

METHODIST BEGINNINGS IN JAPAN

Part Two: The Six Methodist Missions

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The Methodist Episcopal Mission: 1873-1884 ¹

The first Methodist missionaries in Japan were the Rev. and Mrs. Robert Samuel Maclay who arrived at Yokohama June 11, 1873.² The Rev. and Mrs. Irvin Henry Correll arrived June 30, 1873. The Rev. and Mrs. Julius Soper and the Rev. and Mrs. John Carrol Davison landed August 8, just in time for the organizational meeting of the Mission at eight o'clock that evening in the residence of Maclay at #60 on the Bluff. Bishop William L. Harris, who had reached Japan July 9, chaired the meeting which included in addition to the four missionary couples an official visiting committee from America, and the Canadian Methodist missionaries, the Rev. George Cochran and the Rev. David Macdonald, and their families.³ The group met again at ten o'clock the next morning to celebrate the Lord's Supper and hear the appointments read. Maclay was named Superintendent to reside in Yokohama. Correll was appointed to Yokohama, Soper to Tokyo, Davison to Nagasaki, and Merriman Colbert Harris (not yet on the field) to Hakodate.

The first centers had been chosen after careful study and consultation with leaders of other denominations already in Japan. At this time the population of Japan was about thirty million. Tokyo, the capital, had nearly 600,000 inhabitants and was the educational as well as political center of the nation. It had been connected to Yokohama by the first railway in Japan in 1872. Yokohama with a population of about 75,000 in 1873, although not even in existence when the first Protestant missionaries arrived in 1859, exemplified the new age in Japan. It was a cosmopolitan city, the terminus for English and French steamship lines in the East, and the only port of call in Japan for steamers of the American Mail Company. From Yokohama local steamers travelled regularly to other ports

¹ W. C. Barclay, *History of Methodist Missions*, 3 vols. (New York: Board of Missions of The Methodist Church, 1949, 1950, 1957), gives a thorough survey of the M. E. mission from 1873 to 1895. J. M. Reid, *Missions and Missionary Society of the Methodist Episcopal Church*, 2 vols. (New York: Phillips & Hunt, 1879), vol. 2, includes a detailed account of the first few years of the mission. Frances J. Baker, *The Story of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, 1869-1895*, rev. ed. (New York: Eaton and Mains, 1898) provides information on the early work of the Woman's Foreign Missionary Society.

² Barclay, *op. cit.*, p. 667 gives June 1 as the date. However, in a footnote on p. 375, Maclays' arrival date is given as June 11. Verbeck's history in *Proceedings of the General Conference of Protestant Missionaries in Japan* (Tokyo: Methodist Publishing House, 1901), p. 775, supports June 11. (Hereafter cited as PGCPMJ.)

³ Barclay, *op. cit.*, p. 667; J. C. Davison, "Organization of the Methodist Episcopal Mission," ms. in files of Board of Missions, New York; Reid, *op. cit.*, p. 435.

of the nation. Nagasaki was an open port in the southwest part of the island of Kyushu, the center of the greatest strength of the Jesuit mission in the 16th century. Hakodate was the only open port north of Tokyo. Located on the island of Hokkaido it had a population of about 30,000. The island itself was still a frontier, having served for centuries as a reservation for the Ainu, the aborigines of Japan, and as a place of exile for prisoners. The Restoration government had decided to promote settlement in Hokkaido and develop it agriculturally.

The Mission was fortunate in its pioneer band of missionaries. Maclay (1824-1907), a veteran missionary, had been in China from 1848 to 1872. During that time he served as treasurer and superintendent, and had collaborated in translating the Bible, the *Discipline*, and the Catechism into Chinese. After retiring from Japan in 1887, he became dean of the Maclay College of Theology at Fernando, California.⁴ Henrietta Caroline Sperry Maclay (1823-1879) had also made pioneering contributions in China, conducting a day school for girls, developing a foundling asylum, translating, and putting her musical talents at the service of the mission—all of this while raising and educating seven children.⁵ The other missionaries were all much younger, still untried, but they proved themselves through the years, all of them giving practically the whole of their lives to the evangelization of the Japanese. Correll (1851-1926) was in Japan until 1926.⁶ Jennie Long Correll (1848-1933), a sister of John Luther Long who authored *Madame Butterfly*, was a gifted vocalist.⁷ Julius Soper (1845-1937), a graduate of Drew Theological Seminary (1873), worked in Japan until 1911 when for health reasons he retired to California to work among the Japanese there.⁸ A daughter, E. Maud Soper, became a missionary in Japan. Mary Frances Davison Soper (d. 1927), a sister of John Carrol Davison, supported her husband in his work although for most of their life together her activities were greatly hindered by nearly total deafness.⁹ Davison (1843-1928), a classmate of Soper's at Drew, had hymnody as a major interest. He retired in 1921. After his death in California his ashes were brought back to Nagasaki where they were placed next to the grave of his wife,

⁴ Barclay, *op. cit.*, p. 375 fn.; *Makulei Hakasei Den* [Biography of Dr. Maclay] (Tokyo: Aoyama Gakuin, 1959). Maclay College of Theology, originally endowed by Maclay's brother, opened in 1887. It was the first M. E. theological school on the West Coast. In 1894 it was moved to the campus of the University of Southern California in Los Angeles.

⁵ Barclay, *op. cit.*, p. 369 fn.

⁶ *Ibid.*, p. 672 fn.

⁷ *Ibid.*, p. 667, gives her name as Sarah; *Japan Christian Yearbook*, 1934, p. 280. (Hereafter cited as JCYB.)

⁸ Barclay, *op. cit.*, p. 669 fn.; JCYB 1937, p. 346 ff.

⁹ JCYB 1928, p. 322.

Mary Elizabeth Stout Davison (1850-1915).¹⁰ One son, Charles, became a missionary in Japan, and one daughter, Mabel, married a missionary to China.¹¹ Merriman Colbert Harris (1846-1921) served from 1886 to 1904 as Superintendent of the Methodist Episcopal Japanese Mission on the Pacific coast of the United States.¹² In 1904 he was elected Missionary Bishop of Japan and Korea. After retirement in 1916 he remained in Japan and is buried in Aoyama Cemetery in Tokyo beside his first wife and their only child, a daughter, who died in infancy. Flora Best Harris (1850-1909) was never strong physically but made a profound impression on the Japanese because of her sensitive nature and poetic gifts.¹³

During the first year the missionaries devoted themselves to the study of the language and to making their first contacts with the Japanese. The latter was often through the medium of English classes held in missionary homes. During the year the Sopers in Tokyo made a number of contacts important for the future of the Mission. The most significant of these was that with the Sen Tsuda family. Before coming to Japan the Sopers had met in Washington, D.C. three of the five young girls sent by the Japanese government in 1872 to study in the United States. One of these was Ume Tsuda. In the autumn of 1873 she wrote to her parents of her decision to be baptized, praying that they too might come to know Christ. About this time her father was attending the International Exposition in Vienna as one of the commissioners of the Japanese government. An exhibition of Bibles in many languages excited his curiosity and he wrote to his wife of his determination to seek out a missionary and study Christianity after his return home. He returned in December 1873, and in January 1874 he and his wife called on the Sopers and made arrangements for weekly Bible study. Tsuda (1837-1908), of samurai background, was a pioneer in scientific agriculture and horticulture in Japan and took an active part in movements for modern education, benevolence and temperance. Highly regarded in government circles, he represented the government abroad on numerous occasions, and was the first vice-chairman of the House of Representatives. His service to the Mission was of incalculable importance.¹⁴

Mr. and Mrs. Harris arrived in Japan December 14, 1873. They proceeded to their assignment, Hakodate, arriving there January 26, 1874, being the first Protestant missionaries in Hokkaido. "The

¹⁰ Barclay, *op. cit.*, p. 687 fn.; JCYB 1929, p. 234.

¹¹ JCYB 1915, p. 352.

¹² Barclay, *op. cit.*, p. 681fn.; JCYB 1922, p. 295.

¹³ JCYB 1910, p. 546.

¹⁴ JCYB 1908, p. 378 ff; Noboru Tsuda, *Tsuda Sen O Ryaku Den* [A Short Biography of the Venerable Sen Tsuda] (Tokyo: the author, 1958).

feeling against 'foreign barbarians' was strong in Hakodate, and frequently broke out in violence. After a particularly vicious outbreak, the American consul called Harris and his wife to his office and after warning them handed them a pistol and cautioned them never to be without it. They thanked him and left, walked together to the seashore and threw the gun into the sea."¹⁵

On June 27, 1874, all the missionaries gathered in Yokohama for their first annual meeting. It was determined to begin the work of translating the *Discipline*, the Catechism, and hymns. The coming year was marked by the beginning of public preaching and chapel work, baptisms of the first converts, the first efforts in translation, and the beginning of work in Japan by the Woman's Foreign Missionary Society.

In Yokohama the first chapel, Furo-cho, was opened in a rented house in the native section of the city on August 16. Correll preached on this occasion in Japanese. On October 4 he baptized the first M. E. converts, Mr. and Mrs. Kichi, evidently his household helpers, in his home at #217 Bluff.¹⁶ In the spring of 1875 he published in Japanese a small tract, *Love of God*. On June 20, 1875 the first Methodist church building in Japan was dedicated on the Bluff, the foreign concession, in Yokohama.

Meanwhile, in Tokyo Soper had begun public preaching in Japanese on July 5, 1874, and from September he conducted the Sunday service entirely in Japanese. On January 3, 1875, Mr. and Mrs. Tsuda were baptized by Soper. This was the occasion for the first celebration of the Lord's Supper in Japanese. (Through the years Soper was to baptize twelve of the Tsudas' thirteen children, the other, Ume, having been baptized in the Protestant Episcopal Church in America.) On January 17 Soper began holding Sunday services outside the foreign concession in the Kanda home of Mr. and Mrs. Masao Furukawa, friends of the Tsudas. By June of that year these services were transferred to a new building erected by Furukawa for a day school he operated and in which Soper was teaching. On May 9, 1875, Soper began holding services also in the Tsuda residence in Azabu.

Dora E. Schoonmaker (1851-1934), the first missionary sent by the Woman's Foreign Missionary Society to Japan, arrived October 28, 1874, and immediately set about opening a school.¹⁷ Education was a primary concern of the Society in Japan through the years. She had the support and cooperation of the Tsudas and opened a school in the house of H. Okada in Azabu on November 16, 1874, but during the next eight months because of opposition

¹⁵ Barclay, *op. cit.*, p. 682.

¹⁶ Reid, *op. cit.*, p. 421.

¹⁷ Barclay, *op. cit.*, p. 669 fn.; JCYB 1935, pp. 352 ff.

from neighbors was forced to move five times to various places in the area.¹⁸ Finally on June 17, 1875, she was able to rent a portion of a Buddhist Temple on North Temple Street in Mita. This provided room for her school and living quarters for herself. The schoolroom could accommodate 150 people and the Sunday services were transferred from the Tsuda home to the temple. It was here that she opened on November 3, 1875, the Kyusei Jo Gakko (Salvation Girls' School) with five boarders and twelve day pupils.¹⁹

Another event of consequence for the Mission was the arrival in the summer of 1874 of John Ing (1840-1920) and his wife, Lucy E. Hawley Ing (1837-1881) en route home from China.²⁰ While stopping with the Maclays in Yokohama they became acquainted with Yoichi Honda and accepted his invitation to go to Hirosaki to teach in the former clan school there.²¹ Ing began his work at the school, To-O-Gijuku, December 18, 1874. Hirosaki, a castle town (the seat of the Tsugaru Daimyo), was an inland city on the northern end of Honshu with a population of about 38,000. The school had been founded in 1796 for the education of the samurai retainers of the clan. Honda (1847-1912), a samurai of the highest rank, made his first contacts with Christianity when sent by the daimyo to study in Yokohama.²² He was baptized by the Reformed missionary, James Ballagh, in May 1872, and joined the Kaigan Church of Christ. He was to become Japanese Methodism's most distinguished ecclesiastic and in 1907 was elected the first bishop of the Japan Methodist Church. Honda and Ing became the center of an outpouring of the Holy Spirit, the first fruits of which they reaped on June 5, 1875, when Ing baptized fourteen young men and put eight others on probation.

By the second annual meeting of the Mission held in the Bluff Church, Yokohama, June 30-July 5, 1875, property had been purchased in Yokohama and Tokyo and lots leased in Nagasaki and Hakodate. Chapel buildings had either been rented or were under

¹⁸ T. H. Haden, "Educational Beginnings," JCYB 1926, p. 44.

¹⁹ Reid, *op. cit.*, p. 423.

²⁰ Barclay, *op. cit.*, p. 684 fn.; Gilbert E. Bascom, "The Johnny Applesseed of Japan: A Biography of John Ing, Missionary," unpublished ms. This carefully documented account of the life of Ing and his wife corrects a number of errors found in Barclay, Cary, and other works.

²¹ The Ings were not the first missionaries in Hirosaki. The Rev. and Mrs. C. H. H. Wolff of the Reformed Church Mission had been employed 1873-74 to teach English in the school. From the spring to the fall of 1874 Maclay's son, Arthur Colins Maclay, taught in the school. He later wrote an entertaining and perceptive account of his life in Japan, *A Budget of Letters from Japan: Reminiscences of Work and Travel in Japan* (New York: A. C. Armstrong and Son, 1886).

²² Barclay, *op. cit.*, p. 685 fn.; JCYB 1912, pp. 393 ff.; Hans-Ruedi Weber, *Asia and the Ecumenical Movement 1895-1961* (London: SCM Press Ltd., 1966), pp. 252 ff.; Takemi Kega, *Honda Yoichi* (Tokyo: Aoyama Gakuin, 1968).

construction in each of the stations. A major concern at this meeting was the more formal organization of the work in accordance with the Methodist order of church government. During the coming year this was accomplished.

Soper organized the first Methodist Class at Furukawa's school building in Kanda and on October 2, 1875 held the first Quarterly Conference there. The next day they had a Love Feast with twenty-five persons present. In the spring of 1876 he published his translation of the Catechism. In Nagasaki Davison baptized his first approved candidates, Mr. and Mrs. Kenjiro Asuga (sometimes spelled Asuka) and their two children on April 16, 1876. Asuga, a former Buddhist priest, became a leading M.E. minister. During this year Harris baptized two members of his Bible class. In October 1875 he secured a preaching place in Hakodate and employed a young Japanese Christian formerly connected with the government schools to assist him. This young man, Takuhei Kikuchi, later entered the M.E. ministry. The promising work of Ing and Honda in Hirosaki continued. On October 3, 1875, Ing baptized eight more students. The fourteen baptized earlier had written in August to the Kaigan Church in Yokohama asking to be organized into a church, Honda being an elder of the Kaigan Church. Their request was granted and after the October baptism the Hirosaki Church of Christ was organized with Honda as its elder. In 1876 it joined the M.E. Church.²³

At the third annual meeting, June 30-July 5, 1876, in the Bluff Church in Yokohama, attention was given to preparing a course of study for the Japanese assistants. Davison was appointed to prepare a Japanese hymnal and plans were made for publishing portions of the *Discipline*. A strong appeal was made to the Missionary Society for reinforcements.

