

HONDA, BISHOP YOITSU

HONDA, Yoitsu (Tokyo), President of Tokyo Aoyama Gakuin
(Christian College); b. Hirosaki, December, 1848. A leading education-
alist and Christian evangelist; visited Europe and America several times
to attend International Christian Association Conferences as representativ
of Japan; attended the World's Y.M.C.A. Union, held in France, 1904.
Address: Tokyo, Japan. --- Who's Who in the Far East, 1906-1907.

Handa

The Oriental Review May 1912 p. 405

The Christian Movement in Japan
Ten annual issues 1912

Ten years and more ago
"I have a great many things
to say to you, but I cannot
say them now."

Subsequently at Kirasiki
having borrowed a book

Documentary of the
his political tract. Dr.

It is not right to read
One day he said to Dr. J. W. Sullaby
read that you shall a man

Honda 2

Local Deacon by Bishop Wiley at
Hakodale & called in the New York
Conference 1875, thus being
the first ordained Jap in the
church. Sent to Capital with
a petition from his flock for the
opening of a mission - at diet &
visited Geneva in the Council
of Elder Statesmen in 1881
he was elected a member of
the presbyterial association &
afterwards its President.
For some years from 1885 he was
pastor of a newly organized
Church in Sendai. He next went
to Aomori, Japan as teacher

and at the end of one year, availed
himself of the lot of wished for
opportunity to study in America
while there a copy of Japan's
new constitution reached him
& he found it at a lecture
given by religious teachers
from a certain member of
parliament. He relinquished
his hope of going at least "one
finger's breadth" to the political
reorganization of his country
& returned home, said
"A Mother's Love"
1891 President of Aoyama
Gakuin, Tokyo held until
1st Gen. Supt. or Bost. of J. M. C. 1917

Honda 3

"where I am, there also shall
my servant be"

The pine tree among the cedars
leaders "a champion" - as
behold as the mazzashi part
A man of great com. or sense
He solved all the problems -
he met with the mission of a
state - a man of great ability
I have talked with him I always
got respect from him - and
the center of another great daily
that tea - it was some
than hundreds of the rest of world.

One who had been
Prime Minister said:
"I found a man in a class
by himself a man who thought
at a high level one who
I would call for consultation
as I could call no other."
Holy city is a city which
in his own beloved Japan.

- Otis Carey: Hist. of Christianity
in Japan. Vol. II
- | | |
|--------|-----------------------------|
| p. 122 | song & church in Hirozaki |
| p. 229 | 1890 & politics |
| p. 340 | election as bishop |
| p. 317 | Christian chaplains to army |

Bishop Honda.

Bishop Honda has worked most faithfully for the strengthening and upbuilding of "our" cause in Japan ever since his election three years ago. It is earnestly hoped that his trip to America will restore his shattered constitution and add many years of usefulness to his life. It would be a great calamity to Japanese Methodism should his useful life and valuable service be suddenly cut short. He has the sympathy and prayers of every Methodist and thousands of non-Methodists in Japan. He was elected for eight years. He will have completed his first quadrennium one year hence. In the autumn of 1911 the second General Conference of the new Church will be held. Unless Bishop Honda's health greatly improves by that time it will be necessary to elect another Bishop. It would be very difficult to fill Bishop Honda's place. He is not only influential among Christians in Japan -- being one of the first and most prominent -- but he is well known and is highly respected in official circles. His family was one of the oldest and most prominent in his native province under the old political regime. No two Christians in Japan have greater influence in high official circles than Bishops Honda and Harris. -- Julius Lopez, D.D., in the Christian Advocate, Sept. 6, 1910.

Bishop Honda, the head of the Methodist Church of Japan, is a man who would make a leader in any nation. Before he entered the ministry he was a member of a provincial legislature, with marked abilities for a public career. Since he began to preach many flattering appeals have come to him to return to political life, but he knows his calling. Since his elevation to leadership in the new Church, which was by almost unanimous choice, he has manifested

apostolic qualities. He lives in a house, which allowing for the difference in Japanese standards, would scarcely be considered by a committee looking for an episcopal residence in this country. He travels second and third class on the train, as do the missionaries, except when a Bishop from home is in the party. - Rev. Harry F. Ward, in the Northwestern Christian Advocate, October 27, 1909.

Bishop Yoitsu Honda

was born in Hiroasaki, Dec. 15, 1848, of samurai parentage. In 1870 he read upon the first page Chinese Bible, the first he had ever seen, "In the beginning God created the heaven and the earth", long dissatisfied with explanations he had heard of the origin of all things, his intellect instantly replied, "That explains that as is a factory". In the same year he went to Yokohama and studied English under S. R. Brown and D. J. H. Ballogh, of the Dutch Reform Mission. In 1872, he was baptized by D. Ballogh and joined the other eleven young men who formed the first Protestant church in Japan. In 1874 he returned to Hiroasaki. In 1876 he joined the mission and organized Hiroasaki Methodist Episcopal church. In 1878 he was ordained local Deacon by Bishop Wiley, the first Japanese to receive ordination in our church. In 1897 he went to America. Scores of letters were received urging him to retire at once that he might be elected a member of the parliament about to be constituted. While perplexed as to what he should do, he was standing alone half way across the long narrow bridge which spans the Susquehanna - Pittston, Pa. An express came in sight. He flung himself down on the ties. The train passed. He arose unharmed. He was convinced that in this experience God was speaking to him and he, there, chose the Christian ministry. He spent a year at Drew Theological Seminary and returning to Japan just at the close of the opening of the first

Conversion by C. W. Yokohama
 This date was in 1878

parliament to find himself considered by his
old friends "a hopeless fool". In that year 1890
he was elected President of Toyama Gakuen,
and continued in that position until he
was made Bishop or General Superintendent,
(Kantoku) of the Japan Methodist Church in
1907. While in attendance upon the West
Japan Conference at Nagasaki, he succumbed
heart succumbed to typhoid fever, March 26, 1912
and, true samurai that he was, he entered
into the bliss of his Lord's do: "Where I am,
there also shall my servant be".

The service Mr. Honda was permitted to
render not only his own branch but the whole
church of Christ in his own land was great.
"The pine tree among Japanese Christian
leaders"; "a character as broad as the Mus.
plain"; "a man of great common sense"; such
are some of the estimates of those who knew him
well: Gen. Katura, who is, as I ^{being called}
from the place next the E. of Chamberlain
to again become Premier, said: "Honda was
a man in a class by himself, a man who
thought on a high level, one whom I could
call for consultation as I could no other."

Truly a ~~great man~~ ^{great man} has fallen, but his name
is indelible, safe from all the ~~changes~~ ^{changes} of time,
in the foundations of the Ho. City, slowly
slowly rising in his ~~dearly~~ ^{dearly} loved
Japan.

~~am.~~

BOARD OF FOREIGN MISSIONS, 150 Fifth Ave., New York, March 26, 1912

Bishop Yoitsu Honda, Bishop of the Japan Methodist Church, died on Tuesday, March 26, as announced in a cable from Tokyo, received at the office of the Board of Foreign Missions on that day. His death means very serious loss to the Japan Methodist Church, in which he was the leading figure, and the news will be heard with great sorrow throughout the various branches of the Methodist denomination. When, five years ago, the three Methodisms represented in mission work in Japan -- the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada -- were united to form the Japan Methodist Church, which then became a self-governing body, independent of the home churches, Yoitsu Honda was the almost unanimous choice of the new church as the man best fitted to become its head.

Yoitsu Honda was born in December, 1846, at Hirotsaki, in the northern part of Honshu, the main island of Japan. He was of the samurai or soldier class, his father being the highest in rank under the old Daimio ("feudal baron") of that section. While a student in Yokohama, he became acquainted with the Christian faith and was converted under missionary of the Dutch Reformed Church. In 1872 he was baptized and became a charter member of the first Protestant church organized in Japan. In 1878 he was ordained a local elder, -- the first ordained minister of the Methodist Episcopal Church in Japan. Four years later he came to America. He had previously entered somewhat into the political life of his prefecture, having been a member of a provincial assembly. While in America at this time he settled once for all the question of his life work, choosing to devote himself to the ministry. With this end in view, he entered New Theological Seminary in 1882. Returning to Japan in 1890, he was made president of the Aoyama Gakuin (Anglo-Japanese College) Tokyo, which position he held until his election as bishop in 1907.

