeare's works, Emi's reproduction of *Othello* is the fourth translation, if the present writer remembers rightly, the three previous being *Cæsar*, *Macbeth* (both by Mr. Tsubouchi), and *King Lear* by Mr. Takatsuki, a graduate of the College of Literature of the Tokyo University. Mr. Emi's rendering might pass for his own original, so far as the scenes and characters are concerned. Florence in the original is Tokyo in the adapted rendering, Cyprus is Formosa, the Moor himself is a Japanese general who is dispatched to Formosa to suppress a rebellion there and who becomes the Governor-General of the island. Then Desdemona becomes Miss Tomone and her father, Brabantio, is Count Fura, and so on."

#### CHRISTIAN SCHOOLS.

There has been no marked change in the status of the Christian schools. As has been already noted, the regulation forbidding religious instruction in all schools belonging to the National System has subjected them to great embarrassment. In a few cases the plan has been adopted of separating the boarding department from the school proper and relegating the religious instruction to the former, but the authorities of most schools have preferred to throw

up their licenses as members of the National System. These schools include primary, middle, and higher schools, that is, all below the universities, but the chief point of embarrassment lies in the middle schools for boys. The secondary schools for girls, though classed with the so-called middle schools for boys, are called high schools. They will be treated in a separate section. At first sight this would seem not to have been so serious a loss as was expected, for the number of students has gradually increased, but a closer acquaintance with the working of the schools shows that it is difficult to hold the students. Many students seem to come because of disappointment elsewhere, with the purpose of leaving just so soon as a chance to join one of the licensed schools presents itself. This keeps the average age of the students too low and renders it difficult to keep up an efficient *esprit de corps*.

In certain large secular schools, notably the school established by the late Mr. Fukuzawa, *the Keiogijuku*, and Count Okuma's *Semmon Gakkō*, a similar difficulty is met by the institution of university courses. It should be said, however, that Count Okuma had previously included in his group of schools, at the head of which the Waseda University stands, a regularly licensed middle school. Still, the desire for greater freedom in the arrangement of courses has led to a plan which offers to the students a university education independent of the National System.

On the side of the Government, it is claimed that religion is excluded, not on account of any hostility to religion, but because it is looked upon as something outside the prescribed curriculum which imposes additional work upon the already burdened student, and on the same ground as an additional study would be excluded. However this may be, since the Government schools of all grades are for the most part full, and since candidates for promotion from lower schools of the National System naturally have the preference when the vacancies created by graduation or otherwise are to be filled, the future of students in all schools outside the System

is darkened, excepting so far as parents are able to guarantee employment for their children.

It is a perplexing situation. If the doors of the Government colleges and universities could be opened more freely to the graduates of private schools, it would make the path of the graduates of the the Christian boys' schools plain, for they have no occasion to fear competition with the best schools of their grade, as regards scholarship ; but as it is, some radical steps need to be taken for their relief. Their endowments are not in general sufficient to provide satisfactory instruction in the higher departments, certainly not in such variety as to meet the needs of the students. It is true, many can and do enter the Imperial University as special students, but this is not satisfactory. Such students are not eligible for degrees, unless it be on conditions which are practically prohibitive.

Some years ago, an effort was made to interest the Christian community in a plan for a Christian University. At that time, it seemed to many wiser to plan for the graduates of the Christian schools to pursue at Government institutions such courses as those schools could not provide. The way was then open. It may be that the solution of the problem is to be found in the revival of that plan, or in some modification of it.

Possibly affiliation with one of the private universities already established would answer better, perhaps on a plan analogous to that adopted by the government of India. Until some reasonably satisfactory solution is arrived at, those in charge of the larger Christian institutions have a position by no means enviable. Both teachers and pupils naturally desire a garment out of all proportion to the cloth at their disposal. Under these circumstances to avoid discouragement on the part of the faculties while guarding the financial interests entrusted to their care is a problem sure to tax the best powers of the boards of trustees.

#### GIRLS' SCHOOLS.

What has been written above has special reference to schools



for boys and young men, but much the same problems are presented to those in charge of girls' schools, though the fact that the Government schools for girls of the middle school grade are as yet far too few in number to meet the demand.\* Then again a far smaller number of young women desire to carry their studies higher than the middle school, hence the disadvantage of graduating from a school outside the National System is a relatively small matter to the average student. However, in view of the revival of interest in the study of English already described, there is no lack of pupils in most of the Christian girls' schools. Yet when higher courses are offered, there is difficulty in securing students, in some cases, where the schools are under foreign management.

Two high grade institutions for young women under purely Japanese management appear to be meeting with conspicuous success. One of these is the *Joshi Daigakkō*, or Women's University, which within two years has collected a body of 800 students. The other is Miss Ume Tsuda's *Joshi Eigaku Juku* or English School for Young Women. This is on a more modest plan, but is in every respect most admirable. Its special aim is to furnish well equipped teachers of English for middle and higher schools.

The following paper by Miss E. P. Milliken of the *Joshi Gakuin*, the Presbyterian girls' school in Tokyo furnishes an inside view of the situation. Her long experience and success give especial value to her statements.

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## MISSION SCHOOLS FOR GIRLS:

### THE SITUATION.

Not since the early eighties has there been a time when the work in girls' schools has been so pleasant, the atmosphere so clear, and the outlook so hopeful as at present.

Everyone interested in the esteem in which such schools are held by the public must have noticed the tidal tendency, the "reactionary waves" to which Miss Bacon refers in her chapter on

\* After the word "demand" in the fourth line insert the words: "indicates that the Christian girl's schools have a large constituency from which to draw."

“Education,” a tendency not to be wondered at when we consider how different are the methods employed and the results aimed at in a modern, mission school from those of the old *regime*, and that in the finished products of both there are many things which Japan rightly desires to see in her women. To all such observers it must be equally clear that the tide is a rising tide of which no receding wave falls as far back as its predecessors. It must, moreover, be evident that, whereas, in the early days of mission schools, they stood for ideas alien to the general sentiment, now, in most points aside from their religious character, public opinion is in sympathy with them.

That Japan has decided to send her girls to school is evidenced by the single fact that the Government blue-books record more than a thousand girls' schools above the *junjō shō gakkō* (primary) grade. These schools are scattered throughout the length and breadth of the Empire and are attended by girls of all classes except the very poorest.

And these schools, like the boys' schools, employ for the most part Western methods. Mathematics and the sciences, not to mention history and literature, are studied more eagerly than Chinese characters or the accomplishments. Sewing and domestic economy hold a high place, but they are popular in proportion as they are presented in a modern light and on scientific lines. The picnics and family outings, always among the yearly feasts of the mission schools, now have their parallel in the more formal *undō kawai* (athletic exhibitions) of all progressive institutions. And since the Peeresses' School makes so much of physical exercise of a vigorous type, the old objections to mission school gymnastics are quite done away with. Tennis at Kobe College, basket-ball at the Aoyama Jo Gakuin, calisthenic classes in regulation gymnastic dress at the Kyōritsu Jo Gakko and the Joshi Gakuin, are recommendations, not drawbacks, to parents looking up schools for promising daughters.

And now that there are so many large schools for girls, where varied activities render life strenuous, the grudge against mission

schools as corruptive of manners is practically done away with. As the bright-eyed, alert student becomes better known, she apparently becomes less objectionable. It is acknowledged that she has good coin to pay in exchange for the exquisite refinement, the inimitable repose of the old-time maiden, whose attractions no one can see vanish without regret. It is interesting to note that both Japanese and foreign visitors now sometimes speak of the mission school girls as gentler and at the same time more responsive than those in some of the large schools where a trace of the soldierly is occasionally visible in the well drilled ranks.

The eight hundred students who have flocked to the new Joshi Dai Gakkō show that higher education is no longer a *bête-noire*. The idea that a university education may be obtained in a brief three years has no doubt attracted many girls, and especially many parents. But one cannot visit the crowded class-rooms, note the intelligent attention paid to lectures, look down at the well-arranged notebooks and up at the sparkling faces, without realising that these girls, drawn from all parts of Japan, represent an immense body of disciplined students.

The cordial reception given to the school recently opened by Miss Tsuda, so quietly that only its worth could make it known, shows that there are those to recognise and appreciate the best and most thorough in educational tactics.

That mission schools are no longer isolated institutions, but must enter into healthy competition with others of a similar kind cannot fail to add zest to the work of both teacher and pupil. That they are not passed by, now that a good education can be obtained elsewhere, but are rather more sought after than ever, might seem of itself to be sufficient reason for their continuance. But aside from that, the first and always most important *raison d'être* remains in full force. They, almost alone among the numberless schools in the Empire, furnish direct instruction in Christianity. In them, almost alone, is provided the food on which the spiritual nature of the young was meant to feed. They present the Bible, with its



Eternal Word of revelation to the many eager young hearts who, while searching for knowledge of every kind, are consciously or unconsciously searching most eagerly of all for a something to satisfy the inmost needs of their nature, for a way to God.

It is no longer an uncommon thing for a girl to give this as the definite reason for her coming to a Christian school. It is even growing to be a common thing for non-Christian parents to say that they have brought their daughters to such a school, because it makes religious instruction a specialty. It is an ever growing delight to find the interest with which girls of educated minds and maturity of thought come to the Bible classes and a still greater delight to witness the fulfillment of the promise to those who with a sincere heart receive the word.

Another thing which makes work in mission schools pleasanter than of old is the comparative ease with which good teachers may be secured,—women teachers, superior both in mental equipment and in Christian character. The salaries are still small and must seem increasingly so compared with those given in institutions with large funds behind them, but this seems to make no difference. The best is always given for another kind of reward.

Still another encouragement is the demand for the services of graduates. Schools which prepare girls for teaching and for other forms of direct Christian work have applications coming in months before commencement and in larger number than they are able to supply.

What counts for still more to the teachers is the willingness of the girls to respond. The Christian graduates need no urging, but as a rule cheerfully accept any invitation to do Christian work, feeling it a privilege to share with others what they themselves most highly value. Distance and severity of climate, they make light of, and of monetary considerations lighter still. A teacher who has helped many girls decide upon positions can recall only one instance in which salary was made a reason for accepting one place rather than another, and then it was not because the girl cared for herself, but because she had others dependent upon her.

These things are surely an incentive to teachers to do better work than has thus far been accomplished, to be on the alert for improvement, to make the schools entirely worthy of the best students Japan has to give. Mission schools will by and by be things of the past, but may the time never come when girls will have to choose between a Christian education and the best schools. May Christian schools ever hold an honored place in a country which has chosen to make its schools its boast and which will not rest satisfied until they rank, grade for grade, with the best schools in the world !

ELIZABETH P. MILLIKEN.

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## SOCIAL REFORM.

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### WORKS OF BENEVOLENCE.

Creeds and charities, or faith and works, are the twin steeds that draw the chariot of a Christian civilization. It matters little whether they be thought of as running tandem or abreast. The two go together as a completed whole and woe be to that church of Christ, or class in society, at large, that long neglects one or the other.

In no way has Japan revealed more clearly the native fineness of her own soul, or her keen appreciation of Christianity's supreme excellence, than in the reception she has given to various forms of Christian benevolence. Treating last year's record as typical of the movements of recent years rather than as an isolated experience by itself, we may discern, I feel sure, certain signs of progress in society at large that not merely should give reason for profound gratitude and hopefulness, but that should stimulate all practical workers to a still higher grade of intelligent effort in behalf of the poor, the vicious, and the unfortunate.

Looking at the whole subject from this broader vantage ground, where at times we ignore all differences between the creed of

Western churches and the cult of Eastern faiths, the story of recent months with its leading lessons may be summed up briefly as follows:—

Of avowedly Christian institutions we find to-day in Japan one Russo-Greek, twelve Protestant, and eighteen Roman Catholic orphanages. The figures for the Catholics include all kinds of asylums as we have been unable to secure any analysis of their statistics. Among the Christian institutions are also four homes for discharged prisoners; three blind asylums; three "homes of mercy" three leper hospitals; two homes for the aged; five schools or homes for Ainu; four free kindergarten; ten industrial schools; and at least ten other schools for the poor. These cared for some 2,700 inmates during 1902, at an expense of more than *yen*, 100,000, aside from the support of missionaries engaged in this form of Christian service. There are also ten boarding houses for students and at least a dozen hospitals with their charity wards.

Roughly speaking, this total makes perhaps one-fourth of the regularly organised benevolent institutions in the land. This does not include special gifts and grants by court or government or private parties for emergency calamities.

What Christians give toward the support of non-Christian institutions (no small amount) is now offset by the aid rendered by society at large to well known Christian establishments. This, however, has come true only within the last year or two and is one of the sure indications that at least some of the Christian asylums are permanently established as Japanese institutions and have secured the confidence of leading philanthropists and of the public at large. For example, the charity chrysanthemum party given last autumn in Count Okuma's garden at Waseda, netted *yen*, 3,090., for Mr. Hara's Prison Door Aid Association. A home for discharged women convicts is being erected with this money. We learn from the published report that "Count Okuma defrayed all the expenses of preparing the place and also granted the use of the garden. Baron Shibusawa defrayed all the expenses of the various amusements, including the



phonograph. The Sato family of Komagome gave 150 boxes of chrysanthemums for bouquets."

Moreover there is of course a large amount of untabulated private benevolence. Such facts as are obtainable indicate that this amount is yearly increasing and has been since 1896 when Their Majesties, the Emperor and Empress, gave *yen*, 400,000. on the occasion of the death of the Empress Dowager, to be devoted to charitable purposes.

Philanthropy is one of the fads of the day. Not merely does every special calamity open the purses of the generous, but the number of regular causes appealing for help, either by collection boxes at railways stations, or subscription lists over business counters, or annual fees for sustaining membership, or concert tickets for "sweet charity's sake," is steadily increasing.

Amid this bewildering forest of appeals it is easy to lose one's path. Some are tempted to say *no* in all cases or to adopt some such general rule as was followed by one of America's rich men who is reported to have treated all cases alike and to have kept on hand a supply of dollar bills from which he drew with strict impartiality one for each applicant, be he coatless beggar or college president. Many a Japanese acts on the same principle always giving a *rin* or a *sen* to each caller that comes to the door.

But we note a healthy, if slow, improvement in this matter. Christians are growing more discriminating as they certainly should do and society at large is catching the idea. Every year sees more giving but wiser selecting.

Not so many mushroom enterprises were started last year under the guise of charity as in some previous year. The sifting process goes on steadily and men who have not been abroad or learned at home from foreign sources how to conduct a great charity are not so readily trusted as in the past.

Moreover the nature of the benevolence is more carefully condered. For example one of the most successful and praiseworthy enterprises in society at large during 1902 was the summer outing

given to 303 of Tokyo's poorest children by the generosity and enterprise of the *Jiji Shimpō*. Some sixty of the boys were taken to Nikko, all the others both boys and girls to Kamakura and Enoshima. The total expense involved was *yen*, 1,448.81 of which the *Jiji* gave *yen*, 320. Miss Alice Miller an "Independent" missionary writes appreciatively as follows:

"I am very happy to tell you of our connection with the benevolent enterprise of the *Jiji Shimpō*. Through the kindness of Mrs. Ushioda of the W. C. T. U., we were asked to send ten girls, between ten and twelve years of age to enjoy the 'Fresh air Excursion.' They were given a complete outfit of new clothing, and taken to the seashore to spend four days. The two teachers of my charity-school were asked to go with a number of others to take care of the children. Those who had been most faithful in attendance and work at the day school and the Sunday School were chosen, and it has had a wonderful effect on the increase in numbers and especially on the regularity of the attendance, which is now all that could be desired. The good effects have not been confined to the families of the children who went, but they have been felt in the whole district, Yotsuya Tani Machi, one of the poorest in the city. Mrs. Ushioda with thirteen persons to assist her, had charge of seventy-one girls on the excursion."

Among new philanthropic institutions organised during the year that are worthy of special mention and assistance, may be named Mr. Z. Iwamoto's *Joshi Jitsu Gaku-in* (Deserving Girls Industrial Home School) at Sugamo, Tokyo, for which *yen*, 3,000. were secured by means of charity concerts last June, and The Lunatics' Aid Association promoted by "a large number of ladies, the majority of whom are wives of eminent physicians."

Probably the largest single gift of the year was that of *yen*, 100,000. in war loan bonds, by Baron Mitsui for a charity hospital in Tokyo. In strictly Christian circles, the largest single gift for benevolent work was one of *yen* 10,000. to the Okayama Orphanage to be used for paying burdensome debts that for five years had ham-

pered the institution. This generous gift came from an American friend who learned of the orphanage and its influential work from those who had visited Okayama and seen Mr. Ishii and his asylum. The gift was as timely as it was generous and was accepted by Mr. Ishii and associates as a providential answer to prayer. This same orphanage also received from a Japanese gentleman, not a baptised Christian, a single donation of *yen*, 1,854. and from other Japanese sources at least eight gifts of *yen*, 100. or over, while the receipts of entertainments given by its lantern and musical band count up for the year the handsome sum of *yen*, 14,392. The day of large benefactions and generous earnings has dawned for even Christian charities in this progressive empire.

Another particular in which the Okayama Orphanage has led during the past year has been in cultivating a spirit of independence, economy, and investment (of savings) on the part of individual children. Mr. T. Kanamori's timely book *Cho Kin no Susume* (Advice on Saving Money) has been read to the children and its teaching enforced to such good effect that 137 children have bank accounts of their own which now amount to above *yen*, 200., of which *yen*, 177.04 was saved and deposited during 1903. Since Jan. 1st, 1903 a strict account has been kept with each child, he being paid for all work that he does. Out of his receipts he must purchase every thing he needs for himself aside from his food. The plan is working capitally.

One of the great lessons of the year is that benevolent institutions of a Christian order must be worthily equipped if they are to hold their well-earned place at the head of the lengthening procession of eleemosynary enterprises. Character still counts as the supreme thing, but character in a helpful environment suggestive of an up-to-date home and school and shop is character quadrupled for efficient service. We rejoice therefore over the clean new buildings for the *Hakuaisha* in Osaka, the Jōmō Orphan Asylum in Maebashi, the leper asylum at Kumamoto, and "the original orphanage" at Okayama, which the past year has seen completed. Also



for the new building for Mr. Tomeoka's Home School at Sugamo, Tokyo to take the place of one destroyed by fire last summer, and for improved plants in several institutions. For example, Miss Adams' "Poor school" at Okayama has at last secured a home of its own near one of the large factories, has begun the making of envelopes for industrial training, and has become with its day and Sunday schools, its new chapel, and full corps of workers a recognised elevating agency in one of the worst sections of the city.

Work for factory employees has lain upon the hearts of many Christians for several years and spasmodic efforts in their behalf have not been few. The problem has now become a pressing one. The daily papers have exposed gross immoralities and clamored for reforms. It is pleasant to note that a beginning has been made in Matsuyama and a few other places. Mr. Gulick writes that a home for factory girls was opened last March and averages eighteen inmates. During nine months the girls paid *yen*, 593 and friends *yen*, 307. "The Christian character of the Home makes it distasteful to many who prefer the immorality and freedom of the ordinary lodging house. We are increasingly convinced of the need of a Christian home, for it sets standards of living which have materially influenced the other boarding houses."

The *Fiji Shimpō* has been foremost among the newspapers in advocating and aiding rescue work for factory girls. It spent *yen*, 115 on five girls two of whom had become blind in the mills. It also collected *yen*, 1,031.81 of which it gave *yen*, 200 itself and served *zoni-mochi* (a special kind of stew made of rice cakes, fish, and vegetables much used at New Years) to 500 boys and 500 girls. A regular lunch and presents for all followed.

The president of one large silk factory, a man favorably disposed to Christianity, but not a professing believer, has opened a night school for his operatives, and *himself given one evening a week for months to this laborious service, teaching and talking to the work girls out of his own experience.*

Social purity work receives special treatment elsewhere but I cannot forbear mentioning the lifting of the debt on the land occupied by the Florence Crittendon Rescue Home in a suburb of Tokyo, and the completion of arrangements to erect at once a new building for this worthiest of charities.

The steady breaking down of prejudice against institutions known to be conducted on Christian principles is further shown by the following interesting facts. Nearly all the orphanages and some other asylums receive regular grants in aid from city councils and provincial assemblies. Moreover, Mr. J. Ishii, founder of the Okayama Orphanage, was decorated last October by Imperial authorisation with the blue ribbon (*ranju hōshō*) for his fifteen years of strenuous devotion to philanthropic service. A Shinto priest in Tōkyō sent his little son and later three other children from his diocese to a Christian school. A few nominally Buddhist institutions, as for example the Niigata Orphanage, welcome co-operation with Christians. This is a great gain every way. Personality and principles of a high order are sought for wherever they can be found.

Mrs. Thomson of Kōbe and others testify that kindergartens for the poor are increasingly popular and that in consequence all homes are open to visits of teachers and Bible women. Perhaps there is no better work than that for children and through them the attempt to reach their parents. Col. Bullard sums up a very admirable report of all forms of benevolent work now carried on by the Salvation Army—a good showing it is—with these words. “At the present time there appear to be special need and special opportunities for all these various forms of benevolent work and their practical application of the teachings of Christ. Present undertakings should therefore be supported and other enterprises inaugurated as the advance in this direction must materially add to the eclat and influence of all Christian work.”

I have reports from ten schools—mostly for girls—which have an industrial department. The largest and most successful ventures of this sort are the Methodist school at Aoyama Tōkyō with its ninety-

eight girls under the efficient management of Miss Blackstock, and Miss Judson and Mr. Nishimura's school at Matsuyama with its ninety-seven pupils. The industries taught in the first named are sewing, embroidery, and wood carving. In the second, sewing and weaving. Industrial training is emphasised in nearly all the orphanages, blind schools, and homes of various sorts.

Mrs. Macaulay has found abundant encouragement for continuing her primary schools for poor children, and a few other missionaries are similarly engaged.

But testimony indicates that one good result of this great philanthropic wave that has swept over the country has been to induce city authorities to attend with increasing care to the elementary education of the children of the poor. It looks as though the present year would see a further advance in this particular and that the need for private schools of the regular primary grade for the poor would grow less and less. In the matter of furnishing free schooling of a higher grade, namely, that of "higher primary," grade there is no such indication. On the other hand, the need of private charity here is increasingly felt in many places.

I have no data for any special items concerning medical work except that the well known hospital at Akasaka, Tōkyō was closed during the year owing to absence from the country on a well earned furlough of Dr. W. N. Whitney. The Y.M.C.A. with its customary intelligence and enterprise opened two new boarding houses for students and now has eight in running order. There are many organisations in the student world and society at large for aiding poor students by giving employment. This movement needs careful leading so as to stimulate further the spirit of self-help and loyalty to high ideals of scholarship and character.

There is a healthy tendency, apparent in all forms of altruistic effort for society's "unfortunates," to rule out so far as possible the unpleasant "charity" element in benevolent work. It seeks to remove the causes of unjust social inequalities and to awaken a sense of independent manhood and honorable ambition. There are un-



limited opportunities for broad-minded, warm hearted Christian workers to lead in this great service. Models of individual and institutional service are still needed and will be until all benevolences become truly benevolent, society's lowest waifs saved, and society itself completely regenerated through the transforming influence of Christ-like ministries.

J. H. PETTEE.

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### TEMPERANCE PROPAGANDA.

The year 1902 was one of the most prosperous and interesting in the history of temperance work in Japan. It dawned with unprecedented hopefulness in the cause of abstinence from alcohol and tobacco, when the Principal of the Shizuoka Normal school became a member of the Society. This event had taken place at the end of the previous year in a meeting conducted by Dr. Soper, Mr. Ando, and others. Soon after this, new interest was awakened in Annaka and Haraichi, Gumma Ken, through the untiring efforts of Rev. G. Kashiwagi. This resulted in the organisation of a strong Society, consisting of more than 200 members, under the presidency of the Principal of the Annaka Middle school, Mr. Muraoka. This movement was carried forward by Christian and temperance men in Takasaki, Mayebashi, Itabana, Fujioka, Tomioka, and other places. In the meantime, an impressive letter was received from a member in Formosa, informing the League that the whole island was in a most wretched, moral condition and that the root of all the evil was liquor. He asked that a representative from the League be sent to the Island. The request was at once complied with, and Rev. K. Miyama started for Formosa about the end of January. The visit was so successful that, during his stay, influential societies for men and women were organised at four different places.

Another important event in 1902 was the introduction into the Imperial Diet in February of a bill forbidding the sale of



On October 16th, Miss Kana G. Smart, sixth evangelist from the world's W. C. T. U. came to Japan. She has been heartily welcomed, and has already addressed important gatherings, such as the Peeress's School, the Shizuoka Temperance Society and the Japan Women's Educational Association. *Communicated.*

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## RESCUE WORK FOR YEAR 1902.

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Previous to Oct. 2, 1900 rescue work in Japan was legally impossible.

The "Free Cessation, Regulation" issued by the Home Department on that date made it possible for licensed prostitutes to cease their occupation without the consent of their masters, and thus made rescue work a possibility. The great benefit conferred by these regulations is shown by the fact that many thousands of girls have availed themselves of its provisions and have left the brothels without waiting to be assisted by anyone. Here and there a few individuals interested in the welfare of these poor unfortunates have availed themselves of the opportunity offered to do rescue work and have assisted them to get free. So far only one organisation, the Salvation Army, has made rescue work a conspicuous or regular department of work.

As to how many have been released, the effect on society and, etc. we are compelled to rely on statistics compiled by private endeavor, as the government has never collected complete statistics, since the system of licensed prostitution was introduced, some thirty years ago. The latest figures obtainable, now one year old, show that the number of licensed women for the Empire had decreased about 12,000 since October, 1800. This number represents an actual decrease after allowance is made for admissions. From the meagre reports now at hand, January 10, it would seem that the decrease during the past year was not nearly so great as during the



previous year, but was still quite heavy. After the first rush immediately following the issue of the regulations, there was a lull, and for a time during the last of 1901 and first of 1902 there was ground for fearing that a reaction had set in, or that the force of the regulations was spent. Since the summer of 1902, however, there has been a marked increase in the number of free cessations, and rescue work seems to have entered on a career of permanency.

It must be borne in mind that while freedom of cessation is possible on the part of the women, it is not at all easy. The brothel keepers have not been slow in devising means to prevent escape.

Strict guard is kept so that inmates cannot get out of the quarters easily without being detected. If detected, they are forced back, the section of the Regulations which provides for the punishment of those interfering with those who wish to secure their freedom being practically overlooked. After their arrival at the police station, the keepers or some of their hirelings follow and threaten, cajole, and plead in turn, in the endeavor to get them to go back. After the report has been accepted and the women are no longer prostitutes, the keepers often take from them their clothes and leave only thin, dirty dresses and *obi*. Immediately after one gets free, the keeper almost invariably distrains the property of those who have put their stamps to the contract. This has been the most effectual method used so far. About twenty per cent return to a life of shame, and almost without exception the distraint on the household goods of parents and relatives furnishes the reason. A distraint is likely to take nearly everything, so that the hardships endured by those who are so unfortunate as to have their property distrained upon are great, and from the point of view of those who are so low down in the moral and human scale as to sell their children for vile purposes, it is too great a hardship to be endured for the sake of one's offspring. The question of the legality of the so-called financial contracts and debts of prostitutes was fought out in the courts and was decided in favor of the keepers in every instance. The Supreme Court passed judgment on the

matter in February, 1902, and now these financial obligations of whatever nature are valid in law. The question was so presented as to compel the Court to pass on the "morality" of the brothel system, which it did, by deciding that there is nothing in financial contracts which have legalised prostitution as a purpose that can be termed contrary to good customs or to the public welfare. This decision gave the free cessation movement, and consequently rescue work, a decided set-back, but as already noted there are signs that the damage is not permanent. It may now be safely assumed that free cessation and rescue work have come to stay,—at least until there is no more necessity for free cessation. The greatest need now is more persons actively interested in it.

