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## JAPAN.

THE wonderful Japanese Empire—that narrow, crescent-shaped chain of volcanic, earthquake-visited and typhoon-swept islands extending from Kamchatka to Formosa, between the twenty-second and fiftieth degrees north latitude—contains 159,590 square miles, and supports 44,312,429 people. These figures will be better understood if we note that east of the Mississippi, not including Wisconsin, there is abundant room for five Japanese Empires, although there are inhabitants enough for only one; and this comparison is all the more remarkable because, owing to Japan's mountainous character, not more than 12 per cent. of her entire area is under cultivation.

Yesso, Hondo, Shikoku, and Kiushiu are the largest and most important islands. On the second named are the chief cities in the empire—Tokyo, the capital, with 1,325,295 inhabitants; Osaka, the commercial centre; and Kyoto, the ancient home of the mikados.

The country is blessed with good roads, artistically-built bridges, and deep, commodious harbors; rich and undeveloped mineral resources; a varied climate; useful forests of bamboo and mulberry and camphor-trees; and a skillfully irrigated, thoroughly fertilized, and carefully cultivated soil that is divided into small farms—often neatly terraced in the hills and mountains—producing great crops of wheat and rice and millet, or of loquats and figs and oranges. With its advantages of soil and climate, with its untold mineral resources, with its unlimited opportunities for commerce, and with an aggressive, stable government, this empire is destined to become one of the leading countries of the world. Tea, silk, and rice are its chief exports.

Physically the people of Japan are smaller, and less perfectly developed than the average European. In color they resemble the American Indian. Among the noble classes the face is long and narrow, the forehead high, the nose sharp, and the eyes oblique; while among the common people one observes the plump, oval face, the flat nose, and the broad mouth.

Mentally they are keen, intellectual, and very eager to learn. Those who come to this country to complete their education compare well with the brightest minds in our colleges and universities. Although they are imitative, and learned first of Corea, then of China, and lastly of Europe and America, yet they manifest a certain originality in receiving and assimilating and sometimes improving upon western models and institutions—they do not slavishly follow their masters.

The Japanese very much excel us in their love of nature. The soft-tinted sky, the golden sunset, the majestic mountain, and the opening bud are each noticed, admired, and appreciated by this gay, patriotic, and polite, though sometimes inconsistent, fickle, and deceptive race.

Nor are they any the less practical because of their susceptibility to the influences of the beautiful. Indeed, the story of Japan's progress since the restoration of the emperor to absolute power in 1868 reads almost as a fairy tale. There had been a bloody revolutionary war; the shogunate—so powerful for centuries—had been forever destroyed; and Emperor Mutsuhito—young, able, and progressive—abolished feudalism, turned his eye to the nations of the West, and began to study their institutions and to adopt many of their customs and laws.

To-day Japan is a constitutional monarchy, and her people have a voice in the government; the edicts against Christianity which had been posted in different parts of the country early in the seventeenth century have been torn down; free schools are in every city and village and hamlet; magazines and daily news papers are delivered even in the rural districts throughout the empire, for the many railroads and steamship lines make transportation cheap and easy; there is splendid telegraphic service; national and private banks do a lucrative business; a new and independent literature is arising; and on every hand may be seen evidences of the rapid progress that has been made among these isles of the Orient.

As in ancient Rome the individual was nothing, while the government was everything, so here man's first duty is to the "heaven-descended mikado," and his second to his family, especially his parents. The principle of loyalty is the very foundation stone of Japanese morality; absolute obedience to parents is of next importance.

Human life is lightly regarded. For the very slightest reasons a man will commit suicide; it is said that from 7,000 to 10,000 people are guilty of this crime every year; and statistics show that a failure in the rice crop, or even so trivial a thing as uncomfortable weather will increase the number of victims who suffer a self-inflicted death.

In private and business matters the Japanese are often deceptive, unreliable, and lacking in promptness. The merchant sells his goods with reference to the amount he is able to extort from his unsuspecting customer rather than according to their real value. Commercial integrity is at a low ebb, and this lack has very materially hindered the free and natural growth of inter-oceanic trade. However, the honesty almost always shown in conducting public affairs, and the uprightness generally displayed by civil officers in faithfully fulfilling governmental trusts, put to shame many a western nation.

Shintoism is the early cult of primitive Japan. It is chiefly nature and hero-worship. It contains no moral code. The Shintoist sees in the mikado the lineal representative of the Sun-goddess; he follows the leadings of his own unaided conscience, and, save where his heart has been corrupted by foreign influences, he is sure to go right! This religion is very popular among the higher classes of society.

In A. D. 552 Buddhism was introduced. It absorbed rather than antagonized the old faith. The court favored it. For centuries it exercised a powerful influence in moulding the character and shaping the destinies of the Japanese people, and to-day it is the most popular religion of the land. According to Buddha the chief end of life is total annihilation. This may be had by attaining to a sufficient degree of knowledge and enlightenment, and passing through much self-discipline and purification, and countless transmigrations of soul.

The ethical-political system of Confucius has been received by large numbers of the people. According to him man's first duty is to obey his prince ; the second relation is that existing between father and son—the parent must love his offspring, while the child reverences his father ; and next in importance is the law governing the marriage relation—the wife is merely the servant of the husband, and upon the merest pretense she may be put away. The results of the workings of this last precept will appear when it is realized that in Japan there are nearly one-third as many divorces as marriages. Confucianism also teaches that the older brother is to be greatly respected by the younger children, and that kindness should be accorded to friends and strangers ; but the latter term is not to be interpreted to mean " foreigners." Upon these five relations existing between sovereign and people, parent and child, husband and wife, elder brother and younger, and friend and friend, hangs the moral law of the East.

But one of the most interesting of Japan's religions is the indigenous and recently-developed missionary faith known as Tenrikyo, which, interpreted is, " Doctrine of the Heavenly Reason." Omiiki, its founder, was born near the close of the eighteenth century. She was of humble parentage. When near forty years of age, she had two visions, and was appointed by the gods to carry a new message to her people.