He was prominent in Young Men's Christian Association work and twice represented the Young Men's Christian Association of Japan at the World's Student Christian Federation Conferences in Europe. His last visit to this country was in 1910, when he attended the General Conference of the Methodist Episcopal Church, South, the World's Sunday School Convention, at Washington, D.C., and the General Conference of the Methodist Church in Canada. During this year he also went to Edinburgh as a delegate to the World Missionary Conference. He was expected to represent the Japan Methodist Church at the General Conference of the Methodist Episcopal Church, to be held in Minneapolis, in May.

The entirely selfless devotion of Bishop Honda, and his marked fitness for his position were attested by all those acquainted with him and his work. One of our missionaries wrote recently: "He has the sympathy and prayers of every Methodist and thousands of non-Methodists in Japan. He is not only one of the most prominent among Christians in Japan, but he is well known and highly respected in official ~~spheres~~ ^{circles.}" He combined in an unusual degree the qualities of gentleness and strength which, used of God, make the great Christian leader.

in the Christian Church in Japan, are Dr. Iwata, President of Meiji Gakuin (Presbyterian College in Tokyo) and the Rev. Mr. Umemura, pastor of the largest and perhaps the most influential Church of Tokyo - a Church of the Presbyterian order, belonging to what is technically called the "Church of Christ in Japan", formed by a union of the Presbyterian and Lutheran Missions in Japan.

Mr. Honda has often told us his experience. The Old Testament with its sublime teachings about God, and its bold metaphors, its majestic figures of speech and its oriental forms of expression, appealed very forcibly to his thought and imagination. He says that which appeared to him most solemnly at first and made a deep and an abiding impression upon his mind, was the first verse of the first chapter of Genesis: "In the beginning God created the heavens and the earth". These words were a new revelation. He and other Japanese had often wondered about the mysteries of human life, - its origin, its destiny, and its real meaning in the present. Whence came it? Whither go it and what is it? are perennial questions. From time immemorial these questions had arisen in the breast of man even in Oriental lands. They still arise. They will not learn. The Bible revelation of these and kindred questions (especially those of man's evil and its remedy) satisfied Mr. Honda's mind, and gave him a peace and a uplift he never knew before. Life took on a new meaning.

The peculiar vocation following his conversion and baptism he spent at his own home in Hirotsuki, a large town in the north-east part of the main island of Japan. But he was not the courage to tell his parents of his conversion to Christianity. He even did not take his English Bible into the home. He hid it in a crevice in one of the walls of one of the feudal castles, near which his father lived. His father was a high officer in the Daimyo's (Baronial) court of that Province in the late feudal times. Every day when his father heard he could go to a quiet, secluded spot within these old castle walls, and under the shade of a tree could read his Bible, meditate and pray. That is what is needed in these latter days, even in America. (See Appendix on page 10)

At the next occasion - at Christmas and New Year's - Mr. Honda decided to break the news of his conversion to Christianity. "So long ago," said he, "my father was gone, he said: 'Father, I have been several years in Yokohama studying English, and I have made some progress. I am sure this will be of service to me in the future. ... But I have learned something more than English; I have learned something about the Bible. I find it an excellent book, far better than I had ever thought or imagined it to be. And more than this, I have learned to admire and love Christ Himself, and I have accepted His teaching as the guide of my life, and last May I was publicly baptized into the Christian faith'. This came to them like a thunderbolt out of a clear sky. His father being a kindly disposed old gentleman, it not offend his son, but said: "You have gone on time it; I hope to hear of you some day of me". In 1854 Mr. Honda's father and mother were baptised and became Christian converts, and to spend the rest of his life.

Thus has fallen from the ranks of Methodism in Japan a noble man, a devoted patriot, a true Christian and one of the best and wisest and most influential (none superior) ministers of Christ in the Sunrise Empire. Truly may we say of Bishop Honda, "My father, my father, the chariot of Israel, and the horsemen thereof."

(Jan'y 22, 1910.)

Biographical
Bishop Yoritaka Honda

Aoyama Gakuin, Aoyama, Tokyo, Japan.

April 3, 1912.

Rev. A. B. Leonard, D.D.,

Dear Sir:-

You have already been informed by cable of the death of our beloved Bishop Honda, which occurred in Nagasaki on March 26. He went there to hold the West Conference which lasted from March 14 to 21. The Bishop, accompanied by Mrs. Honda, left home March 8, apparently in his usual health. (Mrs. Honda is never known to have accompanied her husband on a journey except on this occasion.) He became ill on his arrival in Nagasaki, yet he organized the Conference and ordained the preachers; the cabinet meetings, however, were held in his room in the hotel where he stayed.

On Monday, March 25, for the first time we here received the news of his serious illness, and during that night several wire messages reached us, informing us of his sinking condition, and at three o'clock P.M., on Tuesday, March 26, while we were conducting the graduating exercises of our school, a telegram reached us announcing Bishop Honda's death, which occurred at 10-30 that morning. Before dismissal the telegram was read to the audience, and there followed a profound silence such as we had never seen before in our chapel, and this silence was broken only by the sobbings and sighs of nearly all that were present.

I remain, sincerely yours,

(signed) S. OGATA

TSU
YOICHI HONDA

(The Third Term Evangelism Tract)

(jōshi nōme A 23)

Translated by J. A. Lee

Standing on the great transition

Yōichi Honda was born in 1848 as the first son of Tosaku Honda, one of Tsugaru's ~~loyal~~ subject samurai. He was said to be a genius because of his high intelligence since childhood. In the school at Tsugaru in those days, the main subject was Shushigaku (a sect of Confucianism), but he specialized in Yomeigaku (another sect of Confucianism antagonizing Shushigaku), and was an expert fencer of the Ono School of Fencing.

1868 was a transition ~~year~~ in the history of Japan. Supporters of the Emperor and those of the Shōgun were fighting each other and the whole country was in chaos. Honda represented the Tsugaru Group with a few others on a certain errand to Suonai-nan, and that time he ~~tried~~ showed resistance to the supporters of the Emperor. But, while Honda was on this trip, as the Tsugaru Family were related to the Honchō Family in Kyoto, the Tsugaru Family suddenly changed their policy and became supporters of the Emperor. Honda thus could not be accepted home. For a while he was lost in worries about his own life, but finally Lord Tsugaru gave him permission to return, and moreover, his leadership was recognized by the Lord and he was given an important position in his government. In 1869, he was chosen to study European subjects and was sent to Europe, where he studied English from the missionaries Brown, Hoburn and Halliday.

In the school where he studied, - Deering's school -, later Christian leaders such as Masahisa Jōjima and Naomasa Ōmura were also studying. Honda was the eldest.

The world about him was progressing rapidly. His scholarship money from the Tsugaru had to stop and after 2 years' study he had to go home. However, his father was anxious to have him continue his study, and so

all he had, even his treasured sword, and sent him back to Yokohama to complete his education ^{for} which there was one more year. Thus he ^{was able to} ~~could~~ get in touch with ~~the~~ Occidental culture ~~and~~ with the Christian religion.

When he came back to Tsugaru, he became a teacher at To-o Gijuku, a school supported by the Tsugaru ^{Baron} ~~Baron~~, and later he was its president. This school trained many promising young people among whom were such ~~names~~ as Suteki Chinda who later became a diplomat, the Grand Chamberlain, and Count Aimaro Sato, ~~an~~ Ambassador to America, father of Mr. Naotake Sato a present ^{member} ~~member~~ of the House of Representatives.

Evangelism or politics?

In 1878 he began evangelistic work in Hirosaki with a Methodist missionary Mr. John Ing who was a teacher at To-o Gijuku. Many young people were deeply influenced by Honda and became Christians. The reason Hirosaki is counted as one of the originating locations of the Christian religion in Japan lies in this fact. That memorable Hirosaki Church is going to celebrate its 80th anniversary on Oct. 1, 1955. This single church has produced 200 ministers and evangelists in the last 80 years. Honda was the first and I ^{am} the 76th. This must be the highest record in all Japanese churches.

After this, Honda became interested in politics. In his thirties he was elected a member of the Aomori Prefectural Assembly and from 1889 for four years he was the ^{Chairman} ~~Chairman~~.

