

Mission: Then and Now

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Bible work here is slow; the people of Nagasaki do not like Christianity, and do not want to hear anything of it, so we make progress very slowly; but God controls all things, and He will control this and open up the way in His time and as He sees best!¹

Jennie M. Gheer (1885)

Abstract

Six years after Jennie M. Gheer arrived with Elizabeth Russell and established Kwassui in Nagasaki, she turned her face towards Fukuoka to plant a “daughter” school.² Greeting her upon her arrival were a great many people eager to meet their new teacher.³ From the beginning the school was prosperous and by the grace of God is soon nearing its sesquicentennial. The academy of Fukuoka Jo Gakuin has a reputation as a “Mission” school. Beginning in 2005 the Junior College adopted the name, “Mission,” for the cover of its publications.⁴ In 2022, the primary focus of the philosophy of the academy is “connecting to Jesus.”⁵ In addition, the diploma policy of the junior college has “fearing God through Jesus Christ” as its primary goal.⁶ This paper investigates the “mission” of Fukuoka Jo Gakuin in its earliest sense through the archive of data recorded by missionaries. Furthermore, it combines the eternal sense of “mission” generated in the Father heart of God as recorded in Bible history. Lastly

contributing to the overall understanding of “mission” developed in this paper is the impression of “mission” given by Elizabeth Lee, Principal of Fukuoka Jo Gakko (1915–1924).⁷

Introduction

To know Jesus was Paul’s desire for the people of God. He writes, “My goal is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.”⁸ Jesus too, when he was about to finish his Father’s mission of being hung upon the cross to die for the sins of humanity, revealed the entire meaning of life, in his simple prayer to his Father, “Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.”⁹

The word “sent” in the above prayer, in Greek, is *apostéllō* and it means “to order (one) to go to a place appointed.” Similarly, Strong’s defines it as “to send out (properly, on a mission)”¹⁰ Thus, being sent out is a function of “mission.” Furthermore, Noah Webster records, “mission” (n) as the Latin *missio*, from *mitto* meaning “to send.” He defines it as: “(1) A sending or being sent... with certain powers for transacting business; commission; as sent on a foreign mission, [and] (2) ...particularly, the persons sent to propagate religion, or evangelize the heathen.”¹¹ Similarly, Luke records this sense of mission: “When Barnabas and Saul had finished their mission to Jerusalem, they returned.”¹² According to Thayer’s Greek Lexicon, the word “mission” is *diakonia* and is defined as “of those who by the command of God proclaim and promote religion among men.”¹³ Missionaries then are the “sent” ones, going forth on a mission to share the

good news of salvation brought to mankind through Jesus Christ.

“Mission” in the Words of Early Missionaries

The mission school was built by missionaries. What was the “mission” of founder Jennie M. Gheer? Multiple insights into her thinking and purpose are hidden in the annual reports penned by her hand. She did not work alone, however, alongside her were her missionary partners, including Elizabeth Russell, and the pioneer teachers and principals of Fukuoka Jo Gakuin: Miss Lida B. Smith, Miss Lenora Seeds and Miss M. A. Taylor who shared in the “mission” of Fukuoka Girl’s school and often wrote of its early progress. Thus from the historical archive of founder Jennie M. Gheer and missionaries who colabored with her an understanding of the “mission” of Fukuoka Jo Gakuin in its earliest sense can be gained.

In 1882, in the Thirteenth Annual Report of the Woman’s Foreign Missionary Society (WFMS) of the Methodist Episcopal Church (MEC), Miss Russell writes of mission:

I pray they may all become earnest Christians, efficient workers in this great mission field. Pray for us; pray especially for girls who have professed Christ, that they may be steadfast, and lead others in the good way. During the last year Miss Gheer has opened a work among the women in the city that promises to grow into a vigorous evangelistic movement.¹⁴

In fact, before Gheer and Russell had stepped forth onto the soil of Japan, their roles had been determined. Gheer was to head up the evangelism department and Russell was to be responsible for the school.¹⁵ The

following year in 1883 both missionaries are reaping the bountiful rewards of their labors:

