

Japan - Williams

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In the Mikado's Empire

HENRY F. WILLIAMS

The Japan Mission
of the
Presbyterian
Church
in the
United States



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Southern Presbyterian Church,

By REV. H. F. WILLIAMS,
Editor of The Missionary.

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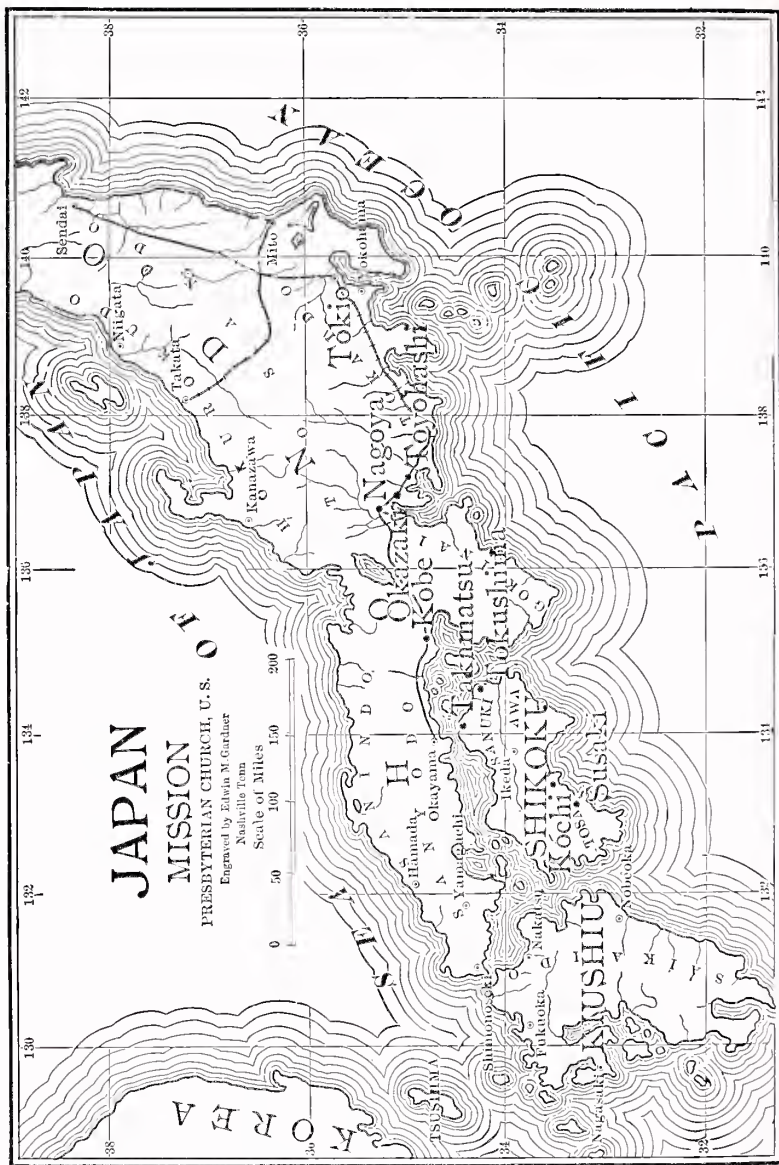
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JAPAN

MISSION

PRESBYTERIAN CHURCH, U. S.

Engraved by Edwin M. Gardner

Nashville Tenn.

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ALTHOUGH the outlook in Japan today is not, to the natural eye, very bright, to the spiritual eye all is noonday. The victory has been assured from the beginning. However indisposed by nature the people among whom we labor may be, whatever hindrances may oppose our work, the word of the Almighty has gone forth—the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. The victory is sure, because God reigns. In His own good time every opposing influence will pass away, and the banner of King Immanuel will wave over all this fair land.—*R. B. Peery.*



Shrine at Kotahira, a great temple near Takamatsu.