But something in his mind made him decide to become a minister in Sendai. He stayed for a year, and then was invited to become the Principal of Tokyo Eiwa Gakko which later became Aoyama Gakuin. After that he went to America ^{and} ~~and~~ study. While he was there, it was the time of opening the Diet in Japan and many natl

Yoichi Honda, continued

- 3 -

leaders such as Count Hedimaro Konoe were urging him to come back to Japan.

Great ~~Life~~-decision

One Sunday about that time, when the trains were scarce, Honda was walking with Baron Iwamura along a railway in Pennsylvania. He was thinking whether he should make his career in the fields of politics or should become an evangelist. Just that time, he came to a railway bridge, when a train rushed behind him. Baron Iwamura cautioned him, but Honda was so much absorbed in his thoughts that he did not see the train until it was really close. He held on to the rails and train passed over him. When the train was gone, he recognized this narrowest escape and determined to throw away all his ambitions for politics, and decided to enter Drew Seminary. He was the first Japanese in that seminary. When he came back to Japan, he began to teach again at Tokyo Eiwa Gakko and continued to be its president until 1907. During those 17 years the school's name was changed ~~to~~ ^{to} Aoyama Gakuin.

Bishop Yoitsu Honda of Japan.

Bishop Yoitsu Honda, Bishop of the Japan Methodist Church, died on March 26, as announced in a cable from Tokio, received at the office of the Board of Foreign Missions on that day. His death means very serious loss to the Japan



BISHOP HONDA.

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This runs the obituary notice sent THE CENTRAL by the missionary office. We have known for some time that Bishop Honda was in frail health. Built after the best Japanese model, rather short, well knitted in frame, calculated to bear the heaviest burdens, not even his physique and his clear brain were equal to the strain that his office put upon him. He could carry one, yea, two men's load, but to put upon him the executive piloting of the Japan Methodist Church, when the people were so few, so poor, so scattered, so harrassed—the educational institutions, the evangelistic campaigns, the anomalous conditions under which the Methodist, the Methodist, South, and the Canadian Methodist Churches are still of necessity doing business in Japan, was too much even for an Atlas. For more than a year Bishop Honda has been unwell. It shows that, for he died of typhoid fever, that vampire of depleted vitality. He needed another bishop to share his load; but the finances of the Church could not allow it. Hence he went staggering on until death brought him rest and sleep.

Certainly the spirit of God abode upon him. He had a wisdom as well as a loyalty of affection, which bespoke the statesman as well as the saint. His ideas as to our work in Japan centered on perhaps four general principles: First the missionary to the Japanese should mingle intimately with the Japanese, making them forget that he was a foreigner, making them feel he was a real friend. Second, he believed a missionary should preach peace—preach it to America as well as to Japan. In this particular the missionary is an international factor; he should ever and always promote feelings of concord, because the Japanese—like the rest of humanity—could scarcely be expected to receive teachers from hostile countries with open arms.

Bishop Honda exhorted Japan to welcome the missionary. Japan must have foreign capital. Foreign capital is welcomed. Why ought not Japan to welcome also these missionaries who come with the GOSPEL, who come at their own

1878 he was ordained a local elder—the first ordained minister of the Methodist Episcopal Church in Japan. Four years later he came to America. He had previously entered somewhat into the political life of his prefecture, having been a member of a provincial assembly. While in America at this time he settled once for all the question of his life work, choosing to devote himself to the ministry. With this end in view he entered Drew Theological Seminary in 1889. Returning to Japan in 1890 he was made president of the *Aoyama Gakuin* (Anglo-Japanese College), Tokio, which position he held until his election as bishop in 1907.

He was prominent in Young Men's Christian Association work and twice represented the Young Men's Christian Association of Japan at the World's Student Christian Federation Conference in Europe. His last visit to this country was in 1910, when he attended the General Conference of the Methodist Episcopal Church, South, the World's Sunday-School convention at Washington, D. C., and the General Conference of the Methodist Church in Canada. During this year he also went to Edinburgh as a delegate to the World Missionary Conference. He was expected to represent the Japan Methodist Church at the General Conference of the Methodist Episcopal Church, to be held in Minneapolis in May.

The entirely selfless devotion of Bishop Honda and his marked fitness for his position were attested by all those acquainted with him and his work. One of our missionaries wrote recently: "He has the sympathy and prayers of every Methodist and thousands of non-Methodists in Japan, but he is well known and highly respected in official circles."

He combined in an unusual degree the qualities of gentleness and strength which, used of God, make the great Christian leader.

charges, who do not ask returns in money, as foreign capital does not bring multiplied thousands of dollars every year. Fourth, Bishop Honda also wanted the Christian missionary because he brought a deeper realization of God, a realization of God's mercy and profound communion with the soul. Bishop Honda realized this in his own life—quiet but not taciturn, a patriot but not a bigot, a thinker but also a saint, he understood the depths of reverence and the deep things place he made only friends for his ideals. He was the first Asiatic to ascend to the great honor of the episcopacy in any Christian body. He was worthy to bear the trust.

In addition to other drains upon his vitality Bishop Honda had to contend also with several racial forces that wore away his vital force. The different parts of the empire are not so consolidated but that there is a special nervous strain upon a native who would try to adjust all things and keep the harmony without jar. Then he represented a white race, in a way at least, and during the time of his episcopacy during and following the great war, it could but be a heavy care to do it so well that both the rising spirit of the Japanese and the just balance of appreciation of America would be preserved. Then there is the Asiatic tendency to keep away from the Caucasian, whom it has learned to suspect. All these were with him every hour. That he did so well, that he showed such wisdom, that he steered the bark so safely, did indeed speak volumes for his personal elevation of soul, but we can but see that it was done only with long vigils late into the night, and that the strain was ever wasting his vitality—indeed preparing him for the grave.

We heard him both at the General Conference of the Church, South, and at the Edinburgh World's Missionary Conference. At each place he was lost in his theme. At each place he made only friends for his ideals.

The death of Dr. Yoitsu Honda, bishop of Japan, at the youthful age of 63, is a fearful price to pay for overworking a leader worthy of the name. But it is all too familiar chapter in the annals of missions.

The Things Above.

Easter brings something more than the vindication of our immortality. It is something more than a doctrine. It is a call to life. It is a summons to a life consistent with the Easter fact; for if we are immortal shall we not live as for eternity? If we be risen with Christ shall we not seek those things which are above where Christ sitteth at the right hand of God? Shall we not be transformed by the renewing of our spirit that we may daily know the heights and depths of the love of Christ? And well we know that that love of Christ we can never know if we do not His words, if we walk not as He walked, if we shun to place our hands in His hands, who bore the cross for us to show us that we, too, must bear some cross for others. It may cost the man something, said Dr. Grenfell, who puts his hands into those of the Christ; it may cost him the carrying of a cross, but it will win for him a crown.

If ye then be risen with Christ set your affections on those things which are above; on holy thoughts, holy love of humanity, holy deeds, holy charity, holy living. Then shall the resurrection power go forth from you to invigorate others, showing that indeed is Christ risen from the dead, because in your life is shown forth a risen and living Christ.

Missions in Porto Rico.

We have just received the statistics of all Porto Rico missions. Fourteen societies, besides the American Bible Society, are in operation in the little island. Thirteen of the fifty-four ordained missionaries are in our own mission and nearly 30 per cent of the membership is ours. The Presbyterians and Baptists have each more than a thousand communicants, the Presbyterians having nearly as many as ourselves. The rest dwindle along, three denominations having less than 200 members each, all told.

Our work is encouraging. Money and men are needed to push on the conquest. We are building with schools, orphanages and social service, which means a bright future.

General Conference Daily.

Dr. Dan B. Brummit, who is promoting the circulation of the General Conference *Daily Christian Advocate*, has certainly created a brilliant piece of advertising. He puts it correctly: The daily will bring the General Conference right to the home of whoever takes the paper and is not able to be in Minneapolis. He says:

Why not hold the General Conference in your own home? With the *Daily Christian Advocate* coming regularly, nothing could be easier.

After your day's work is done, here's the daily waiting for you. It gives an accurate and complete story of the preceding day's work of the General Conference. Every speech that was made, every report that was submitted by a committee, every message from bishops, fraternal delegates, special representatives—it is all here.

Then he adds:

Bishop McDowell's world tour will be lived over again, and Bishop Burt will speak for Europe.