Tenrikyo teaches that man must worship the sun and the moon ; that the gods sustain the same relation to man as parents do to their children ; that neither prayer nor praise will meet with divine favor if the heart be impure ; that the good should meet together to worship and receive instruction ; and that it is the only true religion, and will one day be triumphant. In this last respect Tenrikyo materially differs from the other leading religions of Japan, for they are very tolerant one of the other. It is becoming more and more popular, and now numbers something like 5,000,000 disciples.

In 1549 Xavier introduced Roman Catholicism ; it was gladly received by all classes, and in less than sixty years there were more than 1,000,000 native adherents. But trouble came. The Jesuits quarreled among themselves, were accused of plotting against the government, and were slandered by the Buddhist priests. Persecution arose, and the Christians were almost exterminated. The foreigners were either exiled or slain, and Japan practically barred her doors to intercourse with the outside world.

Since 1859 various Christian sects have been at work in trying to spread the Gospel. Great obstacles have been met. Heathen religions, the troubles occasioned by the introduction of Christianity in the sixteenth century, the conduct of so-called Christian nations, the presence of western skepticism, and the

almost fanatical patriotism of the Japanese, have all had their weight in retarding the progress of Protestantism.

As to the advancement that has been made, we quote the following clipping sent by one of our workers in that field :

“777 is reported to be the number of foreign Christian missionaries, Protestant, Roman Catholic and Greek Catholic inclusive, engaged in spreading the Gospel of Christ in this country. The whole number of Roman Catholic adherents is 52,177 ; that of Greek 23,153 ; that of Protestants 38,361 and that of the Members of the Church of Christ 10,538. Considering the length of time and the enormous expenses, that have been devoted to the mission works, the result can not be said, we think a brilliant one.”

It is time for us to press forward. We must study the methods of our brethren who have gone before us, and seek to profit by their experience. That which is necessary is the mighty power of the Spirit of God. We need it. Japan needs it. The whole world needs it.

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## THE WORK IN JAPAN.

W. C. GRAINGER.

FOR more than two hundred years prior to 1858, Japan had pursued a policy of non-intercourse with foreign nations with the exception of China and Holland. These were allowed to trade only at the port of Nagasaki. This seclusive policy was adopted because of the trouble the government had had with some Spanish priests that led to a rebellion of the Catholic converts against the authority of the government. About a century before, Christianity had been introduced by the celebrated Francis Xavier and had now become quite popular in some of the southern provinces. I will not stop to discuss the merits of the controversy between the two parties. Suffice it to say that all foreigners were driven out of the country or killed, and the Christian converts were required to abjure their faith on pain of death.

Because of this trouble a great prejudice was created against Christianity whose doctrines were considered to be inimical to the well-being of civil government. This prejudice exists to some extent to this day, being kept alive by Buddhist priests who find in it their best weapon against Christianity.

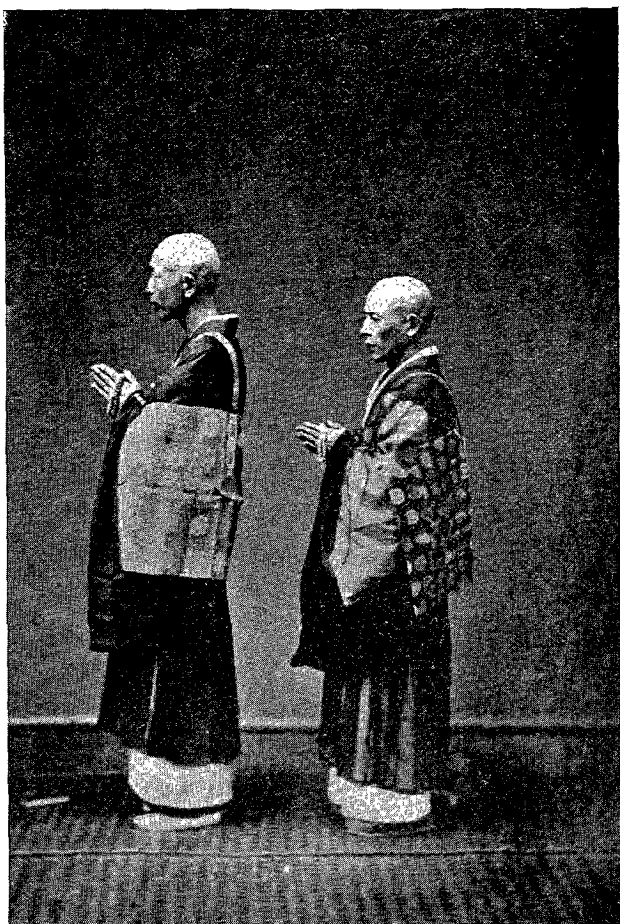
After the treaties of 1858, by which several ports were opened to trade with the United States and the leading countries of Europe, the people began to see that the civilizations of western nations were far in advance of them in many ways. This led the government to send abroad some of its most intelligent citizens to investigate the social conditions of other nations. These men saw that in America where there was the fullest freedom of thought, Christianity was in no way inimical to the welfare of the state but on the contrary that the most

devoted adherents of the faith were in fact the most law-abiding citizens. Besides the government of the United States endeavored to show the representatives of Japan that nothing could be less conducive to the improvement of Japan's foreign relations than a continuance of her exclusive attitude toward the Christian religion. In deference to these representations the emperor, in 1871, issued a decree removing the prohibition against teachers of the Christian religion and notified foreign representatives of the fact.

The leading religious organizations of Europe and America were not slow to take advantage of this opening to extend their faith. Roman Catholics,

Greek Catholics and every Protestant denomination of any importance except possibly the Mormons, have established missions here. This is said to be the most sect-be-ridden mission field in the world. On account of the prejudice of the people, which the Buddhist priests have never ceased to encourage, no visible fruits of missionary effort were seen for about ten years—at least among Protestant missions this was true. From the time the Gospel began to bear fruit, however, until about four or five years ago, Japan was one of the most promising mission fields in the world; but of late years there has been a very apparent reaction against Christianity. The number of adherents to the Protestant faith are now fewer than they were five years ago. The number professing Christianity at the present time is about 150,000, of which 40,000 are Protestants, and the remainder Roman and Greek Catholics.