JAPAN—THE LAND.

THE "Land of the Rising Sun" is the poetic name of the country. The real name, "Jih-Pun," which we call "Japan," is said to have come from China. Another of the names by which the country is known comes from "Jih-Pun," which means "the place the sun comes from."

The Japanese have a beautiful legend as to the origin of their country. As the story goes, a wonderful rainbow came down from the sky bearing on its arch a fair god. The rainbow found a resting-place on the sea, and the god dropped his great spear into the water, and as he raised it, there was a shower of drops, which hardened as they touched the water and thus formed the four thousand islands of which Japan is formed. These islands, many of them mere points of rocks, probably many of them the peaks of tall mountains rising from the depth of the sea, extend from a point in the Pacific Ocean not far from the Aleutian Islands to Formosa in the south, 250 miles from the Philippine Islands, and so Japan is within 250 miles of territory belonging to the United States. In the olden time, when the Japanese thought their country was the greatest in the world, they called it "Great Japan."

THE FOUR ISLANDS.

Of the islands, thousands of them are uninhabitable points of rock. Japan proper consists of the four large islands—Yezo, Hondo, Shikoku and Kyushu.



Sunset. Kobe Harbor.

These islands, taken together, about equal California in area. The general form of the islands is that of a crescent with the convex to the east. Since the war with Russia, the southern half of the island of Sakhalin, north of Yezo, is Japanese territory.

Hondo is far the largest and most important island. A chain of mountains extends down the middle and through the entire length of the island. The name of the island, "Hondo," means "main island, or country." On this island are found the largest cities and most extensive business. Yezo is a comparatively small island at the extreme north. The climate is cold. This island is the home of the Ainu people, the aborigines of Japan. To the south of Hondo, immediately across the Inland Sea, is the island of Shikoku, and adjoining Shikoku, the island of Kyu-

shu. These islands are thickly populated, with prosperous cities, and a large rural population.

It is no wonder that the Japanese have a passionate love for their islands, for Japan is a country of beautiful scenery. The mountains are covered with forests, the streams are numerous, and the valleys are fertile and picturesque. The traveler going through Japan views an ever changing panorama of mountains, valleys and rivers that is a continual delight to the eye.

THE PEOPLE OF JAPAN.

In considering the Japanese people it is necessary to remember that they are of an entirely different race from the people of the West. Rev. M. L. Gordon, in "An American Missionary in Japan," says: "The Japanese are our antipodes. They are Orientals, we Occidentals; they are Asiatics, we Europeans. They belong to the Mongolian race, we are of the Aryan. Living upon the opposite side of the world, they see the reverse side of the shield to us, and in thought and life approach almost everything from the opposite direction. The carpenters pull their planes and saws toward themselves, instead of pushing them, as do ours. They tie their horses heads to what we would call the back of the stall, and mount from the right instead of the left side. 'They speak backwards, write backwards, read backwards.' The left side is more honorable than the right: the best room is in the rear of the house; and 'they begin to enter the house, not by removing their hats, but by taking off their shoes.' White garments, not black, are the symbols of mourning with them, and laughter is more common at a funeral than weeping. We are the youngest of na-



Japanese Boys.

tions and the most unceremonious of peoples. They have one of the oldest civilizations, one utterly alien to ours, and an exceedingly formal and elaborate code of politeness which is an integral part of their national life."