During the coming year itineration into the interior was begun. On August 8, Correll undertook a tour which included Numazu, Shizuoka, Yamanashi, and Hachioji. Schoonmaker accompanied him as far as Mt. Fuji and joined him in climbing it. Work soon developed in Hachioji, twenty miles northwest of Yokohama, and Tomonari Kudo was placed in charge. The Mission was also extended to Aichi prefecture this year. From June 5 to 16, 1877, Maclay visited Nishio, a town in Aichi, about 200 miles southwest of Yokohama, where Yekichi Ohara had been instructing a group of inquirers. Maclay baptized five of them, put five on probation, and organized a church, putting Ohara in charge.²⁴ Ohara, con-

²³ Otis Cary, *A History of Christianity in Japan* (New York: Fleming H. Revell, 1909), p. 122.

²⁴ Reid, *op. cit.*, p. 436.

verted under the influence of Maclay in the fall of 1876, had given up a teaching position in Yokohama to return to his native place to preach the Gospel. Miss Olive Whiting (1847-1914) arrived in Tokyo September 20, 1876, to assist Schoonmaker.²⁵ The girls' school was moved to #10 Tsukiji (the foreign concession) in December 1876 and its name changed to Kaigan Jo Gakko (Seaside Girls' School). At this time they had twenty-one boarders and eleven day pupils. During the 1876-77 year in Nagasaki, Davison was primarily employed in his hymn translation. The outbreak of the Satsuma Rebellion in the latter part of 1876 and its continuation through the first half of 1877 made itineration into the interior of Kyushu impossible. Attendance at services was, moreover, affected by the outbreak of cholera in the area.

At the fourth annual meeting held in Tokyo in the new church in Tsukiji (dedicated January 28, 1877) July 10-16, 1877, a Japanese secretary, Tomonari Kudo, was elected for the first time. Davison, English secretary since the first meeting, continued in that position. Five Japanese assistants were examined and then recommended to Annual Conferences in the United States for admission on trial and arrangements were made for the recommendation of four others after their examination by their respective Quarterly Conferences. These nine were Saehachi Kurimura, Bunshichi Onuki, Yekichi Ohara, Riyohi Kosugi, and Yeiken Aibara to the Baltimore Annual Conference; Kenjiro Asuga and Takuhei Kikuchi to the Newark Conference; Tomonari Kudo and Kenro Abe to the Philadelphia Conference.²⁶ Of this group all except Ohara, Kudo, Abe, and Kosugi were to become charter members of the Japan Annual Conference organized in 1884.

This annual meeting was also the occasion for a joint conference with the Canadian Methodists on July 13. It was agreed that both Missions would use Davison's Japanese hymnal and that in translating their *Disciplines* common terminology and style would be used and that in places where the English text was the same there would be a common Japanese translation. The missionaries of the Evangelical Association had been invited to this conference but were unable to attend because of sickness. They, however, sent a letter expressing full sympathy with the object of the conference.²⁷

Advances were made during the following year. The Woman's Foreign Missionary Society became involved in work in Yokohama through an appropriation which enabled Mrs. Correll to open a day school for girls on September 1, 1877. A major advance into the

²⁵ Barclay, *op. cit.*, p. 672; Reid, *op. cit.*, p. 432; Baker, *op. cit.*, p. 322; JCYB 1915, p. 351 ff.

²⁶ Barclay, *op. cit.*, p. 671.

²⁷ Reid, *op. cit.*, p. 438.

interior was made when Mr. Correll toured the Shinshu area October 23-November 14. This was 160 miles into the mountains west of Yokohama and involved an arduous journey. It was made in response to invitations from citizens of the city of Matsumoto who had a number of years earlier destroyed their Buddhist altars but had come to feel the need of a religion. On this visit Correll found 300 serious inquirers. On a third visit in June, 1878, he baptized thirty-three adults and four children. Outreach from Tokyo was initiated by Soper accompanied by Onuki when he began a tour November 17, 1877. He visited Ajiki in Shimosa prefecture and found a group seeking instruction. On a second visit in April, 1878, he baptized on Easter Sunday and Monday sixteen adults and one child and organized them into a church. In Kyushu the first evangelistic tours into the interior were made by Davison's assistant, Asuga, this year. The work in the north of Japan was reinforced by the arrival of W. C. Davidson (d. 1903)²⁸ and his wife, Mary C. MacDaniel Davidson (1847-1884),²⁹ on November 8. He served in Japan until 1887.

In September 1877, Harris baptized fifteen students at the Agricultural College in Sapporo. He baptized seven more on June 21, 1888. This school had been founded in August 1876 by the government which brought Dr. William S. Clark of the Massachusetts Agricultural College to organize it. He was an ardent Christian and converted the entire first class. Similar efforts were continued after his departure by another foreigner on the staff named Wheeler.³⁰ This was the famous Sapporo Band and these were the students baptized by Harris. Among them were three who stand out in Christian history in Japan, Kanzo Uchimura (founder of the non-church movement), Inazo Nitobe (Quaker essayist and Japanese representative to the League of Nations), and Shosuke Sato (later president of Hokkaido University, elevated to the Peerage, and an active Methodist layman to his death). The students were organized as a Methodist society and funds provided for the erection of a chapel. Unfortunately, the Mission was unable to provide pastoral oversight of this group and misunderstandings developed after Harris' transfer to Tokyo. In January 1883 the society was dissolved. Later a strong Methodist church did come into being in Sapporo with some of the original members as its nucleus.

In the summer of 1877 four of Ing's students at To-O-Gijuku

²⁸ Barclay, *op. cit.*, p. 682; *The Japan Mission Council of The Methodist Church: Yearbook 1940* (Kobe: 1950), p. 109. (This volume is hereafter cited as JMCTMC.)

²⁹ PGCPMJ, p. 716.

³⁰ Reid, *op. cit.*, p. 442; Also see Raymond P. Jennings, *Jesus, Japan, and Kanzo Uchimura* (Tokyo: Christian Literature Society, 1958).

were sent abroad to study at his alma mater, Indiana Asbury College (DePauw University) in Greencastle, establishing a tie between the schools that continued for many decades. This was the first group of M. E. converts to go abroad for study and included Sutemi Chinda and Aimaro Sato both of whom later became noted Japanese diplomats, Keizo Kawamura who died in America after graduating and entering Drew Theological Seminary, and Izumy Nasu who returned to Japan in broken health in 1883 and died in 1885. In January a fifth student, Gunnosukei Kikuchi, left for the school in Indiana. He died in Greencastle before the year was out.³¹

Mrs. Ing's poor health forced their return to the States in the spring of 1878. At this time the work in Hirosaki was thriving with an average attendance at preaching services of 500 persons. Outstations had been established, special work developed to reach shopkeepers in the city, and evangelistic efforts undertaken in the outcaste ghetto. After Ing left the work suffered from lack of seasoned missionary leadership and the absorption of Honda's time and energy in the political activities of the popular rights movement.

Bishop Isaac W. Wiley made the first episcopal visitation February 8-April 6, 1878. During the coming year the work continued to grow with Japanese assistants taking increasing responsibility. S. Kurimura assisted the missionaries with the work in the center of Yokohama and Father Suzuki, a converted Shinto priest, assisted with the work in Hodogaya, a suburb, and Kanagawa, a city between Yokohama and Tokyo. S. Abe was in charge of the Hachioji church and K. Kurimura oversaw the Shinshu work. In Aichi, Ohara continued in charge in Nishio and six converts had been baptized and placed under Kosugi in Nagoya, the capital of the prefecture.

On October 20, 1878, Susan B. Higgins (1842-1879) arrived to take over the girls' school in Yokohama.³² Her death the next year resulted in the Woman's Foreign Missionary Society suspending that work for the time being. Mr. and Mrs. Harris were transferred to Tokyo for health reasons. His presence made possible extension of the work and new preaching places were opened both in and out of the city including Yamagata, a large city 350 miles north of Tokyo. Soper, Aibara, and Yoshimatsu established a boys' school in Tsukiji this year. On October 21, Matilda A. Spencer (1848-

³¹ George B. Manhart, *DePauw Through the Years*, 2 vols. (Greencastle, Indiana: DePauw University, 1962), vol. 1, pp. 126, 151-2, 160, gives an account of the lives of these students and relates the achievements of Sato and Chinda after graduation.

³² PGCPMJ, p. 718.

1933)³³ and Mary J. Holbrook (1852-1912)³⁴ came to strengthen the staff of the girls' school in Tsukiji. Both were to give their active lives to service in Japan. Whiting left the school this year to devote herself to full time evangelism in the city. Mary A. Priest arrived in Hakodate in the fall of 1878 and building on the foundations laid by Mrs. Harris began a school for girls known in later years as Iai Jo Gakko (Divine Love Girls' School) or more familiarly to American donors as the Caroline Wright Memorial School.³⁵ At this time she was the only single Protestant woman missionary in all of north Japan. She returned to America in broken health in 1880.

The year following the 1879 annual meeting (July 1-8) saw both disaster and growth. Membership almost doubled and self-support increased. New churches and schools were organized. The deaths of Higgins and Mrs. Maclay depleted the ranks as did the departure of Schoonmaker for America to marry Professor Henry M. Soper of Chicago. In December devastating fires in Hakodate and Tokyo destroyed much mission property.

The most significant development was the inauguration of higher education by Milton Smith Vail (1853-1928).³⁶ He arrived September 13, 1879, and on October 1, opened the Japan Mission Seminary and Training School with twenty students in Yokohama. This work was made possible through the generosity of the Rev. John F. Goucher, D.D., of Baltimore, a major benefactor of the Japan Mission, who provided a sum of \$10,000 to endow theological education in Japan.³⁷ Vail was well prepared for his work. He was the son of Stephen Montfort Vail, one of the early professors of the first Methodist theological school in the United States, the General Biblical Institute in Concord, New Hampshire (forerunner of the Boston University School of Theology). He had studied in Germany and also served as principal of the preparatory department of Ohio University (Athens) and instructor of German and Greek in the College. He was in Japan until 1900, when broken health forced his return to America. There he became principal of the Anglo-Japanese School in San Francisco and continued in that position until retirement in 1925. March 20, 1880 Gideon Frank Draper

³³ Barclay, *op. cit.*, p. 679 fn.; JCYB 1913, p. 527.

³⁴ Barclay, *op. cit.*, p. 679 fn.; JCYB 1913, p. 527.

³⁵ Baker, *op. cit.*, p. 428.

³⁶ Barclay, *op. cit.*, p. 675; Richard Morgan Cameron, *Boston University School of Theology: 1839-1968* (Boston: Boston University School of Theology, 1968), pp. 10, 12; JCYB 1929, p. 240.

³⁷ "Rev. Robert S. Maclay, D.D.: Door Opener," JCYB 1959, p. 143. Evidently the benefactions usually attributed to Goucher were made possible by his wife who had inherited wealth from her father and uncles. Cf. *Those Incredible Methodists: A History of the Baltimore Conference of the United Methodist Church* edited by Gordon Pratt Baker (Baltimore: Commission on Archives and History of the Baltimore Conference, 1972), pp. 136, 345.

(1858-1951)³⁸ and Mira Haven Draper (1859-1935)³⁹ arrived to assist in the school and in May, Vail's sister, Jennie Stephenson Vail (1859-1948), came to serve in the English department of the school.⁴⁰ Draper was to become one of the most outstanding M. E. missionaries in Japan. His wife, daughter of Bishop E. O. Haven, was active in the Women's Christian Temperance Union, and instrumental in the inauguration of Mother's Day in Japan and in the founding of the Yokohama Christian Blind School. At the time of her death all of her children, two sons and three daughters, were in missionary service in Japan. Jennie Vail gave all of her active life to Japan and lived in retirement in Tokyo until the war forced her return to America in 1941.

Charles Bishop (1850-1941) arrived in the fall of 1879 to take charge of the Tokyo boys' school.⁴¹ He and Olive Whiting were married in June 1880, the first of many marriages between missionaries on the field. He gave distinguished service in the coming years and retired in Japan, returning to America at the outbreak of the Second World War with his second wife, Jennie Vail. Elizabeth Russell (1836-1928)⁴² and Jennie Gheer (1846-1910)⁴³ arrived for work in Nagasaki on November 23, 1897 and opened a school for girls founding Kwassui Jo Gakuin (Living Waters Girls' School). Their work was reinforced by the arrival of Emma J. Everding (1858-1892) in 1833.⁴⁴ Both Russell and Gheer gave nearly their entire lives to Japan. Everding was forced to return to the States, broken mentally and physically, in 1889. On April 4, 1880, Carroll Summerfield Long (1850-1890)⁴⁵ and his wife, Flora Smith Long,⁴⁶ reached Nagasaki and began classes for boys which became the nucleus of a school founded by him in October 1881. It was first known as Cobleigh Seminary, later as Chinzei Gakkwan, and finally as Chinzei Gakuin. Kate Woodworth (d. 1894)⁴⁷ reached Japan in 1880 to take up work in the girls' school in Hakodate and in the spring of 1881 Mary S. Hampton (1853-1930) arrived to head the school.⁴⁸ Woodworth left the Mission in 1883 to marry John J. Quin of the British diplomatic service. Hampton was in Japan until 1916.

At the annual meeting August 25-30, 1881, Bishop Thomas Bow-

³⁸ Barclay, *op. cit.*, p. 675 fn.; JCYB 1951, p. 213.

³⁹ JCYB 1936, p. 315.

⁴⁰ JCYB 1950, p. 138.

⁴¹ Barclay, *op. cit.*, p. 680 fn.; JCYB 1950, p. 138.

⁴² JCYB 1929, p. 239.

⁴³ Baker, *op. cit.*, p. 428; JCYB 1911, p. 394 ff.

⁴⁴ Baker, *op. cit.*, p. 428; Barclay, *op. cit.*, p. 723; PGCPMJ, p. 717.

⁴⁵ Barclay, *op. cit.*, p. 728 fn.; PGCPMJ, p. 719.

⁴⁶ JCYB 1926, p. 225.

⁴⁷ Baker, *op. cit.*, p. 428; PGCPMJ, p. 722.

⁴⁸ Baker, *op. cit.*, p. 428; JCYB 1931, p. 299.

man ordained the first deacons converted in the M. E. Mission. These were S. Kurimura, B. Onuki, Y. Aibara, K. Asuga, T. Kikuchi, and S. Abe. Of these only Abe failed to become a charter member of the Conference in 1884. In 1882 the theological school was removed to Tokyo and the building formerly occupied by it was taken over by the Woman's Foreign Missionary Society, and the Susan B. Higgins Memorial School was opened for the training of Christian women workers. Emma J. Benton⁴⁹ and Anna P. Atkinson⁵⁰ arrived that year to operate the school. With the arrival in June 1883 of Rebecca Jane Watson (1856-1930),⁵¹ Atkinson was transferred to the school in Tokyo. Benton married George Washington Elmer, an independent missionary, in 1885 and served with him until they returned to America in 1889.⁵² Atkinson served the Mission until 1925 and Watson until 1919. In 1884 Mrs. Caroline Waughop Van Petten (1854-1916), a widow, who had been at the Tokyo school since September 26, 1881, was transferred to the Yokohama school and during her nine years as its superintendent firmly established it as a Christian training school.⁵³

In 1883 the theological school and the Tokyo boys' school were relocated on a spacious campus of twenty-five acres in the Aoyama area of Tokyo, purchased with a gift from J. F. Goucher. There they were reorganized as Aoyama Gakuin. The general education division was named Tokyo Eiwa Gakko (Tokyo Anglo-Japanese College) and the theological division was called the Philander Smith Biblical Institute, honoring the husband of the donor of funds for its new building. James Blackledge (d. 1929)⁵⁴ and his wife (d. 1928)⁵⁵ arrived to work in the school in 1882 and John Oakley Spencer (1858-1947)⁵⁶ and his wife (d. 1900)⁵⁷ arrived in 1883.

