

**Historical
Sketch of the
Missions in
Japan ẽ ẽ**

Fifth Edition
(REVISED)

UNDER THE CARE
OF THE

**Board of
Foreign Missions
of the
Presbyterian
Church**

Woman's Foreign Mis-
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Presbyterian Church,
Witherspoon Building,
Philadelphia : : 1902

Price, 10 cents

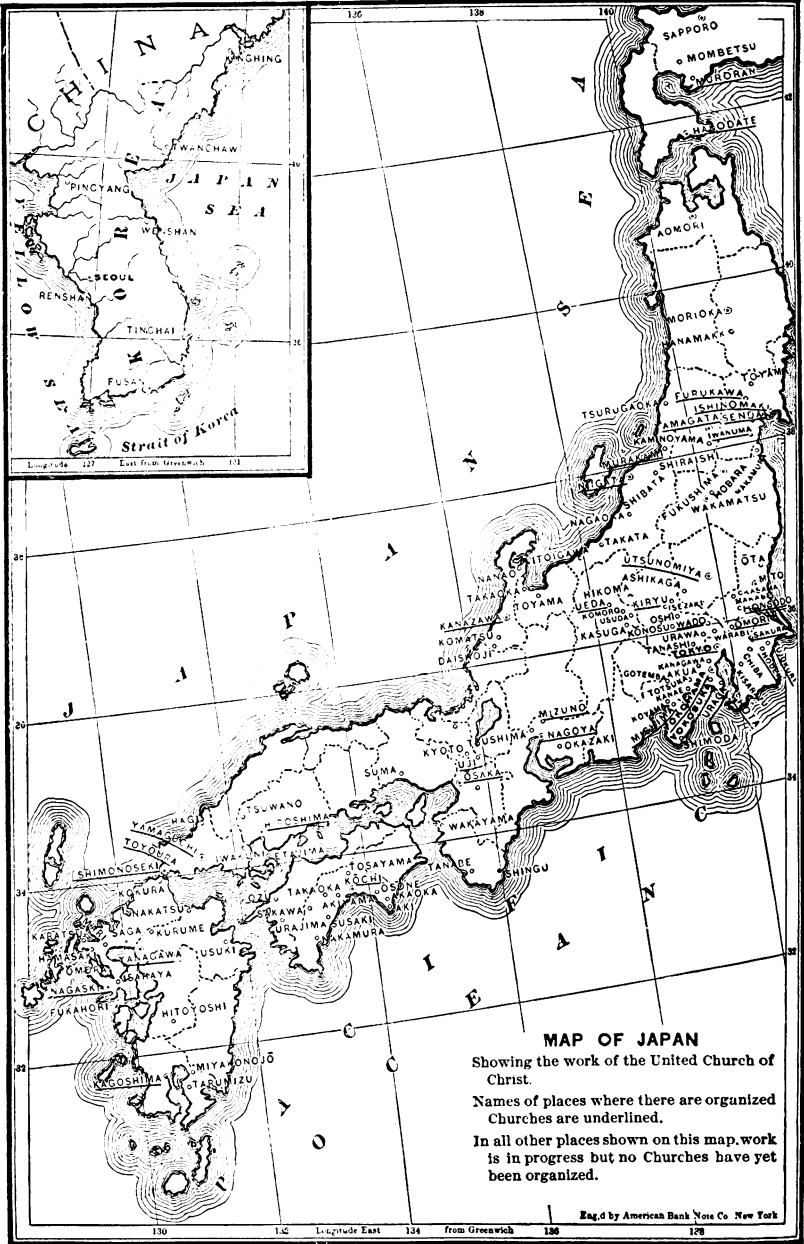
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JAPAN.

The Country The islands which compose the Japanese empire stretch in a crescent shape along the northeastern coast of Asia, from Kamtchatka on the north to Korea on the south, embracing an area of about 160,000 square miles. They are very numerous, but the four islands of Yezo, Nippon (or more accurately Hondo), Shikoku and Kiushiu form the great portion of the empire. The climate, except in the very northern islands, is mild and healthful. The heats of summer are tempered by the surrounding ocean, and the Kuro-shiroo or Gulf Stream of the Pacific, which washes the eastern shores of these islands, mitigates the severity of the winter. In location and climate there is a striking similarity between these islands and those of the British empire, so that Japan may be called the Great Britain of the East. The great mountain chain which forms the backbone of the islands is broken by frequent valleys, exceedingly fertile, and opening out to the sea in small but fruitful plains. The skies are clear and beautiful, and nature clothes itself in its brightest robes of green. It is a land of fruits and flowers, and its hills are stored with the choicest minerals. At the census of 1898 the population of the empire was 43,760,815.

A fertile soil, healthful air, temperate climate, abundant food, and comparative isolation from other nations, with that subtle, ever-present sense of uncertainty which clings to all volcanic regions, have shaped, to a large extent, the character and history of the people.

The People The Japanese are a kindly people, impressible, quick to observe and imitate, ready to adopt whatever may seem to promote their present good, imaginative, fond of change and yet withal loyal to their government and traditions. The long and bloody strifes which have marked their history have not only left their impress in a strong martial spirit, but have naturally resulted in separating the people into two great classes, the *Samurai* or military—who in Japan are at the same time the *literati*, holding both the sword and the pen—and the

hei-min or agriculturists, merchants and artisans. The distinction holds not only in their social but in their intellectual and moral character. What is descriptive of the one class is not necessarily true of the other. The ruling or military class are intelligent, cultured, courteous, restless, proud, quick to avenge an affront, ready even to take their own lives upon any reproach,—thinking, apparently, that the only thing that will wash out a stain upon their honor is their own blood. The more menial class are superstitious and degraded, but more contented. The average Japanese is comparatively well educated, reverent to elders, obedient to parents, gentle, affectionate, and, as far as this life is concerned, indifferent, and in that sense happy. But there is a sad want of the higher moral virtues. Truth, purity, temperance, unselfish devotion, self-denial, love to men, are not prominent virtues: they are lamentably wanting. Even that obedience to parents which may be regarded as their characteristic virtue, has been carried to such an extent practically, is held so fully without any limitations in personal rights or conscience, that it actually proves “the main prop of paganism and superstition, and is the root of the worst blot on the Japanese character—the slavery of prostituted women.” The idea of chastity seems almost to have perished from the Japanese life.

The history of Japan falls into three great periods. The lines of division are so well marked that all writers recognize them. The first stretches into the remote past, and comes down to about the middle of the twelfth century. Here, as elsewhere, the aborigines have gradually retired before a stronger foreign power, until partly by destruction and partly by amalgamation with their conquerors, they have well-nigh disappeared. The pure Ainos, the original inhabitants, are now found only in the northern portion of the islands. The Japanese are evidently a mixed race; but the early immigrants, judging from the language, had no affinity with the Chinese, but were Tartars or Mongolians from central Asia, who came to Japan by way of Korea, while another element of the population is supposed to be of Malay origin. The present *Mikado* or emperor of Japan traces his line back in unbroken succession to about 660 B. C., when, according to their tradition, Jimmu Tenno, the first Mikado—sprung from the sun-goddess—landed upon the island with a few retainers, and, after a severe and protracted struggle with the natives, established the empire. The dynasty thus founded has never

lost its hold upon the people, who regard the emperor as divine, and whose loyalty has its support and strength in their religion. Its actual power, however, has been liable to great fluctuations. The ruling prince found it difficult at times to restrain the power and pride of his nobles, or *daimios*. They were restless, ambitious, wielding absolute power in their own domain, and chafing under restraints—rendering oftentimes a formal rather than a real allegiance to the supreme ruler. It was not an unnatural step, therefore, when Yoritomo, one of these powerful nobles, employed by the emperor to subdue his rebellious subjects, usurped the entire executive authority, and thus closed the first period of the history.