Physically the Japanese are usually of low stature, due to the shortness of the lower limbs. A portly person is rarely seen. The pride of the professional wrestler is to be a very portly man. While the upper and middle classes do not appear to be physically strong, the lower classes—such as coolies, ricksha men and laborers, including women—have great powers of endurance. Rev. Otis Cary, in giving the mental characteristics of the Japanese, describes them as keenly intelligent, cheerful and good-natured, taking life in a light-hearted way. They are not an inventive people, but have great powers of adaptation. It is said of the Chinese that they are notable for exact reproduction, while the Japanese will reproduce an article in the



Scene in the famous Park at Takamatsu.

main, but will adapt it to his special needs. The Japanese lack the plodding patience of the Chinese, and hence it is justly said of them they are lacking in steadfastness of purpose. They are described as being "opportunists, allowing their action to be governed by what will serve their present purpose, rather than by great principles." It has also been said of Japan: "There is nothing fixed in Japan except change." In making this statement it should be remembered that all things Japanese have been in process of development, and therefore undergoing continual changes for fifty years. It remains to be seen how far the Japanese as a people will develop into the steadiness essential to stability in all things moral, commercial and civil. A prominent characteristic of the Japanese is that they are hero worshipers. While this characteristic has its part in the developing of a spirit of loyalty to those in high position, from the Emperor down, it is carried to an extreme. A Japanese writer has said that the result of the extravagant spirit of hero worship is that "the quiet, peaceful performance of daily duties, small and unheroic, but so necessary for the highest social welfare, seemed to fall into comparative neglect."

A prominent characteristic of the Japanese people is their appreciation of beauty. This is expressed in the decorations with which the people of the West are familiar. It is also expressed in their great pleasure in flowers and natural scenery. They have a flower calendar, which runs as follows: "January—Pine; February—Plum; March—Peach; April—Cherry; May—Wistaria; June—Iris; July—Morning Glory; August—Lotus; September—Seven Grasses; October—Chrysanthemum; November—Maple; December—Camelia.

THE MORALS OF THE PEOPLE.

THE great weakness in the morals of the Japanese people is found in the family relation. High standards of morality are not demanded of men nor of unmarried women, as in Western lands. The moral tone of society is far from being what it should be. One of the encouraging indications at the present time is that thoughtful Japanese are coming to recognize what the country is losing in the estimation of right-thinking nations, and undermining effects of the corrupt life upon the people, and are taking steps for improvement. The Japanese are noted for their loyalty, by which is meant their devotion to the imperial family. A very large part of the population regards the Emperor as of divine origin. That they are patriotic people is universally admitted, and their bravery in war and disregard of life in the defense of their country are facts of world-wide knowledge.

RELIGIONS OF JAPAN.

Shintoism is described by a Japanese writer as "a mixture of that nature worship which is so common among uncivilized races, and the worship of ancestors, especially of some chiefs or heroes." Shintoism was made the national religion in 1868. There are comparatively few Shinto temples, but numerous shrines.

Buddhism is the most powerful of the religions in Japan. It was introduced into the empire about the close of the sixth century. Many Buddhist temples are massive structures, and the temple service is conducted with impressive formality.

Confucianism, like Shintoism, is more of an ethical and political policy than a religion, but it has great influence among the Japanese.



Planting Rice.

JAPAN OPENED.

Marco Polo, the great Venetian traveler, gave the first account of Japan, following a visit to the island a little over six hundred years ago. He wrote: "Zipango is an island toward the east, in the high seas, 1,500 miles distant from the continent, and a very great island it is." The first European to reach Japan was a Portuguese mariner, Mendez Pinto, who was driven to the island by a storm.

THE COUNTRY CLOSED AND UNCLOSED.

After the terrible persecution following the introduction of Christianity into Japan by Francis Xavier and his successors, Japan was closed to the outer world for 230 years. Several unsuccessful attempts were made to open the country. It remained for Commodore Perry, as a representative of the United States, to open the doors of the Sunrise Kingdom. On the 18th of July, 1853, Commodore Perry dropped anchor in the gulf of Yeddo, the harbor of Yokohama. He declined to go to Nagasaki, as the Japanese directed,

and thus make a humiliating approach. The commodore, by quiet and resolute courtesy, finally prevailed, and a noble of high rank was sent to receive the letter of our government. It is a matter of history how in due time the country was opened, treaties were made, and the edicts against Christianity removed, which brings us to the beginning of the modern history of Japan.