The schools were often the sites of spiritual revivals. In 1882 the Tokyo girls' school had twenty-seven converts in one evening. In 1883 there was an outpouring of the Holy Spirit throughout Japan which effected fifteen conversions in the Aoyama school, forty-seven in the Tokyo girls' school, and eighteen in the girls' school in Nagasaki.⁵⁸

⁴⁹ Baker, *op. cit.*, p. 428.

⁵⁰ *Ibid.*

⁵¹ *Ibid.*; Barclay, *op. cit.*, p. 674; JCYB 1931, p. 306.

⁵² John W. Krummel, "Missionaries of the Methodist Protestant Church in Japan," *Aoyama Gakuin Journal of General Education*, No. 12, 1971, p. 112.

⁵³ Barclay, *op. cit.*, p. 675 fn.; JCYB 1916, p. 346.

⁵⁴ Barclay, *op. cit.*, p. 680 fn.; JCYB 1930, p. 213.

⁵⁵ JCYB 1929, p. 234.

⁵⁶ Barclay, *op. cit.*, p. 680 fn.; JCYB 1950, p. 149.

⁵⁷ JMCTMC, p. 110.

⁵⁸ Baker, *op. cit.*, pp. 322, 324; Barclay, *op. cit.*, p. 672.

Other reinforcements during the early 1880's were William C. Kitchin and wife, who arrived in 1882 to head the boys' school in Nagasaki.⁵⁹ Lee W. Squire and wife arrived to work in Hakodate in October 1881.⁶⁰ Charles Wesley Green (1885-1922)⁶¹ and his wife, S. Q. Stephenson Green (d. 1921),⁶² arrived in August 1882 to assist in Hakodate. In 1883 the Woman's Foreign Missionary Society established medical work with the arrival of Florence Nightingale Hamisfar, M.D., on December 25, 1883, in Hakodate.⁶³ She was the only medical missionary ever sent to Japan by the M. E. Church, and with her recall in 1886 this type of work came to an end. David Smith Spencer (1854-1929)⁶⁴ and Mary Ann Pike Spencer (d. 1942)⁶⁵ arrived in Japan September 23, 1883, and from April 1, 1884, were assigned to the theological school. Spencer gave distinguished service until his retirement in 1926.

On May 13, 1884 the General Conference gave authorization for the organization of an Annual Conference in Japan. Bishop I. W. Wiley convened the Mission in Tokyo, August 28, 1884, for this purpose. The charter members of the Conference were elders: R. S. Maclay, J. C. Davison, M. C. Harris, I. H. Correll, Charles Bishop, C. S. Long, L. W. Squier, James Blackledge, C. W. Green, Yeiken Aibara, Saehachi Kurimura, Bunshichi Onuki, Kenjiro Asuga, and Takuhei Kikuchi; deacons: M. S. Vail, Tenju Kanamura, Sogo Matsumoto, and Keinosuke Kosaka; probationers: W. C. Kitchin, D. S. Spencer, J. O. Spencer, Chinjo Nakayama, Yasutaro Takahara, Toranosuke Yamada, Genjiro Yamaka, Heizo Hirata, Itsuki Honda, Hatanoshin Yamaka, Sakaye Hiranuma, Totaro Doi, Yajizo Kimijo, Kyukichi Nakada.⁶⁶ By this time the M. E. Church in Japan had 1,148 members and its Sunday schools enrolled 1,203 pupils. Its work was divided into eight districts, five in the Tokyo-Yokohama area, one in Kyushu, one in Hokkaido, and one on the northern part of the main island. It had staked out what was to be the geographical area of its work throughout the rest of its history. (At this time Nagoya was still included in the Yokohama District. Work in the Ryukyu Islands was to grow out of contacts from the Nagasaki District initiated in 1887.) Moreover, educational foundations had been laid which would give important support to the Mission and the Church in the coming years.

⁵⁹ Barclay, *op. cit.*, p. 689; JMCTMC, p. 110.

⁶⁰ Barclay, *op. cit.*, p. 715; JMCTMC, p. 110.

⁶¹ JCYB 1922, p. 294.

⁶² *Ibid.*

⁶³ Baker, *op. cit.*, p. 168.

⁶⁴ Barclay, *op. cit.*, p. 704 fn.; JCYB 1930, p. 222; JCYB 1954, p. 168.

⁶⁵ JCYB 1950, p. 149.

⁶⁶ Barclay, *op. cit.*, p. 689.

The Methodist Church, Canada, Mission: 1873-1889

George Cochran and Davidson Macdonald and their families arrived in Yokohama, June 30, 1873, where they were welcomed by M. E. missionaries Maclay and Correll.⁶⁷ They took up residence in that city and began language study. Cochran was soon approached by two young samurai. One of these became his language teacher and the other lived in Cochran's home for the purpose of learning English. Within a year they were both baptized, the first fruits of the Canadian Mission.⁶⁸ The language teacher was Shugo Naogaki (1845-1917), the son of a doctor of Dutch medicine and a samurai of the Yodo clan. He later came under the influence of Presbyterian missionaries and became a pastor in the Presbyterian-Reformed Church. He joined the Methodist Protestant Church in 1899 and served it until his death.⁶⁹

In January 1874 Cochran was invited to lecture in Doninsha, an important boys' school at Omagari in Koishikawa ward, Toyko. The head of this school, Keiu Nakamura, built a house for Cochran next to his and the Cochrans moved there and began to hold Bible classes daily in the school. Within a year Nakamura and his son were converted.⁷⁰ The father became an important exponent of Christianity among the intelligentsia of Japan.⁷¹ The first Christian church to be established in the city of Toyko outside the foreign concession (Tsukiji) grew out of this work and was built in Ushigome.⁷² About this time Cochran baptized Tsuneyasu Hiraiwa, who became the leading Canadian clergyman in Japan. He was in the first group of young men ordained to their ministry and was active in founding the Y.M.C.A. in Japan. Elected the first Japanese president of the Annual Conference in 1901, he became the second bishop of the Japan Methodist Church in 1912 and served as such until his death in 1919. His family had been samurai of the Tokugawa clan and for many generations were in charge of the bureau for keeping the country free of Christianity. Both his father and grandfather held high posts in the Tokugawa Shogunate.⁷³

In April 1874 the Macdonalds moved to Shizuoka in response to an invitation to teach English in the former clan school there. They lived within the walls of the old castle and Macdonald taught English, practiced medicine, and preached the Gospel. His efforts were so successful that when he left in 1878 the church he founded

⁶⁷ T. Kuranaga, *Kanada Mesojisuto Nihon Dendo Gaishi*. Tokyo: Missionaries' Association of the United Church of Canada, 1937, p. 3.

⁶⁸ Floyd, *op. cit.*, p. 100.

⁶⁹ Tokujiro Matsunaga, *Nihon Mifu Kyokai Nempu* [A Chronology of the Japan Methodist Protestant Church]. (Tokyo: Shinai Shadan, 1967), p. 44.

⁷⁰ Floyd, *op. cit.*, p. 101.

⁷¹ Iglehart, *op. cit.*, p. 61.

⁷² A. R. Stone, "The United Church of Canada," JCYB, 1941, p. 195.

⁷³ Floyd, *op. cit.*, p. 101; JCYB, 1911, pp. 405 ff.

had 118 members.⁷⁴ Shizuoka, 112 miles from Tokyo, the capital of Shizuoka prefecture, was an ancient castle town under the direct control of the Shogun. Important strategically as an eastern out-guard of Edo (Tokyo), and prosperous as the 20th stage on the Tokaido Highway, it had been favored by the Shoguns as a place of retirement because of its mild climate. The last Shogun, Keiki, lived there from 1869 to 1897.

In 1876 the work was reinforced by the arrival of the Rev. and Mrs. Charles S. Eby and the Rev. and Mrs. George M. Meacham. Benjamin Chappell, an M. E. missionary of Canadian birth, writing in 1919, said of these founders of the Canadian Mission:

When our ascended Lord sent his first messengers from Canadian Methodism to Japan, he gave rich gifts: Dr. Eby, man of vision, the Tokyo Central Tabernacle his abiding memorial; Dr. MacDonald, beloved physician, evangelist, administrator; Dr. Cochran, of whom, by coming from its most influential pastorate, the home church said "we send our best"; and [Dr. Meacham] who had the distinction of being spoken of as, of even this apostolic band, the Saint John.⁷⁵

Cochran (d. 1901) had entered the ministry in 1854 and was one of the most outstanding clergymen of the Wesleyan Methodist Church in Canada at the time of his appointment to Japan.⁷⁶ He gave distinguished leadership in the establishment of the Mission and became the founder of its theological school. His wife's health forced his withdrawal in 1893. They settled in California, where he became dean of the Maclay Theological College, and later dean of the College of Liberal Arts and finally chancellor of the University of Southern California. Macdonald (1837-1905) had studied medicine in preparation for his service in Japan which was long and highly regarded.⁷⁷ Eby (1845-1926) was later described as "one of the most scholarly and effective missionaries that the West has ever sent to the East."⁷⁸ Ordained in 1871, he had worked for several years among the Germans in Canada. He spoke not only English and German but also French and soon became a fluent orator in Japanese. He pioneered Christian work in Yamanashi prefecture and its capital city, Kofu, established a significant evangelistic outreach to the intelligentsia of Japan, and created a system of self-supporting missionary workers which was the model for the Y.M.C.A. Teachers' program. An ardent advocate of church union

⁷⁴ Cary, *op. cit.*, p. 140.

⁷⁵ JCYB, 1919, p. 271.

⁷⁶ PGCPMJ, pp. 974-75; Floyd, *op. cit.*, p. 99; Cornish, *op. cit.*, pp. 77, 571.

⁷⁷ JCYB, 1905, p. 184; Cornish, *op. cit.*, pp. 120, 578. The name is sometimes written McDonald and sometimes MacDonald.

⁷⁸ JCYB, 1927, pp. 329-30; Cornish, *op. cit.*, pp. 87, 572.

and of the establishment of a Christian university in Japan, he terminated his service in the 1890s. Meacham (1833-1919) pioneered the work in Numazu and gave important service in Tokyo until his retirement in 1902.⁷⁹ He served for five years as pastor of the English language Union Church in Yokohama and in the last stage of his career was head of the theology school.

Macdonald, stationed in Shizuoka, established contacts in Numazu, a castle town of some 10,000 inhabitants thirty-five miles toward Tokyo on the Tokaido. The head of the government school there, a former samurai, asked him to find a missionary to teach English in the school. There had been a foreigner in the school before but he was of bad moral character and it was thought that a missionary would be a healthier influence. Thus it was that the Meachams were appointed to Numazu soon after their arrival in Japan. Their reception is a good example of the ambivalence with which foreigners were often received in the provinces. On the one hand, they were welcomed as English teachers and bearers of the coveted Western learning. On the other hand, they were feared for the dangerous religion which they also brought. Before their arrival in Numazu a paper had been circulated in the town which Buddhist believers were forced to sign in blood promising to have nothing to do with the "Jesus" religion. After their arrival and some conversions, opposition became more active and the school was burned. They had been given an impressive welcome, being met in Tokyo by a delegation including the mayor, the principal of the school, and three other teachers, who accompanied them on the journey. They crossed the Hakone pass at night by torchlight procession and the students of the school came six miles out of the town the next morning to welcome and escort them on the final stage of the journey. They were quartered the first three months in a Buddhist temple.⁸⁰

Opposition to Meacham's evangelism continued throughout his two years there, but by the time he left there were forty professed believers, including most of the students in the school. Soroku Ebara, the principal of the school, was the most noteworthy among them. Baptized by Meacham in January 1877, along with two other teachers and three students, he became a local preacher; founded the Azabu Middle School; served as president of the Tokyo Y.M.C.A.; and in later years was a distinguished statesman being

⁷⁹ JCYB, 1919, p. 271; Cornish, *op. cit.*, p. 576. The Meachams were accompanied to Japan by Mrs. Meacham's sister, Julia A. Moulton (1852-1922), who was part of their household for many years. In 1887 she began teaching music in the Reformed Church girls' school in Yokohama, Ferris Jo Gakuin, and in 1889 was appointed a missionary by the Board of Foreign Missions of the Reformed Church of America.

⁸⁰ *Japan Evangelist*, July 1902, pp. 214 ff.; JCYB, 1919, p. 271.

elevated to the Peerage and becoming a member of the House of Peers.⁸¹

Eby's first appointment was Tokyo where he assisted Cochran. Within the year he made a mission tour of Yamanashi prefecture accompanied by Hiraiwa. He was well received and invited to become an English teacher in Kofu.

In 1876 the work was organized as the Japan District of the Toronto Conference. Shizuoka reported twenty-seven members and Tokyo eighteen.⁸² The church union in Canada in 1874 had caused financial embarrassment to the Missionary Society because two of the three uniting bodies had been receiving subsidies from England for home missions and these were stopped.⁸³ This may account for the fact that no new missionaries were sent out until 1886, with the exception of the women sent by the Woman's Missionary Society in 1882 and 1884.

In 1877 the first Japanese probationers for the ministry were received. Evidently these were Toshimi Hosei, Koko Asagawa, Hiroku Sugiyama, Yema Yamanaka, and Hiraiwa, as all these were listed in the appointments for 1878. In 1878 Macdonald returned to Canada on furlough. Yamanaka was appointed to take his place in Shizuoka. Eby was appointed to Kofu and served there until 1881. His assistant was Asagawa. Meacham was transferred to Tokyo, his place in Numazu being taken by Hosei. Cochran, chairman of the district, Hiraiwa, and Sugiyama were appointed to Tokyo. This year the first property was secured and the first building erected.

The Macdonalds returned to Japan in 1879 and the Cochrans went on furlough. Macdonald became chairman of the district and the work continued to grow, slowly but steadily. In 1880 a total of 216 members was reported. Eby began work in Tokyo in 1881. Here his scholarship attracted notice. He gained entree to the intellectual world through a course of lectures he gave in 1883 in the Department of Science at the Imperial University on "The Rational Basis of Christianity." After this he was invited to lecture in many parts of the country. This lecture series was in part a response to the vigorous attack against Christianity which had been launched by some professors (foreign as well as Japanese) in the Imperial University in the late 1870's, both in their classrooms and writings.⁸⁴ The Woman's Missionary Society sent its first missionary, Martha Cartmell, in 1882. She arrived in December and soon began educational work for girls.⁸⁵

⁸¹ Cary, *op. cit.*, pp. 127, 140; Floyd, *op. cit.*, p. 103.

⁸² Cornish, *op. cit.*, pp. 626-27 gives statistics for Japan 1874-1880.

⁸³ Sutherland, *The Methodist Church and Missions*, p. 209.

⁸⁴ JCYB, 1926, p. 330.

⁸⁵ Floyd, *op. cit.*, p. 108.

The year 1884 was marked by the opening of an educational center in the Azabu area of Tokyo. A school for boys, Toyo Eiwa Gakko (Oriental Anglo-Japanese School), and a school for girls, Toyo Eiwa Jo Gakko, were opened on adjoining property. The girls' school, founded by Cartmell assisted by three Japanese ministers, was an immediate success, its enrollment increasing from two to 227 in the first two years.⁸⁶ It quickly gained prestige and drew students from the homes of high army and navy officials and the nobility. A Miss Spencer (afterwards Mrs. T. Alfred Large) soon joined Cartmell. As a result of the development of the Canadian center in Azabu, the M. E. Mission transferred its evangelistic work in this area to the Methodist Church of Canada.

