HONDA, BISHOP YOITSU
HONDA, Yoitsu (Tokyo), President of Tokyo Aoyama Gakuin

(Christian College); b. Hironaki, December, 1848. A leading educationalist and Christian evangelist; visited Europe and America several times to attend International Christian Association Conferences as representative of Japan; attended the World's T.I.C.I. Union, held in France, 1904.

Address: Tokyo, Japan. --- Who's Who in the Far East, 1906-1907.
The Oriental Review May 1912

The Sinking Monumental Gates

Ten years and more the city

830 x 625

Since every day

One day promised me to read

The love I had a chance to read
Great Deacon of Bishop Perry at
Nakodace 

Conference. He, thus being
the first ordained Deacon in the
church, sent to Capital with
a petition from his people to the
Elder Statesman in 1838. He
also visited a man named
Parkin in 1847 after being ill. 

For some time from 1845 he was
honor of a newly organized
Church in Bandy. The work to
it difficult. 

M. R. Hanea
"Now I am, the also shall my servant be."

He gives thee morning light, fair morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light, as the morning light.
"He had me," some minutes later said.
"There was a man in church by himself. I would not say on a high level, not in a way I would call for conversation, as I could call in a polite way. I'm only slightly enjoying it, since I believe he ..."
O's Corey: Hist. of Christianity
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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 1921 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 Bishop Honda and Harris.-- Julius Topor, D.L., in the Christian Advocate, Sept. 6, 1910.

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Bishop Honda, the head of the Methodist Church of Japan, is a man who could 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 unselfishly
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 Yutaku Honda was born in Hirotsuki, Dec. 15, 1848, a samurai
village. In 1870 he read upon the first printed Chinese Bible, the first he had ever seen, "In the
beginning God created the heaven and the earth." Being dissatisfied with the
origin of all things, his intellect instantly replied, "That explains, the rest is fact." In the
same year he went to Yokohama and studied English with Dr. S. B. Brown and Dr. J. H. Ballagh,
of the Dutch Reformed Mission. In 1872, he was
baptized by Dr. Ballagh and joined the other eleven young men who formed the first Protestant
church in Japan. In 1874 he returned to
Hirotsuki. In 1876 he joined the newly organized
Hirotsuki Methodist Episcopal Church. In 1878 he was
ordained local preacher by Bishop Wiley, the first
Japanese to receive ordination in our church.
In 1897 he went to America. Scores of our
congregations were without a minister as once he was not there.
A member of the parliament about to
constitute a
bridge which spans the Susquehanna at Pittston,
Pa., An express came in suddenly. He flew himself
down on the ties. The p... He arose
undamaged. He was convinced that in his experience
God was speaking to him and in these times,
close the Christian ministry. He spent a year at
Drew Theological Seminary and returning to
Japan just as the era of the
...ing of the first
In the year 1890 he was elected President of Koyama Batakura, and continued in that position until he was made Bishop of the Shonan Mission. He was one of the early members of the Shonan Mission, having been sent to Japan from the United States in 1880. He was well known for his work among the Japanese people, and was a leader in the Methodist Church in Japan. He was a man of great energy and determination, and was always ready to do his best for the cause of Christ. He was a true friend, a brother in faith, and a source of encouragement to many. His death was a great loss to the Methodist Church in Japan, and his memory will always be held in high esteem.

The service held in his honor was a fitting tribute to a man who had given so much to the cause of Christ. It was a time of mourning, but also of celebration, for the memory of a great man. He had lived a life of service, and his legacy will be a source of inspiration to all who knew him. May his spirit continue to be a guide and a source of comfort to all who love and miss him.
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.

Then, 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, 1849, at Kiroasaki, in the northern part of Hondo, the main island of Japan. He was of the samurai or soldier class, his father being the highest in rank under the old Shogun ("feudal baron") of that section. While a student in Yokohama, he became acquainted with the Christian faith and was converted under missionary work of the Dutch Reformed Church. In 1872 he was baptized and became a charter member of the first Protestant church organized in Japan.

In 1879 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 1869. Returning to Japan in 1896, he was made president of the Aoyama Calvin (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 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, as Dr. Inaka, President of Yoji
Gakuen (Presbyterian College in Tokyo) and Rev. Dr. Utsumi, Pastor of
the largest and perhaps the most influential Church of Tokyo—a
Church of the Presbyterians, belonging to which is technically
called the "Church of Christ in Japan," under the direct control of the
Presbyterian Church in America in Japan.