For many years the mission schools were well patronized, some of them having an attendance of from 300 to 500. So encouraging was the prospect that



BUDDHIST PRIESTS.

the stronger societies spent large sums of money in the erection of large and commodious buildings, expecting that with larger facilities a largely increased attendance would be secured. But alas for human calculations! These same schools now have an attendance of about one-third the number they formerly had. Much of their school property at present is of little or no use to them. This falling off in the attendance of mission schools is partly accounted for by the improved condition of the public schools, but is doubtless due in some degree to the general reaction against Christianity.

Very few Japanese have any personal knowledge of Christianity. Religion in this eastern world is closely allied to the civil power. They have no conception of Christianity other than as it is represented by the so-called Christian nations in their dealings with the countries of other religious beliefs. When they see these great Christian(?) governments, like hungry wolves tearing to pieces and parceling out the territory of others and disregarding every principle of right and justice, how can we wonder that they take *their* conduct as representing the standard of Christian morals. The teachings of the Christian missionaries have not been such as to correct this wrong conception of the proper relation between government and religion, but rather to confirm it. The phrase "Christian nations" is frequently used in both writing and speaking. From articles I have read I am sure that should the emperor imitate the example of Constantine and proclaim Christianity to be the religion of the empire, the missionaries would hail it with joy. Notwithstanding the prejudice against Christianity, such a course is not beyond the bounds of possibility. One of the best informed foreigners in this country a short time ago suggested that Japan would some fine morning wake up to find itself a Christian nation. The Japanese are a quick-witted people who feel proud of their country's achievements. They take a good deal of glory to themselves for the transformation that has taken place in Japan within the last thirty years, and well they may, for their progress is the wonder of the world. If, in order to enhance the country's glory, or give it a more solid footing among the so-called Christian nations, they find it necessary to change their religion, the change will come without undue ceremony. An imperial decree would do the work. It would make little if any change in the practise of the people; they would go on worshiping their ancestors and images the same as ever.

What this country needs most of all is consecrated men and women to teach the people God's Word, that they may know for themselves what true Christianity is, and may experience its power in the transformation of their own character after the model of its Author. As far as I have observed the mission schools do not, as a rule, give the Bible the place in their work that it ought to have. They teach everything else but the Bible, claiming that in order to compete with the public schools it is necessary to offer substantially the same course of study. One teacher told me that the only Bible class he had excepting a class in Hebrew, was one that he taught every Sunday morning. A young man who belonged to one of my Bible classes when we lived in *Nishi Machi* told me a few days ago that he was attending evening school at a certain mission for the study of English, and that he also attended their Sunday-school. I inquired

particularly whether or not the Bible was the text-book during the week, and was told that it was not. Here is a case where English is taught from an ordinary school text-book during the week for the sake of getting these students to Bible class on Sunday. These may be extreme cases; it is to be hoped they are. I thank God we have never been called upon to resort to such means to get a hearing, and hope we shall never be. I do not mean to condemn the action of those mentioned above. If that is the only way they can get at the people to teach them the Word of God their course may be justifiable.

As far as I know, ours is the only school in this country in which the Bible is taught exclusively. We have learned that amidst all the prejudice and superstition there are intelligent people who desire to know what the Bible teaches. Not all who come are prompted by so pure a motive. Some seem to have no higher purpose than to improve themselves in English. Whatever the motive, we treat all alike; we teach the Word and leave the results with God, who has promised to water the seed sown. At present our daily attendance is from thirty-five to sixty. Among these are a minister, a teacher in the Imperial Normal School, and a principal of one of the grammar-schools, clerks in government departments, and students of the university, normal schools and high schools.

We have prepared a series of Bible readings with which we are endeavoring to get the truth before those who have some knowledge of the Bible but do not attend our classes. These are already beginning to create an interest which we hope will soon bear fruit to the glory of God. A good paper in the native language would greatly extend our influence; we shall truly rejoice to see the day when we can have one. There is abundance of room here for other laborers. Consecrated ones only are wanted.

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## A GLIMPSE OF JAPAN.

J. A. BRUNSON.

THE newly-arrived visitor to Japan finds much to interest and entertain him. He can spend hours with pleasure and profit going in and out of their shops, examining their wares, and studying the habits and customs of shopkeepers.

Let us enter a shop for a moment. It is low, the floor being only slightly elevated above the level of the street. The front wall consists almost entirely of sliding doors, which are removed every morning for the purpose of exhibiting the wares, and replaced at night for the purpose of enclosure and protection. Unless the shop has been partly foregnized a counter is an unknown thing, the goods being piled upon the floor and surrounding shelves for exhibition. In the midst of them all is the *hibachi*, or Japanese stove, a small metallic vessel about the size and shape of an ordinary peck measure. In this brazier a few coals are kept burning which serve the purpose of warming the fingers of the merchant if it is

winter time, and of furnishing fire to light his pipe. We enter, and gaze around at the stock of wares before us till our eyes rest upon something we wish to purchase. Pointing out the desired article, we say in native lingo, *Sore wa ikura desuka*, how much is that? The shopkeeper, thinking an opportunity is now given to sell at a big profit some article of his stock, smilingly proceeds to give his price. But let us beware. The ordinary Japanese shopkeeper seems to think that most foreigners are wealthy, and he places upon his goods a price far above their real value, hoping thus to deflect from the foreigner's ample purse some of the surplus dollars into his own. But if we suppress any undue admiration for the article, and offer him a fair price, he usually accepts.

Trade among the Japanese is often conducted in a small way. This fact is exhibited by the circulating currency. The *rin*, one-tenth of a Japanese cent, is common, and some articles are frequently valued at one, two or three *rin*. I remember once to have entered a shop and to have expended only half a cent, and left feeling that I committed no breach of mercantile propriety. Fancy, if you can, such a procedure in an American store.