It was this year that Eby attracted attention throughout Japan by his call for an aggressive and daring advance in mission in an address titled "The Immediate Christianization of Japan: Prospects, Plans, Results." He called for the establishment of a national Christian University which would surpass the Imperial University in excellence and for which two million dollars should be solicited from Christians of the West; for a central Apologetical Institute or Lectureship of Christian Philosophy to be housed in a building containing a hall capable of seating from one to five thousand people and a library of the best apologetic literature; for the increase of the missionary force by at least one hundred evangelists who would have nothing to do but itinerate throughout the country preaching the Gospel; and for the uniting of churches of similar polity and belief.⁸⁷

In 1886 a Mission Council made up of all missionaries was organized in accordance with provisions made by the General Conference that year to serve as the administrative and fiscal unit for Japan until such time as an annual conference could be organized. This year two missionary couples were sent to reinforce the work. They were Francis Albert Cassidy (1853-1924) and his wife⁸⁸ and her brother, John W. Saunby (d. 1925) and his wife, the former Eliza Marion Lund (1866-1937).⁸⁹ Cassidy gave one term of service. Saunby served from 1886 to 1892 and from 1910 to 1921. During his first term he pioneered Canadian work in Kanazawa on the west coast of Japan and during his final years established important social service work in the slums of east Tokyo. He wrote two books on Japan, *Japan the Land of the Morning* (at the close of his first term) and *The New Chivalry in Japan: Methodist Golden Jubilee* (Toronto: Missionary Society of the Methodist Church, 1923). His

⁸⁶ Stone, *op. cit.*, p. 195.

⁸⁷ Cary, *op. cit.*, p. 176.

⁸⁸ JCYB 1924, p. 320; PGCPMJ, p. 711.

⁸⁹ JCYB 1927, p. 340; 1938, p. 319.

retirement in 1921 was forced by a breakdown in health.

The success of the girls' school in Azabu attracted the attention of leading citizens of Shizuoka and they appealed to the Woman's Missionary Society to open such a school in that city offering to provide a house and help with the expenses. Shizuoka Eiwa Jo Gakko was founded in 1887 by Miss Cunningham. She was joined a year later by a Miss Morgan.⁹⁰

In 1887 Eby organized "The Self-Supporting Mission Band," whereby Christian young men were brought over from Canada to teach English in government schools, thus supporting themselves, and to assist in the work of the Mission in their spare time. During the few years of its existence Eby's program attracted about a dozen workers and several of these later joined the Canadian Mission.⁹¹ The most noteworthy of this band was Daniel R. McKenzie (1861-1935), who worked for three years as a band member in the Higher School in Kanazawa.⁹² In 1890 he joined the Mission and spent the next twenty years on the Japan Sea side of the country as evangelist, teacher, and administrator. From 1910 he helped inaugurate Canadian involvement in the M. E. South school, Kwansei Gakuin, and from 1913 to 1933 (the year of his retirement) he was superintendent of the work at the Central Tabernacle in Tokyo and an active participant in interdenominational projects.

In 1888 Eby began lecturing in a rented hall on the grounds of the Imperial University. Out of this grew the Central Tabernacle Church in Hongo in Tokyo built within two years just outside the gate of the university. The Woman's Missionary Society sent Miss E. A. Preston (d. 1943), Miss Agnes Wintermute (d. 1945; married Harper Havelock Coates in 1890), and Jessie Knox Munro (d. 1923) to Japan this year.⁹³ Munro served at Toyo Eiwa Jo Gakko until poor health necessitated her return to Canada in 1899. Euphemia Isabella Pearson (1863-1932) came to Japan this year to marry McKenzie of the Self-Supporting Band.⁹⁴ Throughout their lifetime of service she was active in work for women and children, and in the Red Cross. Her only son, Arthur Pearson McKenzie (d. 1960), served as a missionary in Japan from 1920 to 1959 with the exception of the war years.⁹⁵

In 1889 the General Missionary Secretary of the Methodist Church of Canada, Alexander Sutherland, visited Japan and organized the Japan Annual Conference. Japanese ministers and an equal number of laymen were given voice and vote in the confer-

⁹⁰ Stone, *op. cit.*, p. 198.

⁹¹ JCYB, 1927, p. 330.

⁹² JCYB, 1935, p. 342.

⁹³ JCYB, 1924, p. 333; 1950, pp. 139, 147.

⁹⁴ JCYB, 1933, p. 314.

⁹⁵ JCYB, 1961, p. 279.

ence along with the missionaries.⁹⁶ Macdonald was elected president and reelected each year for the next eight years, after which he declined to serve because of age. In 1889 the conference voted acceptance of a Basis of Union for Methodists in Japan being circulated among the several Methodist groups at that time. It also made plans for the more aggressive evangelistic expansion of the Mission across the central part of Honshu to the west coast.

This year prominent citizens of Kofu asked that a school for girls be established there. Wintermute was sent to found Yamashiro Eiwa Jo Gakko and was joined a few months later by Preston.⁹⁷ Kofu was still difficult to reach, involving a trip over hazardous mountain roads by foot or horseback. The Woman's Missionary Society sent three more workers this year. They were Miss I. S. Blackmore (d. 1941), and two sisters, Nellie Hart (l. 1940) and Charlotte Elizabeth Hart (d. 1932), who was to give thirty-five years of service in Japan.⁹⁸ Nellie taught one year at Toyo Eiwa Jo Gakko and then returned to Canada. Their younger sister, Mary, came to Japan in 1905 as the wife of the Canadian missionary Edward Calvin Hennigar.

By the time of the organization of the Annual Conference in 1889, the Canadian Mission had established the area of its geographical outreach across the central part of the main island. It had laid solid educational foundations, particularly in its triad of distinguished girls' schools. It had begun a unique ministry to the intelligentsia of Japan, had pioneered a system of self-supporting missionaries, and was persevering in its evangelistic task with faithfulness. A democratic and progressive spirit coupled with a firm evangelical orientation marked the Canadian Mission throughout its history.

The Evangelical Association Mission: 1876-1893

The first missionaries of the Evangelical Association reached Yokohama on November 13, 1876. The warm welcome and hospitality extended to them by the Corrells (M. E. missionaries) helped lay the foundation for cooperation between their two Missions in the coming years.⁹⁹

Karl Adolph Philip Halmhuber was born in Germany, the son of the president of the Polytechnic Institute in Stuttgart, and had studied at the universities in Strassburg, Geneva, and Basel. He had been licensed to preach by the Germany Conference in 1871

⁹⁶ Cary, *op. cit.*, p. 223.

⁹⁷ Stone, *op. cit.*, p. 198.

⁹⁸ JCYB, 1931, p. 322; 1933, p. 311; 1950, p. 139.

⁹⁹ Paul S. Mayer, "The Evangelical Church in Japan," JCYB, 1941, pp. 141 ff.; PGCPMJ, p. 790. Eller, *op. cit.*, pp. 200-01, gives the arrival date as November 20.

and in 1873 was transferred to the Switzerland Conference. He went to America in March 1876 to study English at North Central College in preparation for his work in Japan. He returned to Germany in 1882 and later wrote *Japan und die Christliche Mission* (Cleveland, 1884), which has been described as "the very best documentary record of the work of the Evangelical Association in Japan in the earlier years."¹⁰⁰ Frederika Kaechele, eldest daughter of Jacob Kaechele of the Germany Conference, arrived in Japan, December 22, 1877, to become Halmhuber's wife. Their presence among the pioneer Evangelical Association missionaries was a harbinger of the German influence in the Mission that continued throughout its history.

Miss Rachel J. Hudson had been a faculty member at the State Normal School in Millersville, Pennsylvania, before her appointment to Japan. She served until 1885.¹⁰¹

Frederick C. Kreckler, M.D. (1843-1883), was the son of an Evangelical Association minister and after his graduation from medical school had been in the Civil War.¹⁰² Established in private practice and a man of influence in church and community in Lebanon, Pennsylvania, he answered the call to Japan, preparing himself by studying for and entering the ministry.¹⁰³ He was superintendent of the Mission in its early years. His wife was also from an Evangelical Association minister's family.¹⁰⁴ Her story is told in *The Beautiful Life of Mrs. Elizabeth Kreckler* (Harrisburg, 1905) by Ada Marie Kreckler.

This group remained together in Yokohama until the summer of 1877, the time largely consumed in language study and surveying the opportunities for mission work. Eller reports that Kreckler made his first visit to Tokyo in December 1876 and that he was amazed at the "modern transportation and the cleanliness of the great city."¹⁰⁵ One wonders at his impression. A railroad from Yokohama to Shimbashi in Tokyo had been opened in 1872. Otherwise transportation for the average Japanese was by foot. The wealthy could afford palanquins or the jinrikisha which had become popular by 1873. For foreigners and others who could pay there were horse-drawn carriages and for a time there was a stagecoach which connected Tokyo-Yokohama-Odawara. This was the only section of the famous Tokaido fit for a carriage road. In many other places it was still little more than a broad footpath. No doubt

¹⁰⁰ Albright, *op. cit.*, p. 437.

¹⁰¹ Eller, *op. cit.*, p. 198.

¹⁰² *Ibid.*; PGCPMJ, p. 708.

¹⁰³ Mayer, *op. cit.*, p. 142.

¹⁰⁴ Eller, *op. cit.*, p. 198.

¹⁰⁵ *Ibid.*, p. 200.

his estimation of the "cleanliness" of the city was revised in coming years as he experienced the epidemics of smallpox, cholera, and finally typhoid which took his own life.

In the spring of 1877 the first convert, Chikamichi Horinouchi, the Kreckers' language teacher, introduced to them by the Corrells, was baptized. He was a samurai youth, one of many whose families had been ruined by the Meiji Restoration.¹⁰⁶ The Evangelical Association missionaries were not able to be at the joint M. E.-Canadian conference in Tokyo, July 13, 1877, but sent a letter of support. Shortly after this, July 18, 1877, the Kreckers and Hudson moved to Tokyo. They began public services July 22, and had their first baptism there August 5.¹⁰⁷ They received permission to live outside the foreign concession for one year. To satisfy legal technicalities, Horinouchi opened a school and "employed" Krecker as a teacher. They were able to rent a house in Surugadai in Kanda. Mrs. Krecker held Bible classes. Hudson attempted to start a day school but experienced many difficulties during the coming years because of government regulations, criticism from elements in the Board of Missions who opposed educational work, and the disastrous fire of December 1879, which brought death and poverty to the families of many of her pupils. The next year they had to move into the foreign concession (Tsukiji). There Krecker became concerned for the slum dwellers nearby at Odawara-cho and ministered to them.¹⁰⁸

Halmhuber remained in Yokohama working on his translation of the Catechism. He went to start work in Osaka in September 1877, ". . . attracted to that city by the strong sentiment towards self-support which he found among the Christians there."¹⁰⁹ The Mission remained basically an urban enterprise throughout its history. At this time Osaka was a port of 40,000 in which seven Protestant missionaries were at work. Halmhuber located midway between the foreign concession and Muriki-machi. The work proved difficult not only because of municipal regulations which restricted evangelism but also because of the hostility of the citizens. The regulations were lifted in 1878 but then he fell victim to cholera and was incapacitated for some time.¹¹⁰

In 1880 the Board sent out Jacob J. Hartzler of the Central Pennsylvania Conference to serve as superintendent. He had been editor of the *Evangelical Messenger* from 1871 to 1879 and was also author of *Catechism of Christian Doctrine as Taught in the Evangelical Church*. Krecker was happy to be relieved of administrative

¹⁰⁶ *Ibid.*, p. 201.

¹⁰⁷ PGCPMJ, p. 790.

¹⁰⁸ Mayer, *op. cit.*, p. 142.

¹⁰⁹ *Ibid.*, p. 147.

¹¹⁰ Eller, *op. cit.*, p. 205.

responsibilities as he wanted to devote himself to the ministry of healing among the slum dwellers. Hartzler and his wife arrived in May and made a tour of the Mission. There were at that time four preaching places in Tokyo, one in Osaka, and twenty-three members in Tokyo and three in Osaka.¹¹¹ Albright mentions "personal differences among the missionaries in the early 1880's," but does not specify what they were.¹¹² In any case, Hartzler served only seven years. One of the factors which retarded the growth of the Evangelical Association Mission was lack of continuity in missionary service. One can only speculate as to whether or not this was related to the dissension that raged through the church at home during this decade, finally resulting in the split in 1891 over the questions of episcopal power, the doctrine of Christian perfection, and the use of German and English.

Although the first convert was a samurai, it seems that the bulk of Evangelical Association converts in these earliest years were of more humble status, which would distinguish this Mission from those of the M. E. Church and the Canadian Church, which at this time were gaining a foothold among the newly rising middle class of professionals and intellectuals. Eller writes:

This missionary endeavor found its greatest response among the underprivileged and poorest of the people. . . . A large number of jinrikisha men were among the church family.¹¹³

By 1881 a number of Japanese had been attracted to the ministry and the Mission began cooperating with the Canadian Mission in a program for training native workers. This year Superintendent Hartzler petitioned the Board to recommend a Rev. Kubota of Osaka to be licensed by the Germany Conference. It is not clear whether this was done or not. However, the East Pennsylvania Conference did in February 1882 license Mikuma Uyena and Toyotsura Kirakawa as "the first native Japanese to receive license."¹¹⁴ This year Hartzler and Kreckler were named members of the interdenominational Old Testament translation committee.

Halmhuber suffered a complete physical and nervous breakdown in February 1882, which necessitated his return to Germany. He and his wife and their two children sailed from Yokohama June 24, 1882.¹¹⁵ The Osaka Mission was abandoned, five of the native workers being transferred to Tokyo. The membership in Osaka was

¹¹¹ *Ibid.*, p. 203.

¹¹² Albright, *op. cit.*, p. 437.

¹¹³ Eller, *op. cit.*, p. 204.

¹¹⁴ *Ibid.*, p. 203.

¹¹⁵ *Ibid.*, p. 205.

turned over to the Cumberland Presbyterian Mission which bought the property of the Mission in that city. This year Professor and Mrs. W. E. Walz of the East Pennsylvania Conference were sent to Japan and served in Tokyo until 1887.

The Mission was struck by tragedy in 1883 when Kreckler died of typhoid fever on April 26 in Tokyo, contracted from a poor fish monger's son whom he was treating.¹¹⁶ Kreckler, only forty-one years old at his death, was buried in the Aoyama Cemetery in Tokyo. Mrs. Kreckler attempted to remain in Japan and sent the older children to America for their education. However, she finally felt it necessary to return to be with them and left Japan two years later.

In 1883 the Woman's Missionary Society sent its first missionary, Ada B. Johnson of Ohio, to Japan. She served until 1888. Frederick William Voegelein (1849-1920) and his wife, Kate E. Henneck Voegelein (1849-1929), arrived this year also, on January 14.¹¹⁷ He had been born in Germany but was taken by his parents to America when three years old. He spent his years in Tokyo in educational and evangelistic work but established many churches and preaching places in the outskirts of that city as well as in Kobe and Osaka. Competent in three languages, English, German and Japanese, he played a large role in the establishment of the Annual Conference in Japan and was its presiding elder as well as superintendent of the Mission for many years. His wife's poor health forced their return to America in 1906.

The highlight of 1885 was the dedication on May 14 of the first Evangelical Association church building in Japan, a chapel at Hinoyeki in Tokyo. Hudson's health was deteriorating. Consequently, she decided to return to the United States with Mrs. Kreckler in October. Not one of the pioneer band who had arrived together in 1876 remained. This year Bishop John J. Esher made the first episcopal visitation from the homeland, during which he ordained the first Japanese to the Evangelical Association ministry. As a result of his recommendations the Board voted to establish a denominational theological school. It, moreover, decided to eliminate the office of superintendent, which Hartzler held, and replace it with a Managing or Missions Committee composed of the missionaries on the field but with officers appointed by the Board. Voegelein was president of this committee until 1901, when the post of superintendent was reestablished and in which he continued until his retirement.