Dr. Hono has often told us his experiences. The Old Testament
with its sublime teachings about God, the Jews, and the Messiah, its
emotional figures of speech and its oriental forms of expression, appealed
very strongly to him in his earlier imagination. He says that with
regard to his religious training, he sees no essential difference in
his mental background. The first word of the first chapter of
Jeremias: "In the beginning God created the heaven and the earth.
These words are a new revelation. No one other than Jesus, has ever
spoken about the mystery of the Son of God, its eternal, its
eternal, and its reappearing in the present. And why not? "Either as If
and that if there is anything further.

From this we must conclude that the questions he places in the
highest of men even in Oriental lands. They still live. They will not die. The Bible is a book of
questions and answers. They cannot be answered (especially some of them) easily.
According to Dr. Honos's mind, he gives us guidance in a way he never
did before. Life turns on new views.

The traveler, whether going to Japan, or Korea, or China, and
the ferocious in Biroshi, a large town in the northern part of the
main island of Japan, he is a great church to tell the Koreans of
the spread of Christianity. He used to act in his English
Bible in the home. He had it in a drawer in one of the stores of the
old school. He used it with his English. His wife was a high
official in the King's (Korean) court of that Province in the late
19th century. Every day he discussed how he could be taught,
questions. And when he asked, these old people in the store. To be
understandable, the Bible, including the Psalms, was necessary. That is what is needed
in that period, to me.

At the last meeting, at Christmas, Mr. Yoke, the
Honors, said to look at the place of the conversion of Christianity. The
honors, which were very difficult, have said: "Father, I have been
several years in the Bible, and the English. I discovered something
about the Bible, I find it an excellent book, better than I had
ever thought of imagining it to be. More than this, I have been
to desire and love Christ Himself, and have accepted His teachings as
the guide of my life, and only by the Bible, the Christian faith. This was not what had been like a
reformation out of a
picture. My father using a kindly voice, understanding, and not
understanding, but with "We love you, as I have been
the Bible. I love the "Bible."

- End of Excerpt -
led to Christ in the city section of the country by the training
of an example of Mr. Honma and by the work of the

In 1874 Dr. Honma left Yokohama to return to his native city.

Until 1879, after maintaining his Christian faith, he headed the principal

improvement of the provincial legislature, i.e., writing. His influence

beach daily teaching in the Presbyterian Church of Yokohama, but

frequently preached the Gospel. In 1879, the number of the

students of this Miyata (former Paul's School) school was increased by the creation

of the Kaiyukai Church, formerly known as the American Methodist Mission

at Kanagawa. Thus, young men and women from many parts of the

area and other countries, including the United States, Japan, and

Europe, attended the school. The president of the school was

the Rev. William C. Marden, from the United States, who became the

principal of the school. The school was later renamed the

Presbyterian College, and it continues to this day as a

Presbyterian university.

The next year, 1879, saw the birth of the Catholic Church in Japan,

led by Father Ricci. In 1879 he was sent to China as a missionary for the

Church of England. The Church of England was one of the

leading missionary organizations at the time. Ricci's mission

took him to many parts of China, where he worked to spread the

Christian faith. He visited the city of Shanghai, among other

locations.

The mission in China was successful, and Ricci's work

continued to be important in the spread of Christianity in

Japan. He returned to Japan in 1881 and continued his work

in Yokohama. Ricci's mission work was widely praised,

and he was recognized as a key figure in the early

development of the Catholic Church in Japan.
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 Sun-
rise Empire. Truly may we say of Bishop Honda, "My father, my
father, the chariot of Israel, and the horsesmen thereof."

(Jan'y 27, 1610,)
Biographical
Bishop [signature: Honda]

Aoyama Gakuin, Aoyama, Tokyo, Japan.

April 3, 1918.

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 organ-
ized the Conference and ordained the preachers; the cabinet meet-
ings, 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 ... on Tuesday, March 26, while we were conducting
the graduating exercises of our school, a telegram reached us an-
nouncing Bishop Honda's death, which occurred at 10:30 that morn-
ing. Before dismissal the telegram was read to the audience, and
there followed a profound silence such as we had never seen be-
fore in our chapel, and this silence was broken only by the tokens
and signs of nearly all that were present.

I remain, sincerely yours,

(signed) S. OGATA
Standing in the great transition

Yoshy Honda was born in 1848 as the first son of Tosaku Honda, one of Tsugaru -

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 Yoneigaku - "another sect of Confucianism denying Shu Luyaku", 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 Shogun were fighting each other and the whole country
was in chaos. Honda represented the Tsugaru group with a few others on a
certain accord to Nanai-man, and then they gave no resistance to
the supporters of the Emperor. But, while Honda was on this trip, as the
Tsugaru Family were related to the Hizen 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 station in his government. In 1871, he was chosen to study Euro-

pean subjects and was sent to Europe, and to utilize English from the
mission to go China, Russia, and Poland.