The second period reaches from the origin of this dual power in the state—1143 A. D.—until the restoration of the imperial authority in 1868. Yoritomo never claimed the position or honor of emperor. He was not a rival to the Mikado. He recognized the source of authority in the divine line, but under the title of *Shogun* or general, exercised regal power, and transmitted his office in his own line, or in rival families. The edicts of the ruling Shogun were in the name of the emperor. It was his policy to assume only to be the first of the princes under the divine head. The title of *tycoon* (*taikun*, great lord), attributed to him by foreign powers, was never claimed by him until the treaty with Commodore Perry in 1853. It was the assumption of this title which prepared the way for his downfall and the overthrow of the whole system connected with him—a system which, like the feudal system of the Middle Ages, having served its purpose, now stood as a bar to the nation's progress, and must therefore perish.

It was during this period that the papal missionaries under Francis Xavier reached Japan in 1549. Although meeting with serious difficulties in his ignorance of the language and the opposition made by the followers of the existing religions, Xavier was well received and had great success. Converts were rapidly multiplied, so that in about thirty years there were 250,000 native Christians. His success was due partly to the doctrines he preached—in contrast with Buddhism full of hope and promise—but mainly to the fact that he made the transition from heathenism to Christianity very easy. It was largely the substitution of one form of idolatry for another. The political plans and intrigues of the Jesuits soon awakened the opposition of the natives. The flames of civil war were kindled and the Christians were

exterminated, with the decree over their graves: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan." The edict forbidding Christianity was followed by one rigidly excluding all foreigners from Japan, with the exception of a few Dutch traders, who under the most humiliating conditions, were allowed a residence in Deshima, a little island in the port of Nagasaki. The Japanese were forbidden to leave their country, and those even who were driven from their land by storms, or carried by the currents of the sea to other shores, if they returned were to be put to death.

The policy of entire seclusion, so inaugurated, was maintained until the treaty with Commodore Perry, in 1854, which introduces the third period in the history of Japan. It would be a mistake, however (as Griffis—"The Mikado's Empire," chap. xxviii—has clearly shown), to attribute the great revolution which then began, and was completed in the restoration of the Mikado to his rightful throne in 1868, solely to such an event as this, or to the subsequent treaties with other western powers. No mere external event like this could have fired the popular heart unless it had been prepared for it. Mighty forces were at work among the people tending to this result. They were growing restless under the usurpation of the Shogun. Rival families who had been subjected, were plotting his destruction. The more cultivated of the people were growing acquainted with the facts and principles of their earlier history. Men of culture and influence—scholars, soldiers, statesmen—were laboring to bring back the old *régime*. The introduction of the foreigner, even in the restricted degree in which it was first permitted, only served to hasten what was already sure to come. It was the spark which kindled the elements into a flame. But whatever the cause, a mighty revolution swept over the land. The Mikado resumed his power. The *Shogun* was compelled to resign his position, the more powerful daimios were removed from their fiefs, the whole feudal system fell as at a single blow, and a government administered like the modern governments of Europe was established. The Mikado, without formally renouncing his claim upon the loyalty and homage of his people on the ground of his divine descent, has come out from his seclusion, has changed his capital to the great city of Tokyo, moves among his people like other princes, earnestly seeks their interests, and has secured for Japan a recognized place among the enlight-

ened nations of the world. It was this treaty and the revolution which followed it which opened the way for Christian work in Japan.

An event which moved the entire nation to rejoicing, and stirred the hearts of all Japan's well-wishers with thanksgiving, was the promulgation of the National Constitution, in February, 1889. This pledge of the nation's new existence as a Constitutional Monarchy went into effect February 11, 1890, and the Diet provided for, comprising a House of Peers and a House of Representatives, met for the first time November 29th, 1890. Freedom of conscience and liberty of worship are guaranteed to all.

In 1894, the effort to gain commercial supremacy in Korea brought on a war with China, in which the Japanese army and navy were overwhelmingly victorious. By the treaty of peace signed in 1895, the Island of Formosa was ceded to Japan, as well as a district on the mainland, which was later given up for an equivalent in money. The brilliant success of the war greatly intensified national feeling, and raised Japan to a commanding position among the eastern nations. This enabled her to obtain from the European powers the long-desired revision of the existing treaties. By this revision the foreign governments surrendered all rights of extra-territoriality in Japan, and foreigners come under the jurisdiction of Japanese courts and laws. In return, foreigners are allowed to trade and reside without restriction anywhere in the country, instead of only in the treaty ports. The treaty went into effect July 1899.

In the expedition for the rescue of the Legations at Peking, during the Chinese outbreak of 1900, the Japanese contingent rendered great service and held a high place in comparison with the European troops engaged.

Religion The early faith of the Japanese (Shintoism) seems to have been little more than a deification and worship of Nature, and a supreme reverence for their ancestors and rulers, who were not the representatives of God, but the divinities themselves. Its central principle is the divinity of the Mikado, and the duty of all Japanese to obey him implicitly. Its principles are expressed thus: "Thou shalt honor the gods, and love thy country. Thou shalt clearly understand the principles of heaven and the duty of man. Thou shalt revere the Mikado as thy sovereign and obey the will of his court."

The chief feature of popular Shintoism is the worship of ancestors and the deification of emperors, heroes and

scholars. No idols or images are employed in its worship. Its symbols are the mirror and the "gohei," strips of notched white paper hanging from a wooden wand. It has no written code, and no defined system of ethics or belief.

About 550 A. D. the Buddhists carried their faith from Korea to Japan. Buddhism, originating in India, but subsequently expelled from its native soil, swept through Burmah, Siam, China, northeastern Asia and Japan, and now holds nearly one-third of the human race among its adherents. Theoretically, it is a system of godless philosophy, connected with a relatively pure and elevated morality.

But this is not Buddhism as it came to Japan. In the twelve hundred years of its existence it had grown from a philosophical system into a vast ecclesiastical and sacerdotal system, with its idols, its altars, its priests and ritual, its monks and nuns—indeed, a Roman Catholicism without Christ. It found a congenial and unoccupied soil in the Japanese mind, and, although meeting with opposition, spread rapidly until it ultimately embraced the great mass of the people. It reached its golden age in Japan, about the thirteenth and fourteenth centuries, A. D., when the land was filled with its temples, priests and worshipers.* Buddhism in Japan has its different sects or denominations, bearing the names of its great teachers and apostles, varying almost as widely in doctrines and customs as Protestants vary from Romanists, but still all united in opposition to the Christian faith. While it has lost something of its power and glory and deteriorated in its moral teachings, it is still the religion of the people, and presents the great religious obstacle to the introduction and spread of the gospel.

Confucius also has his followers in Japan; but as that great philosopher never claimed to be a religious teacher, never discussed or answered the momentous questions as to man's religious nature, his origin or his destiny, and regarded man solely in his political, social and moral relations in this life, Confucianism can hardly be regarded as a religion. It is not a very serious hindrance to the progress of Christian missions in Japan. Shintoism as the embodiment of national and ancestral traditions, allying itself with modern secularism and atheism, and Buddhism, the religion

*The most famous statues of Buddha are the *Dai-Butz* (Great Buddha), at Kamakura and Nara. That at Kamakura is a mass of copper about fifty feet high. The Nara image is larger, although not so perfect as a work of art. It is fifty-three and-a-half feet high; its face is sixteen feet long and nine feet wide. It is a bronze composed of gold, tin, mercury and copper.

of the masses, are the Japanese rationalism and superstition which the gospel must meet and overcome.