IMPORTANT CITIES.

For a thousand years the history of Japan centered about Kyoto, the once sacred capital, where the emperors resided from 794 A.D. to 1868 A.D. The Japanese sometimes mention this city by a name meaning "Western Capital," thus distinguishing it from Tokyo, the "Eastern Capital." The population of Kyoto is in the neighborhood of 400,000. The situation is especially beautiful. A circle of mountains surrounds the city, except to the south, where there is a rich plain. Kyoto is the seat of a large number of great temples. The Kamo River, dividing the city in



Bronze Horse at Kotahira.

Worshipped by thousands of people each month of the year.

two parts, is spanned by several long bridges. One of the interesting sights to the traveler is the large number of citizens who, with their families and friends, spend appropriate hours of the day in booths located on the dry places in the river bed. They enjoy themselves sipping tea, or saké, eating fruit, smoking and conversation. The importance of Kyoto as a city was lost when the capital was removed to Tokyo in 1868. While the residences occupied by nobles and officials were demolished, the old Imperial Palace still remains. The palace is occupied by the Emperor when he visits the city. The establishment of manufactories for the making of silk, embroidery, porcelain, works of art, etc., has brought to the city a different and more substantial prosperity. That which gives greatest importance for the mention of Kyoto in this sketch is that coming down from the remote centuries it has been the center of the nation's religious life. Mr. Cary, in describing this feature of the city, says: *—"Both Buddhist and Shinto temples are numerous. The magnificent new temple of the Shin sect of Buddhists is a conspicuous object in the city. In the suburbs and all along the hills which surround Kyoto are many temples. Their grounds, especially those which include groves on the hillsides, are both extensive and beautiful. Some are like parks, some are laid out as gardens—admirable specimens of Japanese landscape gardening—and in all of them the people, who are great lovers of nature, find abundant pleasure and delight."

Tokyo, compared with Kyoto, is a modern city. With the beginning of the restoration period in 1868 it became the seat of the Imperial Government, and

*"Japan and Its Regeneration."



At a Japanese Inn.

the old name of Yedo was changed to Tokyo. The population of the city is in the neighborhood of 1,300,000. A Shogun's castle of the olden time is now the site of the new Imperial Palace, with its beautiful park adjoining. Spanning one of the numerous canals which cross the city, the famous bridge of Japan—Nihon Bashi—is built, from which all distances in the empire are measured. The old bridge, a very unattractive structure, has in later days been replaced by a fine stone structure. Tokyo is not only the educational center of Japan, having the Imperial University and other large schools, but is also the center at which are located a number of the large Christian educational institutions that have been established by missionaries.

Yokohama, now an important city, forty years ago was a small fishing village. Its location on an excel-

lent harbor eighteen miles from Tokyo has made it a large port of entry. Nearly all vessels going to Japan from the west sail via Yokohama, thence to Kobe and on to China, etc.

OSAKA.

Osaka is another of the large cities of Japan. It is located about thirty miles from Kobe, on the railway line from Tokyo. It is the second largest city in Japan, with a population of over a million people. On account of the numerous canals which completely intersect the city, it has been called the "Venice of Japan." It is a great industrial center. The city is surrounded by a belt of factories, which turn out a large variety of goods. Many of the buildings are large, and, in their equipment, compare favorably with the factory buildings of our own country.



A Missionary Company. Over the Mountains in Jinrikishas.

The cities briefly described in the previous paragraph, with other cities of which lack of space will not permit a description being given, have an important bearing on mission work in the empire. A further description of important centers will be limited to the cities and towns where the Presbyterian Church, U. S., has mission stations.

FIRST MISSIONARY OFFERINGS.