Of the wonderful religious awakening, Miss Russell writes: "Last Sunday afternoon the missionaries met in our parlor for the third time within a week to pray for the outpouring of the Spirit. In the same hour, two girls were converted up stairs... That memorable day brought eighteen applicants for baptism. At the evening service the interest became so great that a meeting was called for Monday night. On Monday the interest was such we had to suspend recitations. The girls had become so anxious about their souls that they were weeping and praying in their rooms – three found peace during the day... During Tuesday we had seven conversions in our school. Wednesday thirty were at the altar and five joined the church.... A woman, whom Miss Gheer has been teaching, was converted about a week ago. She came the next day to tell how happy she was, and said she understood now what Miss Gheer had so often told her.¹⁶

Gheer was willing to share the gospel with anyone and everyone, reaching many for Christ.¹⁷ The following annual report of 1884 highlights Gheer's mission touching both students and parents:

The arrival of these two ladies released Miss Gheer for the work among the women, for which she is peculiarly adapted, and which is now carried on most successfully. She has four regular classes, besides working three villages among the women. One of these opened under pleasing circumstances. One of the little girls, seven years old, went home one day last winter. Her parents were heathen, but she told them she must ask a blessing at the table, which she did. She sang

her little hymns, learned in the school, and told them how happy it was at the school, how the girls loved one another, and that the “Jesus religion” made people happy. The parents sent to know if they might come sometimes, and learn about the way that made their little girl so happy. Both father and mother came several times to Miss Gheer’s Monday evening meeting, held in the chapel. Then they invited Miss Gheer to come to their house and hold a meeting, that their neighbors wanted to come. Now once a week she goes there, and finds a room full of interested listeners, thus verifying the promise given, for the days of Messiah’s reign, “A little child shall lead them.”¹⁸

The following year in 1885, Miss Gheer began the work at Fukuoka. She writes of the importance of mission in her annual report: “At the annual meeting of the Japan Conference, special provision was made for training preachers for the evangelization of the island of Kiushu, which was spoken of as a field already white to the harvest.”¹⁹ In 1886, Gheer was in charge of the training and the raising up of the Bible women for Kiushu as recorded by Miss Russell:

The Fukuoka work is also prosperous... One hundred and eight names have been enrolled in the school during the year... Miss Smith does most of the school work, Miss Gheer having charge of the training classes and the evangelistic work among the women... Last year Miss Gheer offered three scholarships in the Nagasaki school, as prizes for excellence in conduct, attendance and recitations, so we shall have three good girls from Fukuoka next year.²⁰

One of Gheer’s Bible women “went to her home in Kagoshima July 1st for vacation with instructions to teach as she had opportunity in the two

months of vacation. She held fifty-eight meetings with an aggregate of four hundred and twenty hearers, besides a children's meeting every Sabbath with an average of fifteen in attendance." Miss Russell emphasizes:

Whatever our various duties are, whatever agencies we employ, ... whatever influences we are able to set in motion, as individuals, one great result is aimed at in all, viz., the salvation of souls. This more than all else rejoices the heart, that some turn away from their idolatry and bow in loving devotion before Him of Whom it is written, "Unto Him every knee shall bow and every tongue confess."²¹

The following year in 1887, Miss Elizabeth Russell writes the report on the expanding mission of Fukuoka Girl's School:

Our eldest child Fukuoka Jo-gakko has grown beyond our expectations, and bids fair to rival its mother, having all its mother's zeal and desire to spread itself.... A department for the training of Bible women has been a feature of this school. Miss Gheer has had eight women under training, three of whom have done efficient service the last two years.²²

In 1889, Miss Lida B. Smith, the Principal of Fukuoka Girl's School, writes of the school's mission in her annual report, "The last time Brother Davison visited us, he baptized two of our girls; so that all but four are professing Christians and, of these, two are 'trying to be good.' When a girl comes into the school, we just as much expect she will become a Christian as we expect her to have her bread or rice with us."²³ In fact, detailed records of the numbers of Christians in the school were included in the annual conference reports. In the following year's annual report, missionary

Miss M. A. Taylor writes of the students' spiritual life:

Five weeks after my arrival at Fukuoka it was found necessary for me to take charge of the school, as Miss Watson was preparing to leave Japan, and Miss Smith had gone to Hakodate.... Six of our pupils have been converted since January, for which we praise God, and we have now eighteen earnest Christians connected with the school.²⁴

Miss Francis J. Baker's book, *The Story of the Woman's Foreign Missionary Society* reports on the mission work in Japan, "Generally in all the schools the girls become earnest Christians before graduation. Then they either become translation teachers for younger classes, personal teachers of some missionary, teachers of primary schools, or are married, if possible to some Christian man."²⁵ In 1892, Miss Lenora Seeds, the Principal of Fukuoka Jo Gakko, writes of the school's mission of winning human hearts to Christ. "This privilege we have of giving girls of a darkened country a good education, and of opening the window that they may see the Light, and best of all teach them how to tell others about Jesus, – is far beyond anything any of us deserve."²⁶ She describes the mission work carried on by Fukuoka Jo Gakko students:

Two children's meetings have been opened in Fukuoka, principally carried on by the girls, thus showing that they have the missionary spirit. For some time vain attempts have been made to open Christian work in Hakata, but on account of the strong opposition against Christianity, we were unsuccessful until recently when we opened our third city work. Since this is the only Christian work in that city, and is situated between two fires – a Shinto temple on one side and a Buddhist on the other – we are especially anxious that much good will

result from it. We are somewhat encouraged by the large attendance, many of whom regularly come and listen attentively to the teaching.²⁷

In the same story she reveals the source of their enthusiasm is that the Presence of God has visited the students of the school and he has revealed himself:

The revival fire of Kyushiu, kindled at Kuwassui Jo Gakko spread to Fukuoka.... Mr. Daniels told us the other day that “Human hearts are good for nothing for God unless they are broken” – if this is true almost every girl in the school must be good for something for God; for in the very first meeting of the revival it seemed that every body’s heart was broken, and many knew for the first time in their lives what conversion was.²⁸

The following year, Miss Seeds writes again of the Christian’s vision pertaining to the salvation of souls, including the value of having the Japanese principal, Mine O Tatsu San, with them who is a recent graduate of Kwassui’s Bible Department:²⁹

We have a goodly share of valuable Christian women. The Japanese principal, as a Christian teacher, sets a noble example, not only before the girls, but also before the church people, among whom she is a faithful worker.... Of the three men employed as teachers, two are not Christians, we are sorry to say, and are not helpful to the cause. The third is a Methodist, and one of great influence in the city. Situated as we are, now and then something comes up against the school, because it is a Christian institution. ’Tis quite a comfort to know that on all such occasions this Christian would do his utmost to defend us.³⁰

A few years later she writes of their successful outcome of the mission:

The graduates of '94 have taught in this school during the year, and also have had the care of a small day school. There are six Sunday schools. Four of these are under the care of this year's graduating class. Through these schools, text-cards, hymn-books, and Testaments have found their way to many a home in Fukuoka and Hakata... Four girls will graduate this June. One will teach here next year, two will enter evangelistic work, and the fourth will undertake independent work. All four are Christians and we trust that theirs may be bright and shining lights for the Master... All praise is due Mine O Tatsu San, the Japanese principal. It is largely through her management, Christian living, and burden bearing spirit, that Miss Tucker and I are able to count this a very happy year.³¹

Christians work together to bring the news of salvation to students through Jesus Christ. This "cause" of Christ cannot be grasped by the non-believer, as Paul states in 1 Cor. 1:18, "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."

This message of the gospel empowered Gheer, who spent thirty years in Japan as a missionary, and in 1896, became the Superintendent overseeing the evangelism outreach of all of Kyushu and Loo Choo islands.³² She summed up the principle duty of the Bible women under her training and being sent all over Kyushu: "The work these women are appointed to do is for the women of their own land. Their *one* work *should* be to teach the Gospel, and they do teach it."³³ She illustrates Bible woman, Miss Hayashida's work:

“Miss Hayashida has work in Naha In addition to her Sunday-school work and her woman’s meetings, she has gained admission to a number of homes which she visits as a teacher of the Gospel.... Let us pray earnestly for this young girl, that she may be made the instrument God will use in bringing many souls into His kingdom!”³⁴