The Mission was honored in 1886 when Hartzler was elected

¹¹⁶ *Ibid.*, p. 207.

¹¹⁷ JCYB, 1921, p. 312; 1930, p. 224. The arrival date is given in his obituary in JCYB as 1886. However, Eller and the obituary for Mrs. Voegelein in JCYB 1930, support the 1883 arrival date.

president of the Japan Branch of the Evangelical Alliance. On June 6, 1886, the Kreckler Memorial Church was dedicated in Tokyo. Described as "the best church building in all Tokyo," it was built on land leased from the government and had a spire.¹¹⁸ Reinforcements arrived this year in the persons of George E. Dienst (d. 1932) and wife of the Kansas Conference and F. W. Fischer and wife of the California Conference.¹¹⁹ Both couples served only until 1895. Fischer became pastor of the church in Tsukiji and pioneered Evangelical Association work in Koriyama, 142 miles north of Tokyo in Fukushima prefecture, although he evidently never lived there.

"The Missionary Seminary of the Evangelical Association in Tokyo" was founded in 1887. Eller writes:

The name was as cumbersome as the school was inefficient, and in 1893 Bishop Esher was annoyed to discover that the school was taking the part time services of all five male missionaries in Tokyo. Reorganization of the duties made it possible for one missionary, aided by two Japanese, to do the work.¹²⁰

This year the translation of the Discipline into Japanese was completed.¹²¹

In 1888 occurred what some have considered "the outstanding contribution of the Evangelical Church to the Christian movement in Japan."¹²² This was the baptism of Gumpei Yamamuro, at the age of eighteen, on September 23, by Fischer in the Tsukiji church. Yamamuro became an officer in the church, studied in the seminary for one year, and then went to study at Doshisha. He eventually gained renown as founder of the Salvation Army in Japan.

James I. Seder (1859-1937) and his wife (d. 1950), from the Minnesota Conference, were sent to Japan in 1889 and served in Tokyo until their return to America in 1895.¹²³ Franklin Clarence Neitz (1865-1928) and his wife, the former Allie L. Hauptfuehrer (1862-1892), arrived May 25, 1890.¹²⁴ They were stationed in Tokyo where she died February 3, 1892, of smallpox. He subsequently married Adela Phillips, a Baptist missionary, but returned to America in 1898 because of her health.

At the annual meeting of the Mission on June 24, 1891, a com-

¹¹⁸ Eller, *op. cit.*, p. 207.

¹¹⁹ JCYB, 1933, p. 107.

¹²⁰ Eller, *op. cit.*, p. 217. This school was merged in 1914 with the seminary of the Japan Methodist Church at Aoyama Gakuin.

¹²¹ *Ibid.*, p. 209.

¹²² Mayer, *op. cit.*, p. 144.

¹²³ JCYB, 1928, p. 321; 1950, p. 149.

¹²⁴ JCYB, 1929, p. 238; PGCPMJ, p. 708.

mittee of five Japanese was appointed to draft and forward to the General Conference in Indianapolis in October a petition requesting the organization of an Annual Conference in Japan. This petition was granted and on June 15, 1893, in the Kreckler Memorial Church in Tokyo, Bishop Esher organized the Japan Annual Conference. There were at this time sixteen ministers, 568 church members, and 576 pupils in the Sunday schools. The sixteen ministers were ordained on this occasion, there having been no ordinations since the bishop's visit in 1885. Voegelein was elected presiding elder. It was decided to reopen the work in Osaka and Neitz was appointed there. Working with a nucleus of twenty Evangelicals who remained from the earlier period, he managed to reestablish the Mission in that city. This year the Board of Missions authorized the publication of a periodical and tracts by the Mission. The first issue of the periodical *Fukuin no Tsukai* (*The Evangelical Messenger*) was published this year. Such were the Evangelical beginnings in Japan.

The Methodist Protestant Church Mission: 1880-1892

The first missionary of the Methodist Protestant Church to Japan, Harriet G. Brittain (1822-1897), arrived September 23, 1880.¹²⁵ A woman of independent financial means, she had served in the mid-fifties in Africa under the Domestic and Foreign Missionary Society of the Protestant Episcopal Church and in 1860 pioneered the Woman's Union Missionary Society work in India, where she remained until 1878.

Brittain opened a school October 28 at 48 Yamate in Yokohama and named it after herself. During the next few years children the Methodist Protestant Church had been supporting in the Woman's Union Missionary Society Home at 212 Bluff were transferred to Brittain's school and provided the nucleus around which it grew.¹²⁶ Brittain made no systematic effort to learn Japanese. During the 1880s the M. P. lady missionaries worked through interpreters, many of whom were girls who had been educated under Methodist Protestant auspices in the Home. The first of these was Gei Nedzu, who worked as Brittain's personal assistant and interpreter from 1880 until her death from cholera in 1883. Nedzu, baptized in 1876, was known to the Methodist Protestant Church in America through her letters published in *The Methodist Protestant Missionary* in

¹²⁵ Annie Ryder (Mrs. J. T.) Gracey, *Eminent Missionary Women*. (Cincinnati: Curtis & Jennings; N.Y.: Eaton & Mains, 1898), pp. 165 ff. provides the fullest biographical account available. Unfortunately, it is undocumented and marred by a number of errors; cf. *Woman's Missionary Record*, December 1910, p. 14; PGCPMJ, p. 727; and Miller, *op. cit.*, p. 56.

¹²⁶ Paul F. Warner, "Methodist Protestant Mission," JMCTMC, p. 52.

1879.¹²⁷ She was the first of a long line of faithful and no doubt patient Japanese assistants without whom the work of the missionaries would have been nearly impossible in the early years. In 1881 Anna McCully, a personal acquaintance of Brittain who had been a missionary in Hawaii, came to Japan at her own expense to assist in the school. Her salary was paid by the Woman's Foreign Missionary Society.¹²⁸ During the coming years many women gave such semi-volunteer service to the Mission.

During the early years finances were a problem largely because of the spirit of rivalry and contention that developed between the Board of Missions and the Woman's Foreign Missionary Society in the homeland. Both groups were trying to raise money to buy land and build for the school. This competition hurt both of them and hindered the development of the work here. Brittain had come out representing both groups, her expenses paid by the Board and her salary by the Society, an arrangement not fully satisfying to anybody. Nevertheless, while the Board and Society were contending about their financial rights and obligations in the Mission, Brittain moved ahead and in early 1883 purchased with her own funds property at 120A Bluff for the school.

In 1882 the Board became concerned because the Methodist Protestant Church was not reaping the fruits of its Mission. In the report of the Board that year the necessity of finding and sending an ordained minister was urged because "already some of the pupils in our mission school have professed faith in Christ, and as a matter of necessity, have been baptized by the missionary of another church, because we have no missionary of our own to administer the ordinances of the church."¹²⁹ This need was remedied with the arrival on September 23, 1883 of Frederick Charles Klein (1857-1926) and his wife, Mary Elizabeth Patton Klein (1861-1958).¹³⁰ He came designated as "Superintendent" of the Mission and immediately took an aggressive lead in the affairs of the school as well as in evangelistic efforts in the city. During the coming year he studied Japanese, preached regularly at the Home and School of the Mission and elsewhere using an interpreter, organized a Sunday school, opened a night school for young men, and baptized several converts. Two weeks after his arrival he bap-

¹²⁷ Vol. I, No. 1, September 1879; Vol. I, No. 3, November 1879.

¹²⁸ Miller, *op. cit.*, p. 30; *Proceedings of the Annual Council (MPC)*, 1881, p. 22.

¹²⁹ *Proceedings of the Annual Council (MPC)* 1882, p. 36.

¹³⁰ JCYB, 1927, p. 334; J. C. Broomfield, "Biographical Sketch of Fred C. Klein, A.M., D.D.: 1857-1926," typewritten manuscript in the United Missions Library (New York) biographical file; *Official Minutes of the Ninety-Ninth Session of the Maryland Annual Conference (MPC)* 1927, p. 142; *Minutes of the One Hundred Seventy-Fourth Annual Session Baltimore Annual Conference of The Methodist Church: Official Journal* 1958, p. 280.

tized Misao (Tsune) Hirata (b. 1865), the daughter of a doctor and a graduate of the Tokyo Normal School. She taught at the Mission school until 1886, when under the sponsorship of Klein she became the first Japanese sent to study in America by the Mission. She graduated from Western Maryland College in 1890 and had the distinction of becoming the only Japanese ever appointed a missionary by the Methodist Protestant Church. She served in this capacity until her marriage in 1892.¹³¹

It is little wonder that the controversy between the Board and the Woman's Foreign Missionary Society soon found expression in personal antagonism between Brittain and Klein. Brittain, sixty-one years old, was an experienced missionary. She had virtually single-handedly established the Mission school using her own funds to secure suitable property and facilities. Now she found herself under the authority of a man she must have considered little more than a boy. Klein was but twenty-six at this time. Not only did he presume to tell her how to run her school, he was openly critical of the fact that the Board and the Society had been so short-sighted as to attempt to found a Mission with a missionary who was not even a member of the Methodist Protestant Church. Brittain was from birth to death an Episcopalian. The atmosphere must have been highly charged in the Mission home which they were forced by circumstances to share. After Klein's arrival and inspection the Board decided to buy the property from Brittain and completely reimbursed her for her expenses. The Woman's Foreign Missionary Society had not been able to raise funds to make this property its own.

The struggle between the Board and the Society came to a head at the 1884 General Conference when the Society was stripped of its autonomy. It was decided that the educational work for boys and girls would be separated and that the Society should vacate the property at Yokohama. Until it could find suitable accommodations it would have to pay rent for its use of the property. Brittain tendered her resignation effective February 1, 1885.

The scene was further complicated by the arrival of two Society reinforcements October 29, 1884. They were Margaret Brown (1849-1898) and Harriet Emma Crittenden.¹³² As a result of Brittain's resignation Brown was made superintendent and treasurer for the Society work and principal of the school. Crittenden was

¹³¹ *Missionary Bulletin*, Vol. I, No. 1, August 1889, p. 3; *Methodist Protestant*, June 4, 1890, p. 4; *Missionary Record*, November 1934, p. 8; *Missionary Record*, June 1936, p. 21.

¹³² *Methodist Protestant Yearbook*, 1885, p. 27; *WFMS Annual Report*, 1884, p. 17; *Methodist Record*, May 14, 1898, p. 14; Miller, *op. cit.*, p. 56; *Annual Report*, 1886, p. 29; *Methodist Protestant Yearbook*, 1888, p. 18.

older than Brown and had more teaching experience. She very much resented this arrangement and petulantly pursued the conflict throughout 1885, until she finally (with the support of Klein) switched her affiliation to the Board in 1886. Brittain remained in Japan, establishing a hostel in Yokohama for transient missionaries. She returned to the United States in poor health in 1897 and died on the day after landing in San Francisco, April 30.

The 1884 decision to separate the boys' and girls' educational work was not finally effected until March 1886, when quarters for the girls' school were secured at 84 Yamate in the native part of the city. At this time the girls' school, with fifty students, became Yokohama Eiwa Jo Gakko (Yokohama Anglo-Japanese Girls' School). The boys' school, with 135 students, remained on the Bluff and was named Yokohama Eiwa Gakko. Brown was alone in the girls' school in inadequate rented quarters outside the foreign concession. In November she collapsed exhausted and left for home in February 1887. Klein hired an independent missionary, George Washington Elmer (1850-1921),¹³³ to take charge of the school until the Society should send a replacement. He worked for the Mission until 1889 when he returned to America to enter the ministry of the New England Southern Conference, M. E. Church. In the coming years the Mission often hired persons already in Japan as a stop gap measure in emergencies created by lack of regularly appointed missionaries.

Klein's frustrations during these early years were many. Not the least among them was the tendency of both the Board and the Society to make major decisions affecting the Mission without consulting their missionaries on the field. Moreover, they were singularly unbusinesslike about finances. He was several times forced to borrow from the banks at exorbitant rates of interest because of tardiness in remitting funds to the field. Two unpublished manuscript letters written by him the autumn of 1885 give full expression to his dissatisfaction.¹³⁴ He found Yokohama an unpromising field and longed to establish work in Nagoya, a city he had first visited in May 1885. He seemed to be unaware that the M. E. Mission had had work in that area for a number of years. In spite of his frustrations, however, he pursued his evangelistic task in Yokohama with vigor and on July 11, 1886, organized the first M. P. church with twelve members.

Klein's desire to be released for work in Nagoya was fulfilled with the arrival of Thomas Henry Colhouer (1829-1903) and his

¹³³ Miller, *op. cit.*, p. 68; Drinkhouse, *op. cit.*, p. 594; *Zion's Herald*, May 11, 1921.

¹³⁴ One is a letter to the Board dated September 9, 1885, and the other a letter to Drinkhouse dated December 18, 1885. Both are in the archives of Wesley Theological Seminary, Washington, D. C.

wife, Mary Adaline Brown Colhouer (1833-1918), on May 31, 1887.¹³⁵ Colhouer, a member of the Board of Missions, had with his wife pioneered in the movement to awaken the church to the challenge of foreign missions. A sympathetic supporter of the Society of which his wife was a charter member, he came designated as joint superintendent of the Mission with responsibility for the work in Yokohama. It seems that one purpose of his appointment was to restore peace within the Mission. He and his wife gave wise leadership and when they left Japan in 1892, the work of both the Board and the Society in Yokohama had been immeasurably strengthened. During his five years 144 converts were added to the church in Yokohama.

The Kleins left almost immediately for Nagoya. Within ten days of their arrival on June 13, Mrs. Klein had begun classes for girls and women. Klein began night classes for boys and on July 11 founded a school for boys which later became known as Nagoya Eiwa Gakko and still later Nagoya Gakuin. He was also hired by the governor of the prefecture to teach English in the city high school. On November 12, he founded the first M. P. church in Nagoya with nineteen members. At this time there was no other Protestant missionary in the city. However, C. S. Long, M. E. missionary and presiding elder for the Nagoya District, took up residence January 15, 1888.¹³⁶ Nagoya, capital of Aichi prefecture and fourth largest city of the Empire, lies about midway between Tokyo and Kyoto, 227 miles from Tokyo. During the Tokugawa Shogunate it had enjoyed great prosperity as a castle town, the seat of one of the branches of the Tokugawa family. After the 1868 Restoration, however, it underwent numerous vicissitudes. From about 1882 various industries were started, such as cotton spinning and weaving and clock and watch making, which gave it a new birth. It had at this time a population in excess of 250,000 and was surrounded by thriving towns and villages.

Two new Society missionaries, Melissa M. Bonnett (1862-1937) and Jane Ruth Whetstone (1849-1940), arrived in June 1887.¹³⁷ Bonnett took charge of the girls' school and Whetstone was sent to Nagoya in December to take over the work which Mrs. Klein had begun. Bonnett was principal of Eiwa Jo Gakko (later named Seibi Gakuen) until she returned to America in 1891 because of a nervous breakdown caused in part by misunderstandings with

¹³⁵ *Pittsburgh Annual Conference Proceedings* (MPC) 1903, p. 26; Miller, *op. cit.*, p. 70; *Official Minutes Pittsburgh Conference* (MPC) 1919, p. 28.

¹³⁶ Barclay, *op. cit.*, p. 726.