Bishop Bashford and Bishop Lewis will come fresh from the heart of the amazing spiritual and political revolution in China.

Bishop Hartzell is even now hastening to complete one of his 10,000-mile missionary journeys in time to bring a message from Africa's sunny fountains, and Bishop Scott also will have a story from Africa to tell.

Bishops Warne and Robinson will report for our greatest mission field, India, and Bishop Oldham will bring proofs of conquest from Malaysia, and especially from the Philippines.

From South America will come Bishop Bristol, bearing the news of the gospel's progress in the neglected continent.

Korea, the wondrous, will be heard from through Bishop Harris.

The daily is \$1.25, and inasmuch as the mailing list will be perfected before the great legislature opens he exhorts the people to send their subscriptions to the publishers, if they haven't given them to their pastors already.

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Laymen in the St. Louis Conference in 1912.

We acknowledge with profound appreciation this informing note from Dr. William Stephens:

BELTON, Mo., March 27, 1912.

Editor Central Christian Advocate: I will say in reply to your inquiry in the CENTRAL of March 20 as to whether General Clinton B. Fisk, General Archibald J. Sampson and Benjamin R. Bonner and others, whose names appear in the Conference journal as being on certain committees, that those laymen noted did *not* participate in the "discussion of the reports of the committees, to which they had been assigned, on the floor of the Annual Conference." Doubtless, however, their service in such discussions would have been equally informing as that of their ministerial brethren. Sincerely yours,

WILLIAM STEPHENS.

✿ ✿

Dr. Dorion to Zion's Herald.

A letter from Boston a few days ago stated that the Wesleyan Association, charged with the publication of *Zion's Herald*, would shortly have an announcement which would be more than interesting. Here it is: Dr. E. C. E. Dorion is transferred from the *Epworth Herald* to *Zion's Herald*. That is interesting—and more than interesting. Dr. Dorion has unusual endowments as a religious newspaper man; he has that unique power of projection which makes him to live in the future, so he does not *get* ready, he and his work *are* ready, when the psychological moment comes. He has rendered brilliant service on *Zion's Herald*, later on the *Epworth Herald* and now returns to New England to take a distinct place on the ancient but most modern *Zion's Herald*, where he will exhibit his unique versatility to its full measure.

✿ ✿

By-Products.

The colleges had their innings this year at the Conferences.

* * *

Japan is prospecting for a religion. Shall we give them Christianity?

* * *

The suffragists of Chicago are to begin the publication of a paper in five languages.

* * *

The humble toiler is often God's nobleman; we may not see the heavenly livery; but it is clear to the angels.

* * *

Bishop McIntyre had to shout when he heard the pastors bring in their reports of conversions there at Hutchinson.

* * *

After all, what tires so much as care? What aches so fast as worry? It is the heavy heart that is the heaviest load to carry.

* * *

This snowstorm means millions to the farmers. Will they tithe those millions for God, who sent the snow and will send the sunshine?

* * *

Bishop Quayle says the need of the day is not only more preaching but more preacher—yes, the very highest type of man, in industry and in Christ revealing ideals.

* * *

Mrs. Mary Cotton of Sabetha, Kas., gave by will her \$15,000 home for a public library. She was rich. She was formerly president of the Citizens' State bank in Sabetha.

* * *

Try and bring forth fruit in old age. That was what De Vinci, Angelo, Goethe did. How much the world would have lost—missed—had they been snatched away before the fruit of old age was given by them to the world.

* * *

Mr. Carl Fowler said at the banquet given the Book Committee and editors in New York: "An optimist is a man

1 B. i. o. g.

California C. A., April 4, 1912

CHRISTIAN ADVOCATE

p. 3

~~God's work and we hope that some strong man will be found who will be able to carry the great load laid down by Bishop Honda.~~

BISHOP YOITSU HONDA: THE CHRISTIAN SAMURAI.

By Dr. Herbert B. Johnson.

In the unexpected death of Bishop Yoitsu Honda of typhoid fever at Nagasaki, Japan, the Japanese nation has lost one of her first citizens and the universal Church of Christ one of her great leaders. Born and reared a samurai, the principles of honor, fidelity and loyalty were inculcated before he became a Christian, which took place while he was a young man engaged in the study of the English Bible, through the influence of an honored missionary of a sister Church.

Dedicating himself to Christ, he was one of the first Protestant Christians in Japan to unite with the Church and was the first native Japanese preacher to be ordained in the Methodist Episcopal Church. Though frequently urged to enter political life, where his influence for good would have been commanding, he counted it an honor to be permitted to serve his Christ as a minister of the gospel, and by so doing he brought untold honor to the Christian ministry.

After a special course in Drew Theological Seminary, he returned to Japan and became president of Aoyama Gakuin (College, Theological School, and Academy), at Tokyo, Japan, which position he held until elected Bishop in 1907. It was while associated with him there as professor and dean, in 1904 and following years, that I came to know him intimately and to regard him highly. During the China-Japan war, he went to Korea and Manchuria as a religious instructor and comforter, and so loyal was he to the Emperor, so interested in the officers and men, so devoted to Christ, and so wise in all things that in the succeeding war with Russia similar privileges were easily secured for other Christian workers.

The newly formed Methodist Church of Japan honored itself, four years ago, in electing president Honda its first Bishop. He at once threw his great soul into the work of evangelization as well as administration, and by his strong and spiritual leadership he soon completely unified the new Church, composed as it was of three branches of Methodism. During the recent General Conference, he presided at all of the sessions with great dignity and sympathy, and again proved himself an efficient leader and a great-hearted brother. His address to the General Conference, reviewing the work of the quadrennium, will go into history as a model to be followed for all time.

Bishop Honda was too big a man to be confined to one branch of the Christian Church. For many years he was an influential leader in the Evangelical Alliance, and was the honored and efficient president of the Tokyo Y. M. C. A. His visits to America en route home from Europe as a delegate to the International Y. M. C. A. conference and to the Ecumenical Missionary Conference will be remembered with great pleasure. During the crisis which was upon the Church in Japan after the introduction of the theories of the higher critics, the entire Protestant Church looked to President Honda for safe and sane leadership, and they looked not in vain. Others cooperated with him, but he was the conservative leader in the crisis.

A great and good man has gone, a Christian whose example and influence will long remain as a model and inspiration to the young men of the Church and the nation. Many strong preachers have been produced by the uniting Methodist bodies, upon one of whom the mantle of Bishop Honda will fall, but the problem of choosing his successor, so soon after the General Conference, is one of the greatest before the infant Church. The office of Bishop in the Japan Methodist Church will always be bigger because it was first filled by the great and good Doctor Honda, the Christian Samurai.

DR. A. S. GIBBONS.

The translation of Dr. A. S. Gibbons, a California pioneer Methodist preacher, occurred at Pacific Grove March 28th. Dr. A. S. Gibbons was one of the best loved men in the



California Conference; quiet, scholarly, spiritual and in all respects a Christian gentleman. His refinement, culture, sensitiveness to the slightest approach of wrong, gentleness and lovable-ness in manners gave him an affectionate place in the fellowship of the Conference.

He was born in Virginia September 9, 1822, converted in boyhood and graduated from Dickinson College

in 1846. After teaching some years in that institution he joined the Baltimore Conference. In 1852 he came to California and spent two years in the pastorate. In 1854 he was elected professor of mathematics in the first organized faculty of the University of the Pacific and in 1857 he was promoted to the presidency of that institution. In 1859 he resigned and went east to Ohio where he engaged in teaching in the Ohio University until 1872, when he returned to California and for the second time was elected president of the University of the Pacific. In 1878 he was succeeded in the presidency by Dr. C. C. Stratton and since that time he has been in the pastorate until superannuated in 1904.