But let us enter for a while a "curio-shop." The name is suggestive and awakens expectation, and I am sure we shall not be disappointed. In these shops "curios," antique and modern, are collected, many of which are really very valuable. Here are rare specimens of carving in wood, bronze, and ivory, cabinets inlaid with pearl and ivory in a most exquisite manner, beautiful pictures handsomely and skilfully wrought on screens with golden thread, and many other curiously formed, yet attractive objects, which must be seen in order to be appreciated. A specimen of carving comes to mind—as I write. It is a bit of solid ivory carved into the shape of a partly opened oyster shell, between the lids of which is a rural scene. There in that small space is the thatched-roof cottage with its tiny garden, men, women and children, a few trees, and perhaps a bamboo grove. If any of our readers are contemplating a visit to Japan, let them not fail to enter a "curio-shop."

Another wonder of Japan, illustrating the ingenuity of the people, is the flower-gardens of Tokyo. I visited a chrysanthemum show in these gardens, and that my readers may catch a faint idea of its nature, will attempt to describe one scene which much impressed me. These gardens are each separate and distinct, and are located in the suburbs of the city beneath hills and between valleys, thus utilizing ground that would otherwise be useless. The scene of which I speak represents an old legend. A stream flowed gently along, spanned by a bridge. Beyond the bridge and directly over the stream was a house, in the front porch of which stood a lady pouring something like blood into the stream. On the bridge stood a great giant, one foot resting on the floor, the other upon the hand-railing as if ready to leap over. In one hand he held uplifted a torch, in the other a spear, and on his face had settled a look of bewilderment. The interpretation is this: At one time a lady of rank besought a giant of great prowess and martial valor to assume command of her forces. He refused, but she remonstrated. At last he, weary with her persistency, declared that he would accede to her wishes when the river became blood. She procured a large quantity of red



stuff, made it into a liquid and poured it into the river, which gave it the appearance of blood, and he, seeing the stained waters, attributed it to the work of the gods and yielded to her request. The scene just described represented the giant at the time of the discovery. The figures were all made of chrysanthemums—the house, woman, bridge and giant—while the stream was represented by pebbles such as are common to swift streams, and the blood by red cloth.

This scene is only a type of the many which were exhibited in the flower-gardens, and will serve to convey some idea of a flower show.

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## PERSONAL EXPERIENCES IN JAPAN.

MRS. W. C. GRAINGER.

WHEN we cast anchor in Yokohama Bay it was just sunrise. I looked out of the port-hole and saw the sun bright and beautiful just half way above the horizon. I could see the mountain with its snow-crested top, and all I saw had a strange loveliness, and showed that the same Heavenly Father, who has so bountifully blessed us in our America, showers His blessings upon the people of this land. As we anchored in the bay quite a distance from the shore, little boats, called sampans, came out to get the passengers and carry baggage and freight. These were rowed by two men or more, according to the size of the boat and its load. It was about ten o'clock A. M., November 8, that I saw a tall man sitting in one of those sampans coming toward our steamer. We were very glad to see that man, who had been in Japan almost a year, waiting for us. Little men with jinrikishas were as thick at the landing as hotel runners in San Francisco.

We walked to the custom-house and remained there a short time watching the inspection of our baggage. We had no trouble at all. The officers were very gentlemanly and were careful to put everything in order again. We had no duty to pay on any of our clothing, but we had a trifle to pay on a box of dried fruit. We next visited in the jinrikisha a few Japanese business streets. I felt sure that we had landed on the other side of the globe, but we came with a firm determination to meet cheerfully all obstacles, to make the best of and to enjoy everything, to like the country, love the people, and be happy. After a ride of eighteen miles on the train we reached Tokyo.

Although Mr. Grainger had written to us about the houses and the customs of the people, we knew very little till we saw for ourselves. We found his house a Japanese and foreign house combined. I shall not attempt a description. There were no chairs in the kitchen and bedrooms, no cook-stove, but there were two little boxes, called *hibachis*, in which they burn charcoal. I could not manage them or start a fire. We slept *a la* Japanese—on the floor—for a number of weeks, and we were so tired we longed for a good, soft spring bed. We were a long time getting settled, having to fix up a part of the house to be used for



MRS. W. C. GRAINGER, AND A NUMBER OF HER PUPILS.

school and preaching purposes. We brought our bedroom furniture, a few chairs, and quite a number of other things; I was so thankful that we did.

After we had been here about six months we learned of auctions where furniture belonging to returning missionaries and government officials is frequently sold at very reasonable prices. We made one mistake in packing our boxes. They were too large and heavy to be handled here. It was painful to see them unloaded. We had nothing better than a hammer with which to open them. An ax or hatchet I have never seen here. We ought to have had such things in our baggage in readiness to open the boxes of freight. I am going to send to America for a hatchet.

In about three months we were quite comfortably settled in our new home, and I was ready to begin teaching, but I did not know whether I could get anything to do or not. I began with a few of Brother Okohira's class. By the first of April I had enrolled over sixty-five—all new students. Many new ones have come in since, but a number of the first ones cannot attend at this season of the year. We have about forty in attendance at present, but they do not all come every day. Some come every day, some every other day, some twice a week, and so on, and I have at this time from sixteen to twenty-one every day. The accompanying picture will show you the style of dress worn by our students. I am sorry the photograph does not show a larger number of them, but it is the best we could do under the circumstances. I enjoy my work very much, and although the fruit is not seen yet, not many having taken a stand for the truth, still I believe that the Lord will bring them to understand it and show them their need of a Saviour, and I expect to see many of these young men in the kingdom of God, for the time has come for the message to go to the world, and we learn from the Word that there will be some saved out of every nation.

It was thought that women would not be acceptable as teachers in Japan, but there is work for us all. We are just as busy as bees. We have our lessons in Japanese every forenoon five days in the week. I enjoy the study very much, but I study as a recreation rather than a business. It is a strange language, and missionaries, we are told, are very apt to overstudy, and soon break down. I really do not think it is necessary for one to overstudy in order to fit himself for work among the Japanese; a person can find all he can possibly do among them, although he cannot speak their language. It has been said that the hope of Japan is its young men; these understand English, and aspire to know more about it. They prefer an English teacher, and, while improving in that language, they are gaining a knowledge of God's Word, which will lead them to the Saviour. These young men are really the only accessible class. While the poor, helpless women need assistance, yet little can be done for them till a reformation is made among the men, whose slaves they are. The little women cannot come to school unless they have permission from the men. I am glad to tell you that quite a number of interesting girls and women have come to us for lessons. My daughter has been teaching some of them. Here is a photograph of the first Japanese lady who has accepted the truth—the first fruits among the women. She is a young lady of rare qualities, and will certainly become a worker among



MISS CHIYO OGATA.

her downtrodden sisters. She is educated, is certainly a true Christian, and can be very useful in the work of the Lord.