Mr. Carey, in his book on "Japan," gives an interesting account of the first offering of money for missionary work in the Sunrise Kingdom: "About the year 1827 a Christian merchant, residing in Brookline, Mass., invited a few friends to meet at his house, that they might pray for the conversion of the world. At the first meeting, when it was proposed that a contribution be made, the question arose about how the money should be used. On the table was a Japanese basket that had been brought from the East by one of the merchant's ships. Taking it in his hand, he proposed that they contribute money for missionary work in Japan. The proposal, which seems strange when we remember what was then the condition of Japan, was adopted. In a few years over \$600 had been collected, and by the time the American Board commenced its work in Japan, this money, which had been committed to its care, amounted, with accrued interest, to over \$4,000."

THE BEGINNING OF PRESBYTERIAN MISSIONS.

An interesting item in the history of Presbyterian Missions in Japan is the fact that Rev. J. Leighton Wilson, while Secretary of the Presbyterian Board of



Japanese Pastor and Family.

Foreign Missions in New York, had as his family physician and intimate friend, Rev. James C. Hepburn, M.D., and that as a result of this relationship, probably, Dr. and Mrs. Hepburn were appointed as the first missionaries of the Presbyterian Church in Japan, in 1859. The continuation of the friendly relations of these two eminent men no doubt especially interested Dr. Wilson in Japan when he became Secretary of the Executive Committee of Foreign Missions at the organization of the Presbyterian Church, U. S. The first appeal coming to our church for missionaries in Japan came from Rev. E. B. Inslee, our pioneer missionary to China. Writing from Nagasaki, no doubt after he had completed his travels in Japan and was about to sail for China, he said: "Can you not induce some of your young men and women to come into this field, to help in the evangelization

of these benighted heathen? Tell them that Japan lies just by the wayside that leads to heaven—the most beautiful land in the world—and is as near the city of our Great King as any on the globe. Its fields are white unto the harvest; therefore press them to come and put in their sickles, that they may reap part of the glorious fruits.” There was no lack of interest, but there was lack of funds, which accounts for the fact that eighteen years passed by after the letter of Mr. Inslee was received before our first missionaries were sent to the Sunrise Kingdom. In December, 1885, Rev. R. B. Grinnan and Rev. R. E. McAlpine became our pioneer missionaries to Japan, their outgoing being made possible by the offerings of the Women’s Missionary Society of the Grand Avenue Presbyterian Church of St. Louis, supplemented by other gifts.

Rev. J. H. Ballagh, a veteran missionary in Japan, had earnestly requested that our church send missionaries to the field, and therefore when the two brethren arrived in Yokohama they had the valuable counsel of a man thoroughly acquainted with the general needs and opportunity for the opening of work at the most advantageous point. Two cities were visited—Nagoya, on the island of Hondo, and Kochi, on the island of Shikoku. In view of the fact that there was a remarkable interest in Christianity and a number of converts in the latter city, the first work was opened there in January, 1886. That there was a providential leading in the opening of the work in Kochi is now evident, as from this beginning it has come to pass that nearly the entire island of Shikoku, a great and increasingly important field, has become a part of the territory included in our Japan Mission.

At Kochi, among those interested in Christianity were a number of influential men, and a church had been organized about six months before the arrival of our missionaries. As an indication of the difficulties encountered in these early days, on account of the fact that foreigners were not allowed to live outside the treaty ports unless employed by the Japanese, and Kochi not being a treaty port, the missionaries arranged to give instruction in English in the schools, supported by influential men of the city. Mr. Grinnan having married, the three missionaries constituted the little band that in the name of the Lord of the harvest began a great work on the populous island of Shikoku. In response to urgent appeals and the evidently open door in Japan, missionary reinforcements were sent as rapidly as workers and their support could be secured. Our first church building in connection with the Japan Mission was erected in Kochi in 1887, three-fourths of the contributions being made by the Japanese Christians.



A Japanese Family at home.

OUR MISSION STATIONS.

In giving a sketch of the stations of our Japan Mission they will be taken up in geographical order.

NAGOYA.