Preparation for the Gospel For this work the way had been wonderfully prepared. The providence of God was clearly leading the Church to this field.

American enterprise had reached the Pacific Slope, and was pushing its commerce to the eastern continent, which now lay at its doors. The scanty information which the civilized world had obtained through the Dutch traders, fed the desire to know more. The necessities of commerce seemed to demand that the long seclusion should cease. On the other hand there had been, as we have seen, a great awakening among the Japanese themselves. The spirit of inquiry which led their scholars back into their earliest records, turned their thoughts also to the outlying world. Eager and searching questions were put to the Dutch traders. A dim conception of the superior power and civilization of the western world began to dawn upon their minds. The more thoughtful were longing for a clearer knowledge of the outside world, and desired to break through the barriers which had so long shut them in.

At this juncture, in 1853, a small American squadron under Commodore Perry, sent in no spirit of conquest but in the interest of humanity, to secure better treatment for our shipwrecked sailors and provisions for our whaling ships, appeared in Japanese waters, and succeeded in opening the long-sealed gates.

Perry negotiated a treaty of friendship, which permitted American consuls to reside at Shimoda and Hakodate. Mr. Townsend Harris was appointed to Shimoda, and succeeded in making a treaty of commerce to take effect July 4, 1859, opening the ports of Yokohama and Nagasaki to foreign residents. There was no mention made of Christianity in this treaty. Treaties with other powers soon followed, granting larger privileges. The custom of trampling on the cross was soon after discontinued, at the request of the Foreign Ministers, but the edicts against Christianity continued in force until 1873.

MISSION WORK IN JAPAN

The Christian Church was watching with intense interest the steps by which Japan was opened to the civilized world. As early as 1855, the Presbyterian Board of Foreign Missions requested D. B. McCartee, M.D., one of its missionaries in China, to visit Japan and make inquiries preparatory to

sending forth a laborer to this long inaccessible field. The Board believed Dr. McCartee to be peculiarly qualified for this important pioneer work, and hoped, if his reports were favorable, to enter immediately upon the work there. Dr. McCartee went at once to Shanghai, but was unable to obtain a passage thence in any vessel to the Japanese ports, and after some delay returned to his work at Ningpo. The way was not yet open. It was thought to be impracticable then to establish the mission contemplated, and the Board waited, watching for the first favorable indication. After three years of waiting, the favorable indication was seen: the Executive Committee reported that in their judgment the way was open, and that it was the duty of our Church now to take part in this great work. Dr. James C. Hepburn and his wife, formerly missionaries in China, but then residing in New York, where Dr. Hepburn had secured a handsomely remunerative practice, were appointed by the Board, and sailed for Shanghai, on their way to Japan, April 24, 1859. Rev. J. L. Nevius and his wife, on account of the failure of Mrs. Nevius's health in Ningpo, were appointed by the Board to be associated with Dr. and Mrs. Hepburn in the new mission. Thus our Church was among the first to enter the open field. Two clergymen of the Protestant Episcopal Church in the United States reached Japan in June, 1859. Dr. Hepburn arrived in Japan early in October, 1859, and settled at Kanagawa, a few miles from Yedo (now Tokyo). Here a Buddhist temple was soon obtained as a residence: the idols were removed, and the heathen temple was converted into a Christian home and church. The missionaries found the people civil and friendly, inquisitive, bright, eager to learn, apt in making anything needed if a model were given them. There was no decided opposition from the government, although it evidently knew who the missionaries were and what was the object of their coming. They were kept under constant surveillance, and all their movements were reported to the rulers. The circumstances in which they were placed greatly facilitated their progress in the study of the language. Going without servants, and relying entirely upon Japanese workmen, carpenters, servants, etc., they were compelled to use the language, and made rapid progress. Dr. Hepburn says, "The written language is no doubt more difficult than the Chinese, and the spoken is nearly as difficult, though quite different in structure." Public service, to which foreigners were invited, was established in their home, and the mission work began—Dr

Hepburn using his medical skill and practice as furnishing an opportunity to speak to the sick and suffering of Christ, whose gospel he was not permitted to teach.

In November 1859, Rev. S. R. Brown, D. B. Simmons, M.D., and the Rev. G. F. Verbeck, sent by the Reformed (Dutch) Church of America, settled at Kanagawa and Nagasaki.

Mr. and Mrs. Nevius remained in Japan nine months studying the language. Finding that direct missionary work there was then impracticable and there being no indication of favorable changes for the future, while in North China, just opened under the recent treaty, there was an urgent call for laborers, they obtained permission to return to China. For a time there was some solicitude for the personal safety of the missionaries in Japan, owing to a reactionary movement among the ruling classes. They were jealous of their prerogatives, and in many cases eager for a return to the old exclusive policy of the government. But the danger soon passed away. While the missionaries were watched with the utmost vigilance, they were not interfered with, or subjected to any restrictions which were not imposed upon other foreigners residing within the empire. They could not yet engage in direct missionary work, but were forced to content themselves with the work of acquiring the language, and the distribution of a few copies of the New Testament in Chinese, which it was found a small portion of the people could read. Meanwhile they were waiting in faith, exploring the field, watching for opportunities which might present themselves, and acquiring the facilities for efficient work when the time should come. They found the people eager for knowledge, fond of reading, and open to Christian instruction. There was a great work, therefore, in the translation of the Scriptures and the preparation of religious tracts pressing upon them, and the lone missionaries called earnestly for help.

It was found unadvisable to remain at Kanagawa, on account of the opposition of the Japanese authorities to the residence of foreigners there. Toward the close of the year 1862 Dr. Hepburn purchased a property for the mission in Yokohama, and removed to that place. It lay just across the bay from Kanagawa, but was more acceptable to the authorities because it was the place where other foreigners mostly resided. Here he opened a dispensary and hospital, which he was not allowed to do at Kanagawa. The work in the study of the language and the rough preliminary translation of the Scriptures was pushed

forward with greater energy and success. Doors were partly opened to other work. Application was made by the Japanese Government to Dr. Hepburn to instruct a company of Japanese youth in geometry and chemistry. To his surprise he found these young men far advanced in mathematical studies. With this instruction in English, he was able to connect lessons in Christian doctrines and duties; and thus, though informally, he really began to preach the gospel.

This school, which was so full of promise, was soon broken up. The country was in a disturbed state; society was rent into parties, which were bitterly hostile to each other, but all more or less jealous of any foreign influence. The young men were called away to fill posts in the army, but most of them took copies of the Bible in English and Chinese. In May, 1863, the Rev. David Thompson arrived and began the study of the language. The missionaries could not yet preach the gospel in the native tongue, but to meet the great desire of the Japanese to learn the English language and to be instructed in western knowledge, they engaged in teaching. They found some opportunities in connection with the government schools, in which they had been invited to take part; and Dr. Hepburn was already engaged in his great work of preparing a Japanese and English dictionary. The first edition of the dictionary was published in 1867, and it has proved of the greatest service to all English-speaking missionaries in that land. This finished, Dr. Hepburn wrote stating his strong conviction that the time for more direct work had come, and urged the Church to increase her force, so that she might be able to take her place in that work. During the year 1868 the mission was strengthened by the arrival of Rev. Edward Cornes and his wife. The field of work was gradually enlarging; the missionaries enjoyed freer intercourse with the people, and their knowledge of the language enabled them to bring the truth more perfectly to bear upon the hearts of those with whom they mingled. In February, 1869, Mr. Thompson was permitted to baptize three converts, two men of good education and talent, and an aged woman. Although the government had not repealed the edicts against Christianity—indeed had republished them as soon as the Mikado ascended his throne—these converts were not molested.