During her stay in Loo Choo, Gheer relays a beautiful story of the universal yearning of the human heart for its Maker in her 1900–1901 report:

During my stay I was invited with our Bible woman, Miss Kurihara, to a number of the native homes. To some we were invited socially, to others we were asked to go as teachers of Christianity; but everywhere we were given a greeting that was cordial.... These Loo Choo women are worthy of our best efforts to Christianize them. Our time for work for them and among them is the present. One Sunday afternoon, a company of children, some fifteen or twenty perhaps, came in to see me. I was sitting on the veranda reading, and they crowded around me, seemingly not afraid of the foreigner. I talked to them for quite a little while about Jesus, all listening most intently. At last thinking they must be tired, I turned to my reading again and they were free to go or stay as they chose. They went into the yard... then they came back gathering close around me, solemnly demanded that I talk to them again. “Well, what do you want to hear about?” I asked. “Some more about God,” they promptly answered; so we had another long conversation about the Son of God, their Savior and mine. How much their little minds and hearts took in, I do not know; but God grant that this little sowing may receive His fostering care till it bring forth fruit to His honor and glory. A little party of Loo Choo women came into my room one evening to talk with me.... After some

time, I being a foreigner, the talk naturally turned on other countries, and the women seemed much gratified with what they heard and already knew of foreign lands. Finally they began to name over the different countries of which they had learned, and they named Japan, China, England, America, and one of them, after a good deal of thinking, named Russia; there they were obliged to stop. I then took up the list, and it was both amusing and pitiful to see their eyes open in astonishment at the very thought of so many different countries and languages, peoples and customs. They had never before dreamed the world could be so great, and they wondered over it and talked together about it. At last one of them, turning to me, said: "There are many countries, and all the people are all different and their languages and customs are all different, but their hearts are alike, aren't they?" Yes, I said, hearts are the same everywhere, and everywhere the human heart cries out after God and is not satisfied until it finds God, and then there is rest, perfect rest.³⁵

Gheer could find her purpose in taking the good news of Jesus Christ to the nation of Japan, a people unfamiliar with the words of God found in the Bible, because Jesus commissioned believers in every age saying, "All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey all that I have commanded you. And surely I am with you always, even to the end of the age."³⁶ Christians are to be the "sent out" ones, proclaiming the gospel message, that those who listen may accept King Jesus and allow his kingdom to rule in their hearts, bringing peace, and they too shall become his witnesses. This is "his mission." Then what a shame it is for Christians to *not* tell of this great love. But many find this task is not easy. Even

Gheer, after twenty years of doing the work of “mission” in Japan shares her disappointment:

One of the most discouraging things I have had to meet in my travels here and there in the different places where our Bible women are stationed is, the apparent indifference to, or fear to engage in, the work of spreading abroad a knowledge of the Gospel... It is hard to get them [Japanese Christians] to feel any personal responsibility in the salvation of the people around them.”³⁷

“Mission” in the Words of the Bible

The latter half of this paper seeks to uncover the mission of God determined from before time and told in the pages of the Bible. It has always been his mission to save mankind. For God purposed in creation to make a people that would love him. This was his plan from before time began. God created the heavens and the earth and made man in his image and likeness.³⁸ He created him to rule over the earth and have dominion over the animal kingdom.³⁹ But our first parents, Adam and Eve, obeyed Satan, and this was sin.⁴⁰ Sin separated them from their Creator and corrupted the entire human race.⁴¹ Within ten generations violence so filled the earth that it was destroyed by a catastrophic flood in which only eight souls were saved.⁴²

Noah found favor with God and became the progenitor of the inhabited earth after the flood.⁴³ God chose Abraham and made his descendants into the nation Israel through whom he sent his beloved Son of the tribe of Judah.⁴⁴ Jesus became the propitiation for our sins and the sins of the whole world.⁴⁵ The Bible declares there is no forgiveness of sins without

the shedding of an innocent One's blood.⁴⁶ Jesus was the Lamb of God slain from the foundations of the earth.⁴⁷ Jesus' death and resurrection made a way for whosoever would believe to be saved.⁴⁸ This is the "gospel." We are saved from our sins by trusting in Jesus Christ.⁴⁹ The Bible teaches, "But Christ... neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.⁵⁰ Jesus Christ is God's Lamb. Paul writes, "For indeed Christ, our Passover, was sacrificed for us."⁵¹ John the Baptist introduced him crying, "Behold! The Lamb of God who takes away the sin of the world!"⁵²