¹³⁷ *Missionary Record*, April 1937, p. 5; August-September 1939, p. 43; November 1939, p. 5; *Official Minutes: 109th Session: Ohio Annual Conference* (MPC) 1937, p. 110; Miller, *op. cit.*, p. 68; *Methodist Protestant Recorder*, February 9, 1940, p. 23.

the Society Executive Committee.¹³⁸ After her return to the United States she lectured in the churches of West Virginia on mission work and eventually became president of the Woman's Foreign Missionary Society, West Virginia Branch. She made a place for herself in Methodist Protestant history by the blow she struck for women's rights at the 1892 General Conference when she was one of three women seeking seats as lay delegates. She later married Rufus Clark Dean, a prominent M. P. minister. Whetstone returned to the United States in 1892 and became a Traveling Secretary for the Society. She eventually married a Presbyterian minister, A. P. Hutchinson.

Lemuel Lee Albright (b. 1863) arrived July 28, 1887, and was stationed in Yokohama to assist Colhouer. Madge Slaughter of St. Louis, Missouri, sailed for Japan in October 1888, to become his bride.¹³⁹ They returned to the United States in June 1892. Colhouer in 1887 began a theological department in the Yokohama school. His first students were Junzo Hata and Iyota Inanuma, both of samurai background. Inanuma (1876-1953) became an M. P. clergyman and had a distinguished career as General Secretary of the Japan Christian Endeavor League.¹⁴⁰ Hata (1858-1929) entered the M. P. ministry and served faithfully until his death.¹⁴¹ An important co-worker in the life of the church and boys' school in Yokohama at this time was Toku Tamura (d. 1945).¹⁴² He had been baptized by Masatsuna Okuno in the Presbyterian-Reformed Church, in December 1885, and began to teach in the Mission school in 1886. He also became an M. P. minister.

By 1888 there were 120 church members in Yokohama, seven in Fujisawa (a suburb), and thirty-two in Nagoya. On September 13, 1888, in the Missionary Home at 120A Bluff, Albright was ordained an elder by Klein and Colhouer, assisted by the M. E. missionary Correll.¹⁴³ Soon after this the Kleins returned home on furlough and Albright was transferred to Nagoya to share responsibility for the work there with Gen Maruyama. Maruyama (1850-1909),¹⁴⁴ a distinguished educator of samurai background, had been converted and baptized by Klein. He was to become the first Japanese ordained to the M. P. ministry (1892) and led in the development

¹³⁸ My entry in "Missionaries of The Methodist Protestant Church in Japan," *Ronshu*, No. 12, 1971, p. 109, which lists her as in Nagoya 1889-1891, is wrong. She never worked in Nagoya.

¹³⁹ Matsunaga, *op. cit.*, p. 5; *North Carolina Annual Conference Minutes (MPC) 1888*, p. 26; *Methodist Protestant Yearbook, 1889*, p. 15.

¹⁴⁰ Matsunaga, *op. cit.*, p. 43.

¹⁴¹ *Loc. cit.*

¹⁴² Matsunaga, *op. cit.*, p. 45; *Missionary Bulletin*, Vol. I, No. 1, p. 1.

¹⁴³ *North Carolina Annual Conference Minutes (MPC) 1888*, p. 26.

¹⁴⁴ Matsunaga, *op. cit.*, p. 43.

of Nagoya Eiwa Gakko. Another important co-worker in Nagoya was K. Toyoda-Iinuma, who was the legal guarantor of M. P. missionaries in that city and held the Mission property there in trust for them.¹⁴⁵

Crittenden returned to America to marry in 1889. A. R. Morgan and his wife and two children embarked for Yokohama, August 3.¹⁴⁶ He was placed in charge of the boys' school and while in Yokohama wrote highly informative reports of the work of the Mission and the life of the city which were published in the *Missionary Bulletin*. He served as head of the Nagoya school from 1893 to 1897 and then terminated his service. In October 1889, Annie Lincoln Forrest (1864-1940) arrived and was assigned to Nagoya to assist Whetstone in the difficult and unpromising educational work for girls there.¹⁴⁷ Forrest had more talent for direct evangelism and did much in that area. After returning to the United States in 1894, she worked until retirement in 1929 as Traveling Secretary for the Society with the exception of one more term of service in Japan, 1903-1908.

On January 25, 1890, Edward Howard Van Dyke (1863-1921) and his wife, Carolyn E. Burgess Van Dyke (d. 1936), arrived and he was appointed dean of the theology department of the Nagoya boys' school.¹⁴⁸ (The department had two students.) Van Dyke was to become one of the most outstanding missionaries in M. P. history, serving Nagoya, Shizuoka, and Tokyo in educational and evangelistic endeavors. President of the Annual Conference many times and active in ecumenical affairs, he was noted for his ability in the Japanese language and for his scholarship. He retired in 1916.

The Kleins returned from furlough on March 26 and resumed their work in Nagoya. A major event this year was the first annual missionaries' meeting. This conference was held from Wednesday, September 3, 1890, at 120A Bluff, Yokohama. Colhouer and Klein, co-superintendents, presided and the major event of the first day was the ordination of Morgan. Members present from Yokohama were Colhouer, Morgan, Tamura, and T. Ishii. From Nagoya Klein, Albright, Van Dyke, Maruyama, and Toyoda-Iinuma were present. Woman's Foreign Missionary Society missionaries were not included. At this meeting the name Mi Fu Kyokwai was adopted as the official Japanese name for the denomination. The Chinese characters Mi (beautiful) and Fu (universal) were chosen to represent

¹⁴⁵ *Missionary Bulletin*, Vol. I, No. 1, August 1889, p. 1.

¹⁴⁶ *Loc. cit.*

¹⁴⁷ *WFMS Annual Report*, 1889; Miller, *op. cit.*, p. 88; *Missionary Record*, May 1928, p. 1; Chandler, *op. cit.*, p. 29.

¹⁴⁸ *JCYB*, 1922, p. 303; *Official Minutes Ninety-Fourth Session Maryland Annual Conference (MPC)* 1922, p. 145; 1936, p. 152.

the English initials M and P. Kyokwai means church. The meeting adjourned on Friday.

The year 1891 held a number of misfortunes. Bonnett's return to America has been mentioned. Klein, in poor health since his return from America, became ill and had to undergo surgery. On October 28 Nagoya was hit by a devastating earthquake during the early morning union prayer meeting of the churches of the city. Several at the meeting were killed instantly. Both the Van Dykes were seriously injured. He suffered a fractured skull.

Nagoya had from the beginning been less receptive to Christian work than other major cities of Japan and during the early 1890s persecution, often led by Buddhist priests, became intense. Moreover, the restiveness of the native Christians troubled the missionaries. One M. P. missionary in Nagoya in 1891 wrote the following:

We find ourselves fallen on strange times, the work very much retarded and interfered with by the political excitement—our labor as foreign missionaries almost rendered ineffectual, so far as direct work is concerned, by the opposition of the excessively national spirit of the times. This has been on the increase for two years or more, but during the past year has increased so rapidly that from a spirit of grateful docility which was formerly manifested toward us, a critical and supercilious spirit prevails in all the large centers; so much so that in such places the native preachers are restive of control or advice and the people refuse to hear the foreigner. The native Christians in such places are determined to manage their own affairs, only being willing to receive our financial help.¹⁴⁰

On the other hand, the Nagoya church reported fifty-one members and ten probationers this year and a Sunday school of 150 pupils. The boys' school dedicated a new building with the mayor of the city and other high government officials present. In Yokohama Colhouer's students, Inanuma and Hata, were graduated and employed as preachers, making possible the opening of new work in that area. The Yokohama church had 154 members and 125 pupils in Sunday school.

There continued to be misunderstandings between the supporting bodies in America and the missionaries in Japan. A controversy between the Board and its "employees" is referred to in issues of the *Missionary Bulletin* around this time. Letters from missionaries in Japan critical of the Board had been published in the church papers. The Board decided to send an official visitor to inspect the field. T. H. Lewis, President of Western Maryland College, had been

¹⁴⁰ Quoted in Miller, *op. cit.*, pp. 97-98.

deputized for this by the 1888 General Conference. He finally made his visit in November 1891.

The Colhouers completed their term and left Japan, March 31, 1892, and in June the Albrights returned to the United States. Whetstone also left in September. Amelia J. Rowe was her replacement. She remained only two years, returning to the States in 1895 to marry W. H. Huntington.¹⁵⁰ A Pan-Methodist Conference for Japan was held in Tokyo this year. Klein had participated in this conference and it had the unanimous support of the missionaries.¹⁵¹

The second annual meeting of the missionaries, July 24-27, 1891, had memorialized the General Conference to organize an annual conference in Japan. This petition was granted by the General Conference in May 1892. On September 15, 1892, the Japan Annual Conference was organized at the Yokohama Eiwa Gakko with Klein as president and Morgan as secretary. It had but five members, three ordained missionaries (the third being Van Dyke) and two Japanese laymen. The Conference ordained Maruyama. It also admitted five Japanese preachers on trial. Among them were Junzo Hata (ordained 1893), Iyota Inanuma (ordained 1894), and Toku Tamura (ordained 1896).¹⁵²

At this time there were 225 church members, thirty-four probationers, and 407 Sunday school pupils. The conference emphasized the need for a more aggressive evangelistic outreach and developed plans for this. The territory between Yokohama and Nagoya, a stretch of over 200 miles, was divided into three districts with centers at Yokohama, Shizuoka, and Nagoya, with a chairman to be stationed at each place. Van Dyke, who had made several mission tours of the Shizuoka area, was appointed to live and work there. Shizuoka had been one of the main centers of Canadian Methodist work since 1874. It was 112 miles from Tokyo about midway to Nagoya. Klein was forced by poor health to leave Japan the next year. He served important pastorates until 1908, when he became Corresponding Secretary of the Board of Missions, a post in which he gave outstanding service until his death in 1926.

It is clear that one of the purposes of the Board in recommending to the General Conference the organization of the Japan Annual Conference was to alleviate some of the problems it had had by placing more responsibility on those directly involved in the work on the field. This step was successful. It gave new life to the Mis-

¹⁵⁰ WFMS *Annual Report* 1895, p. 18.

¹⁵¹ *Missionary Bulletin*, Vol. III, No. 9, February 1, 1892, p. 1.

¹⁵² Based on information in *Minutes of the Fourth Session of the Japan Annual Conference of The Methodist Protestant Church*. I have ever been able to find copies of the *Minutes* of the first three sessions.

sion and the coming years saw a healthy growth of the Methodist Protestant Church along the Tokaido, the Eastern Seaboard Highway.

Methodist Episcopal Church, South, Mission: 1886-1892

The M. E. Church, South, Mission in Japan established itself, attracted superior Japanese workers, defined its strategy, and became an annual conference within a few years after its founding. Its relatively rapid development can be explained by several factors. It came to Japan at the height of enthusiasm for things Western. Moreover, its geographical area was easily determined. It simply took as its field the areas not covered by the M. E. Church or the Methodist Church of Canada. Moreover, it had the encouragement and support of these two Missions. They both were eager that Methodism be established in the Inland Sea area so that it could become a nationwide church but neither had the resources to do this themselves. The M. E. South Mission was also unique in that its pioneer band of missionaries came directly from assignments in China.

On April 20, 1886, Bishop H. N. McTyeire, in charge of the China Mission, appointed J. W. Lambuth and his son, W. R. Lambuth, and O. A. Dukes to Japan, effective July 1, and named the younger Lambuth superintendent. J. W. Lambuth and Dukes reached Kobe on July 26, 1886, having sailed from Shanghai. According to Genta Suzuki, who accompanied them, the party also included Mrs. Lambuth and their daughter Nora and her husband, Dr. Park, who was a missionary physician of the Southern Church in Peking, a Miss Bennett (evidently the future Mrs. Dukes), and two Chinese girls.¹⁵³ W. R. Lambuth arrived September 15 and his wife followed in November. On September 17, 1886, the Mission was formally organized by Bishop A. W. Wilson.

James William Lambuth (1830-1892) was the son and grandson of missionaries to the Indians in the American South, and had served with distinction in China for thirty-two years.¹⁵⁴ His wife, Mary I. McClellan (d. 1904), a cousin of U. S. President Grover Cleveland, was as great a missionary in her own right as either her husband or son, giving herself completely for fifty years to mission work in China and Japan.¹⁵⁵ After her retirement in 1900, she returned to China and is buried in Shanghai. Oscar Adolphus

¹⁵³ *Fifty Years in Japan: Fiftieth Anniversary Year Book of the Japan Mission of the Methodist Episcopal Church, South and Minutes of the Fiftieth Annual Meeting* held at Kobe, Japan, Oct. 31-Nov. 4, 1936, p. 9. (Hereafter cited as *Fifty Years*.)

¹⁵⁴ PGCPMJ, p. 726; *Fifty Years*, p. 7.

¹⁵⁵ *Fifty Years*, p. 7; E. H. Rawlings, *Walter Russell Lambuth*. (Nashville: Board of Missions, MECS, n.d.), p. 29.

Dukes (1854-1930) had served in China two years.¹⁵⁶ In 1893 he left the Mission but remained in Japan teaching in private and government schools until his death. His wife died in 1918. Walter Russell Lambuth (1854-1921) was born in Shanghai and after education in America returned to China in 1877 as a medical missionary.¹⁵⁷ He laid solid foundations during the four years as superintendent but was forced to return to the United States in 1890 for the sake of his wife's health. In 1892 he was appointed Field Secretary and later General Secretary of the Board of Missions and gave service of such distinction that John R. Mott called him "the greatest missionary secretary of his day." In 1910 he was elected a bishop and died during a visit to Japan in 1921. His ashes were taken to Shanghai and placed in his mother's grave. Daisy Kelly Lambuth (1858-1932) was also the child of an M. E. South missionary to China, D. C. Kelly.¹⁵⁸ She was a semi-invalid most of her adult life.

The services of Genta Suzuki (b. 1864) were indispensable in the founding of the Mission.¹⁵⁹ The son of a Confucian scholar in Sendai, he had studied at Aoyama Gakuin. When he went to Shanghai in 1885, Jennie Vail gave him a letter of introduction to the elder Lambuth. Lambuth prevailed upon him to become their language teacher and to accompany them to Japan. For the next few years he assisted the missionaries in various ways. He was baptized at the first quarterly conference, October 2, 1886, by Bishop Wilson and a few years later went to study in America. After his return to Japan he taught in the M. E. South Mission school for a short time before returning to Sendai where he became a prominent newspaperman. He was an active Methodist layman all his life.

The J. W. Lambuth home at No. 47 in the foreign settlement (Akashimachi) became the center of the Mission. Here the first convert was baptized; here the first school, Palmore Institute (an English high school), was established November 26, 1886; here the first Sunday school was organized; here the first work for women and girls was begun; and here the mother church of Southern Methodism in Japan was organized December 3, 1886, with eight members. Kobe, capital of Hyogo prefecture, was a port city opened to foreign trade in 1868. It grew rapidly to become the second largest open port in Japan and had by this time nearly 135,000 population. It was over 350 miles from Tokyo.

J. W. Lambuth was indefatigable in his travels during the early

¹⁵⁶ JCYB, 1931, p. 297.

¹⁵⁷ *Fifty Years*, p. 8; JCYB, 1922, p. 297.

¹⁵⁸ JCYB, 1924, p. 332.