Although we long for help from America, still we can see how necessary it is to raise up native laborers. Over in another part of the city there are thousands of students attending school, and as we go up that way we cannot help thinking, "I wish we had a Bible school in this part, where there are *so many* students." I am sure help is coming by and by, which can be located there. We are anxious to get a paper printed to send out to all the people. We have a young brother who is a teacher of English in the Imperial School of Pedagogy, and he would be a good translator.

When we think of the thousands of people perishing for truth and light, O, how small and feeble our little work looks in this great city, among this great people. We long to see the truth heralded from palace to hovel, and the seed sown broadcast from one end of the island to the other, and workers raised up here to go to China and the islands close by.

There are neighborhood wells of surface water all over the city of Tokyo. People have maids who can be seen every evening about dark carrying two big wooden buckets, one in each hand,—so heavy that it seems to be about all they can do to get along. The boys carry our water from "just around the corner." We have recently put up a trough to carry the rain water from the house to the bath-room, and, as it rains all the year round about every two days, we shall have a good supply of nice rain water always ready for use. Our well water is generally clear. We put it through a filter of black sand and cocoanut inner bark, then boil it and put it into a charcoal filter for drinking purposes. We do not think of taking a drink of unfiltered or unboiled water.

Japan is not a fruit country, but we see the cherry, plum and other fruit trees loaded with beautiful blossoms, but the fruit is small and full of strong acid. We have found a foreign fruit garden, where we bought fine, large strawberries, and

have enjoyed them very much. We canned some, but we are told that they will not keep through the hot weather. I forgot to say that we brought canned fruit in glass jars from America, and not a jar was broken, neither have we lost any of the fruit. I do not know what we should have done if it had not been for our fruit, both canned and dried. It was packed in a barrel. Persimmons are good and sweet; oranges are small. There are some large oranges, but they are too bitter to be eaten; so we depend on foreign fruit. Peanuts are excellent and very cheap. We kept them cooked ready for use all winter. Peas, beans, rice, barley and all kinds of vegetables grow and do well here. At the foreign garden we saw a fine looking corn patch, where we hope to get some green corn. We saw currants, too, and rhubarb, so we are continually finding pleasant surprises here. Sweet potatoes are raised in abundance, and are very good. They are roasted and sold on the streets as peanuts are in America.

We have to get flour and grits from America. Woolen goods from England are cheaper than in America, and of the best quality. Men's clothing is cheap. Underwear for men and boys is just as nice as it can be made.

A few words about how people work in Japan may be of interest. To illustrate: we wanted our stove put up. A carpenter cut a hole in the wall. I was delighted because we had been waiting so long to get *the stove* up. "Now we shall have it done right away," I said.

The hole is cut, man goes off, we wait and wait and learn that another man must be called to put in the stone flue. He puts it in and away he goes. We wait and wait again, and learn that the pipe-man must be sent for, and at last it is done. That is an illustration of how people work in Japan.

I have been to the dentist's. One arranges your chair, and gets your head in position. The doctor fills your mouth with rolls of cotton cloth and gets your *mouth* in position. Another *holds* your mouth in position. Another stands by to hand the doctor the desired instruments. We have an excellent dentist, and we are very thankful for that.

We had great trouble with our stove smoking, and we learned that there is a company of men who clean stoves. They come regularly, two of them, and clean the stoves thoroughly, pipes and all, and they do it so nicely without making dust or litter—ten *sen* a stove, or five cents. Another takes away the ashes, and that is all he will take. Another party must be called if there are potato parings or such things to be carried away. Twenty *sen* a month we paid the ashman. Our wood is excellent, and is delivered to us in neat little bundles tied with rope. We have coke, coal, and charcoal.

Washing is done for 2.50 *yen* per hundred. It is done nicely, too. Women come sometimes with the washing on their backs, and carry the soiled clothes the same way. Women have delivered our wood on very stormy days. Two came together; I suppose one pushed and the other pulled the cart. They unloaded it and carried it into the house. They often deliver vegetables, coke, charcoal, etc. I've seen them pulling or pushing heavy loads in the street and often carrying a baby on their backs at the same time.



DR. M. KAWASAKI.

PROF. Y. SAYEKI.

H. KUNIYA.\*

## MEDICAL MISSIONARY WORK IN JAPAN.

P. Y. SAYEKI.

BEFORE I shall write anything about the necessity for the medical missionary in Japan, I must say a few words about the medical works in old Japan, mentioning a few Europeans whose achievements planted and promoted the western science and art of healing in Japan.

It is remarkable that we owe almost all western things to the Dutch, who enjoyed a monopoly of Japanese trade after the great persecution that expelled all the Jesuits from the country in 1650 A. D. It was in the year 1690 that Eugebrecht Kaempfer, a Dutch physician, arrived at Nagasaki, the then only open port for foreign commerce and trade. This was only forty years after the massacre of 30,000 Christians in the town of Shinabara. Stern measures were adopted by the government to prevent the people from dealing with foreigners as well as to prohibit their professing "the religion of the crucifixion," as the people called it.

Under such a condition of affairs, Doctor Kaempfer succeeded in traveling through the country, finally reaching the capital where he was welcomed by the shogun himself. While other foreigners could not even see the shogun, this doctor stayed over two years in the palace. He observed the inner life of the people with western insight. His biographer, having described the difficulties to which almost all foreigners were then subjected, says: "The

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\* Mrs. Grainger's class interpreter.

doctor's medical skill overcame the habitual jealousy and reticence of the natives, and enabled him to elicit much valuable information about its people." All this was due to the fact that he was a physician. If he had not been a man of the medical profession, the world would never have seen a famous work on the history of Japan as early as the seventeenth century.