In all his personal bearing he was a typical Christian gentleman. If Mr. Tolstoy had been looking for a man who lived a life, a whole life, of non resistance, Dr. A. S. Gibbons was more nearly that man than anyone we have ever met. His life was not only one of consecration, of devotion, but one of complete self-sacrifice. He was always the same, through and through the same deep, earnest, charming personality. The silent influence of Dr. A. S. Gibbons was as great upon the life of the Conference as that of any other member of that body. He rarely took an active part in the public debates. Beyond his response to the roll-call his voice was rarely heard during the session of the Conference. His erect, precise, circumspect, intense personality, however, influenced every speaker, modified every debate, gave tone in some very real way to each session of the California Conference. He always stood for the highest and best. In him the Conference had a concrete spiritual standard. He had as a reward the universal love, the simple confidence of the entire membership of that body. The grace, the quiet dignity, the sacrificial temperament, the elevated piety, the perfect sincerity of Dr. A. S. Gibbons made him a living sermon throughout his long, useful and beautiful Christian life. He was nearly ninety years of age. He has lived across a century. He has left no ill will, no hurts but only the remembrance of lovable deeds. California Methodism reverently bows its head in sorrow and thanks God for such a devoted Christian character as that of Dr. A. S. Gibbons.

DONATION TO THE AMERICAN PEOPLE.

The federal government is making provision to receive from Mr. John D. Rockefeller \$100,000,000 to be held in trust by a board of trustees for the federal government for

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Ogins Herald
p. 524.

April 24, 1912

full of brotherly kindness and courtesy and an instant sympathy of the strange-faced hearers, one of whom had been a *daimio* in the old days of the Shogunate.

The next day it was Bishop Honda (then Dr. Honda) who was the go-between interpreter when a lady of rank, interested in the project of a girls' college for Japan, sought an interview with one familiar with pioneer effort in the higher education of women. It was a rather picturesque situation, and an exponent of the "new times, new manners," of the Island Empire. An elegantly caparisoned pair of white horses drawing a handsome barouche drove to the door, and, accompanied by her maid, a Japanese lady in rich silk kimono alighted. After many bows and salutations necessary to Japanese etiquette, conversation began with this odd trio: The caller, a fine representative of non-Christian Japan, Dr. Honda, the impersonation of the Christian Japanese, and the representative for the higher education of women of a Western Christian republic. How astute were the questions, covering curriculum, social life, finance and outcome! How deftly Dr. Honda seized the opportunity to enlarge the idea of intercession may be given him for his beloved Nippon?

The Keystone, St. Augustine, Fla.

OUR JAPANESE BISHOP

LOUISE MANNING HODGKINS.

THE cablegram that announces the translation of Bishop Honda brings keen sorrow to many an Occidental friend. What a gap is made in the life of the young Japanese Church, only the children of Nippon may realize. In their eager, restless existence, with a patriot pulse that kept time to theirs, an energy unsevered from their national interests, he was a tranquillizing, adjusting power. Bishop Honda had the new generation expression of face seen now on thousands of Japanese countenances, yet still touched with remembrance of the subtle lore of the East.

The fame of our first Oriental church superintendent does not look small to any who were so fortunate as to see him in his work. That was the writer's high privilege in the spring of 1900. The graciousness of his first call won profound respect for his manliness and dignity. A little later, at his invitation, an evening lecture to his "boys," as he loved to call the youth of the theological training school, called out a charming introduction

Students for the Ministry

The Sixth Annual Report of the Carnegie Foundation for the Advancement of Teaching gives some interesting information about the sources from which theological seminaries draw their students for the ministry. The Methodist seminaries receive 74 per cent. of their students from Methodist colleges, Baptist seminaries 41 per cent. from Baptist colleges, Presbyterian seminaries 37 per cent. from Presbyterian colleges, and Episcopal seminaries only 9 per cent. of their students from colleges under Episcopal control. From colleges under the control of other denominations, Baptist seminaries received 27 per cent. of their students, Presbyterian seminaries 16 per cent., Episcopal seminaries 10 per cent., and Methodist seminaries only 2 per cent. The rest of the students come from undenominational or state colleges, or are received without graduating from college. The Report also shows that the number of students in theological seminaries increased faster than the population from 1870 to 1890, and the relative increase was then less than that of the population until 1903, when the tide again turned, and the students for the ministry have increased faster than the population since 1905.

— *Watchman.*

Qians Herald
p. 524.

April 24, 1912

Being
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And now, "stricken in Life's brave heat," at an hour when he seemed most needed, he who, by a longer service, was to the Christian Church like the heroic Neesima, our statesmanlike Bishop, falls "like an eagle from his scaur." To us it seems unfinished years, but out beyond the last horizon, the roads of earth still unforgotten, who knows what high task of intercession may be given him for his beloved Nippon?

The Keystone, St. Augustine, Fla.

OUR JAPANESE BISHOP

LOUISE MANNING HODGKINS.

THE cablegram that announces the

Students for the Ministry

these hundred years little improvement has been made on the order for business taken in 1812; and whatever has been introduced and added, has been modeled after the plans of that Conference. Significant is the minute, appearing frequently, to this effect: "The Bishop called for the papers, if any, from each Annual Conference." Here is the roll call, in fact. From this order no General Conference has departed; but rather honored the call by adding certain safeguards which presssure of business and the introduction of many extraneous and irrelevant propositions have seemed to dictate. This has been a Governor and equalizer in every session of all General Conferences. No one method of procedure that the fathers began has proven as useful. From the beginning this rule has accom-

endorsement of the Bishop's action in organizing the Genesee Annual Conference, a course widely discussed and variously viewed, some maintaining illegality, the delegates determined to prevent any repetition of that action or anything like it. They securely entrenched the peculiar rights of the Annual Conferences. Without limiting the power of the Bishops, they adopted a measure which must be termed an enabling act. The Conference authorized the establishment of another Conference down the Mississippi if the Bishops "find it to be necessary, provided no circuit nor district shall be incorporated into such new Conferences without the consent of the Conference to which it belongs." That condition retained for the preachers their fundamental rights, and kept them where they belonged, for the preachers were the source of all power and authority in the Methodist Episcopal Church until 1872. This action, only a beginning of enabling acts, also furnished a better opportunity for the enjoyment of rights in the Conferences by the preachers in another way. By increasing the number of Annual Conferences, the far-flung limits and frontier of their territories were more and more withdrawn, thereby reducing the inconvenience and cost of attendance of the most distant stationed itinerant at Conference, all of which was serious enough in many cases. This contributed to the exercise of his rights as a constituent member of the Methodist ministry in the sessions of his Conference.

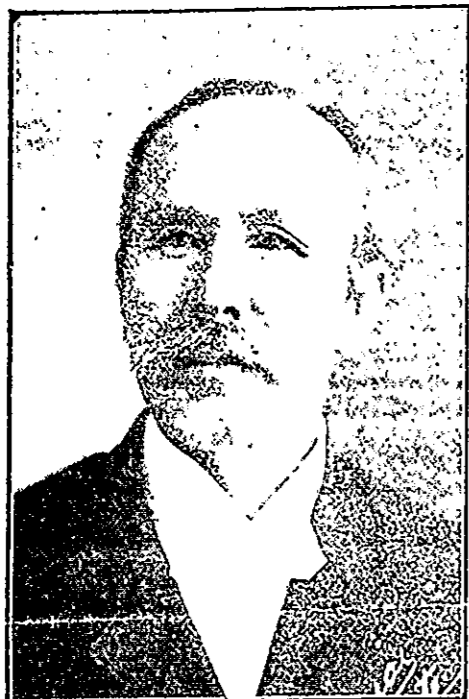
With unswerving devotion to the principle of representation, the delegates resisted decisively every effort to deprive the Annual Conferences of representatives. The General Conference can be filled, it is true, by ministers and by delegates, but unless they are chosen by untrammelled, free methods the ministers are not represented, and their rights are so far set aside. Two dissimilar methods of selecting delegates blocked the General Conference of 1808 in the prompt adoption of the Restrictive Rules. Seniority was championed by Lee. His plan made a mere delegated body. Choice was espoused by Soule, who sought a truly representative Conference. At last, by a masterly turn of Soule, both methods were adopted, and at once Lee and his party were ready to support the Restrictive Rules. In 1812 Lee endeavored to fix the composition of the 1816 General Conference by introducing this motion: "That the members of the next General Conference come by seniority, and that the supernumerary and superannuated preachers shall not be included among the senior preachers; also, that one for every six members shall come to the next General Conference, and, in case there are two or more preachers of equal standing, then the first named shall have the preference. And in case any one of the above preachers shall fail by sickness, or otherwise, to attend the General Conference, then the senior preacher shall come in his place." Despite the action of the General Conference of 1808, which allowed one of two methods at the discretion of the Annual Conference — methods that were continued until 1904, when the present constitution was adopted — Lee's resolution was a set scheme to fasten on the entire

been one of the standing committees.
1836 After Bishop McKendree delivered his address, the Conference ordered it distributed among several committees, an action that was the incipient establishment of such standing committees as all succeeding General Conferences have recognized and regularly organized: Boundaries, Episcopacy, Itinerancy, State of the Church, Review and Revisal, General Conference Commission, and committee to edit the Discipline. During these hundred years little improvement has been made on the order for business taken in 1812; and whatever has been introduced and added, has been modeled after the plans of that Conference.