Rev. C. Carrothers and his wife arrived in Japan in 1869, and in connection with Mr. and Mrs. Cornes and Mr.

Thompson, established a new station at Yedo (now Tokyo), which, as the capital of the country, and the residence of the Emperor and his court, afforded a wide field of influence and usefulness. A special feature of the work, growing in prominence and interest, was the number of young men who sought the acquaintance and instruction of the missionaries, and who were destined to fill positions of influence among their countrymen. Some of these became thoughtful and interested students of the Scriptures.

The mission was greatly tried by the sudden death of Mr. and Mrs. Cornes and one of their children, in August, 1870. They had just embarked on board a steamer leaving Yedo for Yokohama, when the boiler exploded, and all the family but the little babe were lost. The Rev. Henry Loomis and his wife and the Rev. E. Rothesay Miller joined the mission in 1872.

From 1859 to 1872 our missionaries, with those from other churches, had been engaged, as we have seen, in preparatory work; studying the language, managing the dispensaries, translating the Scriptures, teaching in private classes and in the government schools. During all this period there was no regular stated preaching of the gospel to a native audience. The edicts declaring that every one accepting the "vile Jesus doctrine" would be put to death, were published all over the land. There was no actual persecution; there was, on the contrary, a general belief that religious toleration would be granted. The period was one of waiting and expectation; and although it was true that "God led our missionaries into the schools, and the kingdom of Christ entered Japan through the schools," yet it was felt by all that this state of things could not and ought not to continue. It was time to try, at least, the public preaching of the gospel and the regular methods of church work.

But during these years of waiting the missionaries had witnessed great events, and events which were full of hope. The great political revolution had been completed; the Mikado was seated on his throne; a new policy was inaugurated; wiser hands were holding the helm of state; more liberal measures were adopted, and the government, once repelling foreign intercourse, now sought eagerly the advantages of western commerce and civilization. They had seen the departure and return of that memorable Japanese embassy to the United States and the nations of western Europe. They had seen that wonderful movement of students from Japan to Europe and America, and were feel-

ing its results in the new life all around them. Dr. Ferris, in his paper at the Mildmay Conference, says:

“Returning to my office in New York City on a chilly, rainy afternoon in the fall of 1869, I found awaiting me a plain man and, as I supposed, two young Chinamen. It proved to be the captain of a sailing vessel and two Japanese young men, eighteen and twenty years old. They presented a letter of introduction from Mr. Verbeck (a missionary of the Reformed Church in Japan), stating that they were of good family and worthy of attention. They said that they had come to learn navigation and how to make ‘big ships and big guns.’ They had left Japan without the consent of the government, and their lives were forfeited. The young men were well connected, and through the influence of their family and the missionaries, they obtained permission to remain in the United States. This was the beginning of the movement which has brought some five hundred Japanese youth to the schools of this country, and as many more to the schools of Europe.”

Everyone can understand how much this has had to do with the marvelous progress of Japan. It was influential in originating and maintaining a system of common schools similar to that of the United States, now embracing nearly thirty thousand schools with over four million children under instruction.

But now the “set time to favor” Japan had fully come. The new order of things was established. Some of the statesmen connected with the government had been pupils of the missionaries. Others had been educated in this country. A liberal policy was inaugurated; all connection of the state with any form of religion ceased; the signboards denouncing Christianity were removed, and toleration for all forms of religion became practically, though not formally, the law of the land. The calendar was changed to conform with that in use among western nations, including the weekly day of rest.

The Japanese Church was born in prayer. In January, 1872, the missionaries at Yokohama, and English-speaking residents of all denominations, united in the observance of the Week of Prayer. Some Japanese students connected with the private classes taught by the missionaries were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the book of Acts in course day by day, and, that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The

meetings grew in interest, and were continued from week to week until the end of February. After a week or two, the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God with great emotion, and tears streaming down their faces, that He would give His Spirit to Japan, as to the early Church and to the hearers of the apostles. These prayers were characterized by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, said, "The prayers of these Japanese take the heart out of us." The missionary in charge was almost overcome, so intense was the feeling. Such was the first Japanese prayer-meeting. A church of eleven members was organized in Dr. Hepburn's dispensary by Rev. S. R. Brown, a missionary of the Reformed Church. It grew rapidly in numbers, and its members were not only consistent, but in many cases gave unmistakable signs of growth in grace. The missionaries of the Reformed Church and our own brethren had labored side by side, and were now rejoicing in this first fruit of their common toil. For a part of the time, indeed, Mr. Thompson had charge of the church. Everything now wore a cheering aspect. The missionaries give an outline of their work as follows: "Necessary books have been prepared, portions of Scripture have been translated, printed, and to some extent circulated, schools have been kept up and well attended, tracts and works of elementary Christian instruction are in process of preparation, and a church is organized." They were looking forward to a constant and rapid growth in years to come. Their hopes were not unfounded. From this time the progress has been rapid.

This year (1872) was marked also by the entrance of women's societies into this field of Christian work. The claims of their Japanese sisters awakened a deep interest in the hearts of our women. A home for single women in Tokyo was established by the Women's Board of Foreign Missions in New York, needed buildings were furnished and teachers supported; and the Woman's Foreign Missionary Society in Philadelphia took under their care Mrs. Hepburn, at Yokohama, and Mrs. Loomis and Mrs. Carrothers, in Tokyo, and all looked forward with eagerness and hope to a large share in the Christian work in Japan.

Two native churches, in Yokohama and Tokyo, were organized in the following year, partly through the preach-

ing and personal influence of our missionaries; but they did not connect themselves with the Presbytery which was organized in December of that year. Rev. Oliver M. Green and Misses Youngman and Gamble gave needed strength to the mission, and the whole work of translating the Scriptures, dispensary practice, teaching and preaching was carried vigorously forward.

In 1874 the mission received signal marks of divine favor. The schools were in a flourishing state, and doing efficient service. Children and youth were grounded in the knowledge and faith of the Bible. Two churches were regularly organized under the care of the Presbytery, the one in Yokohama and the other in Tokyo—the former consisting of twenty-three members, all on profession of faith, and the latter of twenty-three also, of whom sixteen were received on their confession of Christ. Each of these churches was represented in Presbytery by a native elder, and soon after their reception eight young men applied to be taken under the care of the Presbytery as candidates for the ministry. After due examination they were received, and arrangements were made for their training for the work. Mr. Thompson was meanwhile acting as the pastor of one of the independent churches, and had received about forty into the communion of the church during the year. The very success of the work imposed new burdens upon the brethren. The theological class required constant care and instruction. It was easy to see that much would depend for the future upon the qualifications and piety of the native ministry. The care of the churches now organized, but as yet without native pastors, was heavy and constant. The schools, mainly under care of the women's societies, called for new workers and new appliances, in response to which Mrs. Carrothers' school at Tokyo was placed upon a new basis by the prompt and liberal action of the Philadelphia Society. A lot was purchased and funds for a suitable building promised, so that this school might be thoroughly equipped for its work—a work which cannot be over-estimated in its relation to the moral purification and elevation of Japanese women, and is second only in importance to the preaching of the gospel. While the mission was reduced in numbers by the transfer of some of its members to other evangelical missions in Japan, and by the return to this country of Mr. and Mrs. Loomis on account of ill health, it was soon reinforced by the arrival of Rev. William Imbrie and his wife from this country, and by the appointment of Mr. and Mrs. J. C.