Thus our purpose, now in this life is to be connected to Jesus Christ. Jesus reveals "his mission" to tell the world what his Father said so that many would believe: "You are from beneath; I am from above. You are of this world; I am not of this world. Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins ...the One who sent Me is truthful, and what I have heard from Him, I tell the world."⁵³ He declares, "All who came before Me were thieves and robbers, but the sheep did not listen to them. I am the gate. If anyone enters through Me, he will be saved."⁵⁴ When his disciples were unsure, they asked him, "Lord ... we do not know where You are going, so how can we know the way? Jesus answered, I am the way and the truth and the life. No one comes to the Father except through Me."⁵⁵

Some may think that they need a lot of time and intensive Bible study before they can decide to believe in Jesus as their Savior. The story of Jesus' crucifixion shows the simplicity of faith in Jesus Christ. As the thieves hung dying on either side of Jesus argued, one said, "We are punished justly, for we are getting what our deeds deserve. But this man [Jesus] has done nothing wrong." Then he said, "Jesus, remember me when

you come into your kingdom.” Jesus answered him, “Truly I tell you, today you will be with me in paradise.”⁵⁶

Peter preached, “But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord.”⁵⁷ Peter proclaimed, “This Jesus is ‘the stone you builders rejected, which has become the cornerstone.’ Salvation exists in no one else, for there is no other name under heaven given to men by which we must be saved.”⁵⁸ Furthermore, he warned, “Although God overlooked the ignorance of earlier times, He now commands all people everywhere to repent.”⁵⁹ Paul preached that a day will come when, “according to my gospel, God judges the secrets of men by Christ Jesus.”⁶⁰ John preached “Repent, for the kingdom of heaven is near.”⁶¹ “Paul explained: ‘John’s baptism was a baptism of repentance. He told the people to believe in the One coming after him, that is, in Jesus.’”⁶² Jesus fulfilled Isaiah the prophet’s words, “the people living in darkness have seen a great light,” and preached, “Repent for the kingdom of heaven is near.”⁶³ “Repent” means “to change” your thinking about Christ, making him your Lord and Savior. Understanding the sure wrath of God on us for our sins, Peter, Paul, John and Jesus vehemently preached the same message: Believe and turn from your sins!

Jesus spoke clearly, “The work of God is this: to believe in the One He has sent.”⁶⁴ Two thousand years have passed and the message of Jesus Christ remains the same. The gospel has not lost its power to deliver men’s souls from the curse of sin and death. However it is the messengers, who will proclaim this message, who are needed! The Bible declares:

for, “Everyone who calls on the name of the Lord will be saved.” How

then can they call on the One in whom they have not believed? And how can they believe in the One of whom they have not heard? And how can they hear without someone to preach? And how can they preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”⁶⁵

Missionary Elizabeth Lee recognized the importance of the messenger, Furuta San, the one “sent” to Fukuoka Jo Gakko to bring the good news of Jesus Christ.

“Mission” in the Words of Elizabeth Lee

Lee’s knowledge and experience of mission contribute much to understanding the nature and meaning of mission, as it was and is the very foundation of Christian schools begun by the American missionaries of Meiji Japan. The following story takes place in 1919, the year of the 35th anniversary of the founding of Fukuoka Jo Gakko, affectionately called “Happy Hill School” by Principal Elizabeth Lee. She pens a letter to her church family and friends in America, writing vividly of the gospel mission taking place in the school among the students. Her excitement is evident by the capital letters:

EVERY GIRL IN HAPPY HILL SCHOOL IS A CHRISTIAN!⁶⁶ Yes, dear people, I know that you didn’t forget the dates and that you were praying for us so that you can now feel that you had a very real part in the beautiful thing that happened to us last week. Furuta San came, charming, little, Spirit-filled woman that she is, and God used her to work wonders in our midst. The girls were so eager to greet her, the older girls, who were already Christians, had for weeks been praying

for the success of these meetings, the teachers were bound together by prayer and a great, confident hope in the outcome. How the girls loved Furuta San, and how they confided in her! She held big, general meetings for the whole school, then the smaller class meetings, and after that she met each girl personally, sometimes alone, sometimes in groups of three or four. It was beautiful to see how each day this girl or that girl, who had for several years been resisting Christ's invitation, found in Furuta San the understanding friend who could lead her to God... I know it will make you all happy to hear this good news about us---think of your whole school fulfilling the aim for which it was founded!⁶⁷

Lee's exclamation, "Think of your whole school fulfilling the aim for which it was founded!" shines forth the glorious fulfillment of the "mission" school in Christ Jesus. Jesus said, "I am the vine, you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing."⁶⁸ Lee celebrated the mission being fulfilled in her school under her principalship, writing eight months later how inspired she was by their transformations in Christ. The following story is of a soon-to-be graduate, Sebayashi San, a courageous follower of Jesus Christ:

I want to introduce you to one of our dear girls, Sebayashi San, one whose spiritual life is growing so rapidly that I scarcely recognize her for the same girl. Her uncle, who has been trying to dissuade her from becoming a Bible woman, called upon her and said, "There isn't anything to this plan of yours." Looking him straight in the eye, she said, "It is only because you don't understand what is in my heart. I do not care what you say now, for there are six months yet before I graduate, and I am praying that God will come into your heart, too,

and that you will understand why I feel that I must serve God as a Bible woman. So I am going ahead and make all my plans.”⁶⁹

Conclusion

A danger exists for the man who hears the message of Jesus Christ and does nothing. This paper investigated the sense of mission that Fukuoka Jo Gakuin was founded upon through the records of founding missionaries who labored for the kingdom of God. The concept of “mission” finds itself in the very heart of God the Father who purposed that we might become heirs to eternal life through his Son, Jesus Christ.⁷⁰ That anyone, who believes this gospel and obeys its teaching, would be restored to their original purpose – to honor and glorify God – through this relationship with the Father through Jesus Christ, the eternal Son.⁷¹ And with this special revelation of the love of God – that he gave his own life to bring us to back from death, we would go and proclaim Him to the world. This paper reveals mission *then*, in its early days, and *now* in the heart of God, who remains committed to the mission. A century and a half later, the sense of mission prevalent in our world can be summed up in the prophetic words of William Booth, a prominent English evangelist and founder of the Salvation Army. In 1912 on his deathbed Evangelist Booth was asked what he feared would come of the future of Christianity. He saw our day in his telling reply: “The chief danger that confronts the coming century will be religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, heaven without hell.”⁷² The truest sense of mission is only found in the unashamed proclamation of Jesus Christ. In the closing of the 1923-24 school year it is written of Fukuoka Jo Gakko:

One of the most striking phases of the school is the spiritual atmosphere among the teachers. Of the eighteen Japanese teachers all but three are baptized Christians, and these three are very much in sympathy. Such an atmosphere cannot help making a strong impression on the individual student. Out of a total enrollment of 249 girls, 51 have received baptism during this year. A little survey of the new class this year tells that of the 80 girls, twenty are Christians and nine more have come from Christian homes. The seed has been sown, the harvest is coming in. Who knows what the future has in store for this school?⁷³

Notes.