In the school where he studied, - later called - later called -
leaders such as Yasabu Saika and Kiin Shigeki were also studying,
Honda was the oldest.

The world about him was progressing worldly. 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 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 bank, and later he was its president. This school trained many promising young people among whom were such as Suteki Chinda who later became a diplomat, the Grand Chamberlain, and a Count Aimaro Sato, an Ambassador to America, father of Mr. Naotake Sato, a present 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 cradles of the Christian religion in Japan lies in this fact. That memorable Hirosaki Church is going to celebrate its 80th anniversary on Oct. 1, 1965. This single church has produced 200 ministers and evangelists in the last 30 years. Honda was the first and I on 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 Akkuri National Assembly and from 1922 for four years he was the speaker.

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 Gaku- Gakko which later became Aoyama Gakuin. After that he went to America and studied. While he was there, it was the time of opening the Diet in Japan and many na-
Yoichi Honda, continued

leaders such as Count Hadimaro Kono 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 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 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 be its head.

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1873 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 some what 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 1888. Returning to Japan in 1890 he was made president of the Kagawa Oberlin (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 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 entire 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 others 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.

Thus runs the obituary notice sent The Central by the Episcopacy Office. We have known for some time that Bishop Honda was in frail health. Built after the best Japanese model, rather short, well knit 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, yes, two men's loads, 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 amenable conditions under which the Methodist, the Methodists, 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 feel that he was a fellow, 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 charges, who do not ask returns in money, as foreign capital does not bring multiplied thousands of dollars ever—ever.

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 deeps 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 be 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 not but be a heavy care to do it as 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 wearing 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 62, is a fearful price to pay for overworking a leader worthy of the same. But it is all too familiar a 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 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 names dwindle away; three denominations having less than 600 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. Brumit, 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—all is here. Then he adds:

Bishop McDowell's world tour will be lived over again, and Bishop Scott 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 Hartnell 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 Warner 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 wonderful, 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.

The Centrai

Laymen in the St. Louis Conference in 1912.

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

Brooklyn, 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. Pink, 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 his full extent.

By-Products.

The colleges had their holidays 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 toller 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 ages 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 men. in industry and in Christ revealing ideals.

Mrs. Mary Cottle of Sabetha, Kans., 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 St. Vincent, Angles, George did. How much the world would have lost—missed—had they been snatched away from 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
BISHOP YOTSU HONDA: THE CHRISTIAN SAMURAI.

By Dr. Herbert H. Johnson.

In the unexpected death of Bishop Yotsu Honda of typhoid fever at Nagasaki, Japan, the Japanese nation has lost one of its first citizens and the universal Church of Christ one of its great leaders. Born and reared a samurai, the principles of honor, fidelity and loyalty were inculcated into him from childhood. Before he became a Christian, which took place while he was a young man engaged in the study of the English Bible, he was already profoundly touched by the influence of a 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 counseled an honor to be permitted to serve his Christ as a minister of the gospel, and by so doing brought untold honor to the Christian ministry.

After a special course in Drew Theological Seminary, he returned to Japan and became president of Aoyama Gakuen (College, Theological School, and Academy), at Tokyo, Japan, which position he held until elected Bishop in 1907. He was white 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 united 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 on 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 experimented 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.
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 loveliness in manner gave him an affectionate place in the fellowship of the Conference.

He was born in Virginia September 4, 1822, converted in boyhood and graduated from Dickinson College. After teaching some years in that institution he joined the Baltimore Conference. In 1842 he came to California and spent two years in the pastorate. In 1851 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 1875 he was succeeded in the presidency by Dr. C. C. Brackett 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. Tolstoi 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 responses 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 low real war 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 poet, 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 hatred, 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
full of brotherly kindness and courtesy
and an instant sympathy of the strange-
face, bearing, one of whom had been a
daimyo in the old days of the Shogun-
ate.

The next day it was Bishop Honda (then
Dr. Honda) who was the go-between in-
terpreter 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 educa-
tion of women. It was a rather picturesque
situation, and an exponent of the "new
times, new manners," of the Island Em-
pire. 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 eti-
quette, conversation began with this odd
trio: The caller, a fine representative of
non-Christian Japan, Dr. Honda, the in-
personation of the Christian Japanese, and
the representative for the higher educa-
tion of women of a Western Christian
republic. How astute were the questions,
covering curriculum, social life, finance
and outcome! How deftly Dr. Honda
asked the questions, and how exquisitely
of interrogation may be given him for his
beloved Nippon?