Ballagh, who were already in Japan. The native churches were not only growing in numbers, but, what is of greater moment, they were manifesting a readiness for every Christian work. The church at Tokyo began at once to send out its offshoots in small *nuclei* of Christians, gathered in other parts of the great capital and in adjoining towns, which were one after another organized into churches. The fire was spreading in all directions.

In 1876 a movement was initiated on the part of the missionaries of the Scotch United Presbyterian Church, the Reformed (Dutch) Church, and our own brethren, holding a common faith and occupying the same field, which looked to the adoption of the same standard of faith, order and worship, and to a closer union in church work. This incipient union was consummated in the following year, and the plan proposed was to be referred to the highest court of each of the denominations for approval. The result was the organization of the "United Church of Christ in Japan," an independent, self-governing Japanese Church, in which the missionaries are only advisory members. This church has now co-operating with it the representatives of seven foreign missionary agencies, viz., from the United States of America—Reformed (Dutch) Church, Reformed (German) Church, Presbyterian Church (North), Presbyterian Church (South), Cumberland Presbyterian Church, Woman's Union Missionary Society of America; from Scotland—the United Presbyterian Church. It is one of the strongest bodies of Christians in Japan.

An earnest effort was made in 1889 to unite the Congregational churches with the Church of Christ, but without success.

On December 3, 1890, the United Church of Christ in Japan dropped the word *United* from its name, and adopted as its Confession of Faith the Apostles' Creed with the following doctrinal preface :

"The Lord Jesus, whom we adore as God, the only begotten Son of God, for us men and for our salvation became man and suffered. For the sake of his perfect sacrifice for sin, he who is in him by faith is pardoned and accounted righteous; and faith, working by love, purifies the heart.

"The Holy Spirit, who with the Father and the Son, is worshipped and glorified, reveals Jesus Christ to the soul; and without his grace man, being dead in sin, cannot enter the Kingdom of God. By him were the prophets and holy men of old inspired; and he, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all matters of faith and living.

"From these Holy Scriptures the ancient Church drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving.

"I believe in God the Father Almighty," etc.

The evangelistic spirit of the Church of Christ is worthy of all praise. It has its own Board of Missions, to which the contributions in 1900 amounted to nearly 4000 *yen*.* It has begun work in Japan's new possession, the Island of Formosa.

The Union Theological School was organized in September, 1877, by the missions of the Presbyterian Church in the United States of America, The Reformed Church in America and the United Presbyterian Church of Scotland. The Union College was organized in June, 1883, by the missions of the American Presbyterian and the Reformed Churches. In June, 1886, these institutions were united, and, with the Special Department then organized, became the *Meiji Gakuin*, i. e., "College of the Era of Enlightened Peace." In this new institution the Union Theological School became the Japanese Theological Department, the Union College the Academic Department, and the Special Department offered instruction through the medium of the English language in theology and other special studies to the graduates of the Academic Department and to others similarly qualified.

The aim of the *Meiji Gakuin* is to provide for its students a thorough education under Christian influences, and especially to train young men for the Christian ministry.

The institution is located at Shirokanemura, a southern suburb of Tokyo, about one mile northwest of the railway station at Shinagawa. Sandham Hall, Hepburn Hall and Harris Hall contain recitation-rooms sufficient for two hundred and fifty students, with library and chapel, besides dormitory and dining-room accommodations for one hundred and fifty boarders. Harris Hall was erected through the liberality of Messrs G. S. Harris & Sons, of Philadelphia. A theological hall was built in 1891.

In 1880 the missionaries were permitted to rejoice in the completed translation of the New Testament. In 1888 the translation of the Old Testament was accomplished, thus giving the whole Bible to the Japanese. It is a great satisfaction to Dr. Hepburn and his co-laborers that he was spared to put the finishing touch to this great work. It bids fair to take rank among the best translations ever made.

*A *yen* is equivalent to about 82 cents in gold.

Dr. Hepburn has also translated and published the Confession of Faith, the Book of Discipline, the Shorter Catechism, and a Bible Dictionary.

Two monthly religious papers are published, and many books and tracts.

It was only to be expected that an advance so unprecedented should be followed by reaction. The years 1889-90 were a period of great political activity and intense national feeling, taking the form of violent prejudice against foreigners and foreign teachings, which was fostered by political leaders for their own advantage. The result was seen in the decreased attendance upon the mission schools and in the growing impatience of anything like foreign control in church affairs. A strong feeling prevailed that those who became Christians were faithless to their national traditions, and could not be relied on for patriotic service. The outbreak of the war with China in 1894 and the enthusiasm with which Christians as well as others responded to their country's call did much to remove this prejudice. The excitement of the campaign interfered seriously with regular mission work, but in many ways the war was the means of opening wider doors to the gospel.

When the time came for the ratification of the new treaties in 1899 there was great excitement among the conservatives and the zealous Buddhists lest the country should be overrun by foreigners and the faith of the people in Buddhism destroyed. New educational regulations were adopted by the Government which placed all Christian schools at great disadvantage, and made it necessary to close some altogether. This attitude of suspicion and alarm affected all missionary work for a time; but the tension gradually relaxed, and the steady growth of enlightenment tends constantly toward a more liberal policy.

In April, 1900, the Evangelical Alliance of Japan met in Osaka, and decided to inaugurate the new century by special evangelistic work throughout the Empire. The General Conference of Missionaries which met in Tokyo in October appointed a committee to co-operate with the committee of the Alliance in this work. From this beginning grew the extraordinary movement known as the "Kirisvtokyo Taikyo Dendo" (the universal extension of Christianity). The meetings began in Tokyo in May, 1901, and a remarkable awakening of interest in Christianity was manifest throughout the country. Crowded meetings, mostly carried on by Japanese pastors and Christians, were held in all the principal

towns. At least 10,000 persons enrolled themselves as desirous to be instructed in the Christian faith. Every department of work has felt the inspiration of the new enthusiasm. The numbers of new converts actually brought into the communion of the church has not as yet been large; but it is too soon to foresee what enduring results will follow this widespread interest.

The work of the Young Men's Christian Association has been remarkably fruitful among Japanese students. There are branches in all the principal colleges, including the Imperial Universities. In 1901, Mr. John R. Mott, Secretary of the World's Student Federation, visited the country, speaking to crowds of young men in all the large cities. As a result, more than 1,400 students professed their willingness to investigate Christianity, and a large number have applied for baptism.

EASTERN JAPAN MISSION

Yokohama Yokohama, first occupied by our Board in 1850, was then an insignificant village of fishermen. Now it is a city of 193,000 inhabitants, with many churches and schools. For many years our work there was in charge of Dr. James Hepburn, whose wisdom and devotion were blessed by rare success. A beautiful stone church, erected by Dr. and Mrs. Hepburn and their friends, was dedicated in 1891. We have now in Yokohama two self-supporting churches, well organized for work under their Japanese pastors. A little school begun by Mrs. Hepburn in 1874 afterward grew into the large and well-conducted *Sumiyoshi* day-school, in which hundreds of children received a Christian training under Miss Marsh (afterward Mrs. Poate), Miss Alexander and Miss Case

This school of more than two hundred pupils had to be given up in 1899 on account of the rigid regulations adopted by the Government, forbidding religious instruction in the primary grades. In its stead Miss Case has opened an industrial school for women. A preaching service every Monday at the printing-office reaches one hundred and forty employees. A Sunday-school for poor children is also maintained.