Again, a little more than a century ago Dr. H. Schiebald arrived at Nagasaki and there displayed his professional skill, and taught the Japanese "the western art and science of healing" to the everlasting gratitude of the nation.

Still later—about forty years ago—the government employed Dr. Baldwin, a Dutch physician, to superintend the building of many hospitals that were undertaken by the government. From this time the seeds that had been sown began to bring forth fruit. Soon quite a number of native doctors were well taught and thoroughly trained in "the new methods of treatment."

Famous as they were, they were not medical missionaries. We have had very few medical missionaries in Japan; only the name of Dr. Hepburn is well remembered. He labored many years as a Presbyterian missionary. This doctor was much respected and greatly loved the people. He materially helped the cause of Christianity by translating the Bible into Japanese; and left a fine church building with many members when he returned to America.

As far as I know there are no medical missionaries in Japan. You may find a few missionaries, who have the degree of M. D., but none are actively engaged in medical missionary work. There are now as many as 777 missionaries in Japan. Most of these belong to the Protestant denominations, and there is not one medical missionary among them. When we meditate upon the Bible text, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give," we can but wonder why good and kind Christians in America do not send us missionaries who can "heal the sick" as well as "preach the Gospel." What would have been the result in the present condition of the field had there been in the providence of God, fifty or more good medical missionaries among the 777?

O how much good one medical missionary could do! At this point you might ask me, "Can you not get the native doctors? If you can get them what is the use of asking us to send the medical missionary?"

To this I answer: though we have many doctors, Christian doctors are few. Doctors are inclined to infidelity everywhere and the Japanese doctors surpass all others in their skepticism.

From the above text we believe that the medical missionary is a most effective agent in extending the kingdom of God; he can not but find a welcome in every place, Japan included. Moreover, to reach the native doctors we must have the medical missionary. The natives might be used as medical missionaries after their conversion. In Japan we have over 20,000 doctors who believe in "drug" medicine and know nothing about the rational principles advocated by Seventh-day Adventists. The medical missionary with reform ideas will find here a large field of usefulness. He can teach the people how to live so as to avoid disease, and how to apply simple remedies when necessary.

Most missionary societies have the idea that Japan is not in need of medical missionaries, because we have so many doctors. This is a great mistake. I hope the foregoing facts may appeal to you to send us two or three good doctors as medical missionaries soon.

Before I began to write this article I called on a friend of mine, who is one of the high officials in the Bureau of Hygiene. He said to me, "We can't get nurses—we have tried in vain to get good nurses." When asked the reason why, he added, "because we have not the religion—I mean we can't get nurses because we have not the religion of the Nightingale Christianity." Indeed! we can not get the disciples of the Nightingale without the religion of the same—we all must have the same spirit that moved the great nurse to give her life for the good of others. Are you not the people who are to give us both the *healer* and the *preacher*?

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## CUSTOMS OF FOREIGNERS IN JAPAN.

GERTRUDE GRAINGER.

THE matters I mention may seem quite commonplace and of little consequence until the reader be permitted to visit this "Land of the rising sun." By some it is thought that in order to do the most good for the people of Japan you must become one of them—adopt their manner of living, mode of dress, etc., but this is a mistake. The Japanese realize that the Western World is far ahead of them in a great many ways, and to be respected by them, one must not follow their customs. When foreigners do adopt Japanese clothes they invariably lower themselves in the estimation of the Japanese.

Japanese are outwardly a very polite people. Nearly every thing is form, with very little feeling, and it would be almost impossible for foreigners to adopt this formality, even though they should try.

As a rule the inhabitants of Japan think things foreign preferable to things of native origin, when there is little or no difference in the price. So this is one country where missionaries are not from necessity required to conform to the customs of the people for whom they are laboring. In China it is very different. The Chinese dress and customs must be conformed to in order to get the good will of the people without which missionary effort would be a failure. European dress is considered vulgar. Many missionaries wear even the queue.

On the steamer as we were *en route* to Japan I was asked, "Are you going to be a missionary?" Upon replying in the affirmative I was astonished to hear my questioner add, "If you do as other missionaries do you will get rich." I was much surprised to hear such a statement, but since our arrival I have heard the same statements made by those who are not missionaries. The foreigners who are not missionaries seem to be quite disgusted with them, and if half the



things said about them are true I do not wonder at their disgust. Of ourselves we know nothing of the merits of these criticisms. Those with whom we have met seem to be nice people. There are some whose names appear in the Missionary Directory who are teaching in the government schools at good salaries. It may be this is the way they get rich.

Of course we had heard of the terrible climate of Japan, especially the summers. Since we have not come to the bad part of the summer I am not able to tell whether Seventh-day Adventist missionaries will be obliged to leave the cities or not. They have the "mouldy season" in the summer, when things with a



NAGNARNURA SAN.

GERTRUDE AND MRS. GRAINGER.

IWAKICHI SAN.

speck of dirt on them will mould ; so it is well to not have much clothing. I am told that new goods mould in the stores.

It may be interesting to give the opinions of some ladies who are not missionaries regarding the subject of foreigners not being able to live here. I have heard missionaries and also those who are not missionaries express themselves upon this subject and find their ideas very different. It is true that missionaries *do* break down and have to return. One of the reasons for this was given me by a lady who has lived in Japan 28 years. Her words were, " They have too many servants, keep their rooms too warm, and do not exercise enough." This

lady has an English school with an attendance of 350 pupils. In speaking of missionaries leaving the city, she says : " I stay at home all through the summer and work harder than at any other time, and when the missionaries return I look better than they do." Notwithstanding these criticisms all say that the climate is hard to stand and that it is necessary to take the greatest care to keep well. This, however, is very true of almost any country.

Foreigners in Japan are very much stirred about young Japanese who go to England, America, and other countries, and return with foreign wives. When they are abroad they are not Japanese in their manners, but adapt themselves to the customs of the people whom they visit. They have a wonderful faculty of adapting themselves to their surroundings, but when they return home they immediately become Japanese again.