There have been several instances of keepers having entered charges against women for taking away clothing belonging to the house when they left, but so far no instance of the courts deciding against them has been reported. At present the keepers generally take a chattel mortgage on the clothing of the inmates so that in case of their departure without consent of the keeper, they can be compelled to return them.

At first the police seemed almost invariably favorable to the keepers. Often girls were kept waiting nearly all day at the police station, thus giving the keeper opportunity to intimidate them and secure their return. The practice of calling out the keepers whenever a prostitute presents her report, while not being indefensible, gives rise to all sorts of trouble, especially where she is compelled to consult with keepers before final action is taken on the report. In some cases women have been sent back "to think over the matter," and have postponed action at the request of relatives.

It will be seen from the above that just as the promulgation of the Free Cessation Regulations made rescue work possible, present conditions make assistance to the girls a necessity. It is necessary that persons acquainted with the regulations and conditions interest themselves in the cause of the girls and assist them to overcome as many of the difficulties as can be overcome and instruct them

how to bear the things that must be borne, for released prostitutes do not enter a life of ease immediately on securing their freedom.

The conflicts over improper and often illegal treatment of girls when they present their free cessation reports are getting far less numerous than formerly. The principal fight for the first year and a half after the issue of the new regulations was with the police, and there was reason to fear that the spirit of the regulations would be so warped as to render them almost void. It is with pleasure that we can report a gradual change, however, and while there is room for still further improvement, the present attitude of the police is generally quite favorable. Recently a letter was received from a prostitute begging assistance to secure freedom and was sent to the police station of the town where she was serving, accompanied with a request to the police to call her out, take her name off the roll, and send her home, the money to purchase a ticket being enclosed. A few days later the girl turned up at her home, the police having done exactly as requested.

As to results, those that can be tabulated are very encouraging. Certainly no one at the outset expected much from those released. So far, however, the large majority of them have returned to honorable trades immediately on securing their freedom. The large majority either go to their homes or are married. Visiting the homes of girls who have secured their freedom by our aid forms a very hopeful method of evangelistic work. Only a few need our assistance after getting free. For such there is the Salvation Army Rescue Home, also the W.C.T.U. Home, in Tokyo and the Rescue Home in Hakodate. There should be another somewhere between Osaka and Hiroshima. But the fact that only a few desire to be taken care of after getting free makes rescue work *per se* quite simple and easy. The greatest difficulties are to get literature to prostitutes and to overcome the trouble caused by distrains. There ought to be a free cessation bureau in every city and town that has licensed prostitution. Generally one or two persons can do



all the work necessary, with the exception of visiting at the homes after release.

But little has been done for unlicensed prostitutes. That these, especially the *geisha*, form a menace to society no one will deny; but there is not much that can be done until the legal, licensed, society-endorsed evil is gotten out of the way. Of the unlicensed class, the *geisha* only are constantly increasing.

Unless some kind of legislation making it illegal to employ girls for immoral purposes is secured, a case to test the validity of the financial obligations by which *geisha* are held will be necessary before any kind of satisfactory work for them can be done. The debt binds them to their trade of unlicensed evil just as it binds prostitutes to licensed evil. During the last year the recruits to the brothels came almost entirely from the unlicensed women, while the *geisha* class are recruited from virtuous young girls. But few enter the licensed quarters now from a life of purity.

To sum up, owing to the wide range the agitation has taken, much more has been accomplished than was at first contemplated. Although not as many have left as was anticipated by some, owing almost solely to the power of the *debts* which are holding at least eighty per cent. of the present girls to their trade, still the fact that the number of prostitutes has been reduced more than one fourth in two years is certainly not a small matter. In addition, applicants have fallen off, which is even better than a reduction of prostitutes by free cessation. The fact that the number of unlicensed women, excepting *geisha*, has also decreased is very encouraging, as it removes the objection most commonly urged against our work, namely, that a reduction of prostitutes would cause an immediate increase of unlicensed women. Visitors to brothels have fallen off; so have receipts; thus weakening the system financially. A few keepers have also closed up and set their girls free, the most conspicuous example being a Yokohama keeper who gave eighteen their liberty and quit the business.

All this and the notice still given the movement in the daily

press has added much to the moral tone of society and has engendered new and clearer ideas of individual liberty.

And finally, the fact that the free cessation movement was inaugurated and is still conducted by Christians has introduced the practical side of Christianity to the nation and made possible effective evangelistic effort among the lower strata of society.

U. G. MURPHY.

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## EVANGELISTIC WORK.

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### INTRODUCTORY REMARKS.

Under the heading of "Evangelistic Work," it has seemed best to bring together all of the more direct forms of evangelistic effort, both on the part of missions and of undenominational societies.

This classification is not intended to imply that the work included is more truly evangelistic than that carried on by schools, temperance societies, homes for released prisoners, etc. All these have their place. Nor should they be looked upon as expedients for the propagation of the Christian faith. They may serve that purpose, but they deserve attention rather as divisions of the wide field which Christianity must enter and cultivate. To the Christian, nothing which pertains to the well-being of man is foreign. When the messengers of Christianity come to a new country they are bound to exhibit, so far as may be, a symmetrical conception of life and to show the effect of the Gospel upon every department of society which is open to them. The Gospel is not the specialty of any class. It is said that a young cadet, when told by an inspecting officer to leave Christianity to the pastors and evangelists and give himself strictly, to his military duties, replied that he did not see how that could be; to him religion was like filial piety, and asserted its claims upon all, soldier or civilian, without regard to rank or station.

It is of the first importance that this view of Christianity be maintained and that we refuse to admit for one moment the theory that our schools and eleemosynary work are less divinely appointed than our direct preaching. So far as the means at our disposal will allow, every institution under our care must be kept at a high standard. In any case, it must be a distinct gain to our students and others that they have come under our care. A mission school which is not a good school has no right to be. No strength of religious influence will atone for a failure to furnish what our pupils have a right to claim from us, namely, a good education within the range offered. In this we must all agree. With this understanding, we may claim for our work, that it is all evangelistic, done in the spirit of Him who went about doing good and who was not less preaching the Gospel of the Kingdom when he restored sight to the blind than when by His gracious words He taught His disciples.

Still, the more formal preaching of the word and the building up of churches deserve the emphasis which the experience of 1900 years has placed upon them, and we do well to mark that emphasis by devoting to them a special and prominent section of our yearly record. It seems fitting also to associate with these the work of certain undenominational societies which are directly tributary to them.

Accurate statistics for the year 1902 are not yet available,—indeed, the fact that the statistical year varies greatly with the different ecclesiastical bodies and missionary societies renders an accurate statement of the growth of the work for any given period impossible. As will be seen by the report of the Standing Committee of Co-operating Christian Missions, which is included in this pamphlet, an effort is being made in co-operation with the Evangelical Alliance of Japan to secure a better system of collecting statistics of the churches and the work which they represent. It is hoped, therefore, that next year a more satisfactory account can be furnished of the progress of the Christian movement. The statistics appended are considered the best now obtainable.



The reports of the various missions printed below present in a fragmentary way it is true, but still impressively, the extent of the work as well as the hopes and aims of the workers. Although there is much to be said in favor of a brief report from a single hand, covering the entire field, it has been deemed wise, for this year at least, to present an account of the work of each mission as seen by one who has shared in it. Adopting such a course, there is naturally an over-emphasis of the part played by the smaller missions, but this may easily be corrected by an examination of the tables in the appendix.

The year has been on the whole a prosperous one. The increase in the number of communicants, while not equal to that of twelve years ago, has yet been encouraging. There has been, moreover, a greater readiness to listen to Christian preaching. This has been particularly true in the case of special services conducted by lecturers from abroad. The large numbers who gathered to hear the Rev. Dr. Torrey clearly illustrate this. His audiences were not larger than those drawn together by Mr. Mott the previous year perhaps, but on the other hand they were not as widely advertised. They certainly were most gratifying to him and to his friends. The ordinary congregations appear to be growing also, though this growth is, of course, not uniform.

Attention has been drawn of late to an alleged wide spread corruption in the sale of school books. The matter is now in the hands of the courts. The public has been deeply impressed and many thoughtful men have been led to ask themselves, as they have thought of this and other evidences of what seems to them a decline in morality, whether the current neglect of religion has not weakened the consciences of men. Such thoughts are leading many to study Christianity; for there are few intelligent men who believe that any permanent help can be looked for from a revival of Buddhism. The only difficulty is that too often Christianity is approached from the intellectual side as though Christian ethics would assert themselves in much the same way as modern chemistry and physics

have done. That men must humble themselves, become as little children, and open their hearts to the Divine Spirit does not always find acceptance with these inquirers.

### THE ADVANCE MOVEMENT.

The last sentence may suggest the reason why the Advance Movement has not yielded quite the fruit which some, especially in foreign lands, expected from it. Still, no one who has watched this movement during the past few years can fail to be grateful for it. It has brought the Christians of the different Protestant Churches together as they had never been before and has created a sense of unity which will be lasting. This was perhaps its best fruit.

Further than this, it showed clearly that the opposition to Christianity on the part of the nation had in large degree passed away, and revealed new avenues of access to the hearts of the people. A goodly number was admitted to the churches and among them were many who have added not a little to their aggressive force.

In all this we rejoice, but it is none the less clear that the Christian Church in Japan needs not alone to be planted, but also to be trained. The more experienced pastors perceive this and are directing their efforts to this end.

### ABSENTEES.

As has been noticed, there has been growth in the congregations, but there has not been in most churches, it would appear, an increase commensurate with the reported increase in membership. This is regrettable, but it may be in part accounted for by the fact that the gains to the churches are chiefly from the less stationary classes of the community, namely, students, teachers, and Government officials. These are often transferred to towns or villages where there is no church and hence are for the time lost sight of. That a certain proportion of them should fall away when deprived of the moral support of their fellow believers is an inevitable result of the situation.

There are others who seem to have brought over into the Christian Church something of the old thought associated with their registry in Buddhist temples. They lay stress upon the registration, but think less of the duties which it involves. Sometimes they appear to regard their entrance into the Church as an *opus operatum* which in a quasi mechanical way determined their religious status.

On the other hand, many of these absentees do within their respective circles represent a Christian force which, though its results cannot always be tabulated, will, we may be assured, tell strongly on the progress of Christianity in Japan. One finds men of this class now and again and it is seldom that work is started in a country town where one or more such men are not found to form the nucleus of the new church.

Still, making all due allowance for the part which such men play and must play at this stage, it is clear that an earnest effort should be made to assure them of the interest and sympathy of their fellow Christians. Something is done by certain churches through little monthly papers which contain the news of the church and serve to foster a spirit of loyalty to its principles and an interest in its work. Attention is invited to an article on this subject by the Rev. E. H. Van Dyke of Shizuoka, which will be found on another page. Mr. Van Dyke believes that great good might be done by an interdenominational arrangement through which Christians removing to towns without a church of their own order should be induced to cast in their lot with the local church. Practically there will be found great difficulty in making such an arrangement effective, though it is intrinsically most desirable.

#### INTERDENOMINATIONAL COMITY.

This question of absentees naturally leads to that of comity between different missions and between the different ecclesiastical organisations. Certainly we all desire to secure so high a degree of mutual helpfulness as shall make manifest to all the world our readiness to subordinate all else to our common purpose to build up



the Kingdom of our Lord. Such an arrangement as Mr. Van Dyke suggests would be of great service. It would be a natural corollary of any understanding between the different Christian organisations with regard to preventing intrusion into one another's fields.

In the smaller towns there is little trouble, but in the large towns and smaller cities it cannot be denied that there is a good deal of unnecessary jostling upon one another. Some urge a geographical division of the country among the different churches; but in a country like Japan, where the movement of population is so marked, no geographical division is practicable, unless it be between different members of the same ecclesiastical family. However desirable it may be that an ardent Congregationalist, or Baptist, on moving to a large town where there happens to be an Episcopal congregation, should sink his denominational prejudices and join it, he is not likely to do so, if in his judgment the community is large enough to create the hope that it can sustain two churches. In small towns he may. The case becomes less hopeful still, if it happens, as it sometimes does, that instead of a single believer there is a group large enough and optimistic enough to believe itself stronger than the one which has pre-empted the field. Most of the newer Churches now organised in Japan have grown up in large part because of this movement of population and this kind of growth is going on all the time. It cannot easily be prevented, though under certain conditions the geographical limitations may work well. For example, Formosa is for the most part, so far as work for the Japanese is concerned, left to the Presbyterians, the Bonin Islands to the Episcopalians, the Loochoos to the Baptists and Methodists, etc.; but it would not be possible to limit the work in any of the first or even second class cities of Japan proper to a single denomination.

It seems clear that each case must be dealt with on its merits and it is the hope that The Standing Committee of Co-operating Christian Missions may be of service in adjusting cases of friction which may arise. Happily such cases are not frequent. Without

exception so far as the writer is aware, the missionary communities throughout Japan have succeeded in finding common ground broad enough to admit of cordial and helpful co-operation. There is unnecessary duplication of machinery oftentimes, but even here forms of co-operation have been devised which yield much hope for the future and it is not improbable that consolidations may occur as time goes on which will simplify these problems. For the present we may congratulate ourselves that the difficulties which do arise are, with few if any exceptions, met in a spirit of mutual respect and confidence.

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## CO-OPERATIVE ENTERPRISES.

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### THE STANDING COMMITTEE OF CO-OPERATING CHRISTIAN MISSIONS.

As this pamphlet is issued under the auspices of the Standing Committee of Co-operating Christian Missions, it is appropriate that the report of its proceedings should be given a prominent place, and that its history should be recorded in the series of annual reports of which this pamphlet is the first number. It may not appear to come naturally under the heading of "Evangelistic Work," but the special aim of the Committee is to aid the constituent missions in their evangelistic enterprises, for it is in these that the danger of unwise competition is most liable to arise. Accordingly, the record of the First and Second Annual Meetings prepared by the Secretary, the Rev. T. M. MacNair is given below. It will be remembered that the preparation of the constitution of the Committee was entrusted to a so-called Promoting Committee appointed by the Third General Conference of Missionaries in Japan which was held in Tokyo in October, 1900, and that it represents an earnest effort to secure harmony and mutually helpful service.

#### MINUTES OF THE FIRST GENERAL MEETING.

The meeting was held at the hall of the Young Men's Christian

Association in Kanda, Tokyo on January 8th 1902 at 10 A.M., seventeen representatives from fourteen missions being present (see appended list).

Rev. D. C. Greene, D.D., Chairman of the Promoting Committee, called the meeting to order and offered the opening prayer. Rev. T. M. MacNair was made Secretary pro. tem.

The nomination of officers was referred to a committee which reported in favor of the following: for Chairman, Rev. D. C. Greene, D.D.; for Vice Chairman, Rev. E. H. VanDyke; for Secretary, Rev. T. M. MacNair; for Treasurer, Rev. J. L. Dearing, D.D. These nominations were confirmed.

After the reading of the Constitution, the Secretary presented a communication from the Rev. E. C. Fry bearing upon the composition of the Committee, and it was moved to recommend to the Cooperating Missions to change Article III of the Constitution so as to allow full membership to any mission entitled to representation, irrespective of its size. After discussion the matter was referred to a committee consisting of the Chairman and Secretary and Messrs. Fry, Binford and Draper, to be reported on at the next regular meeting of the Standing Committee.

To the same committee was referred an inquiry as to what measure of representation might properly be accorded to the agents of the Bible Societies in view of their peculiar relation to the work of the missions as a whole.

A Committee on Publications was appointed, consisting of the Chairman and Messrs. Wyckoff, Voegelien, Haden, and MacNair, and was requested to prepare during the year "a record of social and religious conditions and progress" (see Const. Art. II § 3), and also to consider and report later in the day on matters relating to Art. II § 2 (a) and on the preparation of By-Laws for the use of the Standing Committee.

After the noon recess this committee made the following recommendations: first, that Messrs. Haden, Hail, and Pettee be requested to draft a series of By-Laws; and second, that a full de-



scriptive catalogue of all existing Japanese Christian literature be issued, the Publications Committee to select the persons who should prepare the same and arrange for its publication when completed. The report was adopted.

To a further committee consisting of Messrs. Dearing, Draper, and Fulton was referred the making of arrangements contemplated in Art. II § 2 (b) viz., "for the services of visitors from abroad as preachers or lecturers," or for other special services in the interest of the Co-operating Missions.

In addition to the above, Messrs. Draper, Haden and Van Dyke were constituted a committee to consider methods and needs of co-operative evangelist work and to report at the next annual meeting of the Standing Committee.

It was estimated that the expenses for the year 1902 would not exceed *Yen* 400. and the treasurer was authorised to assess sums up to this limit upon the several co-operating Missions.

The officers of the Committee together with Mr. Voegelien were appointed to act throughout the year as a committee of authorisation for the disbursements of the treasurer, and to receive and consider any matters that would naturally come before the Standing Committee but of which none of the other sub-committees could properly take cognisance.

The Secretary was instructed to have the minutes printed together with the Constitution and the roll of co-operating missions and their representatives, and to send copies of the same to each member of the Standing Committee and to such of the local papers as might care to publish them.

It was decided to hold the next annual meeting on January 14th, 1903 at 10 A.M. in the Y.M.C.A. hall in Tokyo.

After the reading and approval of the minutes the meeting adjourned with prayer by Dr. Dearing.

D. C. GREENE, Chairman.

T. M. MACNAIR, Secretary.

## THE ROLL.

American Board, Rev. D. C. Greene, D.D.,\* Rev. J. H. Pettee, D.D.\*  
 American Baptist Missionary Union, Rev. J. L. Dearing, D.D.,\* Rev. H. Topping.\*  
 American Christian Convention, Rev. E. C. Fry.†  
 Christian Church, Rev. M. B. Madden.\*  
 Evangelical Association, Rev. F. W. Voegelein.†  
 Methodist,—Canadian, Rev. G. M. Meacham, D.D.\*  
 Methodist,—U. S. A., North (East Japan), Rev. G. F. Draper,\* Miss M. A. Spencer.\*  
 Methodist—U. S. A., North (South Japan), Rev. H. B. Johnson\* (not present).  
 Methodist—U. S. A., South, Rev. T. H. Haden.\*  
 Methodist—Protestant, Rev. E. H. Van Dyke.\*  
 Presbyterian, U. S. A., Cumberland, Rev. A. D. Hail, D.D.\* (not present).  
 Presbyterian, U. S. A., North (East Japan), Rev. T. M. MacNair.\*  
 Presbyterian, U. S. A., North (West Japan), Rev. T. T. Alexander, D.D.\* (not present).  
 Presbyterian, U. S. A., South, Rev. S. P. Fulton.\*  
 Reformed, Dutch (North Japan), Rev. M. N. Wyckoff, D.Sc.\*  
 Reformed, German, Rev. H. K. Miller.\*  
 Society of Friends grouped with the Scripture Union and several individuals, Rev. Gurney Binford.†  
 United Brethren, Rev. A. T. Howard.†

Other missions that are entitled to representation (from having approved the Constitution of the Standing Committee), but which have not yet appointed representatives are :

- The Lutheran (corresponding member).
- The Reformed, Dutch (South Japan) (corresponding member).
- The Woman's Missionary Union (corresponding member).

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 CONSTITUTION.

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 ARTICLE I. NAME.

This Committee shall be called The Standing Committee of Co-operating Christian Missions in Japan.

## ARTICLE II. FUNCTIONS.

(1) This Committee shall serve as a general medium of reference, communication and effort for the co-operating missions in matters of common interest and in co-operative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Committee may give counsel :

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\* Full member.

† Corresponding member.

(a) With regard to the distribution of forces for evangelistic, educational and e e mosynary work, especially where enlargement is contemplated ;

(b) With regard to plans for union or co-operation on the part of two or more missions for any or all of the above forms of missionary work ;

(c) And in general with a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the co-operating missions.

(2) The work of this Committee may include :

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature ;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers of lectures, and for other forms of co-operative evangelistic effort ;

(c) In securing joint action to meet emergencies affecting the common interests of the co-operating missions.

(3) In serving as a means of communication between the co-operating missions the Committee shall be authorised to publish at least once a year a record of social and religious conditions and progress.

### ARTICLE III. COMPOSITION.

(1) This Committee shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to co-operate with it on the following basis, to wit :

(a) Each mission having fifteen (15) members, inclusive of the wives of missionaries, shall be entitled to one representative with full powers, such representative to be called a full member ;

(b) Each mission having forty-five (45) members shall be entitled to two representatives with full powers ;

(c) Each mission having seventy-five (75) members, or more, shall be entitled to three representatives with full powers ;

(d) Any mission having a membership of not less than five (5) shall be entitled to representation by one corresponding member, who shall possess all the rights of full members, except that of voting.

(2) Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

(3) The full members and the corresponding members shall be media of communication between the Committee and the missions, or groups of missions, which they respectively represent.

(4) The members of this Committee shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper autho-



rities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

ARTICLE IV. WITHDRAWAL.

A mission may at any time withdraw from co-operation with the Committee by notifying the Secretary in writing of its decision to do so.

ARTICLE V. OFFICERS.

The officers of this Committee shall be a Chairman, a Vice-Chairman, a Secretary, and a Treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

ARTICLE VI. MEETINGS.

(1) Regular meetings of the Committee shall be held annually at such times and places as the Committee shall determine. Special meetings may be held at any time at the call of the Chairman, or, if he be unable to act, the Vice-Chairman, in case five or more full members representing at least three missions, or groups of missions, shall so desire.

(2) A quorum for the transaction of business shall include representatives from at least two-thirds of the co-operating missions, or groups of missions, having full members.

ARTICLE VII. EXPENSES.

(1) The ordinary expenses of this Committee, including the cost of attendance of full members on its meetings, shall, up to the sum of *yen* 500 per annum, be met by the several missions represented by full members, in proportion to such representation.

(2) Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

ARTICLE VIII. AMENDMENTS.

Amendments to this constitution may be proposed at any time either by the Committee or by any one of the co-operating missions, and said amendments shall take effect when the missions represented by not less than three-fourths of the full members of the Committee shall have given notice to the secretary of their consent.

SECOND ANNUAL MEETING.

The second annual meeting of the Standing Committee of Co-operating Christian Missions in Japan was held in the Y.M.C.A. hall in Tokyo on January 14th, 1903, nineteen representatives from sixteen missions being present.

After the devotional exercises the Chairman, Rev. D. C. Greene, D.D., made the following remarks preliminary to entering upon the business of the day.

“ It is a great pleasure to welcome so large a number to this the second annual meeting of the Standing Committee of Co-operating Christian Missions.

“ The year just closed has not witnessed any large accomplishment on the part of our Committee. It has been rather a year for planning than for actual work. It is furthermore the firm conviction of us all, I am sure, that we must move cautiously and avoid all reasonable ground for the charge of interfering with the work of others, and show our efficiency rather by a painstaking attention to matters which may be placed in our hands than by the effort to create a work for ourselves.

“ Still, as you listen to the reports of the officers and of the various sub-committees, you will acknowledge that they have not been inactive, but have already work in hand which promises to be of real service to the cause we represent. Yet, however valuable the tangible fruit of this work may prove to be, it will probably always remain true that the intangible fruit, that which resists all attempts at tabulation, will be more valuable still.

“ It is a great thing in itself to meet together regularly and emphasise our purpose to build up the Kingdom of our common Lord,—a purpose which lies back of all our endeavors. The habit of planning and working together which our committee aims to foster can hardly fail to give us a truer perspective as regard the whole range of our missionary activity.

“ At the appropriate time you will be asked to consider the expediency of enlarging the scope of our annual meeting and of throwing it open, for the most part certainly, to the public. At least one public session with a carefully prepared address from some suitable person, perhaps the retiring chairman, would add greatly to the interest of the occasion and to the inspiration which we trust it will afford to all who share in the deliberations of the Committee. We have a wide field before us. May God grant us wisdom to fill it worthily ! ”

Following the address the Secretary reported the changes that

had taken place in the personnel of the Committee since the previous meeting, the number of members being now twenty-two; that one member had died, viz., the Rev. T. T. Alexander, D.D., and that the total number of missions represented remained at eighteen, though falling, strictly speaking, into but six or seven natural mission groups; that one mission had been added during the year, and one had withdrawn, these being respectively the Dutch Reformed and the Methodist located in Kyushiu. He further stated that favorable comments upon the existence and purposes of the Committee had appeared in certain of the religious journals in America and India and in one that had been sent to him from India. He also read a letter to the same effect from the Rev. E. B. Sanford, D.D., General Secretary of the National Federation of Churches and Christian Workers in the United States, of which the following is an extract :

“ I can assure you that the efforts you are making to economise forces and express the unity that underlies denominational differences is watched with interest by thoughtful ministers and laymen in the United States. They believe that it is a most hopeful sign of the progress of a movement that is to have a profound influence in making the organised life of the Church of Christ more effective in advancing the Kingdom of God at home and abroad. Let me know of your progress. It will help us.”

On behalf of the several committees appointed at the last meeting it was reported :

First, for the Executive Committee, that the work of collecting and tabulating mission and church statistics had been undertaken and would be carried on, it was hoped, in conjunction with the Evangelical Alliance organisation ;

Second, for the Committee on Publications, that Dr. Greene had been asked to prepare the first Record of Social and Religious Progress and had kindly consented to do so ; also that the preparation of a Descriptive Catalogue of Existing Japanese Christian Literature was in progress under the editorship of Rev. Messrs. H. H. Coates and O. Cary and Rev. J. L. Dearing, D.D., and would



contain in addition to the usual matter brief reviews of all books, tracts ; etc.

Third, for the Committee on Speakers from Abroad, that Rev. R. A. Torrey, D.D., of the Moody Bible Institute in Chicago had spent some weeks in Japan early in the year and had spoken in many places and with excellent results, his itinerary extending from Sendai on the north as far south as Hiroshima ; also that Mr. W. E. Geil, a Baptist evangelist, had come in the late summer and had followed a similar course and with like experience ; and further that arrangements had been made with President Charles Cuthbert Hall, of Union Theological Seminary, New York, for the delivery in Japan of the course of Haskell India lectures, and that Dr. Hall would arrive in March ; that one other visitor of prominence was also expected in the near future, viz., Bishop H. W. Warren of the Methodist Episcopal Church, and that his consent to give a number of addresses while in the country had already been obtained\* ; and fourth, for the Committee on Co-operative Evangelistic Work, that the Standing Committee recommend the organisation in three or four of the more important centers of population of evangelistic bands consisting of speakers and singers of recognised ability, who should engage in special united effort in and about these centers in co-operation with the missionaries and Japanese Christian workers locally resident ; also that in the various cities now occupied, the workers unite amongst themselves in earnest co-operative efforts for the evangelisation of the towns and villages surrounding them.