Tokyo Tokyo, the capital, has been since 1869 the headquarters of our mission. The first church was organized in 1873. The regular work of the churches is now largely assumed by the Japanese pastors,

leaving the missionaries free to superintend the evangelistic work in the city and vicinity. There are two mission chapels, at each of which there is a daily prayer-meeting, and a preaching service every night, with schools for poor children. Many churches and preaching-places in the surrounding country are regularly visited.

For ten years past open-air evangelistic work has been maintained at Uyeno, a district of the city lying between two popular shrines, where thousands pass to and fro. A faithful Bible-woman distributes tracts and talks with individuals and there are daily preaching services. 25,000 people are reached in this way during the year.

A training-school for Bible-women was established some years since, and its graduates have done efficient service in the homes of their people. The course gives half of each year to the students for country work. A girls' boarding-school, one of the earliest agencies employed in Tokyo, was begun by Mrs. Carrothers in 1871. Ground was bought in 1876, in the part of the city where foreigners were allowed, and a building erected. It was afterward named Graham Seminary, in honor of the President of the New York Woman's Board. Three years afterward a Japanese lady, Mrs. Sakurai, who had become a Christian, began a school in her own house, in a district of the native city called Bancho. This was afterward committed to Mrs. True and Miss Davis, under whose devoted care it became very large and influential, having at one time over 300 scholars. In 1890 it was thought wise to unite these two schools. Both properties were sold, and suitable buildings erected near the Bancho School. The buildings are known as Graham Hall and Sakurai Hall, and the school is called the Joshi Gakuin. It is organized in three departments, Preparatory, Academic and Advanced, and ranks very high among Christian schools for girls. There are over 100 boarders and about as many day-scholars. Most of the older girls are Christians, and of the forty-eight graduates since 1890, all but one have professed their faith in Christ. There are two day-schools and a kindergarten, reaching in all about 300 children.

A training-school for nurses, planned by Mrs. J. Ballagh before her death, was begun by Mrs. True in 1886. It soon outgrew the care of the mission, and was transferred to Japanese supporters. Miss Youngman and other ladies assist in the care of a Leper Home supported by the Edinburgh Mission to Lepers, and a Rescue Home for Women.

At Takata, a large town 250 miles northwest of Tokyo, and also in the island of Sado, Sunday-schools and day-schools are carried on, superintended by the ladies of the Joshi Gakuin.

The Hokkaido (Northern Sea Circuit), including the Hokkaido cluding Yezo and the Kurile Islands, is the most northern province of Japan. It is as large as Ireland, containing one-fifth of the empire, but the population is less than 1,000,000, and much of the interior is wild forest and prairie. Immigrants are pouring in by thousands from the southern provinces, attracted by the wealth of minerals and timber. A few of the Ainu, the aborigines of the islands, remain, but they are gradually perishing through contact with a stronger race. Our Mission is working from eight centres. In three of these are self-sustaining churches; one at Hakodate, the largest city; one at Sapporo, the capital, developed from a Sunday-school begun in 1887 by Miss S. C. Smith and Mrs. Watase, the first graduate of Graham Seminary, and one in a distant colony of Christian farmers. The latest station opened is at Asahigawa, a city only ten years old, the centre of three railroads, with a population of 15,000 and as many more within easy reach. Rev. George Pierson and Mrs. Pierson were transferred from Sapporo to this port in 1901, and the Christians have themselves built a church and a pastor's house.

At Sapporo, the Hokusei Jo Gakko (Northern Star Girls' School), with over 100 pupils is taught by Miss Smith and Miss Wells. The work at Otaru was begun as a little Sunday-school for the fishermen's children. There is now a church and an excellent school under Miss Rose's supervision, with two kindergartens and three Sunday-schools.

WESTERN JAPAN MISSION

Kanazawa The first station occupied on the western coast was Kanazawa, a town of 90,000 inhabitants. When the first missionary, Rev. T. W. Winn, went there in 1879, there was not, so far as known, a single Christian living in the western provinces. Now every important city has its groups of Christians, and some of them vigorous churches. Of these Kanazawa has two, under Japanese pastors, while the evangelistic work in the city and the country districts is superintended by the American missionaries.

With the coming of the railroad and the increased intercourse with other places, much of the opposition which was formerly so pronounced in this stronghold of Buddhism has died away. The missionaries find their best opportunity in Bible-class and Sunday-school work, where individuals can be known and reached. A correspondence class for Bible study under Mr. Dunlop has nearly 300 members, mostly people of education. A systematic plan of itineration aims to reach all parts of the country field during the year.

The schools of Kanazawa have always held high rank. The girls' boarding-school, founded by Miss Hesser in 1885, still bears the impress of her devoted character. The name has been changed to Hokuriku Girls' School, from the name of the province, and Miss Shaw and Miss Glenn, who are now in charge, report 44 scholars, of whom more than half are Christians.

The children's school, long carried on by Miss F. E. Porter, has encountered many difficulties, but prayer and patience have successfully sustained it through all. A boys' school, maintained for some years, was given up because the American Methodists have one of the same grade. An orphanage, carried on without expense to the mission, cares for thirty homeless children.

Osaka Osaka, on the Inland Sea, one of the imperial ports, and a great manufacturing centre, is the first city of the Empire in commercial importance and the second in population, containing nearly a million souls. Twenty years' patient labor has resulted in two well-established churches, with schools and chapels. The evangelistic work is in charge of Rev T. C. Winn, who was transferred from Kanazawa in 1899. The meetings in connection with the Taikyo Dendo (Twentieth Century Mission Movement) in 1901 attracted large audiences, but the good results seem to have been rather in awakening general interest in Christianity than in actual additions to the churches. The country work in the Iyo district on the island of Shikoku and the Banchu and Tamba districts northeast of the city reaches a large and encouraging field. A large girls' school, under Miss Garvin, is growing in numbers and usefulness. Miss Haworth cares for two day-schools and a kindergarten.

Hiroshima Hiroshima, on the same coast, is next in importance to Osaka. It is a military and naval station, and some of the first converts were among the soldiers. A little church was organized in 1883,

and the place occupied in 1887 by Rev. A. V. Bryan, the first missionary of any name in the region. The work has grown slowly, in spite of the peculiar difficulties met in a garrison town, and there are now in the city and neighborhood a self-supporting church and five out-stations. In the war of 1894, Hiroshima was for a time the seat of government, and all regular work was temporarily suspended. The church was rented by the government for a Red Cross hospital. Every facility was given for access to the soldiers, both in barracks and hospital, and quantities of Bibles and Christian reading were distributed among them.

Mr. Doughty has a correspondence class of inquirers attracted by an advertisement placed in the daily papers, offering to send Christian literature to any desiring it. His country tours are arranged to seek out these persons, and give them personal counsel.

Kyoto Kyoto, the ancient sacred capital, is the most attractive city in Japan, and the centre of artistic manufactures. A church of 90 members was organized in 1894, and there are three encouraging out-stations. The mission of the American Board has its headquarters here. During the Art Exhibition, held here in 1895, their missionaries united with Mr. Porter in holding daily services, with audiences ranging from 25 to 200. Many of the hearers were from the country, and had never heard the Word before.