¹⁵⁹ *Fifty Years*, p. 9.

months, following up every contact as a possible opening for evangelism. Within three months mission work had been begun in Hiroshima and on the island of Awaji in the Inland Sea between Honshu and Shikoku. He and Dukes responded that fall to an invitation from a Mr. Oka to visit his school on Awaji. They visited him and assisted in his school. Oka and an associate were later converted.¹⁶⁰

Sometime in August or early September, Teikichi Sunamoto (b. 1857) made the contact with the Lambuths that led to the extension of the Mission to Hiroshima.¹⁶¹ Born in Hiroshima, Sunamoto enlisted in the navy when sixteen years old and served on gun boats until October 1880, when he sailed as second mate on a merchant ship to San Francisco. There through the efforts of Tachu Date, who also was to become an important figure in the Mission, he was converted and baptized May 7, 1881, by the Rev. Otis Gibson. After this he worked for the Gospel Society until August 1886, when he returned to Japan with the purpose of leading his mother to Christ. He carried letters of introduction from M. C. Harris, former M. E. missionary in Japan and at that time superintendent of the M. E. Japanese Mission on the West Coast, to R. S. Maclay, superintendent of the M. E. Mission. Sunamoto visited Maclay with the request that he assist him in opening Christian work in Hiroshima. Maclay sent him to Lambuth, who promised him assistance and soon after visited Hiroshima. Not only was evangelism begun but several small schools for girls run by Japanese (including one Sunamoto had opened) were consolidated under the supervision of Sunamoto with the cooperation of W. R. Lambuth. Sunamoto ran the school until the fall of 1887, when he turned it over to a missionary in order to give full time to the itinerant ministry. This was the beginning of Hiroshima Girls' School. Sunamoto itinerated with the Lambuths and Dukes until 1890, when he went to work among Japanese in Hawaii and San Francisco. He returned to Japan to the pastorate of the M. E. church in Nagasaki in 1894, and again entered the M. E. South ministry in 1900 and served until retirement in 1927. Hiroshima, 190 miles west of Kobe, was a castle town and the capital of Hiroshima prefecture.

J. W. Lambuth baptized Sunamoto's mother and eleven others in February 1887 and organized the church. A few months later W. R. Lambuth baptized another group and added them to the church. Among these first converts in Hiroshima were a number who became prominent M. E. South ministers, including Masukichi

¹⁶⁰ S. H. Wainwright, *The Methodist Mission in Japan*. (Nashville: Board of Missions, MECS, 1935), p. 22.

¹⁶¹ Floyd, *op. cit.*, p. 135; *Fifty Years*, p. 16.

Matsumoto, G. Ota (d. 1918), Kichitaro Mito, and Yoshihiro Tanaka.¹⁶² Mito (1857-1925), a Sunday school teacher even before his baptism, spent the next several years helping to organize Sunday schools throughout the Mission and was head of the Sunday School Board of the Japan Methodist Church from its inception in 1907 until his death. Matsumoto (d. 1924) studied in America and from 1902 was professor of New Testament at Kwansei Gakuin, the M. E. South school. He translated a number of books into Japanese, among them B. P. Bowne's *Theism*. Yoshihiro Tanaka (1870-1930) became a member of the first class of Southern Methodist theological students. Ordained deacon in 1893, he later studied in America. A noted church parliamentarian, he was from 1920 until his death principal of the Kwansei Gakuin Middle School.

In 1887 work was begun on the island of Shikoku at Uwajima, a port city of about 13,000 population in Ehime prefecture, as the result of a contact made by Oka, mentioned above. J. W. Lambuth made the first trip there, making contacts in several schools and finding two Christians who became the nucleus of the church in that place. Later W. R. Lambuth was called upon to give medical treatment to Prince Date, the former daimyo of Uwajima, and a strong friendship developed between this noble family and the Southern Methodist missionaries. The Mission was also extended by Dukes into Osaka through contacts in a private school run by a Mr. Yoshida and work developed at points between the two cities in the spring of 1887. A railroad between Kobe and Osaka had been opened in 1874 and in 1884 a line was started to link Kobe, Hiroshima, and Shimonoseki. The M. E. South missionaries had better transportation facilities than did the pioneer missionaries of the earlier Methodist groups.

By the time of the first annual meeting of the Mission, September 24-27, 1887, there had been sixty-four adult and ten child baptisms, and the church numbered seventy-one communicant and sixty-six probationary members. W. R. Lambuth presided at the meeting and his father served as secretary. A stress on self-support was evident in the organization of a missionary society which had fifty-nine members. An invitation to cooperate in the M. E. theological school at Aoyama Gakuin was accepted.

Crowder B. Mosely (1860-1916) and Nannie B. Gaines (1869-1932) arrived September 24, 1887. Mosely at first taught in government schools in Wakayama (beyond Osaka on Kii peninsula) and Matsuyama (on Shikoku), during which time he studied Japanese and supervised the evangelistic work of the Mission in those areas. He later filled responsible positions in the Mission as presiding

¹⁶² *Fifty Years*, pp. 16, 20, 23, 24, 41.

elder, teacher, and school principal. His knowledge of Japanese was remarkable and he published a dictionary of theological terms. In 1890 he married Ada A. Reagan, a minister's daughter and M. E. South missionary in China.¹⁶³

Nannie Gaines gave the rest of her life to Japan, specifically to Hiroshima Jo Gakuin (Hiroshima Girls' School), taking only three furloughs during her forty-five years of service. She served as principal of the school from 1887 until her retirement in 1920 and then was principal-emeritus until her death in her home on the school grounds in 1932. The school grew from humble beginnings into a comprehensive educational institution with every level from kindergarten through college. It was one of the few Christian schools for women to achieve college status before the Second World War, being recognized shortly before Gaines's death in 1932 as a Grade A college for women by the Ministry of Education.¹⁶⁴

On November 3, 1887, B. W. Waters (1859-1936) arrived to give distinguished service as evangelist, administrator, and educator, until his return to America in 1910 caused by the critical illness of his wife.¹⁶⁵ In 1890 he married Tallulah Lipscomb (1862-1910), a missionary in the M. E. South school in Shanghai.¹⁶⁶ She suffered from illness during most of their years in Japan and died of pellagra a few days after they landed in San Francisco in 1910.

John Caldwell Calhoun Newton (1848-1931) and his wife, Lettie Lay Newton (1848-1938), and Samuel Hayman Wainright (1863-1950) and his wife arrived May 21, 1888.¹⁶⁷ The Newtons went immediately to Tokyo, taking seven students with them to the theological school at Aoyama Gakuin, where he taught for one year. Almost the entirety of his career until his retirement in 1923 was devoted to the educational work. In this he made a profound impression on his students who included two future bishops. He became chancellor of Kwansei Gakuin and was awarded the "Blue Ribbon of Merit" by the Emperor in 1923 in recognition of his contribution to education in Japan.

Wainright was sent out as a self-supporting missionary in response to a call for an English teacher in the government high school in Oita, the capital city of Oita prefecture on the island of Kyushu.¹⁶⁸

N. W. Utley (d. 1936) and his wife arrived July 31, 1888, and he soon began educational work for boys in the Kobe area. He

¹⁶³ JCYB, 1917, p. 344; *Fifty Years*, p. 12.

¹⁶⁴ JCYB, 1933, p. 310.

¹⁶⁵ *Fifty Years*, p. 13.

¹⁶⁶ JCYB, 1911, p. 402.

¹⁶⁷ JCYB, 1930, p. 219; 1932, p. 303; 1951, p. 215; *Fifty Years*, p. 17.

¹⁶⁸ Wainright, *op. cit.*, p. 23.

served as secretary for the annual meetings from this year through 1891. They returned to America in 1896.¹⁶⁹

Bishop Wilson presided at the second annual meeting of the Mission in August 1888. A major concern was the organization and strengthening of the educational work. It was decided to improve the girls' school in Hiroshima, to open a training institute for Bible women in Kobe, and to build a school for boys in Kobe. Mrs. J. W. Lambuth was appointed to head the training institute. With small classes she had already begun as a nucleus she worked patiently in the face of discouraging results until her retirement in 1900, by which time she had laid a good foundation for the school. It was named Lambuth Training School for Christian Workers in 1921.

With the class of boys organized by Utley in 1888 and the group of theological students with Newton who had been at Aoyama Gakuin as a nucleus, Kwansei Gakuin was founded in October 1889, on a campus two and a half miles outside Kobe. It was organized with two departments, theological and academic, headed by the two missionaries. The school made little progress during the 1890's because of the reaction against Christianity throughout the country. However, it later prospered and became one of only three Christian schools to achieve government recognition as universities before the Second World War.

By the time of the third annual meeting, at which W. R. Lambuth presided in July 1889, it was clear that quality educational work would involve a large investment both financially and in terms of missionary time. The tension present in all missions between educational and evangelistic concerns is reflected in the statement made by the missionaries at that meeting that "we cannot do too much educational work, provided we give to our work an evangelistic turn; but *evangelize* must be our watchword."¹⁷⁰ At this meeting Yoshikuni Yoshioka, a native of Kyoto, became the first Japanese licensed to preach by the M. E. Church, South. A convert of W. R. Lambuth, he was from the two-sworded samurai class and had been associated with the Mission from its early days as a teacher in the English night school. Until the laws were changed so that it was possible to incorporate the Mission, all of its property was held in his name. He was later sent to Vanderbilt and eventually became chancellor of Kwansei Gakuin.¹⁷¹

In August 1889, the M.E. Church, South joined the M. E. Church and the Methodist Church of Canada in adopting a "Basis of Union" which, however, did not see fruition until 1907. The first M. E.

¹⁶⁹ JMCTMC, p. 112.

¹⁷⁰ *Fifty Years*, p. 2.

¹⁷¹ *Ibid.*, p. 18.

South church building in Japan, Kobe Church, was dedicated October 14, 1889. This month Y. Mae Kin, M.D. (d. 1934), a Chinese, joined the Mission. She had been adopted by Dr. and Mrs. D. Bethune McCartee, missionaries of the Presbyterian Church in China and later Japan, and sent to the United States to study medicine. She was appointed to open a dispensary and training school for nurses. This experiment was not successful and she left the Mission a few years later, eventually returning to medical work in Peking where she died.¹⁷²

T. W. B. Demaree (d. 1951) arrived November 6, 1889, and until his retirement in 1934 gave faithful service primarily in evangelistic work. In 1894 he married Gania Holland, a missionary in the Hiroshima school.¹⁷³ Laura C. Strider also arrived this year. She served until 1894.¹⁷⁴

At the end of 1889, Oita was the site of a remarkable outpouring of the Holy Spirit, the reverberations of which would be felt throughout the history of the Mission. Wainright had soon gathered an earnest band of seekers among students in the high school where he taught; conversions were experienced and baptisms took place. Opposition in the community was immediate and developed into mounting persecution of the missionaries and the students. The stress had become intense by the end of 1889 when in private and public meetings this band of believers was visited by a Pentecostal experience. The climax was a Watch Night Service on December 31, during a visit by W. R. Lambuth, Y. Yoshioka, and Heizaburo Nakamura, at which Yoshioka preached. Both Wainright and Lambuth later testified that this experience radically transformed their lives. A number of the students later became M. E. South pastors. Among them were Tokio Kugimiya, who was to become the fifth bishop of the Japan Methodist Church; and the Yanagihara brothers, Namio and Naoto, and Seiko Hayashi, each of whom gave over forty years in the Methodist ministry. Three others entered the ministry of other churches and another died while preparing to enter the ministry. Nakamura, who was present on this occasion, taught at Kwansei Gakuin and was for a time its business manager. He later went into business for himself in Kobe, was an active layman, often a delegate to the Japan Methodist Church General Conference, and for many years legal adviser to the Mission.¹⁷⁵

Willard E. Towson (1858-1946), his wife, Emily Hatton Towson (1859-1931),¹⁷⁶ and Mary Florence Bice (1865-1924) arrived in

¹⁷² JCYB, 1935, p. 340.

¹⁷³ JCYB, 1951, p. 213.

¹⁷⁴ *Fifty Years*, p. 103.

¹⁷⁵ *Ibid.*, pp. 3, 15.

¹⁷⁶ JCYB, 1931, p. 305; 1950, p. 138.

Japan, January 29, 1890. The Towsons served the Mission 1890-1906, 1920-1925, and he returned alone to work from 1933 to 1937. Bice, appointed to the training school, distinguished herself in learning Japanese.¹⁷⁷ In 1893 she married W. A. Davis, another M. E. South missionary. Her health forced their return to America in 1922, and he served after that as superintendent of the M. E. South California Mission. Tachu Date (d. 1935) returned to Japan on the same ship with these three. He had become a Christian in America and there led Sunamoto, mentioned above, to Christian faith. Five years president of the Japanese Y.M.C.A. in the United States, he studied theology in Washington. Towson persuaded him to throw in his lot with the M. E. South Mission and he became the missionary's interpreter, language teacher, and personal assistant for the next two years. He was the second Japanese licensed to preach.¹⁷⁸ William Albert Wilson (1861-1951) arrived later this year and served in Japan until 1932.¹⁷⁹ In 1893 he married Mary McClellen (d. 1949), a Southern Methodist missionary in China, following a well-established precedent in the Mission.¹⁸⁰

Kate Harlan (1859-1933) arrived on her own in the spring of 1890 and served in Japan sixteen months, being called home by a death in her family.¹⁸¹ In spite of her brief stay she achieved impressive results working with a Japanese woman evangelist in Yamaguchi, a castle town and capital of the prefecture of the same name west of Hiroshima and 280 miles from Kobe. Within a few months there was an outpouring of the Spirit in this place and among its fruits were several young men later to give significant service to Japanese Methodism. Among them were Zensuke Hinohara, who became a minister and eventually president of the Hiroshima Girls' School; Kinji Nakamura, who became a prominent pastor in the Japan Methodist Church and served several terms as presiding elder; and Kiroku Hayashi, who became a leading layman.¹⁸² When W. R. Lambuth was appointed an administrator in the Board of Missions, Harlan became his personal secretary and continued as such after his election to the episcopacy.

Bishop Wilson presided at the annual meeting in 1890 and it was decided to cooperate with the M. E. Church and the Methodist Church of Canada in the publication of a union newspaper, *Gokyo* (*Christian Advocate*). Its first number appeared in July 1891. Wainright was transferred to Kobe to take charge of the English

¹⁷⁷ JCYB, 1925, p. 433.

¹⁷⁸ Floyd, *op. cit.*, p. 152; *Fifty Years*, p. 1.

¹⁷⁹ JCYB, 1953, p. 342; *Fifty Years*, p. 32.

¹⁸⁰ JCYB, 1950, p. 143.

¹⁸¹ JCYB, 1935, p. 337.

¹⁸² *Fifty Years*, p. 4.

night school, Palmore Institute. Such schools were for many years a widespread mission strategy for reaching young businessmen. However, this school is one of the few that has survived to the present. The younger Lambuths returned to America in the fall. The Rev. and Mrs. M. Rollins arrived this year and served until 1893.¹⁸³

The spring of 1891 saw the graduation of the first class of theological students from Kwansei Gakuin. The three members of the class were E. Nakayama, who disappears from the record thereafter; Yoshihiro Tanaka mentioned above; and Kogoro Uzaki (1870-1930), who was to become the third bishop of the Japan Methodist Church.¹⁸⁴ From a family of literary prominence in Himeji, he went to Kobe to study Western learning in 1886, met the Lambuths, was baptized in 1887, and became the first Japanese ordained elder (1893). Editor of *Gokyo* from 1907, he was in 1911 elected Secretary of the Board of Missions of the Japan Methodist Church. From 1913 until his election to the episcopacy in 1919, he was presiding elder of the Kyushu District and president of Chinzei Gakuin in Nagasaki. Twice reelected to the episcopacy, he was a noted preacher and highly regarded throughout the Protestant community, serving on many interdenominational and interreligious committees. He was decorated by the Emperor both before and after his death for his contributions to the religious and moral life of the nation.