A committee on by-laws also reported and their recommendations were adopted. In addition to the usual items there was one

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\* The Rev. George F. Pentecost, D.D. is also expected shortly, sent out to Japan, China and the Philippines for special evangelistic work under the auspices of the American Board and the Board of Foreign Missions of the Presbyterian Church, U.S.A. (North). He will spend a considerable part of the year in Japan.

providing for six permanent committees, which as subsequently constituted were the following :

On Christian Literature, Drs. D. C. Greene and M. N. Wyckoff and Rev. Henry Topping ;

On Co-operative Evangelistic Work, Rev. Messrs. G. F. Draper, H. K. Miller, E. H. Van Dyke, G. W. Fulton and F. W. Voegelien, and Rev. A. D. Hail, D.D., ;

(Dr. J. H. Pettee and Rev. S. M. Hamblen were later added to this committee).

On Speakers and Lecturers from Abroad, Dr. J. L. Dearing and Rev. Messrs. T. H. Haden and S. P. Fulton ;

On Educational and Eleemosynary Work, Drs. J. H. Pettee and M. N. Wyckoff together with Rev. T. H. Haden and Miss M. A. Spencer ;

On Statistics, Rev. Messrs. H. M. Landis, D. S. Spencer, W. P. Buncombe and A. Pieters ;

On General Business (Executive Committee) Rev. Messrs. T. M. MacNair, G. F. Draper and F. E. Hagin and Drs. D. C. Greene and J. L. Dearing.

The treasurer reported the receipt of *yen* 403.55 and the disbursement of *yen* 82.05. He was instructed to hold over the surplus for meeting general expenses and in addition those incurred by the catalogue and other committees, and to add to the amount so far as necessary by further assessment on the co-operating missions up to the limit of *yen* 400.

A committee was appointed to prepare resolutions concerning the death of Dr. Alexander to be spread upon the minutes subsequent to adjournment. These resolutions were published along with the minutes in the Japan Evangelist for February.

The recommendations of the Committee on Co-operative Evangelistic work were referred for purposes of further inquiry and consideration to the new committee on this subject.

A proposal having been made looking to the establishment for Tokyo and Yokohama of a periodic missionary conference similar

to that of Central Japan and to one now carried on by the missionaries resident in Shanghai, it was referred after discussion to the General Business Committee with power to act.

Special invitations were extended to the agents of the Bible Societies and to the foreign secretaries of the Y. M. C. A. to appoint representatives on the Standing Committee. This was done because of the peculiar relation borne by these two agencies to mission and church work as a whole.

It was further decided to invite the presence at future meetings of the Committee, of those missionaries who, though not members, nevertheless share in the Committee's work through membership in one or other of the sub-committees. The further extension of this invitation to the general public, as suggested in the chairman's opening remarks, was left for decision and action with the General Business Committee; as was also the proposal relating to a special public address at future annual meetings.

The officers elected for the ensuing year were the following: for Chairman, Rev. A. D. Hail, D.D.; for Vice-chairman, Rev. G. F. Draper; for Secretary, Rev. T. M. MacNair; for Treasurer, Rev. J. L. Dearing, D.D.

The Committee adjourned with prayer by the retiring chairman, to meet again in January 1904 at such time and place as the general business committee should determine.

T. M. MACNAIR,  
Secretary.

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#### BIBLE SOCIETIES COMMITTEE FOR JAPAN.

In writing a short account of the work done, during the past year, by the Bible Societies in Japan, our duty in the first place is to render thanks to God for the many opportunities given to us for advancement in our work of putting into the hands of those who are in darkness the Word whose entrance into the heart bringeth light.

Very little opposition is offered to our colporteurs in the prosecution of their work. It is humble labour and consequently needs humility on the part of those who engage in it, and while it is not often permitted us to see visible fruit, yet as the years go by encouragement is accorded us from time to time, so we endeavour to "sow diligently."

During the first months of the year colportage was carried on in Kyushu in the provinces of Satsuma, Osumi, Hyuga, Bingo, Buzen, Higo, Hizen, Chikuzen, and Chikugo by the Rev. S. S. Snyder and two of our Japanese colporteurs. Many to whom the books were offered refused them, on the plea that they were unable to read; some while lamenting that they could not read, yet bought the books saying that they would get their children to read to them their contents. Several schools were visited and many students possessed themselves with copies of the Bible or of portions of the same. Some people would purchase books after being assured that our men were not in the employ of Russians. But usually much energetic persuasion, coupled with explanations was required to overcome the prejudices of the people who lived away from the busier centres. Occasionally on the coast, a short voyage from port to port in the small coasting steamers was undertaken, and passengers were invited to purchase and read for themselves more of the story of the Cross, which they had heard from some missionary or Japanese workers in their journeyings. And so the work went on day by day until books were exhausted and workers weary, and rest for a time became imperative. Once only in Kumamoto was there any opposition; and that on the part of rowdies, probably under the influence of drink, who attempted to roughly handle one of the workers, but a friendly shopkeeper gave timely shelter.

The Island of Shikoku was visited early in the year and many towns, villages, and hamlets were given the opportunity of possessing the Word. Mr. Lawrence and helpers commenced work in Takamatsu at a large Industrial Exhibition. Here work was undertaken



alongside direct evangelistic effort and the Rev. W. Buchanan of the Presbyterian Mission writes most warmly of our workers and the effect of their labours. Kochi, Suzaki, Uwajima, Matsuyama, Imabari and other towns and villages in Tosa and Iyo were visited, and invariably people were most willing to buy the books, as we make a rule that no gratuitous distribution be practiced unless under exceptional circumstances. Here in the country districts want of education and conservation were found often to be a barrier. May the time come for many in these isolated districts when "a little child" shall, through the message of the written Word, lead them into the truth!

In April, Mr. Katsumata attended the great Millennial Tenjin Festival, lasting 50 days in Kyoto. Pilgrims and strangers many of whom had come weary miles from the hills and plains in unfamiliar districts, some with aching hearts, some with fiery ambition, to seek the aid, or pay their homage to, the great departed one, and having come, were met with the news that a "greater One ever liveth." About 6,000 copies were circulated at this festival.

At the commencement of the summer, Mr. Snyder who, during last year had sold such remarkable numbers of copies of the Scriptures, left us to return to America and circumstances made it necessary that both Agents should be absent from Japan, thus necessitating the cessation of work of our two foreign colporteurs. During this time our Japanese workers were doing their best to make up for the decreased output, and a tour was planned for two men to visit Hokkaido which resulted in a lot of hard and successful work being done. A missionary in Asahigawa writes to one of our colporteurs as follows. "I am very thankful that you were instrumental in placing the Word of God in the hands of so many of the people of our Island. May the Spirit of God put it into their hearts. The work you did was very laborious and tiring I know, but the greater the labour the greater the reward. I am glad you propose still further work here."

In the autumn, work was pushed on vigorously in the North

of Hondo, Echigo, Uzen, Rikuzen, Rikuchu, Ugo, Rikugo and many towns were visited. In connection with this tour a schoolmaster in Sakata in Ugo province, wrote to the Bible House saying that he had purchased a Testament from one of our colporteurs. After reading it he realised what a black-hearted man he was, would we write and tell him how he and his family might know the Truth and be baptised." At the Festival of the god Fudo at Narita, Mr. Lawrence attended, and very good sales were effected. The towns of Narita, Sawara, Omikawa Chiba, Choshi, Mito, Tsuchiura, Ishisaka, Utsunomiya, and Yuki and a few of the other larger towns were included in an extended tour in Chiba. Over 1,000 Gospels were disposed of in a week. This means persistent and patient effort, tact, and continued talking and explanation.

Two large prisons have been supplied with a small stock of Bibles for use among the prisoners.

Our colporteurs were instructed to direct purchasers to visit Christian workers for explanation and assistance. And thus the work goes on; and day by day the Word of God without note or comment by man is being put into the hands of this people. And we dare to say that He, the Spirit who wrote it, will reveal Himself to the heart which closes not itself against Him.

Our total output for the past year has been very encouraging amounting to 199,602 copies while from this number 115,110 copies have been sold by our colporteurs and the prospect for a considerable increase on these numbers is inviting. And so we ask the prayers of those whom we labour to assist, that the work of our hands may be prospered and the reign of Him whose right it is to reign may be hastened.

F. PARROTT,  
Secretary.

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#### JAPAN BOOK AND TRACT SOCIETY.

We printed 8,400 Books last year. There were eight different books of which the following had not been issued before, viz :—

“From Paul to Polycarp”	of which we printed	... 3,000
“Trench on the Parables”	do.	... 400
“Trench on the Miracles”	do.	... 500

We also printed 160,000 Tracts. There were fifty-five different tracts. The following had not been issued before, viz:—

“Come and See”	of which we printed	... 3,000
“What think ye of Christ”	do.	... 2,000
“Life of Christ on Earth”	do.	... 2,000
“The Living Christ”	do.	... 2,000
“Master, Who did Sin”	do.	... 2,000

We also printed 25,000 Sunday School Cards.

Our issues for the year were 4,380 Books, 135,272 Tracts and 4,768 Publications Purchased elsewhere, total 144,420 copies of a total value of *yen* 2,869.10.

GEORGE BRAITHWAITE.

The above represents the work of the Japan Book and Tract Society only. Each mission has also done more or less publishing on its own account. The Methodist Publishing House and the American Board's Mission, for example, are able to report large figures, but it has not been deemed feasible to include reports from the separate missions this year. It would make an interesting showing and it may be possible to tabulate such statistics in next year's statement. The Sunday School literature issued by the Methodist Publishing House in behalf of a syndicate of missions is in itself an important item. The sale of the various hymn books has also been large.

### THE UNION HYMN-BOOK.

The movement that has been in progress during the past year for the provision of a union hymn-book to be used amongst the churches in Japan had its origin largely in 1900. The desirability of substituting a single book of praise for the several books then in use was strongly urged, and although it was not thought feasible to carry out such a project in its entirety, it was decided to authorise

the harmonisation at once of a hundred or more of the hymns most commonly used. A committee representing the Episcopal, Congregational, Methodist, Baptist and Presbyterian churches was appointed to give effect to this decision. The committee began its work without delay, and by midsummer of 1901 had completed the revision or translation *de novo* of a list of hymns numbering one hundred and twenty-five. These were immediately introduced into a revised edition of the Episcopal Hymn-Book, the publication of which had been postponed for several months in order to receive them.

A similar work of revision had been undertaken by the Presbyterian, Congregational and Baptist missions and churches looking to the issue of a single book in place of the two used theretofore, the *Shinsen Sambika* and the (Baptist) *Kirisutokyō Sambika*. This threefold union indeed dates from the week immediately following the adjournment of the Conference, when the first meeting or those appointed to promote it was held. The Canadian Methodists early in 1901 expressed a desire to share in this larger effort, and in July the mission of the Church of Christ (Disciples) took the same action, to be followed a month or two later by the Methodist Episcopal church and mission, as represented by the Methodist Publishing House. In consequence of these several decisions the membership of the revision committee was increased in September to twelve, representing, three members each, the four groups, Presbyterian, Congregational, Methodist, and Baptist, into which their constituencies were divided. For convenience the Disciples combined with the Baptists to form one group and so in a measure restore the balance, numerical and financial, between the several bodies represented. Of the twelve members of the committee one half are Japanese.

The details of the committee's work as it has proceeded since September 1901 need not be recounted here. It is sufficient to say that such progress had been made by mid-summer of the year just closed as to justify the entrance then upon the work of printing the



book, and arrangements to this end were accordingly made. The work was divided between the Methodist Mission Press and the Yokohama Bunsha, the firm that has printed the Shinsen and Baptist Sambikas in use at the present time. The two editions will not differ materially, except as in some of the copies printed in Yokohama a Tonic Sol-fa feature is added, the soprano of that system of writing music being placed in them immediately above the treble staff.

The number of hymns of which the union book will consist is four hundred and fifty, and of these one hundred and twenty-five are the ones that were prepared at the outset in conjunction with the Episcopalians. To these one hundred and twenty-five the name *Kyōtsu Sambika*, or Uniform Hymns, has been given.

It is expected that the printing work will be brought to a conclusion and the book placed on the market before the middle of the coming autumn.

T. M. NACNAIR,  
Secretary, Revision Committee.

## THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

### SURVEY OF ASSOCIATION WORK IN 1902.

The enrollment of one thousand young men as inquirers during Mr. Mott's meetings in October, 1901, made it plain that the chief work of the first half of the year 1902 was to enroll these men in Bible classes, befriend them, and if possible lead them into the church. Over one-half the number have faithfully attended Bible classes and nearly twenty per cent have received baptism. In order to extend the awakening to cities unvisited by Mr. Mott, speakers were sent out in the winter and spring to many important centres with excellent results. Pres. S. Ebara was especially active in such work.

The weak point in following up the general interest awakened in young men by public presentation of the truth was so evidently

a lack of Christians able and willing to do private, individual work with inquirers, that the keynote of the Associations for the year beginning at the Summer Conference of 1902 is individual work for individuals. Bible studies on "Christ Dealing with Individuals" have been prepared for the use of the group formed to promote such work, and Mott's address on the subject has been widely circulated.

The national Union of City Associations, formed in 1901, has increased the efficiency the four large Associations composing it, and enabled them to extend their influence over several younger Associations. The Union is still in need of a Japanese to give all his time to the work, although Secretaries Niwa and Helm and Pres. Ibuka have been able to fill the gap for the time being.

Tokyo Association has put stress upon English Bible classes with an average attendance of seventy-five, evangelistic and popular addresses, and the social life. It has also stepped forth into financial independence of the American International Committee, carrying last year a budget of 3,000 *yen*. Osaka has sprung into new life since the arrival of Secretary and Mrs. Gleason a year ago. Two hundred men are in Bible classes and almost as many attend the English Night School. A hostel has also been opened. Kobe has likewise opened a hostel, an evening school and Bible classes. In Yokohama an encouraging beginning has been made in Bible and English instruction and in occasional addresses and entertainments. Nagasaki, although not yet in the Union, has leaped forward under the stimulus of the building fund of 20,000 *yen*, pledged in America, through the efforts of Dr. Sasamori and Mr. Mott, on condition that the amount needed for a site be raised in Japan. Niigata reports a lot and *yen* 1,000 toward a building. The total membership of the Union is 900. At present the most urgent needs are for Japanese Secretaries for Osaka and Kobe, and for funds for new buildings or additions in Osaka, Kobe, and Nagasaki.

The coming of C. V. Hibbard and C. Sidney Phelps makes a foreign force of five, and emphasises the need of several able Japanese to be associated with them. Mr. Phelps will work, in Kyoto,

and Mr. Hibbard will be connected with the Student Department of the Tokyo Association.

The Union of Student Associations has leaped from 1,000 to 1,300 members, and from 39 to 47 Associations since Mr. Mott's visit. There has been an increase in Bible class attendance from 456 to 620, altho the grade of work done has not advanced so fast. The securing of Mr. Takai as permanent secretary has tended to give stability to the whole movement. Messrs. Takai and Fisher and a number of volunteers have conducted conferences and public meetings in all parts of the Empire. It should be noted that the part of volunteer workers in both city and student departments is gradually growing larger and more effective. Among the volunteer evangelistic speakers there has been a corps of undergraduates and recent graduates of the Tokyo Imperial University.

For two years the City and Student Unions have been working toward organic union. To that end the Summer School has been conducted jointly. The last session, at Hakone, was representative and exceedingly helpful. Publications are also issued together. The Association Biographical Series has been enriched by Tokutomi's *Life of General Gordon* and Kashiwai's *Henry Drummond*. "Temptations of Young Men," "Personal Work," and "Christians of Reality," all by Mr. Mott, "The Fact of Christ," in both English Japanese, and "Bible Studies in the Life of St. Paul" have also been issued. Sixty copies of Sir W. J. Dawson's "Modern of Ideas of Evolution," presented by Lady Dawson, and 300 copies of the *Evangelisation of the World in this Generation*, presented by the author, Mr. Mott, have been given to schools, libraries and individuals.

The bonds of fellowship between the Associations in Japan and in foreign countries have been appreciably strengthened by the attendance of Secretary Niwa on the Chinese Convention of November 1901 and the sending of Dr. Sasamori to the World's Christian Federation Conferences in Denmark and Norway. The formation of the political alliance with England seems to have made students more appreciative of the benefits of the World's Student

Christian Federation. Evidence of this is seen in the hearty invitation extended to the Federation to hold its 1904 session in Japan.

Six more Christian college graduates have been called through Association Secretaries to teach English in government schools, and this has indirectly helped the work quite noticeably. At the Hakone Summer School thirteen of these teachers were assembled for conference and recreation, and incidentally they added not a little to the success of the Japanese sessions.

The Day of Prayer (November 9th) that young men and women might enter religious callings, was heartily promoted by the Association, in co-operation with the League of Student Volunteers in Japan. We are thankful to state that 12 young men, including one in the Imperial University, have since resolved to devote their lives to Christian work. We shall continue to press this idea, feeling that we can thereby render a great service to the Church.

The Associations and the Secretaries are under heavy indebtedness to the churches and to many missionaries and pastors, but they are constantly endeavoring to deserve such support, by supplementing the work and re-enforcing, the workers of the whole Church, among the students and other young men of the Empire.—*Com.*

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#### LEAKAGE—LOST TREASURE.

Some of us may have smiled as we read the story of Goto Saemon Fujitsuna who hired men with torches to search for ten cash (one rin or one twentieth of a cent) which one of his retainers inadvertently dropped into the river as they were crossing a bridge at night, thinking it to be a case of "Penny wise and pound foolish." But in Fujitsuna's reply to his critics, "The money thus expended, being put into circulation, is not wasted; but the ten cash sunk to the bottom of the river, unless it be picked up, is treasure lost to the world," there is set forth a sound philosophic and a true economic principle.



Every observant missionary and every wide-awake mission must be painfully conscious of an almost inexplicable loss in results, a process of leakage, constantly going on in their work. Whenever the church register is revised or corrected—if the policy of the society is to keep its records “up to date”—the number of names that have to be “dropped” is in many cases only a few less than the number received since the last revision. There are not a few chapels and churches whose membership remains about the same, so far as the number is concerned, year after year notwithstanding frequent accessions. Take the records of any mission for the last ten years. As an illustration, let us take those of the mission with which the writer is connected, which cannot be regarded as exceptional. In 1892 we recorded 225 full members. The records show that in ten years 647 persons were baptised. In April 1902 we had 457 full members. This shows a leakage of 415, or nearly 65%. This, I take it, represents more or less accurately the state of affairs existing in each of the “Co-operating Missions”; and I ask,

Why this waste—this enormous leakage?

If as they drop out of one church or denomination they enter the ranks of another and there witness a good confession, letting their life shine with a pure clear light, then there is no cause either for alarm or regret; since the Kingdom, for which we all labor in common and which we hold more dear than mere ecclesiastical ensigns, suffers no loss. But alas! that which *should* be is not yet, and that for which we labor watch and pray doth not yet appear; howbeit there are not lacking signs of its near approach. Make full allowance for those who exchange the cross for a crown, the few who are expelled for immoral and unholy conduct, the fewer still who are transferred to other folds; add to this the goodly number who come seeking only the loaves and the fishes and leave disgruntled, and yet scarcely half the leakage, the waste, the dropping off, is accounted for.

It is an undisputable fact that the great majority of Christians come from that class of people whose duties, public or private, take them from under the influence of the ancestral home and its surroundings: in other words, the migrating population. Associated with this fact is the malady that is sapping the life-blood of the Church in this Empire. Here is where the great leakage is. Here is the river into which much treasure is let fall and becomes lost to the Christian world. I know one church in an interior city, which is only a sample of many, that has members or those who were once members scattered all over the Empire from Hakodate to Kagoshima. Influenced by a not unnatural sentimentality, many are loth to remove their membership from the place of their spiritual birth; and under the present non-co-operative arrangement, the pastor or missionary hesitates to urge them to leave their own churches and seek membership in another denomination. For a time they are kept in touch with the pastor or missionary by letter, but sooner or later communication ceases; and their whereabouts becoming unknown, the record is marked "dropped"—lost treasure! lost to their own denomination. Failing to openly associate themselves with the church in the place where they live, their lamp of faith soon begins to grow dim and after a short while, if seen at all, can only be found flickering under a bushel—lost treasure! lost to the Christian host and to world-wide evangelism. Thus year by year much precious coin bearing the Master's image is dropped to the river bed of a sadly defective mission economy, hid under the bushel of Christian isolation or burried in the napkin of sectarian avarice; and those of us actively engaged in direct evangelistic work are almost constantly finding here and there specimens of treasure thus lost or hid, but alas! in most cases the image is so marred or distorted as to be almost undiscernible, and to require the exceeding difficult feat of reminding ere it can be again put into circulation. And again I ask,

Is there no remedy for this evil ?

There is: and it lies in prevention. *Instruction* and *co-operation* are all that is needed. We may have to sacrifice a little church pride in order to keep this treasure in circulation; it may cost us the loss of a little sectarianism; but he who is not willing to subject himself, his mission, or his denomination to such *questionable* losses in the *sure* interest of the Church Universal, has not even the shadow of a claim to be called a *Christian BUSHI*. As "CO-OPERATING MISSIONS" LET US *CO-OPERATE*. The following suggestions are offered:—

(1) Let a united effort be made to teach believers the necessity of every Christian soldier being kept in the ranks and at the battle front; of his being closely and responsibly connected with some church organisation in or near the place where he resides, even if he is to be in the place only a short while.

(2) Let each denomination make such regulation as may be necessary to *require* immediate transfer of membership when removals are made to places where its own church is at work.

(3) Let there be an agreement among those denominations whose faith and practice it is to interchange transfers, that they *urge* their members to immediately transfer their membership when they move to places where their own church is not operating, and that a letter be sent to some church whither the party is to move commending such person to its Christian fellowship.

(4) Let those denominations whose faith and practice forbid the transfer of their members to other churches, *urge* their members, who remove to places where their own church is not operating, to ally themselves as closely as possible to some church whither they go, and give them letters of commendation; it being mutually agreed that both the person introduced and the church extending its fellowship shall refrain from all attempts to proselyte.

(5) Let it be understood and agreed that those denominations whose faith and practice forbid the transfer of their members

to other denominations, shall yet extend the right hand of Christian fellowship—so far as possible consistently with the faith and practice of their church—to members of other denominations commended to their care because there is no church of their own denomination whither they come ; it being likewise mutually agreed that both the person introduced and the church extending its fellowship shall refrain from all attempts to proselyte.

(6) That united and unceasing prayer be offered that the barriers which render an attempt at co-operation so complex, may be speedily removed.

It may be added that at least one of the “Co-operating Missions” has resolved, and actually already begun, to practice suggestions 1, 2, 3, and 6.

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## THE WORK OF MISSION GROUPS, AND ALLIED CHURCHES.

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### AMERICAN BAPTIST MISSIONARY UNION AND SOUTHERN BAPTIST CONVENTION.

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The year 1902 has been unmarked by any movement of a novel character in Baptist Mission work, but has been a year of quiet growth. A matter of considerable interest within the Mission has been the adoption of a policy giving greater autonomy to the Mission itself. In its relation to the home Board the A. B. M. U. Mission has differed from many Missions working in Japan in that the relation of the individual missionary and the Home Board has been very close and rather distinct from his associates. Under the new policy a Reference Committee on the field will examine and recommend matters to the Home Board for action and will in special cases, at the request of the Home Board or the Mission, take definite



action. A considerable gain will be thus secured in the practical decision on the field of many matters which the Board at a distance could not possibly determine with equal justice, through lack of data and personal knowledge. The past year has been the first under the new order and has been productive of good results. Individual liberty, which is a strong point in the Mission's policy, is not curtailed and yet greater harmony of plan and unity of work is secured.

In this connection may be mentioned a gratifying gain in the policy of the native church. There have been times when the members of the native church have looked about upon the close organisations of some of the sister missions and then looking at the independence of the individual church under Baptist usage have been disposed to question whether the Baptist way were the best. They have failed to see the possible union and co-operation which could and ought to exist between churches. Failing a compulsory and authoritative union and interrelation, they have failed to see the advantage of a union for advisory purposes and for mutual conference and consultation. Within the past few years, however, the possibility of greater co-operation and interchurch relation between Baptist Churches on Baptist lines has been realised. The past year has seen the largest and most enthusiastic National Baptist Convention which the Mission has known. It was held in Yokohama during the first week in May and was attended by delegates from churches from all parts of the country, from Nemuro to Nagasaki. It was then made very clear that the advantages which arise from advisory action rather than compulsory action were greater than they had seemed, and while each church is still an independent body, yet the mutual relations of fellowship and sympathy need not be any the less. A large number of topics relating to the progress of Baptist work in Japan were considered. Advisory action was taken on many matters and the denomination expressed itself very unmistakably on a number of important questions. The relation of the native churches to the Mission, the salary of

evangelists, the vernacular paper, consolidation of weaker churches were some of the important matters considered. Doubtless with so abundant examples of strong churches conducted on a different plan, church policy has been bewildering to many native Baptists and they have been more slow to organise their conventions and associations on the plans common in other countries but there are advantages in the plan which especially commend the polity to the Japanese churches when fully understood. Associations in the different parts of the country have been forming and prove of great value to the churches represented.

The number of ordained men in the churches had been small till about two years since when a considerable number were ordained from the recent graduates of the Theological Seminary. Two more have received ordination this year. It is not customary to ordain at once on graduation, but after a year or more of experience has proved further the worthiness of the candidate, or when the especial needs of the station where he is located call for the services of an ordained man. The graduates of the Seminary are for the most part men of some years and experience. Those who have been graduated during the past few years have illustrated the advantage of having a full corps of foreign teachers in the school. The graduates have gone into active evangelistic work and have shown a zeal which has been very encouraging. The present year there has been an attendance of 19, four of whom have completed the course in the school and enter upon regular work in the spring. The plan of providing a special session of one month's duration during the month of January, at which former graduates and those who have had no theological training are welcomed and especial classes and lectures are provided, has proved very successful and this year has seen the largest attendance since the plan was adopted. The influence of the presence for a short time of these persons fresh from the needs of the churches in different parts of the country, and the influence upon them of those who are in the midst of their course of training for

the work of the Ministry reacts for good upon all. The spiritual atmosphere is very excellent and the whole experience not only is a mental stimulus to those who spend this brief time in the school but it serves to bring preachers and churches into closer relation.