- ¹ Jean Gheer. "Our First Bible-Woman in Nagasaki," 203.
- ² Miss Russell's use of words to describe Fukuoka Jo Gakko
- ³ Miss Russell writes: "In February the ladies in Nagasaki received an earnest appeal to establish a Branch school in Fukuoka, a city seventy miles away. This is an old Dainoyo [*sic*] town on one side of the river, connected with Hakato [*sic*] on the other side by bridges, making them seem like one city. There are 70,000 inhabitants in the two cities. On the Fukuoka side they are all of the Samaira [*sic*] class, fond of learning; a promising class to influence. Fukuoka is what we would call the promising seat of Chikuzen Province. The native pastor opened work here in October, a gracious revival followed, forty-three converts were gathered into the church, and an urgent call sent to Nagasaki for a girl's school. The ladies replied that they must wait for leave at home, and could not expect to hear before the 1st of April. The first boat that landed at Fukuoka after April 1st found a great crowd waiting at the landing to welcome the new teacher.... Miss Gheer was most kindly received, not only by the little band of believers there, but by outsiders. The daily paper reported her coming, and gave kindly accounts of the progress she was making from day to day. When she sent to the Kencho for permission to live in Fukuoka, the officials gave confirmation cheerfully, and expressed the hope that the school might be opened very soon. She rented a house large enough to accommodate a school of seventy. The school opened successfully, and the work among the women is especially prosperous. Miss Gheer took with her O Saki san, and she already has three stated classes of women in the city.... Miss Gheer has her training class in

the morning, and in the afternoon she sends the women out to talk up Christianity wherever they can find hearers. In the afternoon, Miss Gheer teaches in the school. She has a Japanese assistant. What makes this point an excellent one for our work is the fact that while they have excellent schools for boys, no instruction except primary is given to girls. To show the literary tastes of the people, there are thirty-five bookstores, while Nagasaki has but three.” The Sixteenth Annual Report of the WFMS of the MEC in Japan, 1885:46-47.

- 4 Beginning in 1963 and for 100 publications, the name was 「福岡女学院時報」 then in the 120th year of the school's founding, the new title was published: 『MISSION』 No.101. 福岡女学院 125年史 1885年～2010年、41。
- 5 理念と目的：本学は“イエス・キリストにつながり、愛によってつながり、希望を持って、社会へ未来へつながる”というビジョンのもと、「神を恐れ奉仕に生きる良き社会人としての女性の育成」を目標としている。福岡女学院大学・短期大学部 2022年度計画、2022.2.22 第8回連合教授。
- 6 イエスキリストを過して、神を現れ、すべての人を受し、奉仕する時度、ディプロマポリシー（DP）JEDP1、履修ガイドブック、8。Accessed February 28, 2022 https://www.fukujo.ac.jp/university/img/about/disclosure/rishu_tandai.pdf
- 7 Elizabeth Meredith Lee. *He Wears Orchids*, 181.
- 8 Col. 1:2-3; According to James Montgomery Boice, “one sense of “know” is merely an awareness having “little bearing on our lives.” This is not what the Bible means when it speaks of knowing God.... For when the Bible speaks of knowing God it means being made alive by God in a new sense (being “born again”), conversing with God (so that he becomes more than some great “Something” out there, so that he becomes a friend) and being profoundly changed in the process. So this knowing of God happens when we ourselves understand “our deep spiritual need” and receive “the work of Christ” on our behalf. The Bible teaches that this knowledge of God takes place... not so much because we search after God – because we do not – but because God reveals himself to us in Christ and in the Scripture,” *Foundations of Christian Faith*, 1986:23.
- 9 John 17:3
- 10 Thayer's Greek Lexicon. Blue Letter Bible. “G649 – apostéllō – Strong's Greek Lexicon (kjv).” Accessed February 23, 2022 <https://www.blueletterbible.org/lexicon/g649/nlt/mgnt/0-1/>
- 11 Noah Webster. *American Dictionary of the English Language*.1828.
- 12 Acts 12:25
- 13 Thayer's Greek Lexicon. Blue Letter Bible. “G1248 – diakonia – Strong's Greek Lexicon (kjv).” Accessed February 23, 2022 <https://www.blueletterbible.org/lexicon/g1248/nlt/mgnt/0-1>
- 14 Thirteenth Report, 1882:40.
- 15 For a detailed record of Jennie Gheer's missionary calling and background, please

refer to the following articles reserved in the archive room of Fukuoka Jo Gakuin: 1) Stella Millikan, 日本への宣教師, J.M. ギールの足跡をたどる。自校史研究・教育の基礎的解明－福岡女学院の創立をめぐる Jean Margaret Gheer の働きと学校アイデンティティ形成の解明－, 福岡女学院資料室, 2021:12-24 and 2) Stella Millikan. 収穫のための働き人を送ってください－日本の明治時代におけるギールの女性聖書普及員たち－, 福岡女学院資料室ジャーナル第2号, 2021:6-9.