The Keystone, St. Augustine, Fla.

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Students for the Ministry

The Sixth Annual Report of the Carnegie
Foundation for the Advancement of Teach-
ing gives some interesting information about
the sources from which theological seminaries
draw their students for the ministry. The Metho-
dist seminaries receive 72 per cent. of their students
from Methodist colleges, Baptist seminaries 41
per cent. from Baptist colleges, Presbyterian
seminaries 37 per cent. from Presbyterian col-
leges, 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 re-
cived 27 per cent. of their students, Presby-
terian seminaries 16 per cent., Episcopal semina-
aries 10 per cent., and Methodist seminaries only
2 per cent. The rest of the students come from
under denominational or state colleges, or are re-
cived without graduating from college. The
Report also shows that the number of students
in theological seminaries increased faster than
the population from 1890 to 1900, and the rela-
tive increase was then less than that of the
population until 1905, when the tide again
turned, and the students for the ministry have
increased faster than the population since 1905.

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Watchman.
full of brotherly kindness and courtesy and an instant sympathy of the strange-faced hearers, one of whom had been a daimyo 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 a Christian education and give it a double value by his racial advantage of seeing each proposition from the Japanese as well as the American standpoint. That college for women was then only in the air; but today it has materialized into a first-class institution where over a thousand women gather at Tokyo for genuine college work. Doubtless imbedded in its academic foundation are some of the basic ideas given it that day by Bishop Honda.

And now, "stricken in Life's brave beat," at an hour when he seemed most needed, he who, by a longer service, was to the Christian Church like the heroic Nieszima, our statesmanlike Bishop, falls "like an eagle from his seaus." 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.

Students for the Ministry
endorsement of the Bishop's action in organizing the Genevee 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 unwavering devotion to the principle of representation, the delegates resisted deviously 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 untrammeled, 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 1868 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 1872 Lee endeavored to fix the composition of the 1872 General Conference by introducing this motion: "That the members of the next General Conference come by seniority, and that the superannuated 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 fall 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 1868, 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
Dr. Y. Honda, the distinguished Japanese educator, spent last week in San Francisco on his 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 three 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 law which protected the Western education. Coming in contact with missionaries, he imbibed the spirit of Christianity, and became one of the most prominent young men in Japan. In 1879 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, whereas others were urging him to come to his ministerial work. A narrow escape in a railway accident turned his mind more earnestly to the ministry, after which he entered Drexel Theological Seminary and pursued studies there. On returning to Japan, he was appointed minister of the Ama Japanese Church in Tokyo, 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 founding of the church in connection with the international meeting of the Y. M. C. A. in Paris. He then went to Zoor, Holland, the native place of Dr. Verhees, where he attended the General Conference of the World Students Christian Federation. In the interests of the Y. M. C. A. he has visited many important cities in Europe and America, including Brussels, The Hague, Amsterdam, Cologne, Hamburg, Stuttgart, Paris, Munich, Vienna, Berlin, Leipzig, Naples, Turin, Stockholm, London, and other places in England. While in the latter country, he attended the Edinburgh Conference. Arriving in the United States, he visited Boston, New York, Philadelphia, and other places, and was present at the Boston conference. He has 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 he has addressed audiences on the international Y. M. C. A. work. He was given a dinner in San Francisco by the Y. M. C. A. on Thursday evening, the 5th Friday, was hospitable and friendly to all the visitors, and on Sunday, Sunday morning, he preached in connection with the Japanese mission on a mission at the University of California. 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 been in Sunday evening. He preached in connection with the Japanese mission at a Union Service in Oakland, and was in the West Pacific, where visits by the Rajahs, and his visits to the United States of America, he made a most excellent impression.

BISHOP HONDA OF JAPAN DEAD

A few days ago the cable brought the sad news that Bishop Honda, bishop of the Nippon Methodist Church, had died in that city of typhoid fever. This piece of information was received with expressions of sincere grief in every part of the world-wide Methodist Church. 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 Methodist Church in Japan, but to the entire Christian community of the country.

Bishop Honda was very closely related to the Methodist Episcopal Church. When he was knitted for the high office he so worthily filled in the new Church of Japan, he was president of the Nippon Japanese Church in Tokyo, and one of our missionaries, and he had been for forty years a man of mark among his Japanese co-religionists.