The Mission ship, The Fukuin Maru, has had a successful year notwithstanding the fact that cholera regulations closed many islands to the work of the ship during the summer and sickness of the Captain and his family has compelled the ship to lie in harbor during a part of the fall. Everywhere Capt. Bickel goes he finds a hearty welcome and the subsequent visits to the islands are more cordially received than the first. He purposes to visit every island of any size in the Inland Sea, omitting only those in which some regular work is done by other missions. His plans involve the locating of two evangelists at two of the larger towns in remote parts. These men and one other evangelist are each to spend four months of the year on the ship when it is cruising in the neighborhood of the central station. He will thus always have a man on the ship with him and two large central stations will be manned also. When visiting an island with a very unsavory reputation during the past year Capt. Bickel learned a part of the reason for the cordial reception that he has everywhere received from officials in the islands which he has visited. Some years ago when the plan of a mission ship was first considered Dr. Duncan the Foreign Secretary of the A. B. M. U. visited the Japanese Minister at Washington, then the Hon. Hoshi Toru, to ascertain the attitude of the Japanese government towards the plan of a mission ship in the inland sea. Hoshi Toru became much interested in the enterprise and favored it heartily. Later when the ship had been built and Hoshi Toru had returned to Japan, without any request on the part of any one interested and entirely on his own initiative and unbeknown to the Captain, he sent letters to the chiefs of police in the different islands of the Inland Sea commending the ship to their especial consideration and attention and



endorsing the work that it was intending to do. These letters bearing the stamp of Hoshi Toru were instrumental in gaining for the ship a favorable reception in many a harbor where otherwise it would have been looked upon with suspicion, and would have been subjected to no end of official red-tapeism. We are thankful to God for this providential opening of not a few islands to the gospel which would have otherwise been hard to reach and also we would give deserved credit to Hoshi Toru who by this act of his aided so much in the spread of the gospel.

The thrilling experiences which Capt. Bickel relates of the openness of mind to receive the Gospel, the gross ignorance of the islanders regarding religious truth and the hearty welcome that is accorded to the ship and its officers by the masses of the people as well as the officials as soon as its purpose is known, is calculated to increase the confidence of even the sceptical in this form of mission work in the most virgin soil for mission work in Japan. During the past year the hospitality of the Government to the enterprise has been shown in the granting of greatly extended permits to visit many islands hitherto unvisited and where, as in many islands already touched, the first opportunity ever enjoyed will be given the people to hear the Gospel message. The object lesson of Christian life and enterprise in furnishing the ship is not one of the least results of the ship's work. During the past year several loan libraries have been made up for isolated places which are likely to prove helpful to the more intelligent of the islanders. The original donor of the ship sent out in the summer of 1902 a motor launch to be used in reaching points where the ship finds difficulty in going. The strength of the currents in the Inland Sea and the complete lack of accurate soundings in these waters not frequented by the regular lines of steamers give occasion for many sleepless nights on the part of the missionary Captain. There is no end of difficulties in this field of work. Few men could have done what Capt. Bickel has accomplished. Doubtless a steam vessel



will some day be found to be the best substitute for the present sailing vessel.

Certain changes in Mission stations have taken place during the year. The Southern Baptist Convention, through the coming of a family of new workers and the return of a family from furlough, has been enabled to open a station at Kagoshima thus giving them five stations where missionaries reside in Kyushu. The American Baptist Missionary Union has opened a new station in the Hokkaido at Otaru where Mr. and Mrs. Shumaker have been located.

The former Hokkaido station will not be abandoned, though the absence of the missionary in charge and the rapid decrease in population on account of the collapse of the fishing industry may somewhat affect the future policy of the Mission in the east of the Hokkaido. A series of small stations on the west coast can be better worked from Otaru than from any other point. The need of the evangelistic work in the north has occasioned the transfer of Mr. and Mrs. Axling from Sendai to Morioka where for some years since Mr. Poate's residence there, we have had no resident missionary. It is expected that early in the new year this change will be effected. The woman's work in Osaka has been strengthened by the coming of Miss Danielson. In Himeji Mr. Briggs has been temporarily located and Mrs. Briggs, who before her furlough was Miss Hawley and was stationed in Yokohama, is now aiding in the Girls' school in Himeji. Changes in the Chofu station rendered the removal of Miss Mead from Sendai necessary. The school building destroyed by fire the previous year has not yet been rebuilt. Its erection is simply deferred indefinitely, while a necessary foundation work is being undertaken in behalf of the women and children of the town. Throughout the Mission large stress has been laid by both missionary and native church on evangelistic work as has been the custom in former years. The result has been encouraging. Mr. Jones in his tours from Sendai north and Mr. Barrington in his summer work through Shinshu, Mr. Thomson in his visits to the Liu Chiu islands, as well as Mr.

Parshley in his summer tours around the Hokkaido, all report most favorably of growth in the churches and large companies of hearers and inquirers not a few.

In the girls' schools the year has also been one of encouragement, though there is little change to note. The Academy at Tokyo has had a prosperous year. The number of students has greatly increased and the completion of appropriate buildings has added to the effectiveness of the school. Quite a number of Chinese students have taken advantage of the school during the year, as well as the Japanese for whom, of course, it is primarily designed. During the absence of Prof. Clement in America, Prof. Topping is in charge of the school.

The Mission held its Annual Conference at Arima in May and found it a delightful place for such a gathering and at once determined to hold its conference in 1903 in the same place. The Conference was largely attended and some excellent papers were enjoyed. Less routine business is done in our conferences than in some others perhaps, but it is a question whether the spiritual uplift gained, or the quickened thought as to methods or work, could be as well secured by any other method.

The Baptist Mission Shadan for the holding of Mission property was the first organisation recognised by the Government for the holding of mission houses and land. During the past year it has succeeded in taking over nearly every piece of Mission property outside of the original treaty limits. This speaks well for the honesty and integrity of those friends who have been entrusted with the care of the property in the past, as well as of the good judgment of those who selected the persons who should hold the responsibility.

Gleanings, the Mission paper in English has continued through the year and is now under the editorship of Mr. Hamblen. The Japanese Church News, or Kyōhō, while having a limited circulation, reaches many members of our churches and is a means of inter-communication much enjoyed.

The year closes with thirteen of our Missionaries on furlough. Several of the stations are needing new workers as well as an increase of native helpers. Among these latter there has been a great deal of change during the year. A gradual drifting towards West Japan may be merely an incident in the work, or it may be an illustration again of "Westward Ho!" There is a general feeling in the Mission of need of more workers both foreign and native. There has been evident a very perceptible advance in the strength of the church, both financial and spiritual, but to do the needed work in the unevangelised portions of the country, as well as to provide for the healthy development of the churches internally, there is still need of much aid from foreign supporters of missions.

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#### THE JAPAN MISSION OF THE AMERICAN BOARD AND THE KUMI-AI CHURCHES.

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One difficulty in reporting the work of this Mission arises from its peculiar relations to the Kumi-ai Churches and to institutions which, without being under its management, are more or less closely connected with it. The Mission has no ecclesiastical connection with the Kumi-ai body. It has no control over any of the churches, unless, indeed, it may be said to have some in those cases where it helps in the support of pastors or evangelists, an aid which it might feel compelled to withhold in case unsuitable persons were employed. Most of the schools (including the Doshisha) in which members of the Mission teach, are also independent institutions. Since, however, these churches and schools have grown up in connection with the work of the Mission and are closely associated with it, mention of them may properly be made in this report.

From 1890 to 1901 no men and only a few women joined the Mission. Thus its numbers had gradually decreased through the

loss of those who had been obliged to withdraw from the field. Near the close of 1901 one new man was received ; while in the year under review two new families have come. One of these ( Rev. and Mrs. Morton D. Dunning ) has been located in Kyoto ; the other ( Rev. and Mrs. Enoch F. Bell ) in Sapporo. Mr. Charles M. Warren, who for three years had been employed by the Board as a teacher of English in the Doshisha, has now received full appointment as a missionary and been given a year for preparatory study in America. As several persons who had been absent on furloughs have returned during the year, the number of those now upon the field is larger than it has been for a long time. Miss Cora McCandlish and Miss Emily Brown have severed their connection with the Mission.

The request of several members of the Mission for incorporation as " The Association of Congregational Missionaries in Japan " has been granted by the Japanese Government. The declared object of this Association is " to hold and manage land, buildings, and other property for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence." By its formation many of the difficulties hitherto connected with the holding of property for the use of the Mission have been overcome. Such recognition by the Government of this and other missionary bodies shows that we are far beyond the time, though chronologically it was less than thirty years ago, when the *Kirishitan Jashumon* was strictly prohibited.

In common with other bodies this Mission finds its work seriously affected by the great rise in the prices of commodities. The American Board has not been in a position to increase its appropriations, and what it sends becomes each year less capable of meeting the calls upon it. Rents and the salaries needed by evangelists are gradually rising and as a consequence it has been necessary to hold back from new undertakings and even to give up some of the old. Were it not for this, the lessening of the number of persons ready to engage in evangelistic work would be



more deeply felt. Even as it is, there is often difficulty in finding persons fitted for the particular places that are to be filled. How a supply of well-equipped Christian workers shall be obtained is a problem demanding the prayerful consideration of the missionaries and the churches. The same revival of earnestness that would lead young men to give themselves to the Christian ministry would doubtless at the same time so increase the zeal of the churches that they would furnish the means for their support.

The Mission has always regarded its work as such a unity that all the members should take a lively interest in what is done by the different stations and also feel a responsibility for it. The last two years it has appointed a small "Outlook Committee" with the thought that its members should, so far as possible, visit all the stations and thus get such a view of the work as a whole as would enable them at the annual meetings of the Mission to give information concerning the comparative needs of different sections. This year the membership has been enlarged to six with the expectation that after a person has served upon it for three years he will have visited and examined with some care most of the cities where the Mission has work. In this way the number of persons having a knowledge of the whole field will gradually increase, making it possible to consider more intelligently the needs of all. As experience has already show, the beneficial results of this system do not stop with the information gained by the visitor; besides helping in evangelistic services, he can as an outsider say many things to the churches that would not be so well received from the resident missionary, while to the latter he can give much encouragement and useful suggestions. Such help is of special value to these living in small and remote stations where they have few opportunities to discuss with others the problems that confront them.

It is appropriate that mention should be made of the temporary sojourn in Japan of Rev. Doremus Scudder, D. D., and Mrs. Scudder. Dr. Scudder was formerly a member of this Mission, and

after several years as a pastor in America he has accepted the invitation of the Hawaiian Board of Missions to superintend its work among the Japanese immigrants. He has spent most of the year in Japan, reviving his knowledge of the language and preparing in other ways for his coming duties. By an extensive tour through the districts which have furnished most of the emigrants to Hawaii (chiefly Chugoku and Kyushu) he has become acquainted with their friends and has thus helped to put himself in touch with those among whom he is to labor. He has also by his sermons and addresses greatly helped the companies of believers whom he has found along his route.

The members of this Mission, together with the preachers and prominent members of the Kumi-ai Churches have entered heartily into various union and inter-denominational movements; such as the Young Men's Christian Association, the Christian Endeavor Society, the "Forward Movement," efforts in behalf of temperance, etc. At Kyoto, where in connection with the one thousandth anniversary of the death of Michizane, the noted patriot and scholar deified under the name of Tenjin, the freedom of the city was to be given to dancing girls and courtesans so that, dressed in men's clothing, they should dance in the streets and even go at will into the houses of the citizens, Pastor Aburatani stirred up the local branch of the Woman's Christian Temperance Union to undertake a vigorous agitation against the evil. Fortunately many prominent people were ready to join with the Christians in this crusade, which was so far successful that the objectionable features of the carnival were greatly abbreviated. During the fifty days of the festival this Mission took a prominent part in Gospel services which under the auspices of most of the local churches were held near the entrance of the temple that was the center of attraction for the crowds who visited the city.

The churches continued to reap the fruits of the Forward Movement of the previous year. To some extent, though usually with different methods, this was continued in many places. In con-

nection with Dr. R. A. Torrey's visit to Kyoto and other cities, a large number of persons gave in their names as having decided to be followers of Christ. As was the case after the meetings of Mr. Mott, it has been a source of disappointment that so small a proportion of those taking this step have allied themselves with the churches. Some had little idea of what was implied by the words of their promise; and many share in the common unwillingness to associate themselves with organised Christianity, either because they fear opposition and ridicule, or because they fail to appreciate the advantages that come from close union with other believers. It is to be hoped that if other such workers come to Japan they will stay sufficiently long in a city to give some training to those who have come under their influence and to help them to see the importance of joining the churches.

Several churches and preaching places have been visited by Mr. Kimura Seimitsu, a young man whose training at the Bible Institute in Chicago has given him skill in the conduct of evangelistic services. Though it is still too early to know what will be the permanent results of his work, he has been the means of leading many persons, especially such as had some previous knowledge of the Gospel, to declare their decision to be Christians.

The Ikuta Church in Kobe, formerly independent, has been received into the Kumi-ai fellowship; and a new church, partly supported by the Japanese Missionary Society, has been organised in Nagasaki. The Southern Yamashiro Church was disbanded, its members being transferred to two churches in Kyoto. The church in Sapporo, hitherto aided by the Mission, and that in Hakodate, hitherto aided by the Japanese Missionary Society, have become self-supporting. Further evidence of progress in the Hokkaido is seen in the erection of new church buildings in Kuriyama, Moto-Urakawa, and Asashigawa; while those of Immanuel and Iwamizawa have been renovated. Buildings have also been erected in Yokohama, Ochiai (Mimasaka,) and Yumura (Tajima). Though missionaries as individuals have made contributions, no aid



is given from the funds of the Mission to these enterprises, which depend chiefly upon the local believers, helped by other Japanese friends. The Wakamatsu (Iwashiro) Church has bought a piece of land and fitted up as a temporary chapel the building that was already on it. It is now engaged in raising funds for a permanent building. This deserves special mention because in connection with it, the Home Department has for the first time issued a document giving official permission for the public collection of funds to be used in the erection of a Christian church.

The Kumi-ai body has lost by death two of its officient workers. The first of these, Mr. Moteki Heisaburo, was an evangelist who had worked successfully in Nishijin, the section of Kyoto occupied chiefly by the weavers. The other, Rev. Miyake Araki, was a graduate of the Reformed Church Theological Seminary in New Brunswick, New Jersey. Besides being the pastor of the Temma Church in Osaka, he was President of the Bailkwa Girls' School in the same city, and a prominent worker in connection with the Christian Endeavor Society and the Young Men's Christian Association.

The annual meeting of the Kumi-ai Churches was held at Osaka in November. The principal business accomplished was the revision of the Constitution, and the decision to have a newspaper published as an organ of the denomination. In accordance with this vote, the Maishu Shinshi (Weekly News), hitherto published in Tokyo as a private enterprise, removes at the commencement of 1903 to Osaka where it is to appear under the new name Kirisuto-kyō Sekai (The Christian World).

Among new forms of work is one adopted in Okayama where the pastor, evangelists, Bible women, and other workers gave a part of each day to reading the Bible with individuals. The method has been described as that of "one worker, one hearer, one Gospel." During a severe epidemic of cholera in Okayama the Christians organised a society for the relief of poor families, and took under their care six children whose parents had died but who



were too young to be received into the Orphan Asylum. The Matsuyama Station has opened a Christian home and boarding-house for girls and young women, many of whom are employed in the factories of that city.

As the Hon. Saibara Seito was to be absent from Japan for some time, he resigned his position as President of the Doshisha. Much to the joy of the friends of the institution, the Hon. Kataoka Kenkichi consented to take the position and also to be President of the Schools. Circumstances have since made him feel it his duty to remain for a while longer in the political world, and he has for the third time been elected Speaker of the House of Representatives. It is to be hoped that ere long he can give his chief strength to the Doshisha. The number of pupils has largely increased, and in various ways the condition of the school has improved. Some of the professors are working earnestly to make the Doshisha Church a greater spiritual power ; and the religious condition of the school seems much more satisfactory than it has for a number of years.

A revision of the curriculum of the Doshisha Theological School requires an extra preparatory year for those entering the School Course, thus giving four years of training to this class of students. In consequence of this and other changes no class was graduated this year. In June, a Workers' Conference, arranged primarily for the benefit of evangelists, was held for a week at the Theological School, addresses on Biblical and theological subjects being given by members of the faculty and by other persons invited for the occasion.

The girls' schools in which the Mission is interested have shared in the prosperity coming from the renewed interest of the Japanese in the higher education of women. Some of these schools are over-crowded and feel the necessity of new buildings in order to make room for persons desiring admission. Kindergartens are also flourishing, and others might be opened to advantage were there a sufficient supply of funds and teachers. The Kindergarten Training

School in Kobe is doing its best to supply the latter want, not only for our own Mission but also for others.

The Woman's Evangelistic School did not graduate any pupils this year, having decided to let the members of its upper class remain out of school for one year to continue the work taken up in the summer of 1901. They have now returned to the school where they are united with the next class, so that both will graduate together next summer.

As the orphan asylums in which some of the Mission take an active interest will be reported elsewhere, no further mention need be made of them in this connection.

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PRESBYTERIAN GROUP  
AND  
THE CHURCH OF CHRIST IN JAPAN.

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The Church of Christ in Japan (Nihon Kirisuto Kyōkwai) was constituted in its present form twenty-five years ago, (Oct. 3, 1877), by a union in one presbytery of 9 Presbyterian churches then in existence with a membership of 623, According to latest accounts the synod comprises 6 presbyteries, 71 fully organised churches (32 being selfsupporting), 108 companies of believers not fully organised and a membership of 11,851,—contributions amounting to over 37,000 yen, an increase of 5,000 yen over the preceding year and an average of over 3 yen per member. This Church is a member of the "Alliance of Presbyterian and Reformed Churches."

With this Church co-operate six missions of various Presbyterian and Reformed churches in the U. S. These six Missions meet annually in general session known as "The Council of missions co-operating with the Church of Christ in Japan;" an annual report of the work of these missions is rendered and these reports along with minutes of the council and statistics of the church and of the missions are published every year. These missions have work in 38 different places where missionaries reside and over 200 out-stations are visited by them. The Council co-operates with Methodist Congregational and Baptist bodies in publishing Sunday School helps which are used by Sunday schools of nearly every Prot. denomination in Japan.

The 25th Annual Report of the Council, published in 1902, to which reference is made for details, refers in its introductory part to the beginnings of the Council and of the Church, to a number of items of general interest, such as the Anglo—Japanese alliance, the holding of mission property by juridical persons, the relations of mission schools to the Government, authorities, etc. It also gives a resumé ( 1 ) of the Board of Missions of the Church of Christ in Japan with especial reference to work and prospects in Formosa, ( 2 ) of the work on the 125 standard hymns and on the Union Hymnal, ( 3 ) of the Standing committee of Co-operating Missions, ( 4 ) of the Taikyō Dendō, ( 20th century Forward Movement ) ( 5 ) of the last meeting of the Fukuin Domeikai ( Japan Evangelical Alliance ), ( 6 ) of the launching of the Japan Sabbath Alliance, ( 7 ) of the Church building record of the Nihon Kirisuto Kyōkwai.

The Synod (Daikwai) met in October, 1902. The two most notable things accomplished by it were ( 1 ) the creation of a new presbytery,—Hokkaido Presbytery, and ( 2 ), the recommendation to the churches to raise 7,500 yen for the work of its Board of Home Missions (Dendō Kyoku). This Board though constituted 24 years ago and so almost coeval with the formation of the Nihon Kirisuto Kyōkwai, is in its present form only eight years old, having been re-organised in 1894 independent of formal connection with

the missions and of aid from churches. It has during this period carried on work in 20 or more places resulting in 5 independent churches at a cost of 20,000 yen. Along with the recent election of new officers under the Hon. K. Kataoka, M. P., as President, an effort was made to deepen and extend its work. In Formosa it supports 3 evangelists, in the north, middle and south respectively (Taihoku, Taichu and Tainan) each evangelist having a number of places in his circuit. Several new stations are to be opened there and the East Japan Presbyterian Mission has been approached with the request (1) to have one of its missionaries visit the Formosan work early, (Dr. Haworth is accordingly there now, February, on a tour of 6 to 8 weeks)—(2) to aid in placing more Japanese evangelists there, and (3) to send one or even more Japanese speaking missionaries to take up residence there. A picturesque feature of the last synod was the presence of two native Formosan evangelists, sons-in-law of the noted pioneer missionary, Mackay of Formosa. One of these addressed the synod in English, while the other address being written in Chinese could be rendered into Japanese by our evangelist in Tohoku. The Board of Home Missions likewise requested the same mission to turn its special attention toward evangelistic efforts in the great educational center of Tōkyō (Hongo and Koishikawa wards), Dr. Haworth is making efforts to meet these desires so far as his work makes this possible.

A leading idea of this Board is to aid in bringing congregations to self-support rather than to open new work. To attain to genuine self-support is no easy task, and in the Board's opinion, timely and judicious financial aid is a great help here, especially in securing an efficient pastor, the main agency in bringing about self-support. As a result, about one fourth of the churches aided have achieved this object so far.

The year has occupied the energies of the workers, Japanese and foreigners, to an unusual extent due partly to the claims made by the Forward Movement (Taikyō Dendō) and a certain measure



of prosperity in consequence. In actual additions the latest statistics available show about twice the usual rate, being nearly 1300 adult accessions to church membership. In round numbers 62,000 yen for Evangelistic work and 52000 for educational work have been granted by the missions; 141 Japanese preachers and 89 Bible women have received aid from the missions, but a lack of an efficient number of qualified preachers is still one of the special notes of discouragement sounded along the whole line. Reports from our theological seminaries indicate but a slight prospect of improvement, not at all commensurate with the needs of the work. That this condition prevails generally seems indicated by the fact that the student volunteer convention last summer made the increase of laborers the burning topic of discussion.

The Council at its last session discussed the question of relief for disabled gospel workers and their families. Final action was, however, deferred in order to give the missions opportunity for further study and a fuller report at the next meeting. To this end provisional plans were referred to the missions for criticisms and suggestions.

Steps have been taken by the council which will probably in the near future lead to the founding of a periodical for the special benefit of Japanese evangelistic workers and the more intelligent laity. A great need is felt and the more so as some not altogether approved competitors are catering to the demands here.

Quite a number of new church buildings have recently been erected or are in prospect of erection. The 25th Council Report gives a list of 14 such, the following reasons for encouraging this tendency formulated by Dr. Schneder of Sendai may be in place :—

1 “ A company of believers needs a *home* just as much as a family does. It helps the faith, the unity, and the Christian joy of the believers.

2 “ A chapel specially built for divine worship can be a *suitable* building, a building that helps the spirit of devotion. Buildings

rented or bought for use as preaching-places are not suitable and do not inspire devotion.

3 "Chapels, dedicated to the service of God and used for that purpose only, would thus become *sacred places* around which helpful sacred associations would cluster.

4 "The possession of a chapel gives the believers a sense of *fixedness and stability* which is very much needed,—a chapel becomes a help to stability of faith.

5 "A chapel also *impresses unbelievers with the substantiality and strength* of the Christian church.

6 "It gives the Christians *comfort* when the world despises them and laughs at their insignificance.

7 "A church building is more *economical* than a rented preaching place.

8 "Chapels located at every point—would in a general way be a *strong help toward the establishment of Christianity.*"

The German Reformed Mission policy on church erection recently adopted (October 1902) embraces points like the following: "Congregations flourish better as a rule in regular church buildings. While in small places work can be carried on in rented places quite well, and so the Christians of the place may be allowed to take the initiative in building, and not more than \$100 (gold) at best would be given by the Mission. In large towns on the contrary relatively large appropriations may be recommended by the Mission. A locality may be so promising that, even before there are believers, a suitable chapel would be advisable. Church buildings should be built on ground held in fee simple with guarantees against diversion to other purposes. The spirit of selfsupport is to be kept in view as a prime consideration.

"Church-building funds of \$500 each are, therefore, recommended, subject to the following conditions; The principal to be loaned, not contributed, to congregations capable of refunding. If incapable of refunding, the interest only is to be appropriated as a gift. For important and promising places, further funds are

recommended to be raised as outright gifts so as to meet the most urgent needs of the present promising condition of the work."

All of the above shows emphasis upon an important phase in the establishment of Christ kingdom in this empire.

The Co-operating Missions support 2 theological schools with 24 students; a number of training schools for Bible women, 63 students; 3 boys boarding schools 409 pupils; 11 girls' boarding schools, 852 pupils; 11 day schools, 720 pupils; and other institutional and industrial work.

In this work 189 Japanese teachers are employed in addition to 50 foreigners. The prosperity of schools, especially girls, boarding schools is comparable with that of sixteen years ago. Once more as in the '80s, schools like the Joshi Gakuin have to refuse applicants for admission, for want of space,—this too notwithstanding the recent opening of schools near by like Miss Tsuda's and the Woman's University of Tōkyō. As results in part at least of the Taikyō Dendō, all, or most of, the older pupils in our schools have professed Christ. The words of a special committee on girls' schools in the West Japan Presbyterian Mission may deserve insertion here: "(1) There is no propriety in speaking of school work and evangelistic work as though the two were in contrast. Our school work is evangelistic work and very successful and valuable evangelistic work. (2) The higher the grade of the work for girls the more valuable it appeared. It is a mistake and a great pity to let the pupils go before they have attained the years and development and strength of character that will insure their holding fast that which is best in the education given them. (3) By far the best is done among boarding pupils."—From Sapporo too we hear that "though the Government opened its new Higher School for Girls last May, and we lost a few pupils strongly opposed to Christianity, yet our number has rather increased than diminished.

The work in the Hokkaidō is one of the points of special promise. The Council has indeed thought so highly of it as to extend a special invitation to the Canadian Presbyterian. Board in the hope

that Church May be able to supply needed missionaries there. The East Japan Presbyterian Mission is sending its recruits thither and the German Reformed Mission is studying the field, one of its Board's secretaries, the Rev. A. V. Casselman, having made an extensive tour of the Hokkaidō. The Synod too has indicated its recognition and hopes in the creation recently of the Hokkaido Presbytery. The spirit of harmony mutual helpfulness and genuine evangelicalism among all Church bodies engaged there, not excepting even the Episcopal body which is in fact among the foremost there in these graces, is not a small feature of promise.

Officers of three of our Mission Boards visited the work in Japan the past year, namely: Miss Parsons, Editor of Woman's Work for Woman (Presb. North); Dr. Rankin of the Southern Presbyterian Church; and Mr. Casselman of the German Reformed Church. Dr. Rankin after leaving Japan for a sojourn in China where he was attacked by cholera, recovered sufficiently to pass on to Korea as far as Ping Yang. Here he succumbed to an attack of pneumonia to the great grief of his Church and Mission and a host of friends made in the East. Mr. Casselman spent four months visiting every station of the Mission, and also made a tour through the Hokkaido. His sojourn has been most helpful to his Mission and its work and no doubt the China work will profit equally from his visit there. This (Ger. Ref.) mission was greatly reinforced a few months ago,—four new members and four returning from furlough.

The East and West Japan Presbyterian Missions have had an accession of nine new members, though losing also heavily, the latter losing six through ill health mainly. The South Japan Presbyterian Mission has also had an addition of one family.

The election of the Hon. K. Kataoka, M. P., Pres. of the late Lower House, as Pres. of the Doshisha in an event of considerable moment not only to our sister body, but to the cause of Christian education in this country in general. He accepted the election while remaining a member of the Nihon Kirisuto Kyōkwai, serving as he does as President of the Dendō Kyoku.