Kyoto is a city of schools. Besides the Imperial University there are numerous technical and secondary schools, so that a great field for effort is opened among the students. Mr. Mott's visit in 1901 awakened much enthusiasm, and many young men declared themselves ready to study Christianity. Services are held at Nishiji and at Tsuranga, where 5,000 soldiers are in garrison. The ladies of the mission carry on two women's meetings, two kindergartens, which are always filled to overflowing, a large night-school for young men and a class for policemen.

Yamaguchi Yamaguchi, in the extreme southwest of Hondo, is the centre of a large population. The church here has a devoted pastor, the Rev. Mr. Hattori, and in 1891 Rev. J. B. Ayres and Rev. J. W. Doughty went to take the oversight of the outside work. The influence of an excellent governor whose wife is a Christian creates a friendly atmosphere for the truth. There are 2,500 students in Yamaguchi, and its Y. M. C. A. is the

third in Japan in size. The people of the surrounding country are most accessible and friendly. Fourteen out-stations and seven occasional preaching-places are visited by the evangelists and helpers. The most urgent field is in the island of Kiushiu, lying opposite, where there are more than five millions of people, for whom little has yet been done. The Kojo (Castle of Light) Girls' School, the youngest school of the mission, is becoming firmly established. A kindergarten attracts as many parents as children.

Fukui Fukui is a large town on the highroad from Tsuruga to Kanazawa. It was occupied by Rev. G. W. Fulton and his wife in 1891. The anti-foreign feeling is still strong in this region and most of the people belong to the "Buddhist Alliance," an organized effort to ostracise all Christians. Every attempt at special efforts or extra meetings is met by counter movements on the part of Buddhist priests and priestesses. But by degrees the leaven is spreading and a gradual growth of interest is manifest. A little paper for Bible study, the Yako (Light in Darkness), is widely circulated in this and other fields. By Mr. Jones's efforts, the two leading booksellers of the city have been induced to sell the Scriptures on commission.

Matsuyama South of Hiroshima, five hours' sail across the beautiful Inland Sea, lies the city of Matsuyama, with about 36,000 inhabitants. There is a little church organized in 1899 with a good Japanese pastor and a faithful Bible woman, and in 1901 Rev. A. V. Bryan and Mrs. Bryan were transferred from Hiroshima to care for the evangelistic work. The people are friendly and receptive, and the work seems most encouraging. Mrs. Bryan says: "In all my fourteen years in Japan I have never known so many opportunities crowd one upon another for work among the women as I have seen the past year."

Present Outlook This sketch of what our Church has done in this field would be incomplete if we were to fail to speak of some of the difficulties that accompany work for the Japanese. They are a very high-spirited people, proud of their history and very uneasy under constraint or control if it seems to come from a foreign source. Just now, with his easy aptitude for change, the Japanese thinks he should lead his own church, and develop his own theology. This is a transition period, a testing time in which his true moral strength will be tried. A quick change from the religion of centuries to one un-

known fifty years ago ; the rapid spread of knowledge ; the multiplying newspapers ; the constantly enlarging schools ; the higher education of both men and women, and the favoring providence of God, controlling and shaping the plans of the rulers of the nation, and its commercial progress,—all these are wonderful developments in a nation's life, and it is not strange that we find them fraught with dangers and difficulties unforeseen. It is probable that the hindrance growing out of the history of the Jesuit mission has been already removed. The intelligent Japanese statesmen doubtless see that there is nothing in the efforts and growth of Protestant evangelical missions to imperil the stability of the government. The human heart in Japan is no more opposed to the gospel, or inaccessible to it, than it is elsewhere. But the same tendency in the Japanese mind which leads it to listen to the gospel, lays it open to other and hurtful teachings. The government schools in every grade are essentially irreligious. Rationalistic and infidel teachings are not discouraged by the authorities ; indeed, they are spreading to some extent among the native Christians, and there is as yet no general Christian sentiment counteracting their influence. The rush and whirl of events, the rapid political and social changes, the eagerness with which the great body of the people are pressing into new pursuits and a new life are not altogether favorable to the healthy and sure spread of the gospel. The Greek and Roman Churches, too, are busy. The Holy Synod of Russia makes liberal grants year by year for its mission work in Japan, and sends out its missionaries under instruction from the Czar, and in his vessels of war. Rome has already her three bishops and her numerous bands of priests and nuns, and backed by the power of the French, hopes to regain her lost position. It is with these materialistic and skeptical forces, with these false forms of Christianity, as well as with heathen superstitions and degradation, that the Church must contend.

It is a great mistake to imagine that missionary work in Japan is no longer needed. Never was there greater need than at the present time for wise, earnest and devoted missionaries, both in the Christian schools and colleges, and in preaching a pure gospel and stirring up the Japanese Christians to earnest work for their countrymen. Although the difficulties are many, there is nothing in the prospect to dishearten the Church, but much to drive her to prayer, to make her feel the need of greater consecration to Christ and

of greater zeal and efforts in His service, to lead her back to the source of all her strength in God, and then lead her on to win this empire for Him.

STATISTICS 1902

Missionaries.....	57
Japanese ministers.....	40
Other Japanese workers.....	32
Churches	36
Communicants.....	5,673
Pupils in Schools.....	1,331
Pupils in Sunday-schools.....	3,098

Stations, 1902.

EASTERN JAPAN MISSION.

YOKOHAMA : on the bay, a few miles below Tokyo ; Mission begun 1859 Missionary—Miss Etta W. Case.

TOKYO : the capital of Japan ; Station occupied 1869. Missionaries—Rev. David Thompson, D.D., and Mrs. Thompson, Rev. William Imbrie, D.D., and Mrs. Imbrie, Mrs J. M. McCauley, Rev. H. M. Landis and Mrs. Landis, Rev. Theodore M. MacNair and Mrs. MacNair, Mr. J. C. Ballagh and Mrs. Ballagh, Rev. B. C. Haworth and Mrs. Haworth, Miss Kate C. Youngman, Miss Annie B. West, Miss Bessie T. Milliken, Miss Sarah Gardner, Miss A. P. Ballagh, Miss Helena Wyckoff.

HOKKAIDO : Sapporo, the capital of the Hokkaido (Yezzo), 350 miles north of Tokyo ; Station occupied 1887. Missionaries—Miss S. C. Smith, Miss L. A. Wells. Otaru—Miss C. H. Rose. Asahigawa—Rev. George P. Pierson and Mrs. Pierson.

WESTERN JAPAN MISSION.

KANAZAWA : on the west coast of the main island, about 180 miles northwest of Tokyo ; Station occupied 1879 Missionaries—Rev. G. W. Fulton and Mrs. Fulton, Rev. J. G. Dunlop and Mrs. Dunlop, Miss Kate Shaw, Miss Grace C. Glenn, Miss Ida R. Luther, Miss Lucy E. Mayo.

OSAKA : a seaport on the main island, about 20 miles from Hiogo ; Station occupied 1881. Missionaries—Rev. Thomas C. Winn and Mrs. Winn, Miss Ann E. Garvin, Miss Isabella Ward.

HIROSHIMA : on the Inland Sea ; Station occupied 1887. Missionaries—Rev. J. W. Doughty and Mrs. Doughty, Rev. Harvey W. Brokaw and Mrs. Brokaw.