Nagoya, opened in the fall of 1887, was the second of our stations opened in Japan. Nagoya, an interior city of Japan, is located on the main line of railway extending from Tokyo to Kobe, and thence to Shimonoseki. It is the fourth largest city in the country. It is an important business and military center and is noted for its porcelain factories. The fine Imperial Castle is a well-preserved structure, testifying of the times long since passed away.

Nagoya is the center of an extensive field work in the surrounding country. The last report mentions, in addition to the limited amount of work the missionaries can do, that six evangelists have been placed in the country districts. It is gratifying to note that one of the graduates from our Kobe Theological Seminary is doing a splendid work at Gifu, an out-station some twenty-five miles from Nagoya.

Of the outlook of the Nagoya field, the report of the Japan Mission for 1912 says: "The future is 'full of promise,' but humanly speaking, a great deal of the present outlook must ever remain mere 'promise,' unless our forces are greatly multiplied. The great city of Nagoya has only three male missionaries of all denominations, and one of these is largely engaged



Beggars in Temple Grounds.

in school work. Yet this city has a population, according to the government statistics for 1910, of 405,000 people, and all the extensive countryside has not a missionary of any description, and yet there is a population of at least a million in the surrounding country that we are trying to work from Nagoya as a center. There must be in Nagoya and the surrounding country a population of about 500,000 to each male missionary."

There are two Presbyterian churches in Nagoya, and a street chapel. The last Annual Report (1912) indicates that notwithstanding some great difficulties arising from opposition to Christianity in high places, good progress is being made. The oldest educational work we have in Japan is the Nagoya Girls' School. This was established by Mrs. Randolph, who in 1888 was compelled, on account of ill-health, to give up her work in the Girls' School in Hangchow, China. Soon



Nagoya Girls' School Banner.

after her arrival in Japan she laid the foundation for our Nagoya Girls' School. Of this school Rev. R. E. McAlpine writes: "Our Nagoya Girls' School is the last work in the life of Mrs. Randolph. For her sake we should firmly establish it. For the sake of the work it has thus far accomplished, we should place it upon a sound basis; its graduates are found in places of importance, as wives of pastors, school-teachers, Bible workers, Christian women in the communities; everywhere they are faithful and valuable women for witness-bearing for the Master."

The contributions of the Sunday schools two years ago to the Nagoya Girls' School building fund amounted to about \$10,000. With this fund plans have been made and the building, greatly needed for many years, is in process of erection. The new building will meet all the demands required by law, and the standard of the school will be greatly advanced.

Graduates of schools having "government recognition" may become instructors in the public schools of Japan, and when our Nagoya Girls' School secures this recognition it will be a great step toward being able to place Christian teachers not only in our mission schools, but in other positions of influence. The following paragraph from the last Annual Report testifies to the Christian spirit of the school: "The Christian atmosphere is good. All of the older girls are Christians except four. The weekly prayer meeting is conducted by one of the Christian girls and attended by all. They are made to feel it is their meeting, and almost every one takes part in some small way. I notice they are more fearless in prayer, as they often pray for a girl or a teacher, who are not Christians, by name, and that is a marked improvement. The Christian girls teach in three Sunday schools. Our graduates are gradually widening their influence. We have three girls working in Formosa and one in Korea. All are doing good work."

OKAZAKI.

Okazaki is a city of considerable importance, with a population of about 15,000, about twenty-five miles southeast of Nagoya. It is an old "castle town." It is noted as the birthplace of a Japanese family which exercised supreme control over Japan for about 250 years. Buddhism is powerful and aggressive in the city and surrounding country. The station was opened in 1890, and while there has not been remarkable results in the number of baptisms, there has been a quiet and forceful work.

TOYOHASHI.