The death of Rev. T. T. Alexander, D.D. at Honolulu, Nov. 14, for many years a leading missionary, one of the pioneers of the West Japan Presbyterian Mission, capable, highly esteemed and fruitful in service, is one of the sad losses to the work. His service extended over twenty-five years in Japan.

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### MISSION WORK IN FORMOSA UNDER JAPANESE RULE.

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Although the work in Formosa is not technically under the supervision of the Council of (Presbyterian) Missions co-operating with the Church of Christ in Japan, it is in close relations to it and these relations will, probably, grow closer from year to year. Hence it is appropriate to place the following paper, kindly furnished by the Rev. Thomas Barclay here. EDITOR. Modern Protestant Mission work in Formosa dates from the year 1885. In that year Dr. J. L. Maxwell of the Presbyterian Church of England began medical work in Tainanfu. Roman Catholic Missions had been at work some years previously. Since then the two missions have carried on their work without much intercourse with one another, either friendly or otherwise. I have no statistics of the Roman Catholic Mission. I do not think they have met with any great success.

More than 200 years before, in the seventeenth century, the Dutch, being then in possession of Formosa, carried on an extensive mission work among the people. It is not necessary to refer at length to this work.\* It lacked somehow the element of permanence, and all traces of it seem to have disappeared soon after the Dutch were driven out of the Island by Coxinga. When our church began its work nearly forty years ago, there still lingered in

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\* Some account of the Dutch occupation and of the Christian work then carried on is given in a book by the Rev. Wm. Campbell, F. R. G. S. of our Mission, entitled "Missionary Success in Formosa." A fuller account will be given in another work which he is preparing, and which he expects to publish during the present year.

the minds of some of the people faint traditions of friendly foreigners who had left them long ago with the promise to return. And they have still in their possession deeds of property written in their own language in Roman letters which they had learned from the Dutch, though the power to read and write these has now quite vanished.

In 1865 Dr. Maxwell began his work in the city of Tainanfu, A few weeks later a riot got up, caused by the circulation of false rumours as to what he did in his medical work. In consequence of this he was obliged to leave the city, and go to reside in Takow, a seaport village about 28 miles further south. Here he was joined by the Rev. Hugh Ritchie, and the two carried on their work together for some years. As soon as the state of the country permitted, Dr. Maxwell returned to Tainanfoo, and for some years the mission was carried on from these two centres. In view, however, of the weakness of the mission staff, and with a view to unity of administration, in 1877 Takow was abandoned as a separate centre, all the missionaries being settled at Tainanfu. In 1890 a separate centre was opened at Chiang-hoa (Shoka) in the middle of the island about half-way between Tainan and Tamsui. These two centres are occupied by missionaries of the Presbyterian Church of England.

In 1872 the Canadian Presbyterian Church sent out the Rev. G. L. Mackay as their pioneer missionary to begin work in China. He selected as his field the north part of the island of Formosa, and from Tamsui as his head-quarters carried on for many years, till his death in 1901, a devoted missionary work. A full account of this is given in his book, "From Far Formosa." These two Presbyterian missions are at present the only missions to the people of Formosa.

Previous to the Japanese occupation in 1895, the work in Formosa in methods and results did not essentially differ from the work carried on among the Chinese on the mainland opposite. The people on the whole are less educated; and their position as im-

migrants and colonists tends to loosen the bonds of social life and set the individual more free from its constraint. So that the work among them is rather easier and the opposition from the heathen is less solidly intense than in China proper. Also a certain character is given to the work by the fact that so much of it is carried on among the aborigines, with whom there is a greater tendency to mass movements than among the Chinese.

The question as to whether the Japanese occupation has been favorable to our work or otherwise would probably be answered differently by different missionaries. My own opinion strongly is that, in spite of some very manifest drawbacks, and recognising that new difficulties may arise in the future, still, so far as we have gone, and so far as we can see at present, the change is distinctly favorable to the carrying on of our work. This, as before, is carried on exclusively among the native inhabitants, Chinese or aborigines, of the island; we have not attempted any work among the Japanese. Happily there are now three or four ministers from Japan laboring among their fellow country men here. The Japanese Presbyterian church in the north of the island is now self-supporting. But whilst the people among whom we work are the same people as before, there is a favourable change in their disposition towards us and towards the message that we bring.

We may look at the matter in this way. Whether among the inhabitants of Formosa or the mainland, one of the greatest difficulties in the way of the spread of true Cristianity has always been the view which the people persistently take of it as a "foreign religion." In spite of all we could say as to the catholicity and divine of our faith, in the eyes of the people it was always the "English religion." This had a two-fold evil effect. On the one hand it led the converts, especially the nominal converts, to think that their entrance into the church affected their political standing, bringing them under the protectorate of the missionary and the consul, and entitling them to certain exemptions and privileges which their heathen neighbours did not enjoy. We had been fight-



ing hard to eradicate this evil, not altogether, without success. For some time indeed, as these hopes of gain were found to be delusive, the popularity of the church declined, and our membership became less from year to year. Before the coming of the new rulers the turn had come and our membership began again to increase in numbers as well as in reality. But the new regime greatly helped us in making the matter clear. The Japanese authorities do what the Chinese mandarins professed to do but did not do, they regard all their subjects as the same in the eye of the law, regardless of what religion they profess. If there is any distinction made, it is certainly not adverse to the converts. So that there is no ground left for anyone to think of appealing to us to assist them in their civil cases; any such intrusion would very properly be resented by the authorities. In the meantime, therefore, we may hope that this "dry rot" is eliminated largely from our work.

Another evil of this way of regarding Christianity as a foreign religion is that it tends to repel the ordinary Chinaman, who is proud of his nationality and contemptuous of foreigners. To him it is an unpatriotic thing to become a Christian; any one who does so runs the risk of being considered a traitor who has gone over to the enemy. This feeling, once powerful in Formosa, has now practically vanished. The Chinaman in Formosa has no longer a country to be proud of, he has been cast off by his own people, and he steadily declines to be considered a Japanese, or take any pride in Japan's prosperity. To him patriotism or loyalty seems impossible. So that the spread of a foreign religion as such is no longer an offence to him as in earlier days. Towards the foreign missionary himself, also, the feeling is distinctly more friendly. The late Boxer rising in China has taught every one what bitter feelings of hatred towards the foreigner and the foreign religion may be roused by the circulation of false and foolish rumours regarding our conduct, rumours that seem to us too absurd to be believed by anyone, but which are actually believed by millions. We used to hear of these



in Formosa also. But not now. On the contrary the people now speak of us in the most friendly, not to say adulatory, terms, and praise our manner of life among them,—largely, it is to be feared, by way of contrast with the Japanese. Without boasting, one may safely say that the people cannot but notice how different the behaviour of many of the Japanese, especially of the lower classes, is from the careful and conciliatory action of the missionaries, and they express themselves accordingly. The old taunt that we are here really with the view of taking possession of the island for our king would have no force if uttered now. Their objection is rather the other way. So that on all hands we have the testimony of our people that there is at present an unparalleled opportunity of preaching the gospel ; that people everywhere are willing to give a favorable hearing to what we have to say to them.

Not only from the side of the people, but also from the side of the rulers the situation in Formosa has decidedly improved. One could have certainly expected as much from the difference between an average Chinese mandarin and a Japanese magistrate. But in Formosa there is an additional element comes in for consideration. Here the Japanese are ruling not their own people but another race. This is the characteristic feature of the situation. One can easily understand how the rulers of an independent country, governing their own people, should be somewhat suspicious of the proclamation in their midst of a foreign religion, claiming the spiritual allegiance of their subjects, and leading them to abandon the national religion and many of the customs of their ancestors. This feeling is very strong in China, and may, for anything I know, prevail in Japan. In Formosa there is much less occasion for it. The authorities here have no interest in maintaining the old customs and religion of the people. Their interest is rather to transform the life of the island. And so far as Christianity tends in this direction they regard it as an ally in preparing the ground for the new civilisation which they wish to introduce. Probably they would approve of our work more if it were divested of its more distinc-

tively religious features and made more purely educational. Most of them are not Christians themselves, and might regret to see their friends and relatives in any number entering the Christian church. But with regard to the Formosans their feelings are different. We can easily imagine that the Japanese officials willing to acknowledge that, if the choice lies between Chinese idolatry and Christianity, the latter of the two is more desirable. In any case they cannot but recognise that it is the religion of those nations whose civilisation their country has adopted, and that accordingly it may be expected to be a helpful pioneer of enlightenment and education. This is not only a theory; they have, happily, found it to be a fact in their own experience, and many of them are quite prepared to acknowledge it. When the Japanese took over Formosa, they found here, north and south, a widely extended Christian church, with about 3,000 members in full communion, meeting for worship at more than 100 centres scattered all over the island. They have, therefore, been in a position from the first to judge for themselves as to the influence of Christian teaching upon the Formosans. And they bear testimony, many of them, both in private and public, to the good effects, even from their point of view, of such teaching. Time and again they have told us and others how they have found the Christians as a whole more truthful, more trustworthy, and more law-abiding than their heathen neighbours. And quite frequently our Pastor and preachers are urged by the officials to go forward in their work, to preach more widely, and to bring new districts under the wholesome influence of the church.

Apart from these special considerations it may be said generally that the result of the new order of things that is bringing so many changes to the island is favorable to the propagation of new ideas. Where everything is changing it is not so unnatural that religion should change too. Though indeed in comparison with much that is coming among them, the Christian church might even be considered an old friend, associated in their minds with memo-

ries of the supposed "good old times" that have for ever passed away.

It is only natural to suppose that the political change that has come to the island may also affect to some extent our methods of mission work. It is not so easy to forecast what exactly these changes may be.

Our Medical work may in course of time be affected by the change. This branch of work has been prosecuted by our church very vigorously, and has proved very successful and very fruitful of results. We have at present in our mission here three fully qualified medical missionaries who give their whole time to this department of work. They have under their charge three hospitals, at which there is provision for two or three hundred in-patients, and at which ordinarily about a thousand out-patients are seen weekly. At Tamsui in the north the Canadians have a hospital but no medical missionary. This form of work is, I understand, scarcely known in Japan itself; and it is natural to suppose that as time goes on Formosa will tend in the same direction. As yet, indeed, there are no signs of this; the hospitals are at least as crowded as in old times. Nor has the Government done anything to discourage the work, either directly or by setting up similar institutions which might take the place of our hospitals and render them needless. A good deal of free dispensing is done by the government medical officers which proves a boon to the people. But it is not carried on to such an extent as to affect in any way the attendance at the Mission hospitals. In the matter of native assistants, however, the effect of the change is being felt. Formerly such assistants, after finishing their course in the hospital, were able to set up for themselves and earn a comfortable living as doctors to their fellow-countrymen. Now that Government has established a school in the north for the education of medical students, a difficulty may be experienced by our students in getting a diploma permitting them to practise their profession, in which case our medical men may have a difficulty in obtaining young men willing to study in their hospitals.

Our local church schools, also, may suffer in course of time as national schools come to be more widely established. Already a number of native schools have been closed and the scholars required to attend the Government schools. Our church schools have been treated somewhat more indulgently, as so far conforming to the government standard in teaching outside subjects as well as the Chinese character closing on Sabbath etc. The great difficulty we feel is that we do not have a staff of teachers who can speak and teach Japanese. One cannot be surprised that the officials insist on all the children learning Japanese, and this requirement we cannot meet. Our people regret the closing of our schools in places where this has taken place as do also the non-Christian neighbors whose children sometimes attended them.

In conclusion I may give the statistics of our mission for the year 1902. (I have no very recent statistics of the mission in the north. There are two foreign missionaries (both married), one native pastor, about 60 native preachers, and rather under 2,000 communicants.) Our own statistics are as under.

Centres where foreign missionaries reside...	2	(Tainan and Shoka).
Ordained missionaries (Wives 2) ... ..	5	
Medical Missionaries (Wives 2)... ..	3	
Educational Missionary (married) ... ..	1	
Lady Missionaries ... ..	3	
Native ordained Minister ... ..	1	
Native Preachers ... ..	35	
Hospitals ... ..	3	Native Assistants ... 12
Theological College. I		Students ... .. 26
High School .. ..	1	Pupils ... .. 55
Girls' School ... ..	1	Pupils ... .. 50
Women's School ... ..	1	Readers... .. 8

Organised churches (*i.e.* Congregations with at least two elders) ... .. 34



Places where Christians meet for worship (including the above) ... ..	80
Members in full communion... ..	2,325
„ under suspension ... ..	174
Baptised children ... ..	1,837
Able to read the vernacular in Roman letters ... ..	3,244
Church Attendance, Forenoon, (result of actual enumeration)... ..	5,785
Church Attendance, Afternoon (result of actual enumeration)... ..	5,567
Adherents (including members) ... ..	13,000
Money raised by people for all purposes. \$ 7,460 (silver dollars).	

THOMAS BARCLAY.

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### ANGLICAN MISSIONS IN JAPAN.

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The Anglican Missions in Japan consist of six dioceses. Two of these, North Tokyo, and Kyōto, are supported by the Board of Missions of the American Episcopal Church; two others, Kyushu and Hokkaido, are entirely manned by the missionaries of the Church Missionary Society; while, in the remaining Dioceses, south Tōkyō and Ōsaka the Bishops and a part of the clergy are sent out from the Society for the Propagation of the Gospel, though there are also missionaries from the Church Missionary Society and from the Canadian Church, at work in them.

It is the custom of the Anglican Church to have diocesan synods every year, whilst the representative convention of the Church meets once every three years. 1902 was the year for the general convention to meet, and the meetings took place in Kyōto

during the month of April. All those whose privilege it was to take part in those meetings look back to them with great satisfaction. Foreigners and Japanese alike felt strongly within them the need of co operation and mutual assistance, and though the Anglican Church is one which, as everybody knows, comprises men of widely divergent views, there was a practical unanimity which rejoiced all hearts.

The Convention was not able to finish all the work that was set before it to do. The drafting of new canons, however, proceeded a long way, and though nothing was accomplished with regard to the difficult canons on marriage and divorce, still the votes taken showed a considerable improvement in the general sentiment on these points and made one hope that the framing of a really satisfactory set of canons on this very essential point of Christian discipline was not so very far off. With God's help we shall come to it in a few years.

Another interesting debate with ensuing resolutions pointed to the creation, at some period not incalculably remote, of a Japanese episcopate. It seemed to point to Tōkyō as the seat of the first Japanese bishop, and to the consecration of such a bishop, so soon as the congregations within the district to be thus assigned to him can make themselves financially independent of foreign aid.

Whilst many of us look forward with feelings of great anxiety to the experiment of a Japanese episcopate (for an experiment it must undoubtedly be), it cannot be denied that the discussions in the Synod have undoubtedly done much to quicken the Japanese to a healthy spirit of emulation in the matter of giving. I believe I am right in saying that as a consequence of this discussion, every church in the metropolitan district of the North Tōkyō Diocese (I have no means of speaking for the country portions of the diocese) has pledged itself to an increased subscription to the pastorate fund. Japanese Christians have bought the buildings in which the Ladies' Institute at Bancho was conducted, and are continuing to run the school, though not in a very ambitious way, and Japanese Christians

have also undertaken to carry on St. Margaret's School for Girls in such a way that it shall be no expense to the Mission Board. These are hopeful signs, and it is cheering to find that they are not confined to Tōkyō. From the Diocese of Hokkaidō it is reported that during the current year (1902) the contributions made by Japanese Christians have been larger than in any previous year. Indeed, it is so throughout Japan.

I cannot, however, say that the mission to Formosa undertaken by the native Japanese Church is very successful. I do not see how it could be expected to do much. Formosa is too big an apple for the small Japanese Church to bite and the proper evangelisation of such a large country must entail an outlay of money altogether beyond the means of this infant Church. But if Tōkyō is learning to help itself, and if the demand made by Tōkyō on the Mission Board are being diminished, is there any reason why the surplus thus saved should not be transferred to Formosa for the much needed development of that work?

An interesting experiment in mission work is the new Institute opened at Hongo for the benefit of University Students. The Director, the Rev. Barnabus Sakai, has brought with him from America the funds necessary for the inception of this work. It is very difficult work, requiring a great deal of wisdom to steer between a spurious liberalism and a repellent orthodoxy. Japan needs just that judicious mean, and I hope Mr. Sakai will present it to her students.

For the rest, quiet progress has marked our history during this year. There is not much on the surface to chronicle: but some of the greatest triumphs of Christianity are those that are done underground in the hearts of men.

A. LLOYD.

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THE BONIN ISLANDS.

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The work in the these Islands as the reader will see is not carried on among the Japanese, but among the descendants of a mixed people who years ago had drifted thither. As regards Japan at least, the work is unique and is worthy of a special notice. As the work is under the care of British missionaries affiliated with the *Seikōkai*, the name given to the Church which is associated with the various Episcopal missions of Great Britain and America, the following paper kindly prepared by the Rev. L. B. Cholmondeley is inserted here. EDITOR.

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Five hundred miles away to the S. E. of Yokohama, and over four thousand miles away from the North American continent lies out in the Pacific Ocean the little group of islands which are popularly known as the Bonins and which are one of the farthest outlying possessions of the Empire of Japan. Of these islands the two of main importance are Chichijima and Hahajima. Chichijima is, so to speak, the seat of government, and its large harbor invites to it whatever steamers or schooners find their way to those parts. Hahajima on the other hand is the larger island of the two, with a larger population and a larger area of land under cultivation, but, being less accessible and mainly inhabited by simple farmers who, for the most part, have come to it not from Japan but from the large island of Hachijō, is considerably behind Chichijima in point of civilization.

Chichijima has a population of about 2,000, Hahajima of about 3,000, while Hachijō, which does not belong to the Bonin group but which is the first island of call for the Bonin steamers after they leave Yokohama, has a population of 10,000.



On these islands the only definite mission work is being carried on at Chichijima, but Christianity was not in the first instance brought to that island by a missionary but came there, in so far as it was their professed religion, with the first settlers from Hawaii in the year 1830.

It must be remembered that until the year 1875 the Bonin Islands were a sort of no man's land to which any adventurer from any country might drift; and when they finally became the acknowledged possession of Japan in 1875, Japan had to confer her citizenship on this mixed company of settlers whom she found established on the Islands together with many of her own people. It must also be borne in mind that, from the time that Japan took possession of the islands until the day that the Revised Treaties came into operation, the doors of the island were rigorously closed against any new settlers other than Japanese.

Though there was much to be gained for them by thus coming under regular government and participating in the benefits of Japanese civilisation, there were two respects at least in which this little colony of foreigners, shut in amongst the Japanese, enjoyed a superiority of their own: (1) The language they spoke was the dominant language of the world; (2) Their religion, albeit they might be on the very outskirts of it, was the religion of the Church of Christ. The Japanese did nothing, not even for their children, to further their instruction in English, and, from the Japanese, the settlers were aware from the first they had nothing to learn in the matter of religion. But as speakers of English and as professing Christianity they appealed to the sympathies of a larger world than that of Japan, and in due course help came to them. The first missionary to light on these people was the Rev. F. B. Plummer of the S. P. G. who paid the Islands a visit in the year 1878; but he was followed by no other missionary of the Church of England until the year 1894 when the Rev. L. B. Cholmondeley of S. Andrew's Mission, Tokyo, was sent by Bishop Bickersteth to report on the condition of the Islands and of these Christians living on

them. In the interval of these two visits, however, communication between the islands and the English Church missions in Japan had never ceased. Boys and girls alike had been brought to Japan for education and, of these, Mr. José Gonzales, the present catechist at Chichijima was one.

Since 1894 a visit has been paid to the Islands every year by one of the S. Andrew's clergy, Bishop Awdry, accompanied by Mrs. Awdry, and the Rev. A. F. King went there in 1899, and the Bishop in company with the Rev. L. Cholmondeley and Miss Hogan of the S. Hilda's Mission went there again in February 1902. On this second occasion Bishop Awdry with his interpreter Mr. Ito visited Hahajima where he was everywhere heartily received and spoke to large Japanese congregations, but it has not been found possible yet to station any missionary on that island.

The English speaking settlers (the Kikajin as they are termed by the Japanese), who today number between 60 and 70, are all on Chichijima where they have built for themselves a substantial school house in which Mr. Gonzales gives the children English and Church teaching, and in which the congregation meets for service every Sunday. The children also for the most part attend the national schools. The settlers are all more or less closely related to one another through intermarriage. The men now frequently marry Japanese women and these are generally, previous to marriage or shortly after, admitted by baptism into the Church. Others among the Japanese who have sought for baptism have been chiefly those who have been thrown into closer relations than others with these naturalised settlers. But the witness of this little congregation, the witness of the Sundays, the services, the children's school, the high Christian character of the catechist, and not least, the improved lives of the settlers have not been without a powerful influence on the Japanese, and there are many enquirers who from time to time come to Mr. Gonzales for instruction. This is the stage of development which the Church has now reached on these islands. We stand on the threshold, but can hardly be said to have yet entered

upon direct mission work among the Japanese. The situation may be summed up in the following words from the April number of the Tokyo Diocesan Magazine: The condition of the Church on the main island (Chichijima) is most gratifying. The salt does not lose its savor. The influence of the Church gradually but surely spreads; so much so that the Japanese on the islands who were somewhat inclined to hold aloof from Christianity, perhaps from a reluctance to admit that they had anything to learn or gain from the original settler inhabitants, are now unmistakably turning towards it. With the awakened interest of the Japanese comes the call for a missionary to them!

L. B. C.

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## METHODIST GROUP.

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### SUMMARY OF STATISTICS:—

	<i>Membership.</i>	<i>Contributions.</i>
1. Methodist Episcopal Church,—		
(1) Japan Conference ... ..	*5,272	Yen 14,792.69
(2) South Japan Mission Conference	*1,289	3,322.00
	<u>6,561</u>	<u>Yen 18,114.69</u>
2. Japan Methodist Church (Canadian)	2,675	5,803.63
3. Evangelical Association ... ..	1,012	1,495.23
4. Methodist Protestant Church ... ..	†700	923.63
5. Methodist Episcopal Church, South..	866	2,859.26
6. United Brethren in Christ ... ..	130	147.00
	<u>11,944</u>	<u>29,343.44</u>
Grand Total ... ..		

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\* These include respectively 1757 and 438 probationers.

† This includes 165 Probationers and Baptised children.

## 1. METHODIST EPISCOPAL CHURCH.

## (1) JAPAN ANNUAL CONFERENCE.

The Japan Mission of the Methodist Episcopal Church was organised in 1873, Dr. R. S. Maclay being appointed Superintendent. The Mission was organised into an Annual Conference in 1884. In 1898 that part of the Conference included in Kyushu and Loo-choo (Okinawa Ken) was set off as a separate conference, under the title of South Japan Mission Conference.

The *nineteenth* session of the Japan Annual Conference was held in the Horai-cho Church, Yokohama, April 16-23, 1902, Bishop David H. Moore presiding. The reports from the churches were especially interesting, owing to the Forward Movement of 1901, called "Taikyō Dendō." These reports were the most encouraging and hopeful of any year since 1888. The increase in pastoral self-support alone was yen 900. The total amount raised for all purposes (exclusive of school incomes) was yen 14,792.69. The net increase of membership (including probationers, but not inquirers) was 528. The number of baptisms was: adult, 815,—increase 299; infant, 148,—increase 54. We now have 3,516 full members and 1,756 probationers. Our Sunday schools number 105; Officers and Teachers, 322; Scholars, 5297,—increase 479. There are in the Conference 13 Missionaries, 44 Japanese Pastors, and 61 organised Stations (single Churches) and Circuits. Under the auspices of the W. F. M. S. there are 25 Missionaries and 43 Bible Women.

Associate Lay Members were admitted to the Conference this year for the first time, as per action of the General Conference held in 1900,—one for each of the *seven* Presiding Elders' districts and one for each of the *six* self-supporting churches. This movement gives promise of drawing the laymen into still closer relations and



sympathy with the work of the Conference, as well as of stimulating self-support.

That which awakened the deepest interest (next to the salvation of souls), was the proposed organic union of Methodism in Japan. A basis of union prepared by a joint-committee, representing six of the Methodist conferences in Japan, was carefully considered, and after recommending one or two changes, bearing chiefly on the name, the Conference adopted it without a dissenting vote.

The report of the Publishing Agent, Mr. J. L. Cowen, was very encouraging,—the sales nearly doubling those of the previous years. Total sales, yen 23,932,79,—increase, 10,127.83; free distribution, yen 987.35,—increase, 346.98.

The report of the Committee on Education was very gratifying, much progress having been made during the year. The present attendance of the Anglo-Japanese College ("Aoyama Gakuin"), at Tokyo, including 13 Theological students, is 260,—never a larger showing in its history. Our halls and dormitory are full. The income from tuition, entrance fees, etc., is the largest ever known,—now averaging over 400 yen per month.

The six Girls' Schools of the W. F. M. S., High School and Industrial School at Aoyama, Tokyo, Caroline Wright Memorial School at Hakodate, Nagoya and Hirosaki Schools, and Sendai Industrial School,—are also very successful, doing excellent work. In these six schools are 819 students. The Yokohama Women's Bible Training School reported a prosperous year. There were 24 students enrolled and 5 were graduated. In addition to the above the woman's Society has *eight* Day Schools, with an enrollment of over 900 scholars. Misses Baucus and Dickinson of Yokohama are devoting their time and strength to the creation and distribution of literature for women and children.

## (2) SOUTH JAPAN MISSION CONFERENCE.

Our territory comprises the island of Kyushiu and the smaller

Islands of the Empire lying south and west of the main island. The General Missionary Society has seven male missionaries, five of whom are married, and one of whom is self-supporting, and the Woman's Foreign Missionary Society eight missionaries, one of whom is in the U. S. A. on furlough. Each society carries on both educational and evangelistic work.

Work was begun at Nagasaki in 1873, where we now have two self-supporting churches with 296 full members and 266 probationers, not including inquirers. Outside of Nagasaki missionaries and native pastors and Bible women reside at Fukuoka, Kumamoto and Kagoshima; and native workers reside at Moji, Wakamatsu, Hakata, Setaka, Yamaga, Yatsushiro, Sendai, Kajiki, and Naha (Loo Choo Islands). From these centers work is carried on in such towns as Kokura, Kurume, Yanagawa, Omuta, Waifu, and Omura, besides in many smaller towns. For want of workers, the work has hardly been begun in the villages. The whole territory is divided into four Presiding Elders' Districts, in charge of J. C. Davison, Kumamoto; H. B. Johnson, Fukuoka and Nagasaki; K. Kosaka, Hakata and north; and H. B. Schwartz, Kagoshima and Loo Choo.

Chinzei Seminary (boys' school) at Nagasaki, in charge of E. R. Fulkerson, reports twelve teachers and 313 students, and 5,300 yen raised for self-support during the year. The Woman's Foreign Missionary Society has two schools in general charge of Miss E. Russell, Kwassui Jo (girls') Gakko at Nagasaki, Miss Young, Principal, with twenty-five teachers and 200 students, and Ei Wa Jo Gakko at Fukuoka, Miss M. Seeds, Principal, with nine teachers and 90 students. These schools report 2,623 yen raised for self-support during the year. The Society also has an Orphanage for girls at Koga, in which school work is regularly carried on. This society supports fourteen Bible women under the direction of Miss Gheer at Kagoshima and Miss L. Seeds at Fukuoka, and has a large and important work among women and children.