KYOTO : Station occupied 1890. Missionaries—Rev. T. T. Alexander, Miss Martha E. Kelly, Miss Alice Haworth, and Miss Emma A. Settlemyer.

YAMAGUCHI : occupied 1891. Missionaries—Rev. J. B. Ayres and Mrs. Ayres, Rev. F. S. Curtis and Mrs. Curtis, Miss Gertrude L. Bigelow, Miss Mary M. Palmer.

FUKUI : Station occupied 1891. Missionaries—Rev. W. Y. Jones and Mrs. Jones.

MATSUYAMA : occupied 1901. Missionaries—Rev. A. V. Bryan and Mrs. Bryan.

Missionaries in Japan, 1859-1902.

*Died. Figures, Term of Service in Field.

Alexander, Rev. T. T.,	1877	Garvin, Miss A. E.,	1882
Alexander, Mrs.,	1877	Glenn, Miss Grace C.,	1900
Alexander, Miss C. T.,	1880-1892	*Green, Rev. O. M.,	1873-1882
Ayres, Rev. J. B.,	1888	Gulick, Miss F.,	1876-1879,
Ayres, Mrs.,	1888	Haworth, Rev. B. C.,	1887
Babbitt, Miss E.,	1895-1896	Haworth, Mrs.,	1887
Ballagh, Mr. J. C.,	1875	Haworth, Miss A. R.,	1887
*Ballagh, Mrs. L. E.,	1875-1884	Hayes, Rev. M. C.,	1887-1892
Ballagh, Mrs.,	1885	Hayes, Mrs.,	1887-1892
Ballagh, Miss A. P.,	1884	Hays, Miss Emma,	1888-1891
Bigelow, Miss G. S.,	1886	Hearst, Rev. J. P.,	1884-1892
Brokaw, Rev. H. W.,	1896	Hearst, Mrs.,	1884-1892
Brokaw, Mrs.,	1896	Henry, Miss M. E.,	1882-1883
Brown, Miss Bessie,	1892-1894	Hepburn, J. C., M.D.,	1859-1893
Bryan, Rev. A. V.,	1882	Hepburn, Mrs.,	1859-1893
*Bryan, Mrs.,	1882-1891	*Hesser, Miss M. K.,	1882-1894
Bryan, Mrs.,	1893	Imbrie, Rev. William,	1875-1894
Carrothers, Rev. C.,	1869-1875	Imbrie, Mrs.,	1875-1894
Carrothers, Mrs. J. D.,	1869-1875	Jones, Rev. W. Y.,	1895
Case, Miss Etta,	1887	Kelly, Miss M. E.,	1893
*Cornes, Rev. Edward,	1868-1870	Knox, Rev. G. W.,	1877-1893
*Cornes, Mrs.,	1868-1870	Knox, Mrs.,	1877-1893
Curtis, Rev. F. S.,	1887	Lafferty, Miss Cora,	1888-1891
Curtis, Mrs.,	1887	Landis, Rev. H. M.,	1888
Cuthbert, Miss M. N.,	1887-1892	Landis, Mrs.,	1888
Davis, Miss A. K.,	1880-1900	Leete, Miss Isabella A.,	1881-1898
Doughty, Rev. J. W.,	1890	Leete, Miss Lena,	1881-1886
Doughty, Mrs.,	1890	Leonard, Rev. J. M.,	1888-1894
Dunlop, Rev. J. G.,	1898	Leonard, Mrs.,	1888-1894
Dunlop, Mrs.,	1898	Light, Effie, M.D.,	1887-1888
Eldred, Miss C. E.,	1877-1880	Loomis, Rev. Henry,	1872-1876
Fisher, Rev. C. M.,	1883-1890	Loomis, Mrs.,	1872-1876
Fisher, Mrs.,	1883-1890	Loveland, Miss H. S.,	1889-1892
Fulton, Rev. G. W.,	1889	Luther, Miss Ida R.,	1898
Fulton, Mrs.,	1889	MacNair, Rev. T. M.,	1883
Gamble, Miss A. M.,	1873-1875	*MacNair, Mrs.,	1883-1887
Gardner, Miss Sarah,	1889	MacNair, Mrs.,	1895

Marsh, Miss Belle,	1876-1879	Rose, Miss C. H.,	1886
Mayo, Miss L. E.,	1901	Settlemyer, Miss E. L.,	1893
*McCartee, D. B., M. D.,	1888-1900	Shaw, Miss Kate,	1889
McCartee, Mrs.,	1888	Smith, Miss S. C.,	1880
*McCauley, Rev. J. M.,	1880-1897	Taylor, Rev. A. G.,	1888-1893
McCauley, Mrs.,	1880	Taylor, Mrs.,	1888-1893
McGuire, Miss M. E.,	1889-1897	Thompson, Rev. David,	1862
McCartney, Miss E.,	1884-1885	Thompson, Mrs. (Miss	
Miller, Rev. F. R.,	1872-1875	M. C. Parke, 1873),	1873
Milliken, Miss E. P.,	1884	Thompson, Miss S. M.,	1895-1898
Murray, Miss Lily,	1888-1894	*True, Mrs. M. T.,	1876-1892
Naylor, Mrs. S. N.,	1886-1898	Ward, Miss Isabella,	1901
Nivling, Miss Marion,	1899-1902	Warner, Miss A.,	1885-1897
Palmer, Miss M. M.,	1892	Wells, Miss L. A.,	1900
Pierson, Rev. Geo. P.,	1888	West, Miss A. B.,	1883
Pierson, Mrs.,	1895	Winn, Rev. T. C.,	1878
Porter, Rev. James B.,	1881-1900	Winn, Mrs.,	1878
Porter, Mrs. (Miss Cum-		*Woodhull, Rev. G. E.,	1888-1896
mings, M. D., 1883),	1884-1900	Woodhull, Mrs.,	1888-1896
Porter, Miss F. E.,	1882-1900	Wyckoff, Miss H.,	1901
Reede, Miss W. L.,	1881-1888	Youngman, Miss K. M.,	1873

Books of Reference.

- An American Missionary in Japan. M. L. Gordon, D.D. \$1.25.
 A Bundle of Letters from Japan. A. C. Maclay. \$2.00.
 A Japanese Boy. By Himself. 75 cents.
 From Far Formosa. Rev. G. L. MacKay, D.D.
 Grandmamma's Letters from Japan. Mrs. M. Prun. \$1.00.
 Honda, the Samurai. Rev. W. E. Griffis. \$1.10.
 Japan. D. Murray. (Story of Nations Series.)
 Japan in Our Day. Bayard Taylor.
 Japanese Girls and Women. A. M. Bacon.
 Japanese Homes. E. S. Morse. \$3.00.
 Kesa and Saijiro. Mrs. J. D. Carrothers. \$1.75
 Life and Adventure in Japan. E. Warren Clark.
 Missions of A. B. C. F. M. in Japan. 6 cents.
 Religions of Japan. W. E. Griffis.
 Reports of Missionary Conventions in Japan, 1878-1900.
 The Ainu of Japan. J. Batchelor.
 The Mikado's Empire. W. E. Griffis. \$1.90.
 The Real Japan. Henry Norman.
 The Sunrise Kingdom. Mrs. J. D. Carrothers. \$2.00.
 Things Japanese. B. H. Chamberlain.
 Unbeaten Tracks in Japan. Isabella L. Bird. \$2.00
 Verbeck of Japan. W. E. Griffis. \$1.10.