- 16 Fourteenth Report, 1883:38. Russell also wrote about families being converted: “One man, a very stable man, who has had two daughters in the school for some time was also converted, with his wife. He asked us yesterday for the names of the parents of all the girls in the school. He says he must go tell them, and he is sure when they know what the Christian religion is they will embrace it,” 39.
- 17 Of Gheer’s third journey back to the US, it is written: Miss Gheer left Kagoshima late in the fall traveling very slowly stopping to preach wherever she found a chance to talk to the people; on the roadside, in the tea houses, hotels, cars, any place where the people would listen. Sometimes to two or three, sometimes fifteen or twenty and then again to one hundred or two hundred at once; sometimes to twenty companies of people in one day. It was a remarkable journey as God gave her power to talk and to the people the spirit to listen, showing their readiness for the Gospel as never before. New York Branch Thirty-sixth Annual Report, 1905:37.
- 18 Fifteenth Report, 1884:40.
- 19 Sixteenth Report, 1885:45.
- 20 Seventeenth Report, 1886:45.
- 21 The Minutes of the Third Session of the Woman’s Conference of the MEC in Japan, August 27th to September 1st, 1886:26.
- 22 Fourth Session, 1887:34.
- 23 Sixth Session, 1889:59.
- 24 Seventh Session, 1890:47.
- 25 Francis J. Baker. *Woman’s Foreign Missionary Society*, 316.
- 26 Ninth Session, 1892:80.
- 27 *Ibid.*, 81.
- 28 *Ibid.*, 82.
- 29 Sixth Session, 1889:60.
- 30 Tenth Session, 1893:86.
- 31 Twelfth Session, 1895:85.
- 32 Stella Millikan. 収穫のための働き人を送ってください－日本の明治時代におけるギールの女性聖書普及員たち－, 福岡女学院資料室ジャーナル第2号, 2021:6-9
- 33 Thirteenth Session, 1896:101.
- 34 Sixteenth Report, 1898-1899:80-81.
- 35 Eighteenth Report, 1900-1901:91, 93-94.
- 36 Matt. 28:18-20

- 37 Fifteenth Report, 1897-1898:103
- 38 Gen. 1:1, 26-27, creation account.
- 39 Gen. 1:28
- 40 Gen. 3:4-6
- 41 Gen. 3:23; Rom. 5:12
- 42 Gen. 6:13-18; 1 Pet. 3:20
- 43 Gen. 6:8
- 44 Gen. 3:15; Rev. 5:5
- 45 1 John 2:1-2, 4:10; Heb. 2:17
- 46 Eph. 1:7; Heb. 9:18, 22
- 47 John 1:29, 36; Rev. 13:8
- 48 Rom. 10:9-10; Mk. 16:16
- 49 Rom. 10:13
- 50 Heb. 9:11-12
- 51 1 Cor. 5:7
- 52 John 1:29
- 53 John 8:23-27; Mk. 16:16
- 54 John 10:8-9
- 55 John 14:5-6
- 56 Luke 23:41-43
- 57 Acts 3:18-19
- 58 Acts 4:11-12
- 59 Acts 17:30
- 60 Rom. 2:16
- 61 Matt. 3:1-2
- 62 Acts 19:4
- 63 Matt. 4:14-17; Isa. 9:1
- 64 John 6:29
- 65 Rom. 10:13-15
- 66 Principal Lee's official school letterhead reads "Happy Hill School for Girls" Fukuoka Jo Gakko, Fukuoka, Japan.
- 67 Letter dated February 6, 1919. Elizabeth M. Lee Papers, Mount Holyoke College, Archives and Special Collections, South Hadley, Massachusetts, 166-167.
- 68 John 15:5
- 69 Lee letter dated October 1919:196.
- 70 1 Pet. 1:3-4
- 71 Eph. 2:7-9
- 72 William Booth, The Best 18 Quotes from William Booth, July 2, 2020. the-best-18-quotes-from-william-booth.caringmagazine.org/
- 73 Annual Report, 1924:17.

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