Kindergarten work became widespread during the 1890s. The first in the M. E. South Mission opened by Gaines and Miss Fuji Koga in Hiroshima in 1891 was soon followed by the establishment of a kindergarten teachers' training course in the girls' school.

Bishop Wilson presided at the fifth annual meeting in Kobe in 1891. J. C. C. Newton published a well received book, *Japan: The Country, Court and People*, this year. Missionary reinforcements were W. A. Davis (d. 1949)¹⁸⁵ and Simeon Shaw (1866-1924) and his wife Ada Wooten Shaw. The Shaws served in Yamaguchi, consolidating Harlan's work until they terminated missionary service in 1896.¹⁸⁶ The patriarch of the Mission, J. W. Lambuth, died March 28, 1892, and was buried in the foreigners' cemetery in Kobe.

On July 20, 1892, in Kobe, Bishop Joseph Staunton Key presided over the organization of the Annual Conference and Dukes served as secretary. The conference was composed of twelve foreign missionaries and four Japanese who were received on trial at that time.¹⁸⁷ By this time there were 505 communicant and 87 proba-

¹⁸³ *Ibid.*, p. 103.

¹⁸⁴ *Ibid.*, p. 19.

¹⁸⁵ JCYB, 1950, p. 140.

¹⁸⁶ JCYB, 1924, p. 335.

¹⁸⁷ Floyd, *op. cit.*, p. 209.

tionary members. The charter members were Dukes, Moseley, Waters, Newton, Wainright, Utley, Demaree, Towson, Wilson, Davis, Shaw, and Rollins. It seems that the four Japanese members were the first two Japanese licensed to preach, Yoshioka and Date, and two of the members of the first theological class, Tanaka and Uzaki.

By the organization of the Annual Conference in 1892, the M. E. South Mission had laid the foundation of what was to become distinguished educational work, had planted churches around the Inland Sea, and had become involved in cooperative work with the Methodist Church of Canada and the M. E. Church Missions. The decade of the 1890s proved to be a time of great testing for this Mission as well as others.

The United Brethren in Christ Mission: 1895-1901

United Brethren beginnings in Japan were unique in that they were made by a Japanese under the appointment of the mission board of that church; in that promising beginnings were followed very quickly by a scandal that threatened to bring the whole enterprise to a halt; and that neither the name of the man who caused the scandal nor the nature of his offense is clear. The work began in November 1895, when William M. Bell, Missionary Secretary of the United Brethren Church, visited Japan in company with the Japanese appointed to superintend the work here.¹⁸⁸ This minister is known in all the English sources as George K. Irie. However, the Japanese history gives his name as Kingoro Nakajima. The accounts in the English and Japanese agree in every other point concerning him. A major influence in getting the United Brethren Church to enter Japan, he was baptized in the Tsukiji M. E. Church in Tokyo in 1885, and later went to America where he joined the United Brethren Church. After study at Lebanon Valley College, he was ordained by Bishop Jonathan Weaver. Two Japanese friends were persuaded to join the Mission and accompany him back to Japan. One of these was Sokichi Doi, who had been pastor of the Japanese M. E. Church in San Francisco, and Umekichi Yoneyama, who very soon after their return to Japan left the Mission to enter business.¹⁸⁹

Nakajima first went to Kyoto and there set up an overall plan for the development of the Mission. Doi immediately began evangelistic work in Tokyo in the Kyobashi area where he rented the second floor of a Japanese inn and began holding services. This was called the First United Brethren Church and in January 1896 moved to Sojuro-cho, Kyobashi ward. Doi was an earnest preacher

¹⁸⁸ Cary, *op. cit.*, p. 260, gives the date as December. However, both Mills, p. 153, and Yasuda, p. 2, support the November date.

¹⁸⁹ Yasuda, *op. cit.*, pp. 7 ff.; Drury, *op. cit.*, p. 605.

and the attendance gradually increased. At that time there were several students from the Sakurai Girls' School attending. This Presbyterian-Reformed school was administered by a Mr. Sakurai, a former evangelist of that church, and his wife, Chika. She had studied in America and while there lived in the home of Dr. Bell. As a result she and her husband had a warm regard for the United Brethren Church and did what they could to help the growth of the Mission, encouraging students to attend the church and introducing several Japanese pastors into the work. When Doi transferred in November 1896 to the Second United Brethren Church in Komaizawa, his place was taken by Yorio Takeda, a former Congregational minister, who had been introduced by the Sakurai family.

The story of the extension of the United Brethren Mission to Shiga prefecture, nearly 300 miles from Tokyo, is as interesting as it is illustrative of the seeming coincidences that often determined the geographical shape of mission in Japan. Komaizawa was a village near Kusatsu, a town about fourteen miles from Kyoto. The church here was the outgrowth of the efforts of the leading family of the village. The head of the family, Shosaku Komai, was a doctor whose family had provided physicians for that area for several generations. He and his immediate family had been Christian believers for a number of years. The third daughter, Tomie, was a graduate of Wilmina Girls' School, a Christian institution in Osaka. After graduation she went immediately to study in America. On her way home she met Nakajima in San Francisco and determined to do what she could to promote the United Brethren Mission in Japan. As a result her father opened their home as a meeting place. The Congregationalists had started evangelistic work in Komaizawa but were unable to maintain it for lack of personnel. Consequently, an agreement was reached to turn it over to the United Brethren Church. At first Nakajima commuted from Kyoto to hold meetings. In November 1896 Doi was transferred here and on November 12, Bell officially organized the church and administered the sacraments of baptism and Holy Communion. The church had twenty members, fifteen transfers from the Congregationalists and five persons baptized that day. This was a remarkable beginning for a village church in a period when rural evangelism in Japan was meeting seemingly insurmountable difficulties. Moreover, this little flock was remarkable in the village because of its abstinence from tobacco and alcohol, earnest efforts to convert other villagers, faithful observance of the Lord's Day, and sacrificial giving to support the work. It is reported that Nakajima also shocked the conservative villagers because of his democratic

behavior treating all persons alike regardless of sex or social status.¹⁹⁰

That same month the Honjo Church was founded in Tokyo in Honjo ward in a rented house. It was made the headquarters for all work in Tokyo which at this time included First Church (Kyobashi) and preaching points in Asakusa and Ushigome. The preachers met here every Sunday, Tuesday, and Saturday afternoons for study, planning, and fellowship. Nakajima was head pastor and he was assisted by Shinji Tashiro.¹⁹¹ Among the lay members of the church was Takejiro Ishiguro (d. 1914), who later studied in America where he was ordained to the United Brethren ministry in 1908. After returning to Japan he gave outstanding service as pastor of the Kyoto church.¹⁹² The preaching points were in charge of Hiroshi Hasegawa and Asajiro Nakagawa, but neither prospered and both came to an end the next year as a result of the "Nakajima Incident."

March 8-12, 1897, a Mission conference was held in Odawara and plans were laid for extending the work into that area. In May, Yorio Takeda was transferred from the Kyobashi church to open work in Odawara. His successor at Kyobashi was Nagayori Fukui, introduced to the Mission by Sakurai. He resigned in November as a result of the "Nakajima Incident" and the church disbanded. Odawara was an old castle town on the Tokaido about fifty miles from Tokyo at the entrance to the Hakone Pass. A popular resort, at this time it had about 16,700 inhabitants. Work was begun in Numazu, on the other side of the mountain pass, in May by Kujiro Okada. The same month Shinji Tashiro came from the Honjo church to open work in Misaki, a small town near Odawara, but he died in October and as there was no replacement that work came to an end. In June, Heikaku Kikuchi began successful evangelism in Shizuoka and established a strong church there which continued after his death in 1900 from lung disease. (Both the Canadian Methodists and the Methodist Protestants had established churches in the same city some years before.) Sadaie Obata became head pastor of the Honjo Church in April. However, he resigned that fall as a result of the "Nakajima Incident" and left the Mission to join the Baptists. Nakajima again became pastor and continued until 1901. This church took on new life after October 1902, when Yoshitaka Okazaki became pastor (ordained 1906). He had been a member of the Friends but joined the United Brethren Church in 1899. He remained pastor of the Honjo Church until his death in

¹⁹⁰ Yasuda, *op. cit.*, pp. 10 ff.

¹⁹¹ *Ibid.*, p. 15.

¹⁹² Drury, *op. cit.*, p. 607.

1934. Doi resigned as pastor of Second Church (Komaizawa) in the fall because of the "Nakajima Incident" and left the Mission. He was succeeded by Kenjiro Imai, who stayed until 1900, when Koshichi Shibata became the pastor. In 1900 the Mission opened a preaching place in nearby Kusatsu, a much larger town on Lake Biwa located at the junction of the Tokaido and the Nakasendo, another major artery of travel between Tokyo and Kyoto but through the central mountains. The focus of importance gradually shifted to Kusatsu and the church in Komaizawa declined and eventually died.¹⁹³

This was the year of the "Nakajima Incident," evidently in the fall. Nothing is to be found to indicate the nature of the affair. The Japanese history simply says that in spite of his talent he had a "regrettable trait" as far as being an evangelist was concerned and because of this he embarrassed the Mission, resulting in the loss of many pastors and members, and nearly bringing the work to a halt.¹⁹⁴ Cary says he (George K. Irie) "proved unfitted for responsibility. . . ." ¹⁹⁵ Mills writes, "It was soon seen that if the work of the Japan mission was to prosper, it must be put in charge of a superintendent from America and men be employed who had been carefully selected and trained under the direction of United Brethren missionaries." ¹⁹⁶ Drury elaborates only slightly, commenting ". . . the feeling of equality, if not superiority, characterizing the Japanese made this missionary venture different from those that previously had been undertaken." ¹⁹⁷ He further states, "Mr. Irie's social connections, and the want of character or responsibility on the part of some of the newly enlisted helpers, brought quick reaction and created difficulties that were hard to overcome. Yet some of the work was done sincerely, and the missionaries coming later followed to some extent the traces that first were made." ¹⁹⁸ Whatever the problem was it was not serious enough to prevent Nakajima from continuing for several years as a pastor. He served the American superintendent sent out the next year as an assistant, and was Japanese Recording Secretary at the organization of the Annual Conference in 1901. However, he left the ministry soon after.

Alfred T. Howard (1868-1948), a missionary to Sierra Leone from 1894-1898, arrived to superintend the Mission in the summer of

¹⁹³ Yasuda, *op. cit.*, p. 10.

¹⁹⁴ *Ibid.*

¹⁹⁵ Cary, *op. cit.*, p. 260.

¹⁹⁶ Mills, *op. cit.*, p. 153.

¹⁹⁷ Drury, *op. cit.*, p. 605.

¹⁹⁸ *Ibid.*, p. 606.

1898.¹⁹⁹ His wife, Mary (d. 1952), joined him early in 1899.²⁰⁰ He led the Mission with wisdom, tact, and courage until 1913 when he was elected bishop.

In 1898 the work was extended into Chiba prefecture, with a beginning in Matsudo, about fifteen miles northeast of Tokyo, by Yonekichi Yoshida (ordained 1908). One of the laymen in the church organized there, Noritsugu Makino, later became a United Brethren pastor. An English teacher in the local middle school, he had been a member of the Church of Christ Yotsuya Mission. He transferred to the United Brethren Church, entered the Aoyama Gakuin theological school in July 1904, and established a church in the Aoyama area which later became one of the major United Brethren churches in the city. It is known today as Harajuku Church. In August 1898 the Friends Church in Noda, about twenty-seven miles north of Tokyo, and its pastor, Otoshiro Taguchi, transferred their membership to the United Brethren Mission.

Early in 1900 an agreement was made with the theological school at Doshisha, the Congregational college in Kyoto, that United Brethren candidates for the ministry would be trained there and that the Mission would provide one faculty member for the school. John Edgar Knipp (1875-1962) and his wife came out and joined the faculty that fall. Sickness forced his return to America in the winter of 1903.²⁰¹ However, they were able to return to Japan in March 1915 and gave fruitful evangelistic service in Shiga prefecture for nearly thirty years. As a result of the involvement at Doshisha, a United Brethren church was soon founded in Kyoto, the ancient capital of Japan, and the center of Congregational strength in the nation.

In February 1901, Joseph Cosand (1851-1932) and his wife, Sarah Ann (d. 1915), joined the United Brethren Mission, bringing to it fifteen years of experience as missionaries of the Society of Friends in Japan. He had founded the Friends' Mission in Tokyo, established its girls' school, and served as its superintendent until 1900. Throughout his thirty-five years in Japan he was active in the temperance movement and in peace causes. He had a thorough command of the Japanese language.²⁰²

This year the Annual Conference was organized July 12-13 at the Y.M.C.A. Hall in Mitoshiro-cho, Kanda, Tokyo. Charter members were Howard, Knipp, and Cosand, and Kingoro Nakajima, Koshichi Shibata, Hajime Wada, Yoshinosuke Mizuno, Otoshiro Taguchi, and

¹⁹⁹ Drury, *op. cit.*, p. 606.

²⁰⁰ JCYB, 1953, p. 336.

²⁰¹ JCYB, 1963, p. 430; Mills, *op. cit.*, p. 159.

²⁰² JCYB, 1933, p. 306; 1916, p. 321; Mills, *op. cit.*, p. 155.

Gisaku Mayama.²⁰³ Mayama had come to Tokyo from Yokohama at the urging of Cosand in April this year to join the United Brethren Mission. He began work in Nihonbashi, which eventually became one of the major churches in the city. A church building was erected for this work, the first in Japan with United Brethren funds, and dedicated December 21, 1901. A short time after the Annual Conference parts of the Discipline were published in Japanese.

It is reported that at this Conference the matter of Methodist Union in Japan was taken up and discussed "with great interest."²⁰⁴ However, nothing came of this for the Mission remained rather distant from other Methodist groups throughout its history in Japan. In part this was no doubt a result of their selection of Doshisha as the school for training their ministers. As of 1941, eighty-five percent of the United Brethren Japanese pastors were graduates of Doshisha, so it was only natural that they entered the United Church of Christ in Japan as part of the Congregational bloc. The United Brethren Mission maintained throughout its history a policy of not starting educational institutions. By the time it entered Japan there was no longer a need for such work, and the Mission, in any case, lacked the necessary financial resources. The Mission was scattered over an area some 300 miles from end to end with clusters of work in the Kyoto-Shiga area, Odawara-Shizuoka area, and the Tokyo-Chiba area.

Conclusion

This running account has provided little more than the bare skeleton of the beginning of Methodism in Japan. Each of the six missions was unique yet all shared a common message and confronted similar challenges. From our perspective one hundred years after the fact it is easy to fall prey to the arrogance of hind sight and to write our own account of what should have been done in mission in Japan in the last half of the nineteenth century. It is more difficult to use our powers of imagination to come to an appreciative grasp of the situation which faced the sending agencies, the missionaries, and their national co-workers in those days. Enough has been written above to indicate some of the problems they faced and some of the strategies they devised. It was the moral calibre, intellectual stamina, and spiritual fervor of these early partners in mission that resulted in the spread of Methodism from the northern reaches of Hokkaido to the Ryukyu Islands in the south, thus contributing to the enrichment of the larger divine-human drama of Christianity in Japan.

²⁰³ Yasuda, *op. cit.*, pp. 28 ff.; Drury, *op. cit.*, p. 607, says the Annual Conference was organized in the spring of 1902.

²⁰⁴ Yasuda, *op. cit.*, p. 32.