The progress in pastoral support is most encouraging. Four years ago, when the work was set off from the Japan Conference,

the churches gave 51 yen per month, none being self-supporting. This year they have given 135 yen per month, besides four yen monthly for the special expenses of the native presiding elder. Two churches have become self-supporting, another is fast approaching it, and all are increasing.

The outlook in all lines is hopeful. The following items of interest among many were reported at the last Conference,—40 Sunday schools with 1,547 pupils; 134 adults and 26 children baptised during the year; 851 full members and 438 probationers, not including inquirers; seven churches valued at 27,100 yen; collections for pastoral support 1,422 yen, for church building and repairs 524 yen, for other local purposes 689 yen, and for benevolences 687 yen,—a total of 3,322 yen collected through the churches, and of 7,923 through the schools.

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## 2. JAPAN METHODIST CHURCH (CANADIAN).

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It is now 30 years since the foundations of the Japan Methodist Church were laid by Drs. Cochran and Macdonald. During this period, notwithstanding the fact that in common with other churches it has experienced reverse, yet by the guidance and help of God it has steadily been fulfilling its heaven-appointed mission. In a "Summary of Religious News" published recently in the "Japan Mail" the writer names four churches that are making considerable progress in the Empire and places this church first. According to the statistical tables of the last Conference the progress for the year is as follows; Baptisms 538, increase 323. Total membership 2,675; Sunday School scholars 2,236, increase 249; Total contributions yen 5,803,63, increase yen 173,84. Largely as a result of the Forward Evangelistic Movement, all the Churches have made a distinct advance and have been visited by a gracious

spiritual revival. The visit of the General Secretary of Missions gave an additional spiritual impulse to the work. The Conference unanimously adopted a resolution favoring Methodist Union, and after careful discussion forwarded to the General Conference the proposed Basis of Union, with the views of the Conference on several points. The missionary force is being steadily increased. "Strengthen, O God, that which thou hast wrought in us."

The Woman's Mission Society connected with the Canadian Methodist Church is carried on in five districts occupied by that body. In the three boarding schools under its control—Tokyo, Shizuoka, Kōfu—there has been an average attendance of nearly 300 pupils receiving daily instruction in the Bible and attending faithfully the Sunday services. In the industrial schools of Kanagawa 70 girls, while plying the needle to earn an honest livelihood, have had their minds directed each day to that higher life that alone satisfies the soul. The flourishing kindergartens of Nagano and Neda have brought more than 100 little children under Christian influence, and many of the homes they come from have been opened to direct Christian teaching. Two small orphanages have sheltered 25 children and taught them to help support themselves. Direct evangelistic work, embracing many towns and villages, has been carried on by the native helpers, of whom we have but few, and the foreigners in charge of the districts. Besides a goodly number of factory and mixed meetings, 1,043 meetings for women only, 1,202 meetings for children have been held, 60 baptisms are reported for our statistical year. *Comm.*

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### 3. EVANGELICAL ASSOCIATION;

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The year 1902 was one of normal progress for the Mission of "The Evangelical Association". The staff of Foreign workers



was the same as in the previous year, two Missionaries and their wives, and two single ladies. Of native workers there are: 15 itinerant preachers; 8 Local Preachers; 9 Bible-Women.

There have been conversions and baptisms on nearly all charges during the year. The following items have been taken from the statistics of the last Annual Conference session, which convened in the City of Tokyo in June. Adults baptised during the conference year, 110; Infants baptised 18; New members received on profession of faith 116; Net gain of Church members 68; Total Membership 1,012; Sunday Schools 21; Officers and Teachers 54; Sunday School Scholars 580; Total amount raised for various church purposes Yen 1,495.23 which is nearly Yen 450.00 more than during the previous year. Since the foreign personnel in the Mission is small, the amount raised can be readily recognised as due chiefly to the effort of the Japanese.

Theological seminary work which had been suspended for a number of years previous to the autumn of 1900 is again in progress; yet the number of students has not been as large as desired.

Five English Bible-classes have been conducted in as many different parts of the City of Tokyo during the greater part of the year by several of the missionaries, all of which have had good interest and attendance.

The single lady missionaries have been occupied principally with Evangelistic, Sunday School, Bible-class and Charity work. New premises at a cost of over Yen 8,000.00 have been secured for these ladies in the City of Tokyo which they took possession of in the month of November.

The labor has not been in vain, although we keenly realise that there is much to be desired and attained in the line of more effective advance. "There is much land to be possessed."

## 4. METHODIST PROTESTANT CHURCH.

This is the banner year in the Methodist Protestant Mission, in at least one respect, viz., in the number of foreign recruits, six new missionaries having been added to our ranks, giving us, including those on furlough, 20 in all. Throughout the whole District, including 15 Charges and 33 Appointments, the Gospel message has found a more responsive hearing, while the character of the converts, together with the quality of their faith, attest the fact that thinking people are beginning to think and that the Gospel is still "the power of God unto salvation to every one that believeth," learned and unlearned, high and low. In one of our churches the Principal of the Normal School and a jinrikisha drawer were received about the same time.

Two new appointments have been opened during the year. One of them in a little village 18 miles in the depths of the mountains, where 16 have been baptised. At this point arrangements are being made to erect a little church, the ground and all the lumber being donated by this little mountain band of believers. Temperance Day was more enthusiastically observed this year than ever before. A printed programme, including responsive readings and music, was arranged by action of the Annual Conference and used throughout the work with good results. At one point alone, Yokohama English School, addressed by Miss Smart, over 20 signed the pledge.

The Yokohama Night School has had a prosperous year. 274 have been enrolled, the monthly enrollment frequently going beyond one hundred—4 graduated, and 7 were baptised. Nothing is taught but English and Christianity. The course covers four years.

The Nagoya Eiwa Gakkō has had an encouraging year, with an increase of students and an increase of spiritual results. The Christian Endeavor Society in the school has active members. Baptisms during year were 8, and 8 now are preparing for baptism. The election of Mr. Takehiko Ōshima recently Principal of the Shizuoka

Normal School, Chairman of the Shizuoka Ken Educational Society and President of the Shizuoka Temperance Society, to the principalship of the school has filled all the friends of the institution with new hope.

The Yokohama Eiwa Jo Gakkō, under the management of the Women's Foreign Missionary Society, has an enrollment for the year of 84. Present enrollment 77; boarders 54, day pupils 23. The course covers 13 years. Nine baptisms this year. The Bible daily and systematically taught. The school is growing. Aside from the usual work among women and children, the W. F. M. S. operates a kindergarten in Nagoya which is in a prosperous condition with 35 enrolled.

Total number of baptisms for the year 1902, about 100.

Total membership including children and probationers, about 700.

Contributions Yen 923.63.

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##### 5. METHODIST EPISCOPAL CHURCH, SOUTH.

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Nearly every department of the work of this mission shows steady and substantial progress during the past year.

1 Educational work. We take pleasure in reporting the continued prosperity and increasing usefulness of all our educational institutions, and also the organisation of several new night schools and English classes.

The attendance was most gratifying. The numbers at Kwansei Gakuin were twenty-six per cent over the previous year, the Day School Department of Lambuth Memorial School and Palmore Institute had more than ever before, while Hiroshima Girls' School was full to overflowing, and turned away many applicants.

There were several important changes in the faculty of Kwansei Gakuin, and for the first time in its history all the teachers were Christians and all were Methodists. After many years of waiting, Hiroshima Girls' School was supplied with a trained and skilled American kindergartener, who will give her whole time to that department.

The religious condition of all our schools was good, and there was a remarkable religious awakening and service in Hiroshima Girls' School.

STATISTICS.

Kwansei Gakuin	...	...	...	...	...	...	...	126	students
Hiroshima Girls' School	...	...	...	...	...	...	...	412	„
Lambuth Memorial School	...	...	...	...	...	...	...	37	„
Palmore Institute	...	...	...	...	...	...	...	208	„
Night Schools for teaching English	...	...	...	...	...	...	...	359	„
								Total	1,142
Church Members	...	...	...	...	...	...	...	...	866
Total Contributions	...	...	...	...	...	...	...	...	yen 2,859.26

2. Evangelistic Work. The reports from the various departments of the evangelistic work show a small increase in the number of Epworth League members; a large increase in the number of Sunday school scholars; marked improvement in some places in the observance of the Sabbath; some real progress towards self-support; larger and more serious congregations; and a net increase in full members of fifteen and three tenths per cent.

The most important special features of this work were:

1. An Institute for Japanese Preachers and Workers, which was held in April, and lasted for ten days. There were twenty-seven lectures delivered: nine on prophecy; nine on the teachings of Jesus; and nine on practical problems relating to Christian work in Japan. The Institute was attended by nearly all our preachers and several lay workers.



2. A Sunday School Teachers' Institute, which followed immediately on the Institute for Japanese Preachers and Workers, and lasted three days. Methods of teaching, discipline, and other matters of vital interest were discussed by specialists. About thirty of our own Sunday school teachers and workers were present, besides a number from other churches.

3. A continuation of the "Taikyō Dendō" movement by our own missionaries and Japanese preachers and within the bounds of our own Church. These meetings were held in all our churches during the year, and resulted in the edification of the Christians and the salvation of many others.

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6. THE UNITED BRETHREN IN CHRIST.

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The work begun by this society seven years ago has been prosecuted during the past year by our ordained Japanese ministers, eight unordained men, two Bible women, three missionaries and their wives.

Services were held regularly in fourteen places, which resulted in a gain in membership of 26, making a total of 130. The contributions of these Christians amounted to yen 147,000. In the nine Sunday Schools, 240 Children were enrolled. Special evangelistic meetings were held in six places, and temperance meetings in five. Besides direct evangelistic work, members of the mission have been engaged in teaching in schools and in four Bible classes.

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EVANGELICAL LUTHERAN MISSION OF THE UNITED  
 SYNOD OF THE SOUTH, U. S. A.

RECORD OF WORK FOR THE YEAR 1902.

Including wives, and one single lady of the Finnish Mission, 7 Missionaries were connected with the United Synod's Mission during 1902. With these worked 2 ordained pastors, 2 unordained helpers, and 2 Bible women. The stations occupied are Saga, Kumamoto, Wakatsu, Ogi, Kubota, and recently Omuta. At all these places regular public meetings have been held weekly, the attendance generally being good and sometimes excellent. The regular Sunday services too have been well attended and encouraging.

Sunday-school work has flourished, the children showing unabated interest. Number of Sunday-schools, 2. Number of scholars, about 140.

In the early fall Mrs. O. K. Lippard of Saga, with the help of her Bible woman began a kindergarten for the children of Christian and non-Christian parents in Saga, limiting the number of pupils to 25. After several months trial this institution continues thoroughly successful. It is with great difficulty that the limit of 25 is enforced. Parents are eager to send their children and the number might be easily doubled or trebled.

A small monthly fee is charged. The children are generally from a good class of people and some of them come from the best families of Saga.

The work of the year has been entirely evangelistic, with the exception that one young man is being taught theology by Rev. Messrs. R. B. Peery, C. K. Lippard, and Pastor Yamanouchi.

Adult baptisms ... ..	12
Infant ,, ... ..	3
Contributions ... ..	about Yen 140.00

## REMARKS.

There have been some general changes in the conditions of our work which may be mentioned under the following heads:—

1. There has been a decrease in interest among young men, resulting in the collapse of a church Y. M. C. A. that had been a part of the Saga work for three years. This may be a temporary result of peculiar circumstances and not a symptom of general conditions. On the other hand the Bible class work done is of a more satisfactory nature.

2. There is a larger number of catechumens, those who are receiving instruction with the avowed purpose of ultimately entering the church.

3. Workers are being accorded a more hearty welcome in private homes.

4. This Mission still has the discouraging experience of many other missions in persuading worthy young men to enter the Christian ministry.

We close the year with thankful hearts. We have not done what we should have liked to do, but on the whole there has been progress, and we are convinced that the word has not been taught and preached in vain.

C. L. BROWN.

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DANISH EVANGELICAL LUTHERAN  
MISSION (1898).

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This Mission which is working in connection with the Ev. Luth. Miss. of the United Synod, South, has still only one married missionary on the field. Work was begun in Kurume in the fall of 1901. One native ordained evangelist has ably seconded the foreign missionary.

Missionary efforts being at low ebb, the opposition was great and the year was begun with but one poorly located preaching place. "*Yaso wa nigeta*" (Jesus has fled) was heard everywhere (four or

five evangelists had a short while previously left their work) and nobody would allow Him any entrance. All this, however, is changed. Preaching-places can be rented anywhere. This mission has now beside a centrally located chapel, four preaching places in different sections of the city, one in Mii Machi, and one in Tosu. Work has also been begun in Fukuoka to care for some who had moved to that city. The audiences have also changed a great deal both in size and attitude. A crowd of more than a hundred attentively listening to both native and foreign speakers is by no means a rare sight.

Very many have expressed their approval of Christianity and their desire to become Christians, but regard for the opinions of relatives and friends has still proved to be stronger than this desire. As it is, only one was baptised here last year.

A Sunday School was started in March with less than a dozen children ; it has now gone beyond the two dozen.

An English Bible class for higher officials has brought both native and foreign workers in contact with judges, military officers, etc and been more productive of good than ever was expected. Bible classes for young men have been tried in vain, even English cannot draw one of the 1,000 students of this town. Some very corrupt Seinenkwai (generally in connection with a Buddhist temple) may be the cause of this ; wine, women, and wild orgies are the common features of their meetings, if statements from some of their own people can be relied on.

On the whole, however, there has been very great progress : less opposition, larger audiences, better attention, more questioners (rather than inquirers), and greater willingness to associate with the workers give innumerable opportunities to spread the word of life ; so the workers only wish they in some way could double or treble their efforts. The outlook is bright, the future promising ; for above us and with us is the unchanging God still able to change a fearful craven human heart.

J, M. T. WINTHER.



## CHURCHES OF CHRIST MISSION IN JAPAN.

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The work of the Churches of Christ Mission in Japan clusters around four cities in which our missionaries reside, viz., Akita, Sendai, Tōkyō, Osaka. The Akita district is peculiarly and distinctly our field by right of pre-occupation and work done. Hither our first missionaries, G. T. Smith and C. E. Garst, went in 1883 and opened the work of the Disciples of Christ in Japan. This district of 870,000 souls never had, outside of our mission, a resident Protestant missionary until within the last two years. A line connecting Yokote, Akita, Tsuchizaki, Honjo, Sakata, Tsurugaoka and Innai Ginzan would include our Akita district. Within this line, saving our missionaries, the face of a foreigner has rarely been seen.

Our present forces in this district are E. S. Stevens, Dr. Mina Stevens and Miss Jessie Asbury. P. A. Davey returned from this field in the fall to Tōkyō. The progress in Tsurugaoka has ever been moderate but the believers loyal and true. The church in Akita city has grown with the years and is of the most substantial character. The baptisms for the year number fourteen. E. S. Stevens has traveled extensively, ministering to the out-stations. Honjo, Innai, Yokote, and Tsuchizaki all need resident evangelists. Dr. Stevens formerly treated over 2,000 patients a year. Her dispensary now being closed, she and Miss Jessie Asbury give themselves wholly to the women and children of Akita city.

The work in the Sendai district has fallen exclusively to the charge of Miss Carme Hostetter, as M. B. Madden and family returned to the United States on furlough in July. Miss Hostetter has visited the out-stations at Akozu, Izuno, Sanuma, Haranomachi and Fukushima. There were twenty nine baptisms during the year. The church in Fukushima has maintained its wonted prosperous

condition. The mission paper "Seisho no Michi" published by M. B. Madden was transferred to P. A. Davey of Tōkyō.

Tōkyō district shows a goodly number of conversions for the year. There were one hundred and nine baptisms. Miss Lavina Oldham has continued in charge of the church at Yakōjimaemachi, Ushigome-ku. Her school for children will be conducted in a new property this year. Miss Mary Rioch has continued work at the church in Sekiguchi, Suidō-chō, Koishikawa-ku. Her school has an increasing attendance and is doing good work. Fred E. Hagin and wife have continued in charge of the church at Hongō, Morikawa-chō, Hongō-ku. Miss Kate Johnson has opened new work near Dango-zaka, Hongō-ku. P. A. Davey also is engaged in new work and resides in Yayoichō, Hongō-ku. Dr. Guy is residing temporarily in Haramachi, Koishikawa-ku and has devoted his time to the new seminary. The work at Ota has been visited monthly. The church at Shizuoka is still ministered to by Mr. Nishioka. New work has been opened at Hachioji and Toride. From the number of our missionaries, evangelists, and Bible women engaged in the city of Tōkyō, the churches, as to be expected, have been prosperous. When the shortness of workers in the other three districts is considered, their work has been fully as prosperous, while the scattering of the good seed has been even more extensive in their out-stations and adjoining fields.

The work in the Osaka district, though in its incipiency, is in a healthy condition. The opening of our work in this city was coincident with the new treaties in 1899. R. L. Pruett and family went to the United States in June on furlough. C. S. Weaver and wife then took up the work in Minami-ku. 300,000 souls are in their immediate neighborhood unevangelised. Miss Bertha Clawson has work near the Concession. She will return to the United States on furlough in June. The force here was strengthened by the coming of Miss Edith Wright in the fall. Though there is now no resident evangelist at Koriyama, it is still held as an out-station. There have been eight baptisms in Kyōto. The work is visited frequently

from Osaka. The whole number of baptisms for the year is twenty six. The homes of the converts in Osaka were originally all outside of Osaka save in one case.

The two out-stations at Yubari and Horonai in the Hokkaidō were not visited last year. The disciples at these two points, for the most part are miners from the neighborhood of Akita. They will receive special attention from the Mission this year.

A charter of incorporation was granted by the Japanese government to members of the Mission, June 9, 1902. Eight months had been spent in securing these articles of incorporation. The first application was a copy of the Baptist document with few alterations. This was severely criticised by the Tōkyō Fu office. The final document was the original one, remodeled after the Presbyterian charter including the corrections of the Tōkyō Fu office and the kind suggestions of Mr. Shiba, the head of the Bureau of Religions, of the *Naimusho*. The transfer of our former property, valued at yen 33,250.00 is now proceeding smoothly.

The bent of our mission for twenty years has been evangelistic. This is in fact the characteristic of all the missions of the Foreign Christian Missionary Society. Our work in Japan has been retarded for some time because of the lack of a schools for evangelists or Bible-women. Efforts have been made in a tentative way, but not until after the visit of F. M. Rains, the Secretary of our Board, in the fall of 1901, did our aims assume the certainty of fact. On his return to America he made an appeal for Japan and yen, 40,000 were immediately donated. Ex-Governor F. M. Drake of Iowa being the principal donor, the seminary has been given, in English, the name, Drake Bible College. The land for our school was bought at Okubo immediately north of Shinjiku station, close to the border line of Ushigome-ku, Tōkyō. In Oct. 1902 Dr. H. H. Guy returned with his family after a two years furlough. His time had been spent in Chicago University and in Yale University in preparation for school work. Yale conferred upon him his well-earned degree of Ph. D. The superintendence of the seminary falls

largely to him. Until the buildings are completed the school will be carried on in the Mission's property in Hongō-ku, Tōkyō.

Looking a bit into the future we feel sanguine of our work because of the prospect of our imperative need of evangelists being supplied through the new seminary. Our Board has promised us a training school for Bible women. The funds for this school will be on hand as soon as we are ready to man it. Tōkyō and Osaka have both been considered as a location for the girls' school. The opening of our schools will necessarily give our work a more substantial character. They will augment our efficiency and power to extend the kingdom of God. The Tōkyō district's energies will naturally be turned toward fostering the new seminary. One or two new men will be sent out to engage in it at once. The maintenance of our present evangelistic work in the district is all we can expect for some time, save such enlargement as may come from the work of students able to preach. It is likely that this year will see a new missionary family in Akita city. Nearly five years ago a family was ready to sail from the United States for this city, but sickness prevented their reaching it. In regard to Akita district, both the Board in the United States and the Mission think a considerable strengthening of forces must be made in the near future. Various missionaries have resided here and have sown the good seed widely. Here we have considerable property and missions have been opened, which with the present force can not be adequately cared for. Another family may be sent to the Sendai district. Fukushima formerly the residence of M. B. Madden has strong claims for a resident missionary. Church property in this district is a pressing need. The Board will at length certainly assist the Japanese brethren, who in two places are making strenuous efforts to erect their own buildings. Fukushima and Sendai's need of church buildings is also apparent. The unevangelised millions near Osaka appeal strongly to our people. Here we may expect a large increase of workers. The Mission has asked that a missionary be sent out for Kyōto. While this city may not become a station



of our Mission at once, it will be held in view. It is likely to be the first new field for a missionary's residence, after the schools are fully launched and our other fields strengthened.

Our Mission in Japan at present numbers the twenty missionaries above mentioned, twenty-seven Japanese evangelists, helpers, teachers, and Bible women, thirteen churches and twenty six out-stations. The annual meeting of the Mission was held in Karuizawa last July. In the same month the Japanese Christians held their yearly convention in Tōkyō. Two or more missionaries located in one city constitutes a station which has complete charge of its local affairs. An advisory committee of four has charge of business of a general or special character that can not be referred to the annual meeting. The Mission's year opens May 1st, at which time each year, work based upon estimates approved by the Board in Cincinnati, United States, is opened. Besides the advisory committee the Constitution of the Mission provides for four other standing committees, the most important of which is an Educational Committee, which serves as a Board of Trustees for schools established by the Mission. The Mission's annual report is issued May 1st and is donated to friends in Japan and abroad.

FRED. E. HAGIN.

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### THE SOCIETY OF FRIENDS IN JAPAN.

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The Society of Friends in Japan has made efforts along two different lines, namely, educational and evangelistic. The position held by Friends has by some been misunderstood. The Union Movement, Taikyō Dendō, has offered an opportunity for Friends

to show themselves thoroughly evangelistic and evangelical. They have co-operated with the Taikyō Dendō and have been accepted into membership in the Japan Evangelical Alliance. In two cities special evangelistic meetings have been held with good success. The Japanese evangelists employed by Friends have gone into country towns and villages from which there have come invitations and in which they have found surprisingly increased interest in the Gospel and a newly awakened desire to hear about Christianity.

From one little seaside city repeated requests came for meetings. Now an evangelist goes there each week and is entertained and given a place for meetings free. In a neighboring village of ill repute one proprietor and his wife closed up their business, found respectable homes for all the girls in their employ, and decided to be Christians. This is the result of a magic lantern meeting held near them in July, 1901. One of our evangelists now visits them and a few of their friends each week.

In co-operation with the Japanese Christians, the Mission has made increased efforts in the way of establishing foundations and executing the work of building up communities of united faithful Christians who are really baptised into the name of the Father and of the Son and of the Holy Ghost, and who, in their daily lives, experience that essential communion of partaking of the body and the blood of Christ. It has cheered the hearts of the workers to see real deepening in spiritual life on the part of some. This with the simple confiding faith of the converts has been new evidence of the power of the Gospel to save.

There have been special efforts to get men to engage in evangelistic work and arrangements have been made for training a few men who are willing to give themselves for this work.

One of the Japanese members has opened a home for children who can not otherwise be given home training and elementary education and in a small way is showing forth that spirit of self-

sacrifice and devotion to the good of others which is developed in all those who are loyal to Christ.

The way has not been open for much work on social problems, but some of the Friends have been quite active in temperance reform and a gift of books has been made to the graduates of the prison reform school in Tōkyō.

The Sabbath school work for children has surpassed any thing previously accomplished by the Mission. Work for women has been successfully carried on.

The special educational work under the care of Friends is a girls' school in Tōkyō. The enrollment and attendance of this school has been greater than ever before. The school aims at developing Christian character and giving the best training which it can provide to qualify girls spiritually, mentally, and physically for undertaking any honorable calling in life. Special success has been attained in the development of Christian zeal and the older girls take an active part in Christian work.

If from the experience and observation of the Friends' mission we should speak of religious progress in Japan for the past year, we should say that the Taikyō Dendō has greatly awakened the public curiosity to know the teachings of Christianity, so that requests have come from places where no Christian work is done, for information on the subject. This has created a greater demand for Christian workers and opened the way for greater activity. The growing educational institutions and commercial interests of the country also increase the demand for men that are upright and can be trusted. This makes it difficult to get the men of the right kind of natural qualifications for evangelistic work. The greatest hindrance to the work, however, is that class of men who, though convinced of the truth of Christianity, are not willing to make the sacrifice necessary to become consistent followers of Him who said, "ye are my friends, if ye do whatsoever I command you."

## THE SALVATION ARMY.

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The past year, the seventh since the beginning of our work in Japan, has been one of steady progress.

*Corps.*—The number of Corps or Stations is now 29. At each of these regular open-air and indoor meetings are conducted. The attendance at the indoor meetings during the year was 79,554, and the number of open-air meetings 3,804.

*Converts and Seekers.*—The number of those who have professed conversion in connection with the meetings during the year is 1,272. Many of these have since been enrolled as soldiers.

*Officers.*—The number of those who are wholly employed in the work, is 89, including wives and thirteen foreign officers.

*Publications.*—During the year we published "Orders and Regulations for Soldiers," 210 pages, price 25 *sen*. The first edition was disposed of within a month. "Helps to Holiness" was also published, price 25 *sen*, and of these 1,200 were sold during the first month. We also published the fourth edition of "Heimin no Fukuin" (Common People's Gospel) making a total issue of 10,000 and "Salvation and Holiness" a two *sen* pamphlet of which over 4,000 have been sold.

The total number of Books and Tracts published during the year was 15,000.

"*Toki-no-koye*" (*War Cry*).—This paper is published fortnightly, price one *sen*, and at present has a circulation of 11,000. Several special numbers, including a Rescue Number, Kurumaya's Number, Anti-drink Number, etc., were issued; these each had a largely increased circulation.

It is circulated in nearly every town and city in Japan and read with interest by all classes. Every week communications are received testifying to the spiritual help received through reading it, and it has also been the means of many striking conversions.





Regular prayers and services are conducted in the Home and half of the present inmates have professed conversion. The salvation of all the inmates is earnestly sought as being the surest means of securing their permanent reformation.

Many, after spending a number of years in vice and crime, have passed through the Home, and are now honestly, and happily settled with their friends, or in some respectable business or occupation, and many have become members of Christian churches in different parts of the Empire.

*Rescue work*—Particulars are given elsewhere regarding the Social Evil movement in general, and from these facts and figures, it will be gathered that since the Social Agitation and the issue of the Imperial Ordinance, in connection with it, there has been a very gratifying decrease of 25 % in the number of licensed *shogi*, and judging by the number of convictions, a decrease of 20 % in the number of unlicensed prostitutes. There has also been a very large decrease in the "takings" and number of visitors. In Tōkyō the number of visitors to the licensed quarters, according to the latest figures obtainable, shows a decrease of 10,000 weekly.

As will most probably be known, the issue of a special number of our "Toki-no-Koye", conjointly with the opening of our Rescue Home and determined efforts to secure the release of a number of girls who appealed to us for assistance, contributed largely in the creation of the Social Agitation. Since that time we have continued to give advice and help in procuring the liberty of those wishing to abandon their life of shame. Some of the cases are difficult and at times hazardous, but on the whole our efforts in this direction have been very encouraging.