Significant is the minute, appearing frequently, to this effect: "The Bishop called for the papers, if any, from each Annual Conference." Here is the roll call, in fact. From this order no General Conference has departed; but rather honored the call by adding certain safeguards which pressure of business and the introduction of many extraneous and irrelevant propositions have seemed to dictate. This has been a governor and equalizer in every session of all General Conferences. No one method of procedure that the fathers began has proven as useful. From the beginning this rule has accom-

Dr. Y. Honda, the distinguished Japanese educator, spent last week in San Francisco en route to his home in Tokyo, Japan, from Paris, where he was a delegate to the international meeting of the Young Men's Christian Association. Dr. Honda was one of the first Christians baptized in Japan, and was the first ordained preacher of the Methodist Episcopal Church in that country. He represents the Samurai, or soldier class, and after the restoration went to Yokohama to secure the new Western education. Coming in contact with missionaries, he imbued the spirit of Christianity, and became one of the most prominent of the early Christians. After preaching several years, he entered the United States, for the purpose of further study, and during this time he passed through a very remarkable religious crisis. He was strongly urged by some of his friends to prepare himself to represent his prefecture in the national diet, while other friends were urging him to con-

he has addressed audiences on the international Y. M. C. A. work. He was given a dinner by the San Francisco Y. M. C. A. on Thursday evening, the 5th. Friday was spent in making himself familiar with the Japanese conditions in and about San Francisco. Saturday night he delivered an address to the Japanese in the Y. M. C. A. Building. On Sunday he preached in the Pine Street Japanese Church in the morning, and in the afternoon to young men in English on the Y. M. C. A. work as he has seen it. Sunday evening he preached in connection with the Japanese mission at a union service in Oakland. Mr. Honda left Monday morning for the North, whence sails by the next steamer leaving from Vancouver. He made a most excellent impression.



tinue his ministerial work. A narrow escape in a railway accident turned his mind more earnestly to the ministry, after which he entered Drew Theological Seminary and pursued studies there. On returning to Japan, he was appointed president of our Anglo-Japanese College in Tokio, which place he has filled to the great satisfaction of the whole church for many years. He has been twice a member of the General Conference, and last April left Japan to attend the fiftieth anniversary of the forming of the Paris Basis in connection with the international meeting of the Y. M. C. A. in Paris. He then went to Zeist, Holland, the native place of Dr. Verbeek, where he attended the General Conference of the World's Students' Christian Federation. In the interests of the Y. M. C. A., he then visited many important cities in Europe and America, namely, Brussels, The Hague, Amsterdam, Cologne, Heidelberg, Stuttgart, Basil, Munich, Vienna, Berlin, Leipzig, Halle, Wittenberg, Copenhagen, Stockholm, Liege, Antwerp, Edinburgh, London, and other places in England. While in the latter country, he attended the Keswick convention. Arriving in the United States, he visited Portsmouth, N. H., and was present at the peace conference. He then renewed acquaintance with friends at Harvard College, Cambridge, and has visited many large cities of the United States and Canada, among them Washington, New York, Montreal, Chicago and San Francisco. In all of which

California 12 Oct 05
page 9.
(Biographical)

BISHOP HONDA OF JAPAN DEAD

A FEW days ago the cable brought the sad word from Tokio that Dr. Yoitsu Honda, bishop of the Nippon Methodist Kyokwai, had died in that city of typhoid fever. This piece of information will be received with expressions of sincere grief in every part of world-wide Methodism. For Bishop Honda was one of the foremost men in Japan, and a leader of acknowledged strength among the Christian forces of that empire. His death at this time is a severe blow, not only to the united Methodism of Japan, but



Bishop Honda

to the entire Christian community of the country.

Bishop Honda was very closely related to the Methodist Episcopal Church. When he was chosen for the high office he so worthily filled in the new Church of Japan he was president of the Anglo-Japanese College in Tokio, one of our institutions, and he had been for years a man of mark among our Japanese Methodists.

There are some very interesting facts connected with his career. He was born in Hiroaki, Japan, in 1848, and his family was of the samurai class, his father being a man of high rank. He happened to see a copy of the Bible when he was about twenty years old, and soon began to study the book under the direction of some missionaries. In 1872 he was baptized, and a little later became one of the charter members of the first Protestant Church organized in Japan. It was in 1876 that he entered the Methodist

Episcopal Church, and two years later, when he was ordained a local deacon by Bishop Wiley, he became the first native preacher ordained in our mission in Japan. Then, when political changes began to manifest themselves in Japan, he was chosen as president of the provisional assembly of his province, and it was proposed to send him to Parliament.

In 1888 he came to America on a mission for his government. He was detailed to study American institutions and politics. It was while here in pursuit of that mission that he had an experience that changed the current of his life. He was standing one day in the middle of a long railway bridge at Pittston, Pa. So absorbed in thought was he that he did not hear a train that was rapidly approaching him. It was impossible for him to escape by a hasty advance or retreat. Whatever he did he had to do at once. So he threw himself on one side of the railroad track and clung to the bridge timbers until the train had rushed past. It seems that he had been debating the question as to whether he should enter politics or go forward in the Christian ministry. The marvelous escape from death on that bridge brought him to a final decision. He cast in his lot with the ministry, and in a short time he was a student in Drew Theological Seminary at Madison, N. J.

When, in June of 1907, the new Methodist Church of Japan—made up of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada—came to the matter of electing one of their number as bishop the choice fell at once upon Dr. Honda.

For five years he has been permitted to serve the united Church in the high office of bishop. Those who are familiar with the situation in Japan have been unstinted in their praise of the bishop as a preacher, administrator, and Christian brother. He has given an impulse to Christianity in Japan that will be felt for many generations to come. His going out, when there is still so much to do for the development of the young Church, and when the day for the greater Christian achievements in Japan seems only in its dawning, brings regret to many hearts. But there is a sense of joy also in the fact that Methodism in Japan has had such a valiant, wise, earnest, capable, brotherly, and inspiring leader during these first years of its united life. May the mantle of this Elijah fall upon the shoulders of some consecrated Elisha!

Epworth Herald - April 6, 1912 - p. 15
(Biog.)

Then he glanced up at the man and said:

"I haven't any shoes, sir."

"No shoes? Well, we can't have a bare footed office boy. Can't you get some?"

Again the boy hesitated. "I'll try my best, sir," he said, with a slight tremor in his voice.

"All right. Turn up here at six with shoes on and the place is yours—otherwise we'll have to get some one else," and the editor hurried away.

The boy walked slowly out to the head of the stairs. He paused here, and gazed wistfully back into the ante-room. Then, catching the eye of the boy inside, he turned and ran down

everybody went up and down by the elevators he was not disturbed. In a few minutes the office boy came, sat down beside him, and began taking off his shoes.

"This is the only pair I've got," he explained. "Nothing very stylish about them, but if they'll do on my feet, they'll do on yours. They cost a dollar anyhow, and you want to be careful of them—no skating on the floor or kicking the desk legs. Try that one." "That fits all right," answered Walter.

"Well, get 'em both on quick. My name is Tom Bennett, and I live at 989 Roosevelt street. There's a bakery in the basement that's open all night. The boss knows me. When you get off at two, you go round there and leave the shoes with him. I'll tell him you're coming. See that you don't fail, 'cause if you do I'll be out of a job myself to-morrow. I got your name and address from Mr. Hunt, and if the shoes ain't at the bakeshop in the morning I'll be looking for you." He stuffed his own stockings into his pocket and went down the stairs in his bare feet. The other went up and began his duties.

For a week this arrangement was kept up. Tom found his shoes each morning at the baker's, and each evening the exchange was made on the landing. At the end of this time Walter was able to get himself a pair, and the partnership in foot-gear came to an end. But the friendship so oddly begun has never ended, and both boys proved to be capable of rising to better things. Tom is now in the business office and Walter is a reporter.—Hayden Carruth, in Youth's Companion.