Everything is so entirely different from what she has been accustomed to at home : it is very hard for the foreign girl to see her mother-in-law with her teeth as black as coal, her eye-brows shaven, and to see her taking the key of her trunks and such things that no one but herself ever had before. It is hard, too, for her to have to take off her shoes every time she enters the house. When she is in the house she sees no chairs, no table, no bedroom set, no dining-table and-chairs, no cook-stove. One probably might think that this house is not occupied, and may ask, " Where do they sit ? " and many such questions. They use chairs which nature provides them ; they drop on their knees and then sit back on their heels—these are the dining-chairs and the parlor-chairs : and no matter how many people come to see you, there are plenty of chairs. It comes very hard for a foreign girl to sit on this kind of a chair, bow her head to the floor in never-ending salutations, sleep on the floor with nothing but a comforter under her and no feather pillow ; to do without sugar, milk, and other things common to a foreign table. She thinks she must have them. Then the mother-in-law, who is absolute monarch in all her son's domestic affairs, comes to the rescue and says it must not be—that this foreign woman is eating her son out of house and home. There are many of these marriages, but no young lady of foreign birth living in Japan has ever been known to marry a Japanese. I am not writing this to create prejudice against Japanese by any means, for it makes the husband as unhappy as is his unfortunate companion, where it is hard for her to accept the customs of her adopted land. It is not so much the difference in the race, but the difference in the education and training is so great. A large majority of these foreign wives find their way back home after a few years. The habits of eastern people are such that these marriages cannot but make both parties miserable. Often charmed by their pleasant address and brightness of intellect men are drawn into these foreign alliances against their own better judgment by the advances of the young women themselves.

Foreigners here take it into their hands to get the poor, disappointed girls back to their homes as soon as their new life becomes unbearable. Not one girl out of a hundred who becomes the wife of a Japanese has enjoyed her stay in Japan. This may seem strange in America but once in Japan the strangeness of these statements suddenly disappears.



JAPANESE LADIES.

## THE GIRLS OF JAPAN.

SOPHIA B. BRUNSON.

WHEN girl babies come into the homes in Japan, they are far more welcome than they are in China, where it is not an unusual thing to drown them, just as superfluous kittens would be disposed of in this country. As soon as the friends of the family learn that a little one has arrived, they make haste to pay it a visit. Each one carries a present—perhaps a toy or a roll of cotton and silk for future garments.

When the child is seven days old she receives her name, and the family feast on rice cooked with red beans to bring her good luck. Children are not given the names of living members of the family in Japan, but the girls are named from beautiful objects in nature, such as snow, sunshine, flowers, etc.

When the infant is a month old she is taken to the temple to be dedicated to the patron deity of little girls. Great preparations are made for this visit. She is dressed in the finest silk, with a pattern of gaily-colored flowers all over it. In order to induce the god to attend to his duty, and to obtain the blessing of the officiating priest, the parents make offerings to both. At an early age the baby is strapped upon the back of a nurse or an older member of the family, and thus she rides about pickapack and views the world from her perch. It is not an uncommon sight to see little ones with babies upon their backs, hopping nimbly

about playing games with other children, while the heads of the babies bob up and down with every movement. But they soon learn to adapt themselves to their nurses, and enjoy the sports of the older children. Wherever the little nurses go, the babies accompany them, and thus they grow strong and hardy, living much in the open air, bareheaded in all sorts of weather, rain, snow or sunshine.

Many of the children in Japan suffer from lack of suitable food, for their mothers know very little about feeding them properly. I visited a woman one day whose little three-year-old girl was sick, and found her coaxing the child to eat hard rice cakes and raw fish. On one occasion our own little daughter's Japanese nurse told me that the Japanese mothers had been asking her how we fed our baby. They thought that we must use very fine food for children, as she was unusually large and strong, and they wanted to obtain some just like it for their own little ones. The nurse told them that we gave her condensed milk. Not long afterwards one of the women came to her and said that her baby seemed to have some difficulty in swallowing the food that she had told her about. The nurse questioned the woman, and found that she had not diluted the milk at all, but had been trying to induce the little one to swallow it just as it came from the can. The infant was only a few days old.

Consecrated nurses, who would go into the homes in Japan, and instruct the mothers, would do a great deal of good for the Master, and be appreciated by the people. The natives of Japan have no chairs or furniture in their homes, and when a baby is taught to sit alone, she is placed on the floor, but not with her limbs straight in front of her, as is the custom with us. Her limbs are bent under her, and she sits upon her feet. The floor is covered with a soft matting, which is kept clean and neat, for shoes are never worn in the houses, but are always left at the door. It is not so much trouble to remove one's shoes in Japan as it is in this country, for those worn there are quite different from the American shoes. They consist of oblong blocks of wood, hollowed out beneath, and secured on the foot by thongs passing between the toes. These clogs look quite awkward, and produce a very ungraceful carriage, but they possess the advantage of never cramping the feet. When the children outgrow their clogs their heels stick out over the back and the feet do not suffer. Their toes become quite prehensile as a result of grasping the thongs, and one often sees workmen in Japan using their toes to assist them with their work, where the help of another man would be required in this country.

After the little girl emerges from babyhood she finds that there are many things for her to learn, some of which are by no means pleasant. She discovers, among other things, that, being a girl, she can have but little independence. If she is possessed of a strong will, she must surrender the exercise of it, and always obey the older members of her family, especially the male portion of it, even in matters of very little consequence. She must learn, above all things else, to be obedient and polite. She must always appear cheerful and pleasant, no matter how her heart may ache. Self-control is the great lesson that is inculcated from the earliest years. The little girl must learn to suppress all emotions except such

as will be pleasing to others. The result is seen in the gentle, dignified, patient women of Japan.

The little girls are taught to sew, cook and serve food. They baste their garments together, and when they are washed they are ripped apart and spread smoothly upon boards to dry, which serves instead of ironing. Besides these necessary accomplishments, the girls are often sent to school, and become well versed in literature.

When the child becomes a woman the restraints become much stricter, and she is little more than a puppet in the hands of others. When she reaches the age of sixteen or thereabout, her parents expect her to marry some young man of their selection. A friend of the family is usually consulted in reference to the matter, and she begins to inquire among her acquaintances for a suitable young man who wishes a wife. When she finds one she reports to the maiden's parents. Should they be pleased with her selection, the young lady is informed of it, and arrangements are made for a visit at the house of the go-between. If the young man likes the girl he signifies it to the go-between, and if no objections are raised they are married, and go to house-keeping at the home of the groom's parents.