Our Rescue Home is also doing a quiet but helpful work. The following figures show the result of the past year's efforts.

No. Inmates at beginning of year...	...	...	...	...	9
„ Admitted during the year	...	...	...	...	16
„ Sent to friends and Situations	...	...	...	...	8
„ Married	...	...	...	...	2

No. Left Unsatisfactory	5
„ Now in Home	10

*League of Mercy.* This League has recently been inaugurated and consists of an organised band of women workers whose object is the visitation of working women in their homes, the visitation and nursing of the sick, and the giving of advice and practical help in cases of distress and need. This League promises to be a very valuable adjunct to our ordinary operations.

*Self-Denial and Kansha Matsuri.* These are two financial efforts conducted annually with the object of raising funds for our social and other operations.

The following figures will show the result of these efforts compared with the result of the previous year's effort.

	1901	1902	Increase
Self-Denial ... ..	Yen 1,803	Yen 1,910	Yen 107
Kansha Matsuri ... ..	„ 900	„ 1,481	„ 581

*Finances.*—The whole of the funds required for the support of our social institutions are raised in Japan; and for these and other branches of our operations the sum of Yen 7,4410 was raised during the year, or 38½ % of the total expenses of our work, including the salaries of all foreign officers and all other expenses. After deducting the cost of Headquarters, and other oversight expenses, the local Corps raise 90½ % of their total expenditure.

With regard to the future we are full of hope, and trust with the Divine blessing to advance to the conquest of the Empire for Jesus.

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## THE SCANDINAVIAN ALLIANCE MISSION.

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“A statement of our work during 1902” will not be essentially different to that of any preceeding year. Our aim is to lead souls to Jesus and to some extent this has been blessedly realised.

The character of our work, generally speaking, is evangelistic. With the exception of prayer meetings in the week and Bible classes on Sunday for believers, the meetings are held with a view to unbelievers of all classes. Open air meetings are held regularly and otherwise, on the streets and in parks, both in the daytime and in the evening, when invitations are also made to attend the chapel meetings or to come to our house to hear more. Souls have been awakened through this kind of work, and many have been convicted of sin and righteousness and have turned from Satan's power unto God. Glory to His name! Older believers have on the whole made progress in the life of faith and Christian experience, having also more than ever realised their responsibility in various ways, though painful cases of backsliding have also not been altogether wanting, which we regret to have to mention; but the truth requires it.

Further, as to success, humanly speaking, it has been perhaps more marked during this one year than during some previous years. With ten foreign and seven native workers, distributed over five separate fields, some fifty conversions may be mentioned. New out-stations have been taken up, and one station, vacated four years ago, has been taken up anew and the work is very promising.

In connection with the five main stations, we have eleven out-stations that are regularly visited, besides a number of places visited as time and circumstances permit. Much of the hostility and opposition at certain stations has vanished under the mighty hand of God, and the work is now everywhere making such progress as to give us a good outlook. We have at every station one and at some two Sunday schools fairly well attended, and this is a great cause for rejoicing, as some of the students are under deep conviction and many have been really saved, some even having become instrumental in leading their parents to Christ. At one station (Oshima) many of the seekers are children and some of them believe in Jesus unto salvation in spite of persecution from parents.

T. O. BERGSTROM.



## THE SEVENTH DAY ADVENTIST MISSION.

The Seven-Day Adventist Mission has been established but a few years, but during the year 1902 it has enjoyed a good degree of prosperity. Ten converts have been baptised, and there are now several candidates for baptism. Two of our young men have given themselves to evangelistic work, and several more have this work in view.

In Feb. Mr. B. O. Wade and wife returned to America on account of Mr. Wade's health. But this loss has been made up by the arrival in Oct. of S. A. Lockwood, M.D., and his wife Myrtle Lockwood, M.D. These workers will engage in medical work in accordance with the principles and methods followed in the Battle Creek, Mich. Sanitarium and its sister institutions.

Early in the summer, two of our Japanese workers undertook a pioneer trip to the south from Tōkyō. They started with an attractive hand wagon, well supplied with Bibles and Scripture portions, pamphlets, papers, and health literature. They experienced much difficulty on the steep roads among the Hakone Mountains, and were obliged finally to abandon the wagon. They continued the trip as far as Kobe, carrying their supply of books, visiting interested readers of our monthly paper, the *Owari no Fukuin*, holding meetings where opportunity offered, and doing general colporteur work. We look for good results from this seed-sowing.

Later in the summer a protracted effort was made in Wakamatsu. The meetings were quite well attended, and three have thus far accepted Christ, and await baptism.

The Bible class work in Shiba and Hongo for English-speaking students, has been continued with encouraging results. Two classes a day at each place have been held on an average, and a large number of young men have heard the gospel by this means.

F. W. FIELD.

## THE GOSPEL MISSION IN CHOSHI.

The Gospel Mission work in Choshi during the year 1902 has been encouraging in many respects. There were many conversions, several being among the middle school students and railroad men. There were three baptised, and others are candidates.

Hundreds of Scripture portions, and thousands of tracts have been distributed. In December Mr. S. Lawrence of the Bible Societies' Committee with his helpers was with us two days, while on a colporteur tour. In co-operation with him Choshi and vicinity were canvassed and hundreds of Bibles, Testaments, and portions were sold.

In September Taikyō Dendō meetings were held one week by the help of workers from Tōkyō and Chiba. Twenty-six confessed Christ as their Saviour.

At the beginning of the year, a young man, a doctor's son, was grandly saved, and has consecrated himself to a life's work for his people. His earnest consistent life as compared with his former sinful career is a standing, living monument to the people of Choshi of the saving and keeping power of Christ. As he is eloquent and can command the attention of his auditors, he promises to make a useful worker. He has already led several to Christ. He is now studying for the ministry.

The main features of the work are regular mission services for sinners and strengthening of believers, street meetings, daily visiting from house to house with our Bible woman, and work among the students and railroad men. Also now and then Taikyō Dendō trips to the neighboring villages are made. We would not, however, omit the Sabbath school work. In addition to our two regular Sabbath schools we opened two more before the close of the year, with an average total attendance of about 270 children. This part of the work is very encouraging.

F. L. SMELSER.

CENTRAL GOSPEL MISSION AND BIBLE TRAINING  
SCHOOL, TŌKYŌ, JAPAN.

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During the past year (1902) the work of the Central Gospel Mission and Bible Training School has been much blessed of God, in its several branches; and we are glad to report many precious souls saved, and a steady growth. Being distinctively a faith work, we are much encouraged as we review how God has so wonderfully supplied every need, and kept his hand upon the whole year's work.

Our Bible Training School, which will accommodate between forty and fifty students, has had in training about thirty young men and women, and is receiving new recruits, as God chooses them and sends in the funds for their support. As fast as they are fitted, they are sent to the neglected fields in the interior. In connection with the School, we have a gospel mission open every night in the week, where souls are being continually saved, and the students receive a practical training in preaching and personal work.

As I write these lines, the carpenters are preparing and putting in order a new and larger mission on a busy thoroughfare in the centre of Kanda, Tōkyō. (No. 4 Awaji cho, ni-chome.) This will afford a place where the crowds can be easily reached with the simple gospel message every night.

In connection with the gospel meetings, the street work is no small part, and has been much used of God.

Being an interdenominational work, the students and teachers are often called to do evangelistic work in the churches. Messrs. Juji Nakada and J. Sasao are our principal co-labourers.

During last summer, a band of ten of us made a two months tour in Hokkaido and the northern part of this Island, where we were graciously received by all denominations, and were blessed with the salvation of hundreds of precious souls. Later on, a band of seven, visited Yamagata-ken, doing evangelistic work among the

many entirely neglected villages, towns, and cities for about two weeks, witnessing blessed results there also. Several other evangelistic trips of less importance have been made during the year, and thousands have heard the good news for the first time, and many have believed.

During several of these trips the distribution of tracts and gospel portions, has been an important part of the work. They were distributed freely to every house. God has especially led us out in this free distribution of gospels the past few months, and has signally set His seal to it, by bringing many out of darkness into light, and making it necessary to establish (in Japanese) a daily Bible class to nourish these seekers who had received gospels and come to learn more about the way of salvation.

Many orders to buy the New Testament is another result. We are greatly encouraged by this branch of the work.

Two English Bible classes a week, are also used of God and souls have been saved through them.

Special noteworthy events flood my mind, mention of which neither time nor space allows.

C. E. COWMAN.

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## THE LIBERAL GROUP OF MISSIONS.

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### THE UNIVERSALIST MISSION.

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On the human side the work of the Universalist Mission has been in the hands of Miss Catherine M. Osborn, I. W. Cate and



wife, three ordained and two unordained Japanese evangelists and a few lay-workers.

The endeavor is to inspire men and women with a love for the holy living which naturally results from a consciousness of God as an ever present loving Father, through the revelation afforded by the life and teachings of Jesus of Nazareth.

The places which form the centers of missionary endeavor are Osaka, Nagoya, Shidzuoka, and Numadzu in the south, Sendai in the north, and Tokyo as mission head-quarters, with Hoden as an outlying station.

In most places the usual methods of reaching the people have been employed, namely, preaching, Sunday schools, Bible classes, and more or less educational work. Except in Tōkyō there are no organised mission schools, the educational work being done either in the public schools or private classes. In Tōkyō an industrial school for women, thoroughly permeated by a religious spirit, has done excellent work not only in technical instruction, but also in the enthusiasm and interest in the local church work which it has engendered.

The work of the mission presents all the phases of light and shadow which characterise missionary endeavor. Adverse conditions surmounted enhance the value of the effort and add luster to achievements. United endeavor and sympathetic cooperation on the part of those working for the same end are ordinarily considered sources of power. Most of the work of the Universalist Mission is done in the face of insidious hostility where by ordinary standards sympathy should exist. This is one discouraging feature. Nevertheless in most places there has been a perceptible advance, and some departments have received a decided impetus. Some places present no striking feature either of success or failure, keeping to the ordinary routine of work with the ordinary results. This may be said of Osaka and Sendai, though a more intimate knowledge might reveal more light or shadow. Reports from Shidzuoka indicate as concerns the church a tendency toward greater

solidity. The nature of the pastoral work may be judged by the fact that the evangelist there constantly keeps in touch with absent members by frequent letters. The same may be said of Nagoya. In this place an unusual opening appeared. The head of one of the chief business firms in the city engaged the evangelist to give a weekly Bible lecture to his employees, providing for this purpose a room and the necessary furniture and making the lecture a part of the regular duties of his workmen. This is a great opportunity and a hopeful sign. At Hoden a Sunday School has been carried on by lay workers with as much regularity as agricultural interests and mud would allow. But these negative conditions are relieved by the persistency of one man in securing Christian instruction for the villagers.

Tōkyō, being mission headquarters and the only point where missionaries reside, cannot justly be compared with the outposts where evangelists are working unaided. Yet it would be unjust to the work as a whole not to point out some special features. Some of these are very encouraging. The church work is situated at 5 Shichome, Iidamachi, Kojimachi-ku. Within the year the buildings have been entirely remodeled. In addition to a school, a neat brick church has been erected, lighted by electricity and heated by hot water. Though the reconstruction of the buildings inconvenienced the work somewhat, the interest has increased. The women in the school and church organised a bazaar to aid in buying a clock for the church tower. This wanted nearly 100 yen, and enough more has been contributed by members and friends to make the purchase possible. The spontaneous organisation of a group of young men for mutual help and practical endeavor in behalf of the church indicates a growing consciousness of the meaning of Christian discipleship. A Saturday evening English Bible class calls together a goodly number of learners. The large audiences of young men at the Sunday evening meetings constitute a very encouraging feature of the work. And the final event of the year was the inauguration of a special

work among the young men under the leadership of Mr. Yekko Mashino.

A very important part of the mission is the Girls Home in charge of Miss Osborn, who reports as follows :

“ The year 1902 has been a happy and prosperous one for our Girls' Home. In this brief report we may not give an account of incidents showing the mental or spiritual development of one or another of the girls in our care, so we must needs confine ourselves to more material evidences of prosperity.

“ Soon after that sacred hour when our little circle gathered in an upper room for its first sunrise meeting of the New Year, there came a gift from a consecrated friend, with which we purchased a good building site for a permanent home.

“ In the spring two promising girls were added to our home making our number seven.

“ In the summer the girls were given a month's outing at Nikkō, which did them immeasurable good.

“ Just before Christmas word came that nearly enough money had been raised to erect a building adapted to our needs. So we hope the year of 1903 will see the Blackmer Girls' Home permanently established.

“ Two of the girls received into the home since its first small beginning were being trained to be *geisha*, so the work of the Home has been in a measure rescue work. Our prime object, however, is to train strong Christian leaders, and we have learned that girls from homes that are no homes, may be saved from lives of shame, but that for leaders we must seek girls of good parentage. The number to be admitted as members of the Home is to be limited to twenty that the Home may be really homelike and each girl grow to feel personal responsibility as a member of a Christian family.

“ It is too early to begin to measure our success, but we live in the hope of doing our part toward making a few Christian teachers and Christian home-makers worthy of the name.”

On the whole the prospects of the Mission were considerably brighter at the close of 1902 than they have been at any time for several years.

I. W. CATE.

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## THE EVANGELICAL PROTESTANT MISSIONARY SOCIETY.

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*Note.*—The Editor regrets that he cannot present a statement of the Mission of this society written by one of its members expressly for this pamphlet. He has been obliged, therefore, to prepare the statement himself from the official report bearing the date of September 24, 1902, which has been kindly placed in his hands for this purpose.

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### GENERAL REMARKS.

“There can be no doubt that the situation as regards missionary work in Japan has distinctly improved. We point to the reports of our missionaries and call especial attention to an essay by Pastor Schiller on the Statistics of Missions in Japan, for the year 1901, which appeared in No. 9 of *Die Zeitschrift für Missionskunde und Religionswissenschaft* for 1902. The statistics for 1901, published by G. Braithwaite show an increase in the number of Protestant Christians of 4,183, a growth such as has not occurred for years. The total number of Protestant Christians was reported as 46,634. The period of overwrought nationalism in Japan appears to be drawing to a close. A greater openness for European thought and customs is manifest. A movement for the reform of customs in the direction of the Western type is actively going on. In connection with this movement, the hostility towards religion for some time conspicuous has become less prominent. That, nevertheless, atheism and materialism still celebrate their triumph in Japan will



surprise no one who has made himself familiar with the concrete relations of the missionfield in Japan. For centuries have Buddhism, degenerated into a gross idolatry, and Confucianism, which stifles all religious feeling, prevailed. But the spirit of Christ presses forward. The well-known Japanese Pastor, Ebina, who sustains friendly relations with our missionaries, is able in various places to give even Christian addresses in the higher Government schools. This would not have been possible a few years ago. There are not wanting signs that the Christians in many places are beginning to be conscious of their strength. Even in the realm of art, the influence of Christianity is clearly apparent. At an art exhibition in Kyōtō there were to be found relatively few pictures of Buddhist saints and Shinto deities, while there was one Christian picture, namely, "Jesus purifying the Temple." A Christian baptised by Pastor Schiller chose as his subject of the painting which he should present at the graduating examination at the Art School, "Jesus in Gethsemane."

"Gratifying and full of promise also are the ever increasing efforts to promote a unity which may overcome the fragmentary condition of Christianity in Japan, in consequence of the thirty or more missionary societies at work there. Following the union of the seven Presbyterian missions and their affiliated churches into "The Church of Christ in Japan," and that of the English and American Episcopalians into the *Seikōkai* (the Church of Japan), the five Methodist societies are busied with the question of union.

"The so-called Taikyō-Dendō, that is to say, the Great Evangelistic Movement, in which the Missions have been engaged during the past two years, has had unquestionably great influence in bringing about the improved condition of Protestant missions. This was the effort on the part of the collected Protestant missions in Japan to secure for Christianity the widest possible sphere by arranging for numerous gatherings and religious services. Many thousand Japanese enrolled themselves as "way seekers" and numerous baptisms have resulted. The Taikyō-Dendō has also brought new members

to our churches. Whether the movement will continue; whether it will prove a deep moving current; whether it will bring forth permanent results; these are, of course, still open questions. A conclusive opinion as to the value of these efforts is not now possible. Still, a strong impetus to the extension of Christianity has resulted from the Taikyō Dendō."

#### THE WORKING FORCE.

The force consists of Pastors, Schiller, Haas, and Wendt with their wives, actually on the ground, though Pastor Schiller is about to return to Germany on a furlough of one year. A new missionary, Pastor Ostwald, will soon join the Mission at the Tōkyō Station. There are also two Japanese pastors, three evangelists, or, including one student evangelist, four, and four Bible women and teachers.

#### LITERARY WORK.

In place of the *Shinri*, (Truth), a monthly magazine for many years published by the Mission, a series of books forming a theological library is now being issued under the general title of *Shingaku Sōshō*. The following numbers have appeared:—1. Ritter, "Is there a God?" 2. Christlieb, "Lectures on Christianity;" 3. Harnack and Schmiedel, "Modern Christianity and Miracles;" 4. Kind, "What think ye of Christ? whose son is He?" These publications find a good sale.

#### EVANGELISTIC WORK.

The Mission has two stations where Missionaries reside, namely, Tōkyō and Kyōto. In connection with Tōkyō Station there are two organised churches, one in the Hongō District of the city and one at the prefectural capital, Chiba, not far from Tōkyō, besides preaching places in the Kōjimachi (Banchō) and Koishikawa Districts of Tōkyō.

Here also is located:—1. the theological school of the Mission with five students; 2. A school for poor children with 60 pupils; 3. An industrial school for girls with nine pupils, closely associated

with the school for poor children ; 4. An evening school two evenings a week.

There have also been less formal gatherings at the homes of the Missionaries and elsewhere, lectures, pastoral calls, etc.

Kyōto has been the home of Pastor Schiller since September, 1900. Here there has been the regular service of the Church on Sunday evenings under the care of Pastor Schiller and the evangelist. Mr. Hashinami.

There have been also four Bible classes each week besides an evening school of three classes on five evenings every week, and the less formal instruction given at the missionary's home and elsewhere.

The latest statistics will be found in the tables of the Appendix.

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## THE UNITARIAN MISSION.

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In the strict sense of the word there is no longer a Unitarian Mission in Japan. There is however, a Unitarian Association in close affiliation with the Unitarian Association of the United States. It is aided in its work by friends from America.

Its centre of operations is *Yuitsu Kan*, or, as the name is usually translated, Unitarian Hall, in Shiba, Tōkyō, where lecture meetings are regularly held on Sundays. Besides these there are other gatherings all of which are well attended. The design is not to build up an organised church, but merely to disseminate the principles for which the Association stands.

The Association uses as its organ the *Rikugo Zasshi*, or as it is sometimes called, The *Cosmos*, a monthly journal.

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## THE CATHOLIC MISSIONS.

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### THE RUSSO-GREEK CHURCH.

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NOTE. When Bishop Nicolai was asked by the Editor to prepare a statement of the work of his Mission for this pamphlet, he kindly expressed his interest in the undertaking and his readiness to furnish such a statement in the Russian language. The difficulty of securing a translation led to some hesitation with regard to the matter. Finally it was found necessary to have the translation made indirectly, through the medium of a Japanese version. This would have been a less serious matter, if it had been possible to secure a revision by Bishop Nicolai, but unfortunately his duties called him away from Tōkyō at the only time when his revision could have been sought. The Editor desires to express his hearty thanks, first of all to Bishop Nicolai, who kindly took time during an episcopal visit to Kyōto to write out the statement, and next to Messrs. Ishikawa and Hagin who working together produced the version which appears below. The statistics included in this statement vary somewhat from those in the general table, which were already in type before this paper came into the Editor's hands. The variation is to be accounted by the fact that the statistics of this paper are apparently several month later.

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The Bible teaches that the Lord governs all nations and peoples. Again that the Lord desires that all people be saved and come to the knowledge of the truth. Why then has the Lord left the Japanese nation until now without a knowledge of the truth of Christianity, which is salvation? There is no doubt but that the Japanese up to the present have not been ready to accept Christianity. They have been content with their own religions



and their minds have been occupied with them. Therefore, their hearts have been closed to the truth of God. The Lord who endowed man with freedom left the Japanese likewise to follow their own free will. But happily their own will led them not far from God's highway. Their three religions viz., Buddhism, Confucianism and Shintoism have served well as tutors up to the present. However, these faiths failed to reveal the fundamental teachings of God, man, and kindred truths. As these religions were the works of men, they were powerless to give light concerning those exalted doctrines which God alone is able to reveal. But the simpler moral truths, which are innate in the souls of men, these religions fostered in the Japanese, who in turn gladly accepted and practiced them. We know this to be true from the fact that the morality of the Japanese is not inferior to that of the peoples of Europe or America. The Japanese who have not the law of God "do by nature the things contained in the law, as the Scripture says. Rom. 2: 14. On this account God loves them. The Scripture also says "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." Acts 10: 34,35. Wherefore the Lord in His providence has protected the Japanese nation during all the ages past.

Now at last the time has come for the Japanese to receive the true teaching of God. Behold! the door is open for this teaching. The tutors are no longer able to lead the people. The nation has reached a stage of development in which it is capable of acting under the guiding hand of the heavenly Father Himself. God has begun to converse with the nation. The dark night, in which the three man-made lamps gave satisfactory light, has passed away. Let it be morning to those Japanese who have awakened from their sleep! The Sun of Righteousness has appeared! The Light of the World has begun to shine brightly into the faces of the Japanese. Of course it is impossible to hope that the nation as a whole will receive the light at once. One awakening in the morning cannot appropriate at once the light of the rising sun. He is at first dazed,

he rubs his eyes, and only gradually becomes accustomed to the dazzling light. So with the spiritual eye. The eyes of all the people can not receive and appreciate the whole light at once, which has been sent from heaven to shine upon all the race. The mind and heart of the Japanese are accustomed to find satisfaction in the agreeable truths of their ancient religions which originated naturally or by man's design. It will take time for the masses to receive the full truth of that revelation whose completion engaged the ministrations of many a prophet and at last the manifestation of God Himself.

It is a fact known world-wide that the implanting of the gospel in the hearts of the Japanese is in progress. It is also evident, as seen by the eyes of all nations, that the Kingdom of God in Japan is expanding continuously. The work also of the various mission boards is enlarging. In proof I will state certain figures which shew the growth of Christianity. The figures demonstrate that throughout the land the people lend a ready ear and receive the gospel gladly. Statistics simply deal with outside facts and, therefore, should not be depended upon wholly or esteemed too highly. However, progress is always gauged somewhat by figures, hence I will submit the following statistics. In 1902 A. D. the Mission of the Orthodox Church in Japan received by baptism 1,103 souls. Of this number fifty per cent were the children of parents already Christian. The remainder were adults who heard the gospel and embraced the faith. This is indeed pleasing progress for the work of the Mission is carried on by the Japanese themselves and it certainly gives good assurance for the future. There are pessimists who assert that the Japanese have no real ability to receive Christianity or to abide as faithful believers. Why is this so? Is not the intellect of the Japanese capable of grasping the truths of God's revelation in the same measure as the intellect of any other nation? Or are not their sensibilities responsive to the beauty of holiness? Or are their wills not inclined to the goodness of God? To reply in the negative is to affirm that the Japanese nation has no kindred

relation with the rest of the human race, which sprang from one parent, Adam. To affirm such would be nonsense. The Japanese as well as all other nations are the children of Adam and with all the nations they are brethren of one common Elder Brother, God's only begotten Son, who took upon himself the form of man that he might save all men. Wherefore the Japanese are the children of God just as surely as are the inhabitants of Europe or America. Our Father in heaven who has long ago been revealed to the nations of Europe and America is now beginning to manifest His glory to the Japanese. We can no more doubt that God will fully reveal Himself to them than we can doubt His omnipotence or His benevolence.

According to the tables of Jan. 1-1903 the statistics of the Japanese Orthodox Church are as follows:—

Churches...	260
Church members	27,504
Ordained Japanese Priests	30
„ „ Deacons	8
Evangelists	144

SCHOOLS IN TOKYO.

One training School for Evangelists.	Students	16
„ Theological Seminary.	„	84
„ School for girls.	„	80
School Teachers...		28

SCHOOL IN KYOTO.

One girl's school...	Students	20
Teachers		3

Kyōto March 15, 1903.

BISHOP NICOLAI.

## THE ROMAN CATHOLIC CHURCH.

The following paper was prepared by the Rev. Arthur Lloyd, M.A. lately of the American Episcopal Mission, from material kindly furnished by the Roman Catholic fathers, to whom as well as to the author the Editor desires to acknowledge his great indebtedness.

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The Roman Catholic Mission in Japan comprises four dioceses with sees at Tokyo, Osaka, Nagasaki, Hakodate, the whole being under the superior jurisdiction of His Grace, Monseigneur Osouf, Archbishop of Tokyo.

One of the most notable events during the year was the consecration of a Coadjutor to His Grace, in the month of June. Monseigneur Osouf, who is now advanced in years, has for some time felt the burden of the Arch-diocese as almost too great for him to bear. It was feared at one time that he would be obliged to resign his see, and it has been a most joyful solution of the trouble, that he has received a coadjutor whose presence enables him to retain his connection with the diocese over which he has presided for so many years. Monseigneur Mougaboure, the Coadjutor of Tokyo, is a missionary of many years standing, who has won the respect and affection of foreigners and Japanese alike, and many, even of those who are not personally acquainted with him have prayed that he might have a long and fruitful episcopate.

The following statistics may be of interest to our readers. In the year ending July 31st 1902, the foreign missionaries numbered 115 priests, with whom were associated 32 Japanese priests, and 117 catechists. It must be remembered that the necessity of celibacy makes ordination much more difficult for Japanese Roman Catholics than for Christians in other denominations. Indeed, ordination is very seldom permitted except in the case of natives whose families have been Christians for at least three generations.



The education of boys is in the hands of teaching brothers of whom 40 are foreigners and 5 Japanese. These are also 155 "religious" women, though the statistics do not say how many of these are foreigners and how many Japanese. The teaching Brothers and Sisters have under their care 3 higher boys schools, with 517 pupils, 18 primary schools for boys (a few of these are mixed) 22 schools for girls, with a total of 790 boys and 3,974 girls in attendance.

There are also 19 orphanages which provide homes for 1,512 pupils and apprentices.

Theological Education is provided for Japanese clergy and catechists in 3 seminaries, with 47 pupils, and the medical activity of the Church is represented by 14 pharmacies and dispensaries.

The Roman (Catholic Church in Japan possesses 101 fully organised parishes, besides 244 Mission Districts (which is perhaps the best equivalent for the French term "Chretiené") in which there is more or less of ecclesiastical organisation. Of Churches and Chapels there are 217.

The Baptismal statistics are under three headings. 1,660 children of heathen parents were baptised *in articulo mortis*. These of course add nothing to the material strength of the Militant Church. During the same period, 1,778 children of Christian parents were baptised, and 1,676 adults were added to the church by baptism. The Roman Catholic population of Japan numbers 57,195.