Diversifying the Industries

AN increased tendency toward diversification in manufacturing industries in the United States is shown in the statistics covering the ten years ending in 1909. These figures have just been compiled by the census bureau. The less important industries show a greater percentage of increase than do the more important. By far the highest percentage of increase was noted in the automobile industry. Exceptionally large increases were credited to the copper, tin, and sheet iron industries. Large decrease in the average number of wage earners was shown in the iron and steel, blast furnaces, sugar, and molasses industries.

France Putting One over Canada

THAT Canada's commercial treaty with France is not entirely satisfactory to the Dominion is indicated in a statement given to the House of Commons by the minister of trade and commerce. The treaty has been in force three years, and last year Canada bought from France \$9,000,000 more than it sold to that country. The statement was provoked by a resolution urging steps to increase the trade, and it was shown that ever since the treaty was signed France has been raising the minimum tariff against Canada. This affects the volume of exports. Improved steamship service is now proposed as one means of stimulating trade.

Against the Stifling of Competition

STRONG opposition to ownership by transcontinental railroads of steamship companies doing business through the Panama Canal has been voiced by some of the chambers of commerce of the country. It is pointed out that the operation of railroad-owned ships through the canal would be used to stifle and kill all the principal independent competition. There are several bills now before Congress intended to prevent transcontinental railroads from operating such steamship companies.

Potash for a Nation

ENOUGH potash to supply the United States probably for the next thirty years has been discovered by government scientists in Searles Lake, San Bernardino County, Cal. The estimate of field men of the Geological Survey and the bureau of soils is that the deposit may amount to four million tons but local authorities from data in their possession consider that estimate conservative and believe that more than ten

million tons of potash is available there. The great value of the find is that the product is in readily available commercial form. Potash is known to exist in many places in the United States but in most of the cases no commercial means has been found to use it.

Let There Be Peace

IN order to avoid the serious results of a general coal-mining strike in this country, officials representing the men have been making preparations for new propositions to be submitted to the operators. At the time when THE EPWORTH HERALD went to press it was the intention of the men to drop all of their previous demands excepting that relating to an increase in wages, and even that was cut, the increase asked being five instead of ten per cent. Without going into the merits of the dispute this can be said, that it is to be hoped that whether in this or in some other way, some peaceful solution of the difficulty will be found.

Coalless Vessel a Success

HIGHLY significant at a time when coal troubles are taking place in several countries, is the triumphant journey from London to Antwerp of the first coalless vessel. Driven solely by oil engines a wonderfully successful trip was made by a ship called the "Sclaudia." The vessel can carry 1,000 tons more cargo than if it was steam-propelled and can take 700 tons of oil aboard which is sufficient for a 20,000 mile voyage, costing about a third the price of coal fuel and economizing three quarters of the usual engine staff.

Make Operatives Happy

MORE than one hundred and twenty thousand textile operatives in New England benefited by a general advance in wages a few days since. The advances range from five to ten per cent. Such action on the part of capital with the cost of living so much increased are to be commended. What joy will thus be brought into thousands of homes!

Nothing New, Yet Something Happening

IT would be entirely proper to say that there is nothing new in Mexico. But by that it is not to be understood that nothing is taking place. Not at all. The fact is that the state of upheaval continues and serious battles are being fought every few days between the rebels and the government troops. At the time of writing a battle had been

LOVE THAT LIGHTENS LABOR.

M. E. Sangster.

Of the love that lightens service,
Dear God, how much we see,
When the father toils the livelong day
For the children at his knee;
When all night long the mother wakes,
Nor deems the vigil hard,
The rose of health on the sick one's
cheek,
Her happy heart's reward.

Of the love that lightens service
The fisherman can tell
When he wrests the bread his dear ones
eat
Where the bitter surges swell,
And the farmer in the furrow,
The merchant in the mart,
Count little worth their weary toil
For the treasures of their heart.

And, reverently we say it,
Dear Lord, on bended knee,
For the love that lightens service most
The pattern is with thee.
O, the love, the love of heaven
That bowed our load to bear!
The love that stooped unto the cross
And saved the sinner there!

HORSFORD'S ACID PHOSPHATE

Cures Nervous Disorders.

Headache, Insomnia, Exhaustion and Restlessness.
Rebuilds the nervous system

Heartily Welcome to Bishop Honda

BISHOP HONDA, of the Methodist Church of Japan, is receiving a very brotherly and hearty welcome from the General Conference of the Methodist Episcopal Church, South, now in session at Asheville, N. C. In May, 1907, while president of Aoyama Gakuin, Tokyo (Methodist Episcopal Church), he was elected Bishop of the new Methodist Church of Japan, constituted by the union of the Methodist Church of Canada, the Methodist Episcopal Church, South, and the Methodist Episcopal Church. He has had a distinguished and very useful career, and his biography is of particular interest.

Sixty years of age, he was born in the city of Hirosaki, in the northern part of the main island, Hondo. His family was of the Samurai class. His father was one of the highest in rank under the old Daimyo of that section. He studied English in Yokohama from 1870 to 1874 under missionaries of the Dutch Reformed Church. He was baptized in 1872 at Yokohama, and was a charter member of the first Protestant Church ever organized in Japan — organized in the spring of 1872. In 1876 he joined the Methodist Episcopal Church, and helped to organize our church in Hirosaki. In 1878 he was ordained local deacon at Hakodate by Bishop Wiley — the first ordination in the Methodist Episcopal Mission in Japan. For several years, while still a local preacher, he worked in Hirosaki and the surrounding country as he had opportunity. He was the means of leading many persons to Christ. Hirosaki has turned out more Methodist preachers than any other part of Japan. Hirosaki is called the mother of Methodist preachers in Japan.

About 1886 he entered the itinerant ranks and worked for two or three years in Hirosaki and Sendai. In 1888 he was sent to America by his people to study American politics and American institutions. While here he decided to give up politics — having before coming been a member of the Provincial Assembly — and devote himself entirely to the work of the Christian ministry. He returned in 1890, and was appointed by Bishop Newman as president of Aoyama Gakuin in Tokyo. He served with marked ability as presi-

dent of this institution until elected to the episcopacy. He was delegate to the General Conference of 1896, and twice he has been the representative of the Japan Y. M. C. A. to the World's Christian Student Federation Convention in Europe.

Bishop Honda is a man of deep and earnest piety, one of the leading Christian preachers in Japan, honored and loved by all, foreigners as well as Japanese. He will attend the World's Sunday-school Convention in Washington, D. C., leaving the country to attend the World's Missionary Convention in Edinburgh. We earnestly hope he may find time to visit Boston and be seen and heard by our people.

A Japanese Leader and His Successor

By the Rev. Earl R. Bull

Alas! Honda of Japan is dead. The Flowery Kingdom might better have lost a hundred of most men than the bishop of our Japan Methodism. There is hardly a Church or a minister here which does not hold him in high respect. If Methodism has lost a leader, a circle extending far beyond the bounds of our Church now misses a friend. He was converted in Yokohama in 1872, and a little later organized the first Protestant Church of Christ in Japan. He was first connected with our Church in Hirosaki, then later in Tokyo in connection with Aoyama Gakuin, of which he was president up to 1908, when he became bishop. Few men have the ability to carry enthusiastic supporters along with him as had the bishop. The historian of Christianity must place him as a pioneer missionary along with the Rev. Dr. Brown and the Rev. Dr. Ballagh, as a leader in the second-period Christianity of Nippon.

He came from the Hirosaki clan of Aomori, and was the eldest son of the late Mr. Honda Tosaku, a retainer of the clan under the Tokugawa regime. By his frequent visits to Canada and America he became a well-known figure, and was without doubt the leading personality in the union of the three Methodist branches which now form the Japanese Methodist Church. In 1908 he was chosen as bishop, and has ever since shown wonderful ability as a spiritual leader, a general with few equals, and a man who gained the respect of the Japanese who had no great love for Christianity.