The mission station formerly located at Okazaki has been moved to Toyohashi, about an hour's railway journey into the interior. At Toyohashi land has been purchased and paid for and the Christians have made liberal contributions toward a fund for a church building, which it is hoped will be erected in the near future. Evangelistic services are conducted at three points in the city, and there are a number of out-stations where regular services are maintained. An interesting item in connection with this field is that in a number of villages in the heart of the mountains Rev. J. H. Ballagh began work many years ago—a field which has now been turned over to our Japan Mission.

KOBE.

Kobe, as with other of our stations mentioned above, is on the island of Hondo, about twenty-two miles west of Osaka. It is one of the most flourishing cities of the empire. Though comparatively a new city it has a population of some 250,000. It has a fine harbor and an extensive foreign trade and is growing rapidly, both in business importance and population. Kobe is considered the most healthful city in Japan. With its excellent harbor and steep mountains the city presents a very attractive appearance, especially from vessels as they enter the harbor.

Our work in Kobe consists of three organized churches, with chapel work, and in addition several points in the city at which evangelistic services are conducted regularly. The communicants number 653, as given in the statistics of 1911. The wives of the missionaries, assisted by Japanese Christian women, have carried on a successful work among the women



Kindergarten. Kobe.

and organized and conducted kindergarten schools. Our largest work, both in the amount of money invested and in value to the cause of missions in Japan, is the Kobe Theological Seminary. Our missionaries in Japan realized the necessity of a thorough evangelical and well-trained ministry, and with the approval of the Executive Committee organized the Theological Seminary at Kobe. In this institution a regular course of theological study is provided, and also a course of study for evangelists and Bible workers. A number of valuable men have already been graduated from the seminary and are preaching the gospel to their own people with great blessing. In the last available Annual Report (1911) a missionary writes: "The Theological School has been full to overflowing this year, and a cordial, harmonious spirit has prevailed among the students and teachers that has made the work a delight. Our twenty students have shown

a steadiness and faithfulness in work that is highly praiseworthy. We have now in the dormitory all that can be accommodated, and something will have to be done to receive the additional students that will enter. The students engage in active evangelistic work in the city of Kobe. Sunday schools have been opened at several places, and the young men find great joy in their work, which at the same time is bringing the knowledge of Jesus to many people, and is an excellent training for the young men."

The Theological Seminary building is beautifully located, with a fine view of Kobe harbor in the front and the mountains in the rear. There are three buildings—the seminary building proper, the dormitory for students and the residence for a Japanese instructor.



Members of Sewing Class. Kobe.

TAKAMATSU.

Takamatsu is the capital city of the province of Sanuki, situated on the northeast coast of Shikoku Island. It is reached by about a six hours' voyage by steamer across the Inland Sea from Kobe. The city, with a population of about 40,000, is beautifully located and has many handsome public buildings. The chief products of the surrounding country are salt, rice and sugar. Takamatsu was opened as a station in 1893. In this city there is an organized, self-supporting Presbyterian church, with a native pastor. The missionaries have opened a number of chapels where preaching is regularly maintained and where Sunday schools are conducted. Our station work at Takamatsu has made favorable progress. The total number of baptisms at the out-stations and chapels, not including the organized church, numbered forty-eight last year.

TOKUSHIMA.

Tokushima, also on the island of Shikoku, has a population of 70,000 people. It is at the mouth of the Yoshino River, the largest river in the island. Rice and other products are found, but the main article of commerce is indigo. At this station there is a self-supporting Presbyterian church with a native pastor. A large work is done by the women missionaries in the Sunday schools of the surrounding villages and towns. The rich valleys through which the Yoshino River flows contains a large population. In this field and in the mountains our missionaries do an extensive itinerating work, traveling on their bicycles or on foot. The great need of this station, as also in other stations, is an increased number of missionaries with a

larger number of evangelists who can labor under the direction of the missionaries in reaching the hundreds of thousands of people who have, so far, been without the gospel message.



A Heavy Load.

KOCHI.