No statistics are given (and indeed it is a form of activity which eludes the pen of the statistician) as to the influence of the Roman Catholic literary propaganda. The *Sansaisha*, a small bookshop in Kanda, keeps a good store of French books which seem to attract a good number of customers, and the Roman Catholic organs, *Koye and Tenchijin*, are widely read and always quoted with respect by the contemporary press.

## OBITUARY.

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REV. T. T. ALEXANDER, D. D.

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BY REV. T. C. WINN.

Thomas Theron Alexander was born in East Tennessee, in October 1850. At the time of his going to the Heavenly Home, he had lived a month and a few days more than fifty-two years on earth. Of that time, just twenty-five years had been given to making Christ and His gospel known to the people of Japan.

In the year 1875, I entered the middle class of Union Theological Seminary, N. Y. and met T. T. Alexander as a member of that class. For two years we were thus brought into close relationship which soon developed a friendship between us. The seats of the class room were so arranged that his name, being among the very first in the alphabetical order and mine near the end of the class, we faced each other in that room.

In the spring of 1877 a short time before our graduation from the Seminary, I met my friend Alexander upon the street on Fourth Avenue, and told him that I had just been appointed to go as a missionary to Japan. I also said to him in about these words: "Alexander, why don't you apply for appointment to Japan? I believe you would make a first rate missionary. You have ability to master that language. and I wish you would go." His reply was to the effect; "I have thought of being a foreign missionary, but I shall have to consult about it." With a little further conversation on the subject we parted, the understanding being that

he would take the subject of going to Japan under serious consideration. Since then he has told me that at that time he was waiting for and wondering why the call from a certain church did not come.

Being somewhat influenced, perhaps, by the talk upon Fourth Avenue, he came to me in a brief time afterwards and told me that he also was under appointment of the Presbyterian Board of Foreign Missions to go to Japan.

In quick succession after that decision was reached, calls came to him from two or three places, any one of which if accepted would have given him a more prominent position than the average young man just from his studies can aspire to. "Well how is it; are you sorry that you came to Japan as you now look back over the years spent here?" was a question put to him just on the eve of his leaving Japan. Véry promptly and emphatically came the reply: "No. I am not sorry I came to Japan. As you say Dr. Brown once said, if I had a hundred lives I would be glad to give them all for Japan." Yes, that was the feeling he had to the last, that he would be glad to do a great deal more for the spiritual and religious uplift of Japan.

Dr. Alexander received the Honorary degree of D. D. from his alma mater, Maryville College. He was most favorably known by those who had the best opportunity to know him. I used to think that he was too modest to make himself widely known. It seemed to me that he was too shrinking about bringing his work to the attention of the churches at home even.

Dr. Alexander's work was wide in its range territorially. He lived in Tokyo at two different times, and was the one to open the work of his church in Osaka and that part of Japan. From Osaka he visited as far as Yamaguchi Ken on the main island and in some parts of Kyushu also. Helped to found and build up the churches in those parts, and was ever looked to as one of their best friends and advisers. In Osaka itself, the two churches known as the

“North” and the “South” owe their origin to the evangelistic efforts and plans begun and fostered by him.

For several years, he filled the chair of Theology in the Meiji Gakuin. During this time it was perhaps, that he came to his greatest influence in Japan. While in the position of professor in the Theological Seminary, he was constantly in demand for churches and for lectures at meetings for teaching the Gospel to the masses, or for the purpose of Christian apologetics. To these calls he responded with a readiness and constancy that were surprising. Few men would attempt the amount of work which he did during those years. And he seemed to perform it with an ease as wonderful as the work was large. He early began to get an unusually good use of the Japanese language, and continued to make progress in this acquisition till he was one of the men recognised as the most fluent in using this difficult tongue. He once said in the presence of a few friends that when he got up to address a Japanese audience, the words for uttering his thoughts flowed out without an effort. He often stated that Japanese preaching was easier to him than preaching in English. Everywhere he went, he preached and spoke in response to invitations from the Japanese who seemed to love to hear him. His ability in this direction was the envy, in a good sense, of more than one of his associates.

In the counsels of the “Church of Christ in Japan,” of which he was a regular member, he was prominent. His advice and opinions concerning the affairs of the church were always sought and valued. He generally had a place upon the Board of Home Missions to which he was re-elected from time to time. He was able to so identify himself with the Japanese church and his fellow Japanese laborers that the difference between things foreign and Japanese was well nigh obliterated. The heartiness of mutual co-operation was a joy to him and to the leaders in the church.

Real open-hearted generosity was a trait of his character. His heart was ever sensitive to the appeals for help which came to him and responses were frequent and generous. His gifts to



persons and objects were often beyond what most persons of his limited income would consider it possible to make. One of his last acts of this kind was a generous donation to a new church building in Kyoto, where he spent his last two years in Japan. Under the circumstances it seemed too much for him to *think* of doing. But the impulse to restrain him from making the gift was rebuked by the gladness on his part which accompanied his act. And there were many such acts, if only those who knew of them would give their testimony.

The columns of the "Fukuin Shimpo" frequently contained contributions from Dr. Alexander's pen, as did the missionary magazine of the church at home. He was often called upon for papers to be read before missionary conferences and summer schools. Among the more recent of these may be mentioned his paper before the Central Japan Conference on "Church Unity," and the one at the General Conference of Misionaries at Tokyo in 1900, on the subject; the Preparation and Spread of Christian Literature." These and all of his similar writings bore the mark of his scholarly mind and broad Christian spirit. His sympathy and interest extended to all who called themselves by the name of the Lord Jesus Christ and served Him. While he loved the church in which he was born and reared, he went farther in what was real Church Unity feeling, than most men. On the occasion when that subject was under discussion two years ago, he said that if there was any way by which a union of all the churches could be brought about to constitute one denomination, he would be willing to abandon every thing which could be called distinctively characteristic of his denomination's polity, in order to enter that united church. And when we think of it, is not that just about the spirit which must come over Christendom, before there shall issue one grand and glorious church out of all the existing different bodies?

It is an assured thing that the influence of Dr. Alexander's life will long be felt in this land. He has left an impress deep and

strong upon the religious thought and life of the "Nihon Christo Kyokwai." Nor has it been limited to that one church. He was the recognised friend and helper of other churches also. He never seemed to aspire to anything except that of being useful to Christ's cause and to individual souls. The honor and high respect as well as love which came to him, followed of necessity upon his interest, zeal, and successful application of himself to the advancement of the Redeemer's Kingdom. We all, who knew him, agree in feeling that that high regard shown him was fittingly bestowed; that he received it only because he deserved it. It was the spontaneous recognition of his due, and the giving of what it would have been an injustice to withhold. An important element in his success was the indifatigable manner in which he worked. In labors oft, in perils by sea, and of late years in much bodily weariness, he went on with unremitting toil, uncomplainingly serving the Master. His nearest friends did not know how he suffered and how he struggled against the insidious disease which had gotten its grip upon him. It came to the writer as one of the greatest shocks, to learn that his friend had been peremptorily told by his physicians that he must leave Japan. Even after he had by them been warned of the critical state of his health and had been admonished to take the greatest possible care of himself before sailing for Honolulu, he continued to accept invitations to preach. It was not till actually unable to leave his bed, that he refused to respond to such calls. When he went to Hawaii, hoping to continue his labors for the Japanese there, it was uncertain whether he would be able to continue very long at work anywhere. But there was no uncertainty as to his working as long as a modicum of strength held out. It was because of this conviction that friends interested themselves in trying to secure him an appointment from one of the boards at work in Hawaii. Had his life been prolonged, even in the state of bodily weakness in which he left Japan, he would have added another chapter to his life of successful devotion to the cause he loved. It seems a very strange

Providence which called this brother away from his activities at such a comparatively early age. But as one who knew him well has been heard to say; "He made good use of his short life."

The Christianity, and personal experience which this believer in Christ had of God's grace were evidenced by such remarks as the following; one day when speaking of his being lead to choose the ministry, his voice became choked and he said, "My sense of unfitness and sinfulness have troubled me most." When talking of his own future, he revealed how truly his soul was anchored to Jesus Christ in these words. "I am more and more convinced that there is a life eternal beyond this world, and that outside of the teaching of Christ there is absolutely nothing to which to look for hope." On the subject of death, he calmly expressed himself thus; "I expect to receive grace for dying as I have received it for living.

All of Dr. Alexander's fellow missionaries are consciously poorer because of his taking away. They realise more and more as the days go by, what they have lost by his removal from their counsels and labors. When his death became known there was also the most sincere mourning among his Japanese friends and acquaintances. They too know full well that one of their most useful and helpful friends has gone from them. We sincerely rejoice in and praise God for the good that He wrought for Japan through the self-sacrificing life of our beloved brother. May it please Him to raise up others who will continue the work which His servant has laid down to enter into the joy of his Lord.

## APPENDIX.

## RECENT EDUCATIONAL STATISTICS.

The latest returns compiled by the educational authorities show that education in Japan is in a satisfactory condition. For instance the percentage of the children newly admitted to primary schools throughout the country out of every 100 of those who had attained the school-going age last month was 93.78 for boys, 81.08 for girls, and 88.05 for boys and girls together, which show respectively an increase of 3.23, 9.18, and 6.38 against the figures for last year. Again, the different schools throughout the country totalled 29,335, while the teachers totalled 110,104, the attendance 5,265,006, and the graduates 911,621, representing respectively an increase of 473; 11,977; 339,333; and 112,737 as compared with the figures for the preceding year.—*Japan Times*.

ROMANISED JAPANESE IN THE HIGHER  
PRIMARY SCHOOLS.

The department for the improvement of Japanese scripts in the Imperial Educational Association, passed the following resolution, in response to a question submitted to the Association by the Minister of Education :—

The Romanisation of Japanese should be included among the indispensable subjects of instruction in the higher primary school. The resolution is accompanied by a plan for putting it into operation. According to this plan the Roman and Italic forms of the alphabet as well as the Romanised Japanese alphabet shall be taught, the readers shall contain Romanised words and passages, and the pupils shall be taught to Romanise Japanese words.—*Japan Times*.



## INDUSTRIAL AND COMMERCIAL PROGRESS IN JAPAN.

The following statistics which appear just as the last sheets of this pamphlet go to press are taken from the *Japan Times* of April 17th, 1903. They illustrate the steady financial growth of the nation.

### AGGREGATE FIGURES.

Year.	No. of Companies.	Capital. <i>Yen</i>
1897 ... ..	7,702	852,735,673
1898 ... ..	9,413	1,072,542,672
1899 ... ..	10,747	1,137,864,685
1900 ... ..	12,179	1,286,675,016
1901 ... ..	12,834	1,373,121,162
1902 ... ..	12,782	1,532,116,506

### COMMERCIAL, MANUFACTURING, AND AGRICULTURAL COMPANIES.

Year.	No. of Companies.	Capital. <i>Yen</i>	Paid-up Capital. <i>Yen</i>
1897 ...	6,038	292,427,000	117,514,000
1898 ...	7,550	439,962,000	161,494,000
1899 ...	8,658	451,457,000	187,811,000
1900 ...	9,768	505,915,000	232,550,000
1901 ...	10,349	576,435,000	290,950,000
1902 ...	10,541	710,293,000	333,981,000

RAILWAY COMPANIES.

Year.	No. of Companies.	Capital. <i>Yen</i>	Paid-up Capital. <i>Yen</i>
1897	65	237,586,000	127,157,000
1898	57	247,585,000	154,026,000
1899	58	251,075,000	170,844,000
1900	55	276,640,000	185,207,000
1901	83	273,309,000	176,171,000
1902	83	290,857,000	197,076,000

BANKING COMPANIES.

Year.	No. of Banks.	Capital. <i>Yen</i>	Paid-up Capital. <i>Yen</i>
1897	1,599	322,722,000	210,482,000
1898	1,806	384,995,000	252,683,000
1899	2,301	435,331,000	287,614,000
1900	2,356	504,119,000	327,742,000
1901	2,402	523,375,000	—
1902	2,359	531,667,000	—

# STATISTICS OF CHRISTIAN MISSIONS IN JAPAN—1901.

DESCRIPTION	American Board		American Baptist Union		Christian Convention		Missionary Alliance (a)		Church of Christ		Evangelical U. S. A.		Hebrew Faith (a)		Methodist Church of Canada		Methodist Episcopal Church		Methodist Episcopal Church, S.		Methodist Protestant Church		Evangelical Association		United Brethren in Christ		Total Methodist	
	1869	1872	1872	1887	1891	1884	1892	1894	1873	1873	1873	1873	1886	1880	1876	1895	1876	1880	1886	1873	1873	1886	1880	1876	1895	1876	1895	1876
1. Married Male Missionaries including those on furlough	21	19	2	1	6	4	1	8	17	15	7	2	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2. Unmarried Male Missionaries	3	1	2	...	1	...	...	...	3	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3. Unmarried Female Missionaries	26	17	...	...	6	6	1	18	35	9	6	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4. Persons employed as Missionaries, (not Members)	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5. Total Missionaries, Wives included	71	56	6	5	19	9	4	34	73	40	20	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6. Estimated Value of Mission property, exclusive of Schools and Churches, in yen	(b)	7,000	7	...	2,400	3,500	...	29,300	167,500	25,538	28,500	38,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7. Native Ordained Ministers	45	9	7	...	1	9	3	26	60	12	8	18	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8. Native Unordained Minister and Helpers, (males)	50	37	...	4	8	1	1	39	34	10	11	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9. Pastors in charge of Churches	45	8	7	...	1	9	1	26	73	6	14	15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10. Native Bible-women employed	24	26	2	1	5	2	1	12	52	2	4	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
11. Full Members	10,865	2,213	382	22	842	(c) 110	...	2,440	4,367	864	457	1,075	130	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12. Probations, Catechumens or trial Members	...	...	...	30	...	...	...	235	2,194	...	77	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
13. Baptized Children	692	...	...	...	...	...	...	...	...	(a) 325	85	18	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
14. Total Members	11,548	2,213	382	52	842	(c) 133	...	2,675	6,561	1,189	619	1,043	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15. Adult Baptisms or Confirmations	850	328	46	...	...	...	...	289	949	130	96	110	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
16. Infant Baptisms	128	...	...	...	...	...	...	49	174	39	35	18	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
17. Whole number places where the Gospel is regularly preached	216	7	...	5	77	10	...	69	132	45	33	46	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18. Organized Churches	81	30	7	5	11	1	...	27	77	15	12	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

(a) Statistics for 1901 in part. (b) Statistics incomplete. (c) Approximate.

DESCRIPTORS	American Board	American Baptist Union	American Christian Convention	Christian & Missionary Alliance (a)	Church of Christ	Evangelical U. S. A.	Methodist Church of Canada	Methodist Episcopal Church	Methodist Episcopal Church, S.	Methodist Protestant Church	Evangelical Association	United Brethren in Christ	Total Methodist
19. Churches wholly self-supporting (including salary of pastor paid by Church) ... ..	34	...	...	...	...	...	3	8	2	...	...	...	13
20. Churches partly self-supporting. ... ..	47	27	7	...	11	1	24	69	13	15	...	2	134
21. Number of Church Buildings ... ..	64	23	4	...	8	1	27	50	9	7	...	1	110
22. Estimated Value of Church Buildings in <i>yen</i> ... ..	195,794	...	6,000	...	8,850	1,700	36,624	147,985	18,890	10,000	9,000	3,100	225,559
23. No. of Sunday Schools ... ..	(b)	81	15	5	21	4	39	145	43	32	24	8	291
24. No. Teachers in Sunday Schools. ... ..	(b)	(b)	(b)	8	18	5	85	431	107	(b)	54	10	687
25. No. Scholars in Schools ... ..	6,880	3,775	795	300	990	150	1,623	6,844	2,048	1,148	710	240	12,613
26. No. Young People's Societies in your Church ... ..	...	...	2	...	1	2	3	11	2	3	6	...	25
27. Native Mission Board! What Amt. did it contribute? ... ..	3,109	...	...	...	...	...	677	543	...	...	300	...	1,520
28. Amt. raised by Native Churches all purposes, one year, <i>yen</i> ... ..	33,791	4,283	351	...	779	(c) 25	5,803	18,757	2,869	924	1,511	147	30,011
29. Amt. contributed by or through your Mission, in aid of Native Churches one year, in <i>yen</i> ... ..	4,660	...	...	...	12,000	360	14,587	16,632	1,200	11,351	6,600	3,112	53,482
30. Boy's Schools (Boarding) ... ..	1	1	...	...	...	...	...	2	1	1	...	...	4
31. Students in same (Total) ... ..	306	70	...	...	...	...	...	638	123	90	...	...	851
32. Girl's Schools (Boarding) ... ..	6	5	...	...	...	...	...	7	1	1	...	...	12
33. Student in same (Total) ... ..	589	244	...	...	...	...	380	912	266	73	...	...	1,631
34. Day S. including Kindergartens. ... ..	4	6	...	...	1	...	8	10	12	1	...	...	31
35. Students in same (Total) ... ..	205	326	...	...	69	...	328	1,760	748	38	...	...	2,874
36. Theological Schools ... ..	1	1	...	...	...	...	...	1	1	...	...	...	3
37. Students in same (Total) ... ..	16	17	...	...	...	...	...	8	3	...	...	...	16
38. Bible Woman's Training Schools. ... ..	1	...	...	...	...	...	...	...	1	...	...	...	2
39. Students in same (Total) ... ..	10	...	...	...	...	...	...	16	2	...	...	...	28
40. Total No. to present Graduates of Theological Schools ... ..	158	23	...	...	...	...	19	73	15	3	20	...	130

(a) Statistics for 1901 in part. (b) Statistics incomplete. (c) Approximate.



DESCRIPTION	American Board	American Baptist Union	American Christian Convention	Christian & Missionary Alliance (a)	Church of Christ	Evangelical Lutheran, U. S. A.	Hepzibah Faith (a)	Methodist Church of Canada	Methodist Episcopal Church	Methodist Church, S.	Methodist Protestant Church	Evangelical Association	United Brethren in Christ	Total Methodist
41. No. of same in service ... ..	69	14	..	..	..	..	..	12	36	16	2	9	..	63
42. Estimated Value of all School Property, in yen ... ..	..	..	..	..	7,000	..	..	115,000	309,400	101,800	40,000	2,000	..	563,200
43. No. Publishing Houses ... ..	..	..	..	..	..	..	..	..	1	..	..	..	..	1
44. No. Vols. published current year.	..	..	..	..	..	..	..	..	624,114	..	..	..	..	624,114
45. No. Pages ... ..	..	..	..	..	..	..	..	..	9,357,800	..	..	..	..	9,357,800
46. Estimated Value of Publishing Plant, in yen ... ..	..	..	..	..	..	..	..	..	20,000	..	..	..	..	20,000
47. Orphanages and Homes ... ..	..	..	..	..	..	..	..	2	1	..	..	..	..	3
48. Inmates in same ... ..	..	..	..	..	..	..	..	25	16	..	..	..	..	41
49. Hospitals and Dispensaries ... ..	..	..	..	..	..	..	..	..	1	..	..	..	..	1
50. In-patients treated ... ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51. Out-patients treated ... ..	..	..	..	..	..	..	..	..	9,567	..	..	..	..	9,567
52. Amt. raised per full-member, in yen ... ..	3.11	1.94	..92	..	..93	2.27	..	2.38	4.30	3.35	2.02	1.47	1.13	3.24

DESCRIPTION	Nippon Kiryokwai	Nippon Sei Kōkwai	Kō Kōwai	Southern Baptist Convention	Seventh Day Adventists	Society of Friends	Scandinavia Japan Alliance	Universalist	General Evangelical	Evangelical Protestant	Independent	Total Protestant	Roman Catholic (a)	Russian Orthodox Church (Greek)
Year when opened ... ..	1859	1859	1859	1889	1896	1855	1891	1890	1885	1885	..	..	1884	1870
1. Married Male Missionaries including those on furlough ... ..	47	..	62	4	..	2	3	1	3	..	..	241	..	..
2. Unmarried Male Missionaries ... ..	4	..	20	1	..	..	2	..	..	..	..	29	113	3
3. Unmarried Female Missionaries.	55	..	80	4	..	3	3	1	..	..	..	274	116	..
4. Persons employed as Missionaries (not Members) ... ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5. Total Missionaries, Wives included... ..	..	..	224	13	..	..	..	..	..	..	..	..	..	1
6. Estimated Value of Mission property ... ..	153	..	..	12	4	7	11	3	6	6	16	798	229	4

Statistics for 1901 in part. (c) Approximate.

(b) Statistics incomplete.

DESCRIPTION	Nippon Kyokwai	Nippon Sei Ko Kai	Salvation Army	Southern Baptist Convention	Seventh Day Adventists	Society of Friends	Scandinavian Japan Alliance	Universalist	General Evangelical Protestant	Independent	Total Protestant	Roman Catholic Church (a)	Orthodox Christian Church (Greek)
perty, exclusive of Schools and Churches, in <i>gen</i> ... ..	224,192	(b) 40,000	...	15,000	200	(b) ...	... 1	3,000	6,000	20,000	647,130	(b) 34	(b) 30
7. Native Ordained Ministers ... ..	79	47	60	1	...	...	...	3	2	2	394	98	152
8. Native Unordained Ministers and Helpers, (males) ... ..	90	144	5	5	5	5	(b) 5	3	3	14	494	(b) 98	(b) 152
9. Pastors in charge of Churches ... ..	30	(b) 75	(b) ...	(b) 2	1	(b) 3	(b) 1	3	2	(b) 4	253	(b) ...	(b) ...
10. Native Bible-women employed... ..	89	...	...	...	...	...	...	1	1	...	320	...	...
11. Full Members ... ..	10,156	9,968	...	(c) 140	30	24	...	96	150	...	44,281	55,824	27,245
12. Probationers, Catechumens or trial Members ... ..	...	1,025	...	...	...	276	...	(b) 5	20	...	3,866	...	...
13. Baptized Children ... ..	1,495	...	...	...	...	...	...	...	...	...	2,638	...	...
14. Total Members ... ..	11,651	10,997	...	...	30	300	200	101	179	...	50,785	55,824	27,245
15. Adult Baptisms or Confirmations ... ..	1,213	846	...	20	10	94	...	10	31	...	5,086	1,370	...
16. Infant Baptisms ... ..	145	364	...	...	...	...	...	...	2	...	957	3,021	...
17. Whole number places where the Gospel is regularly preached ... ..	264	140	36	12	2	6	8	6	5	3	1,137	252	260
18. Organized Churches ... ..	71	(a) 69	26	3	1	...	1	6	3	5	461	210	174
19. Churches wholly self-supporting (including salary of pastor paid by Church)... ..	22	(a) 2	...	...	...	...	...	...	...	...	74	...	...
20. Church partly self-supporting ... ..	48	(a) 52	26	...	1	...	...	...	3	...	360	...	...
21. Number of Church Buildings ... ..	77	83	...	2	...	...	1	1	1	...	369	210	174
22. Estimated Value of Church Buildings in <i>gen</i> ... ..	218,252	(b) 163	...	6,000	...	1,000	1,500	3,000	2,000	4,000	608,655	(b) 6	(b) 6
23. No. of Sunday Schools ... ..	270	...	26	10	3	10	5	6	3	2	917	...	...
24. No. Teachers in Sunday Schools ... ..	536	(b) 521	(b) 459	10	7	(a) 20	(b) 10	10	9	(b) 60	1,310	...	...
25. No. Scholars in Sunday Schools ... ..	7,879	...	...	300	65	110	110	156	150	...	41,203	...	...
26. Young People's Societies in your Church ... ..	...	...	...	...	...	...	...	1	...	...	31	...	...
27. Native Mission Board! What Amt. did it contribute?... ..	4,000	...	...	...	...	...	...	...	...	...	8,629	...	...

(a) Statistics for 1921 in part. (b) Statistics incomplete. (c) Approximate.

DESCRIPTION	Nippon Kyrskwai	Nippon Sei Ko Kwai	Salvation Army	Southern Baptist Convention	Seventh Day Adventists	Society of Friends	Scandinavian Japan Alliance	Universalist	General Protestant	Independent	Total Protestant	Roman Catholic (c)	Russian Orthodox Christian Church (Greek)
28. Amt. raised by Native Churches all purposes, one year, <i>yen</i> ...	29,027	15,827	5,206	(c) 300	...	113	...	322	70	...	120,330	...	11,870
29. Amt. contributed by or through your Mission, in aid of Native Churches one year, in <i>yen</i> ...	17,550	...	...	...	...	(c) 900	...	3,100	7,000	...	99,052	3	65,995
30. Boy's Schools (Boarding) ...	3	(a) 5	...	...	...	...	...	...	...	...	14	475	1
31. Students in same (Total) ...	409	(a) 275	...	...	...	...	...	...	...	...	1,917	4	87
32. Girl's Schools (Boarding) ...	11	(a) 8	...	...	...	1	...	...	...	...	43	320	1
33. Student in same (Total) ...	852	(a) 144	...	...	...	60	...	...	...	...	3,520	32	77
34. Day S. including Kindergartens. ...	11	20	...	...	...	2	...	1	2	1	79	...	...
35. Students in same (Total) ...	720	(c) 1,864	...	...	45	...	...	20	60	20	6,203	3,198	...
36. Theological Schools ...	2	3	...	...	...	...	...	...	1	...	11	2	1
37. Students in same (Total) ...	24	31	...	...	...	...	...	...	4	...	108	32	17
38. Bible Woman's Training Schools	6	5	...	...	...	...	...	...	...	...	14	...	...
39. Students in same (Total) ...	63	24	...	...	...	...	...	...	...	...	125	...	...
40. Total No. to present Graduates of Theological Schools ...	185	...	...	...	...	...	...	...	6	...	502	...	...
41. No. of same in service	120	...	...	...	...	...	...	...	2	...	273	...	...
42. Estimated Value of all school Property in <i>yen</i> ...	370,000	...	...	...	...	2,700	...	1,200	10,000	...	959,100	...	...
43. No. Publishing Houses ...	...	...	...	...	...	...	...	...	1	...	2	...	...
44. No. Vols. published current year.	...	...	13,000	...	2,000	...	...	...	8	...	639,125	...	...
45. No. Pages ...	...	...	1,530,000	...	400,000	...	...	...	1,000	...	11,288,500	...	...
46. Estimated Value of Publishing Plant, in <i>yen</i> ...	...	...	...	...	...	...	...	...	(b)	...	20,000	...	...
47. Orphanages and Homes ...	...	6	...	...	...	1	...	1	...	2	16	18	...
48. Inmates in same ...	...	177	42	...	...	10	...	7	...	270	547	1,474	...
49. Hospitals and Dispensaries	...	7	...	...	...	...	...	...	...	1	10	21	...
50. In-patients treated ...	...	...	...	...	...	...	...	...	...	120	120	...	...
51. Out-patients treated ...	...	...	...	...	...	...	...	...	...	1,200	10,767	...	...
52. At. raised per full-member, in <i>yen</i>	2.86	1.59	...	2.14	...	...	...	3.35	...	...	...	...	...

(c) Statistics for 1901 in part. (d) Statistics incomplete. (e) Approximate.

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