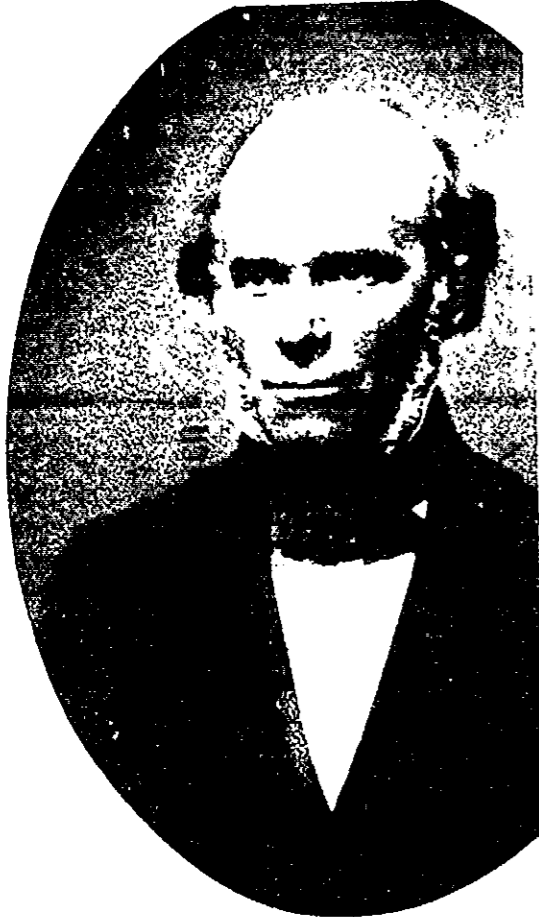
When the Annual Conference was being held at Nagasaki he found he was not free from a fever which he recently had had, but with waning strength he took charge of the ordination service on March 17th. Very fortunately, the ladies of the Woman's Foreign Missionary Society had asked Mrs. Honda to come on from Tokyo and be at their annual meeting. She then was by the bedside of her husband during his days in the Prefectural Hospital in Nagasaki, where he passed away on March 26th, a victim of typhoid fever.

The funeral in Nagasaki was held on March 31st, Sunday afternoon, in (Ginymachi) Central Methodist Church, where the Rev. C. Nakayama is pastor. The church was filled with resident missionaries, members of local Churches, and students from the mission schools. There were also many prominent business men and officials present to pay their last tribute to a man of national reputation. Dr. Uzaki, the successor of the bishop at Aoyama Gakuin, preached a most touching sermon, as only a close associate could. The bearers were Dr. Uzaki, of Tokyo; the Rev. Messrs. H. Kihara, Fukioka, Kawasaki, and also the Rev. Messrs. F. N. Scott, F. H. Smith, of the mission schools. With them as associates were Messrs. K. Yabuuchi and J. Suganuma. The body was conveyed to the crematory in

Nagasaki, and on Monday the ashes were conveyed by rail to Tokyo.

On April 4th, in Aoyama Gakuin Chapel, the final service was held, when the hall was crowded to its capacity. The best of Christian Japan was there, and the friends of Methodism spoke out their words of sympathy through the deeply-touched Bishop Harris. His colleague, the first bishop of Japan, had left his side. In all, 130 telegrams were received from Japan and all over the world. Following the Japanese custom, Dr. Ogata thanked all the friends for their sympathy so kindly extended to the bereaved family. Now the best friend of the Japan Christians lies in Aoyama Cemetery, Tokyo, and beloved Bishop Honda Yoichi is no more.

Western C. A.
p. 21 May 22, 12
Honda - Biog.



THEODORE PARKER

Aug. 24, 1810 May 10

His piety was profound. Perhaps he never penned anything finer than the following lines :

"Religion gives a man courage. I do not mean the courage which comes of tough muscles and rigid nerves — of a stomach that never surrenders. That also is a good thing, the hardihood of the flesh ; let me do it no injustice. But I mean the higher, moral courage, which can look danger and death in the face unawed and undismayed ; the courage that can encounter loss of ease, of wealth, of friends, of your own good name ; the courage that can face a world full of scorn — aye, of loathing and of hate ; can see all of this with a smile, and suffering it all, can still toil on, conscious of the result, yet fearless still. I do not mean the courage that hates, that smites, that kills, but the calm courage that loves and heals and blesses such as smite and hate and kill ; the courage that dares resist evil, popular, powerful, anointed evil, yet does it with good, and knows it shall thereby overcome."

His devotion to humanity was intense. He was most generous of money, time, influence, labor. He had a disinterested

E declares that we are all going to the dogs — this is a decadent age, vice and crime are increasing, the world is steadily growing worse, etc. Nothing was ever farther from the truth. The world is still a long way from perfection, but it is not growing worse, but better.

It is true that every daily paper contains a long list of crimes and scandals, but these are printed because they are the unusual, the unexpected. If a man robs his employer, ill-treats his children, or deserts his wife, commits arson, or

is great ovation.

The General Conference met at five o'clock in the afternoon to listen to the report of the tellers and take a second ballot. It was found that 246 men had been voted upon. But there had been but one election, that of Homer C. Stuntz. Bishops Warren and McDowell escorted Bishop-elect Stuntz to the platform. The vote was as follows: Whole number of votes cast, 802; defective ballots, 3; ballots counted, 799; necessary for election, 533. Homer C. Stuntz, 577; David G. Downey, 331; Matt S. Hughes, 299; W. O. Shepard, 299; R. J. Cooke, 232; R. E. Jones, 222; Francis J. McConnell, 215; Naphthali Luccock, 212; Andrew Gillies, 210; W. H. Crawford, 194; H. C. Jennings, 188; J. B. Hingeley, 172; Franklin Hamilton, 171; Horace L. Jacobs, 167; E. S. Tipple, 159; Theodore Henderson, 153; W. P. Thirkield, 151; C. B. Mitchell, 139; F. D. Leete, 135; W. D. Board, 125; Joshua Stonefield, 121.

our Book of Discipline, but that the same remain in full force as it now is.

"A. J. WALLACE, *Chairman*;
"J. D. GILLILAN, *Secretary*."

In view of the fact that the chairman of the committee, the Hon. A. J. Wallace, of Southern California, did not find himself in harmony with the findings of the majority, Dr. Robert Warner, of the Columbia River Conference, had been elected by the committee to present the report. He made the opening address, in which he expressed the hope that a brotherly spirit would prevail all through the discussions. He said the question under consideration affects the Church at its most vital point. He drew attention to the number of memorials that had come before the committee, stating that they were forty-nine in number, thirty-nine of which asked that there be no change. He said that neither laymen in their associations nor young people in their Epworth Leagues had petitioned for a change, and that this was a significant fact to be considered at this time. Because of the change of conditions that came upon the country soon after the Civil War, it was found, he said, that the John Wesley rule had failed, and that something else was needed. Hence this paragraph was put into the Discipline in 1872. If we change now, it will put every worldly member we have in the Church at ease in Zion.

THE REPORT OF THE MINORITY

Dr. J. R. Day, as chairman of the minority, presented the report favoring a change in the Discipline. It reads as follows:

"Whereas, A persistent and widely extended misunderstanding of the attitude of our Church upon the practice of doubtful amusements is embarrassing the Church; and,

"Whereas, Certain legislation introduced into the laws of the Church upon this subject in 1872 is cause for constant irritation and harmful and disturbing discussion; and,

"Whereas, During the first one hundred years of American Methodism, a period characterized by unparalleled spiritual conquests, there was no other rule or law concerning popular amusements than that originally given by Mr. Wesley to his societies and afterwards adopted into the Constitution of our Church as framed by the fathers; and,

"Whereas, The General Conference of 1872, even in its legislative action on the subject, declared the original general rule 'sufficiently comprehensive,' but proceeded, nevertheless, to catalogue certain specified practices as violations of the Discipline; and,

"Whereas, The principle of legislation governing said action of 1872 is one that involves the necessity of frequently revising an incomplete catalogue of forbidden amusements in order to meet changing conditions; and,

"Whereas, Such periodical revisions can not be made without hurtful agitation in the Church and are, therefore, inexpedient; and,

(Continued on page 30.)



AINU HUNTER.

"When the Ainu find fish which have been killed by otters they carry them home and use them for food. But when they eat such fish, or partake of the flesh of the otter itself, special prayers are said to the goddess of fire, asking her to protect them from the machinations of the evilly disposed otters. Not only so, but while eating, both men and women, old and young alike, tie a *fara*, that is, 'a sling used in carrying bundles,' round their heads. The sling is said to keep the spirit of the otter from entering the

Photographs from this
file have not been
included but are
available upon request.
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