As has been stated, the first work of our Japan Mission was at Kochi, the capital of the Tosa Province, with a population of some 40,000. It is situated on the eastern coast of Shikoku Island, at the head of a beautiful bay. Rice, wheat and vegetables of various kinds are cultivated in the rich plains adjoining the city. While most of Tosa Province is mountainous, there are many fertile plains and valleys where rice, sugar, sweet potatoes, oranges and other fruits are grown. In this province there are no missionaries other than those of our Southern Presbyterian Church, whose work includes a population of 600,000 people. In Kochi there is a large self-supporting Presbyterian church, with a native pastor. In the immediate charge of the missionaries is the Girls' School, in

which there were six graduates last year. A remarkable work in connection with the Kochi station is the Bible class composed of old ladies, who for a long period of time have been studying the Bible in courses, beginning with Genesis. At the last report they had reached the 64th Psalm, not having omitted a chapter in the course. In addition to the work of the missionaries at the central station there is an excellent Sunday school and chapel work in another part of the city.

SUSAKI.

On the southeast coast of Shikoku Island, some twenty-five miles by land from the city of Kochi, is the city of Susaki, with a population of 15,000 inhabitants. It is beautifully situated on a little land-locked harbor, where many a tempest-tossed mariner has found safety. The Susaki field has a population of some 260,000, in which we have had only one missionary, with his family, and a limited number of native workers.

A missionary in writing of the work in a particular field expresses the need of the entire Japan Mission. He says: "We need more native evangelists. We need chapel buildings of our own, as the rented buildings are small and inconvenient. We need missionaries, for it is impossible for the force on the field to do the work. We need at least twice the number of evangelists we now have. With all our needs we thank the Lord of the harvest for his blessing and pray that we may see still greater progress during the coming years."

SOME JAPANESE FACTS.

In 1872 foreign mission work could be openly prosecuted for the first time in the history of the country.

The first Christian church was organized in Yokohama in 1872.

In 1889 missionaries could travel in the interior without a passport; prior to that date a passport was necessary. Missionaries can now travel in all parts of the empire.

It is a constitutional right that Japanese citizens may believe any religion.

The population in 1911 numbered 52,000,000.

While a number of large centers have been occupied, the greater part of the population is untouched with the gospel.

According to the latest obtainable statistics, there are in Japan 108,978 Shinto temples and shrines; 109,539 Buddhist temples and shrines.

According to the statistics of 1909 there are 93,573 Shinto priests and preachers and 123,139 Buddhist priests and preachers.

According to the statistics of 1911 there are 95,000 Protestant Christians in Japan. The total number of missionaries, wives included, is 1,200.

There are 2,400 Japanese preachers, evangelists and Bible women. Well informed missionaries give as a conservative estimate the statement that less than two per cent of the population have been evangelized, and that only eighteen per cent of the entire population have been in any way touched by the gospel, the remaining eighty-two per cent a wholly unevangelized population. "The work is great and large."

INVENTORY OF PROPERTY.

The value of the mission property of the Presbyterian Church, U. S., in Japan, according to reports obtained in the latter part of 1911, is as follows:

Nagoya: A school building and lot. Value... \$ 7,500
This does not include the new building now in
process of erection, to cost about \$10,000.

Kobe: A residence on a leased lot is
valued at \$1,200
The Theological Seminary building. 5,000
Land 3,000

Total..... \$ 9,200

Toyohashi: At this station the residence and
lot are valued at \$3,200, and a lot for a
chapel, \$500. Total \$ 3,700

Takamatsu: Two residences and land 5,000

Tokushima: Total value of two residences and
land 5,600

Kochi: Residences and lots, \$3,300; school
building, teachers' residence and lots,
\$4,000. Total 7,300

The total value of the property of the Japan
Mission is \$38,300

The value of the property paid for and owned by
the Japanese church is \$36,000.

The values given at the stations are the cost of the
property. In a number of cases the land has in-
creased in value, and the buildings could not now be
erected at the original cost owing to the increase in
the value of material and labor.

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