There are some very interesting facts connected with his career. He was born in Hiroaki, Japan, in 1878, and his family were of the Ryuky, or the Buddhist clergy. He was born in a man of high rank. He studied to be a clergyman of the Church of Japan, but he was turned down by the authorities because he was suspected of having been influenced by the United States. In 1875 he was permitted to take a copy of the Bible which he was about twenty years old, and soon began to study the book under the direction of some missionaries. In 1877 he was hired, and a little later he became one of the charter members of the first Protestant Church organized in Japan. It was in 1878 that he entered the Methodist Episcopal Church, and two years later, when he was ordained a local deacon by Bishop Hiday, he became the first native preacher ordained in our mission in Japan. Then, when, after a few years of service, he was made a missionary, he found himself in a position to influence the Japanese people, and he was chosen as president of the provisional assembly of his province, and was proposed to send him to the Netherlands.

In 1888 he came to America on a mission for his government. He was determined to study American institutions and politics. He was a leader in the home ministry in the Dutch Assembly, and in a short time he was a student in Drexel Theological Seminary at Madison, N. J.

When, in June of 1897, the new Methodist Church of Japan—made up of the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Church of Canada—was formed, the Bishop chose the United States. He was chosen as president of the provisional assembly of his province, and was proposed to send him to the Netherlands.

For five years he has been pastor of the United States, in the high office of bishop. Those who are familiar with the work in Japan have been mindful of his presence as Bishop Ford, who chose to live among his people.
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 bow inside, he turned and ran down the stairs.

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 hold on for a while, they'll do on yours. They cost a dollar fifty, and you want to be careful of them—no skidding 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 320 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 bakehouse 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 leading. At the end of this time Walter was able to get himself a pair, and the partnership in footgear 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.

LOVE THAT LIGHTENS LABOR.

M. E. Sanger.

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 vigilant

The care of health on the sick one's cheek,

Her happy heart's reward.

Of the love that lightens service

The fireman 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 lighten's service most

The pattern is with us.

O, the love, the love of heaven

That bored our load to bear;

The love that stooped unto the cross

And saved the sinner there.

HORSEFORD'S ACID PHOSPHATE

Cures Nervous Disorders.

Headache, Insomnia, Exhastion and Restlessness. Restores the nervous system.
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 Hiro-
saki, then later in Tokyo in connection with Ayasama Gakun. Then he was president up to 1885, 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 Japan.

He came from the Hiroaki clan of Aomori, and was the oldest son of the late Mr. Honda Tsumkui, 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 last days in the Prefectural Hospital in Nagasaki, where he passed away on March 20th, a victim of typhoid fever.

The funeral in Nagasaki was held on March 31st, Sunday afternoon, in (Ginymachi) Central Methodist Church, where the Rev. G. 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. Tsumaki, the successor of the bishop at Ayasama Gakun, preached a most touching sermon, as only a close associate could. The honours were Dr. Utski of Tokyo; the Revs. Messrs. H. Kihara, Fukuoka, Kawashima, and also the Rev. Messrs. F. N. Scott, F. H. Smith, of the mission schools. With them as associates were Messrs. K. Yabushi and J. Suenuma. The body was conveyed to the crematory in

[Signature]

Mr. I. Honda, Bishop.
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—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 toll 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 bears and blesses such as smile and hate and kill; the courage that dares resist evil, popular, powerful, unaided 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

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 245 men had been voted upon. But there had been but one election, that of Homer C. Smith, President Warren and McPherson voted Bishop-elect Saint 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. Smith, 577; David G. Powe, 331; S. B. Hughes, 299; W. O. Slaughter, 299; R. J. Cooke, 282; W. E. Jones, 272; P. J. McConnell, 271; N. B. Love, 271; Andrew Gillies, 210; W. H. Crawford, 194; H. C. Jennings, 188; J. J. Hingley, 172; Franklin Hamilton, 171; Horace L. Jacobs, 171; R. A. Tippin, 153; Theodore Henderson, 133; W. P. Thirkell, 133; C. B. Mitchell, 133; F. D. Lee, 125; "B. Record," 125. Labor Steadfast 125.

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

A. J. Wallace, Chairman;
J. D. Gillett, 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 worthy 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 those originally given by Mr. Wesley to his societies and afterwards adopted by the Constitution of our Church as leaned 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 revision cannot be made without harmful agitation in the Church and are, therefore, inexpedient; and,

(Continued on page 38.)
"When the Ava 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 farge, that is, 'a sling used in carrying bundles,' round their heads. The string 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. For more information please contact research@gcah.org