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## CHINESE REFORM.

W. E. HOWELL.

(*Concluded.*)

THE plan was to capture the city of Canton and depose the authorities without bloodshed. To insure success an overwhelming force of men was employed in two bodies, to approach the city from opposite direction on a certain day in October, 1895, with a contingent of 400 men from Hong Kong. Arms and ammunition were smuggled in cement casks; money was lavishly subscribed; foreign advisers and commanders were obtained; and attempts were made to secure the co-operation of the Japanese government. The day for striking the blow came. The committee of reformers were guarded by a hundred fully armed men. Runners were dispatched over the city, warning all accomplices to be ready at a given time. But at the last moment treachery stepped in. A prominent Chinese merchant of Hong Kong had professed adherence to the reform movement; but concluded that he could gain more by playing into the hands of the official vampires, and gave information. A general stampede followed. The leaders in Canton fled, having been warned by telegram.

Our hero had to fly for his life; and after two or three weeks of hiding in the labyrinthine canals and impenetrable pirate haunts in the Kwang-Tung Delta, he escaped to Macao on board a steam-launch. Remaining there only twenty-four hours, he proceeded to Hong Kong, whence after two days he went by Japanese steamer to Kobe and Yokohama. Hence, after adopting a Euro-

pean costume *a la* Japanese, removing his queue, and cultivating his mustache, he sailed for Honolulu, where he was received among relatives, friends, and well-wishers. It is reported that forty or fifty of his supposed accomplices were executed, and that a reward was offered for his arrest.

He left Honolulu in June, 1896, for San Francisco, where he remained for a month among his countrymen, being well received by them. After spending two months in the Eastern States, where he was obliged to beware the Chinese Minister to the United States, as the latter was a Manchurian, and consequently had but little sympathy for Chinese generally and reformers in particular, he sailed to Liverpool by the steamship "Majestic," reaching London October 1, 1896. Here he took up quarters with or near an old friend, Dr. Cantlie, who was dean of the Hong Kong Medical College while Dr. Sun was studying there; who had been the latter's adviser in his flight through Hong Kong; and who had met him again while in Honolulu.

Unfortunately the Chinese Legation was in the vicinity of Dr. Sun's quarter's, though he was not aware of its exact location. On Sunday morning, October 11, while on his way to church, he was accosted by a Chinaman in a friendly manner, who was presently joined by two more. After some friendly conversation, Dr. Sun was half jokingly and half forcibly pressed through a door which just then opened upon the sidewalk, to enjoy, as they said, "a smoke and chat" with them; but as the door was barred behind him, it flashed upon Dr. Sun that he was within the walls of the Chinese Legation, a victim of kidnapping!

The story of his experiences during his twelve days' detention at the Embassy, though stirring and instructive, is too long to be repeated here. Every arrangement was made, even to engaging the particular steamer, for transferring him to China, where exquisite torture, to extract a confession of the names of accomplices, and finally execution, awaited him. He was kept informed from day to day as these preparations developed. It need hardly be said that appetite and sleep almost entirely deserted him during these dark days.

Through a servant in the Legation, whose favor he had won, Dr. Sun succeeded in conveying to his friend Dr. Cantlie, and to Dr. Manson, another member of the Hong Kong medical staff, intelligence of his situation; and these friends, through the servant, had well-nigh succeeded in accomplishing Dr. Sun's escape by strategy, when relief came through the British Foreign Office, to which Mr. Cantlie had urgently appealed, by direct intervention of Lord Salisbury. Technical and international points of law, need not claim our attention here.

Soon after his release, Dr. Sun wrote a pamphlet of 134 pages, entitled "Kidnapped in London," of which this article is a partial review, and to which it is indebted for much of the information regarding Chinese *deform*. An edition of only 1000 was printed in London, and copies are difficult to find. A copy was kindly loaned by a Chinese friend and pupil in Honolulu.

The indomitable courage and almost reckless bravery of this intrepid patriot is seen from a number of incidents and circumstances reported. Previous to the attempted insurrection in Canton, Dr. Sun traveled through the length and

breadth of China at imminent risk of his life, preaching the gospel of good government, gathering recruits for constitutional reform, and endeavoring to infuse the inchoate elements of disaffection toward the incumbent Manchu dynasty. In all countries, and especially in China, one who enters such work takes his life in his hands. It is believed that Dr. Sun's one original purpose was to accomplish reform through pacific measures only, but that he was at length unable to subdue the upheaval of uncontrollable spirits after the failure of their petition to the throne, and that his only recourse was to give vent to their premature enthusiasm and ill-advised methods of his associates.

In further evidence of his dauntless pluck, it is related that not only did he advocate the cause of reform among his countrymen, in his flight through Honolulu and America, but that he actually set to work converting the Chinese at the Washington Embassy and afterwards at the London Legation. Whether this be an exaggeration or not, it is certain that he is nothing daunted in his purpose "to let the oppressed go free, to loose the bands of wickedness, to undo the heavy burdens, and break every yoke."

The latest report is that Dr. Sun is now in Formosa, (which is confirmed by his brother here), as near the scene of action as he dare be, but that he is endeavoring to gain admission to Hong Kong under the protection of the British authorities, who threaten to arrest and banish him if he ever sets foot there. Eminent lawyers declare this threat to be a "gross outrage on the British Constitution." The affair is to be brought before Parliament as soon as it meets, and Sun Yat Sen will put the matter to test by landing in Hong Kong.

There is much sympathy with Dr. Sun's purpose throughout the Hawaiian Islands, but all say he is unwise in his methods, and that the movement cannot succeed at present. Indiscretion has doubtless been used; but for the sake of the experience the leaders of this abortive revolution do not greatly regret their action.

He is described as "of average height, thin and wiry, with a keenness of expression and frankness of feature seldom seen in Chinese. An unassuming manner and an earnestness of speech, combined with a quick perception and resolute judgment, go to impress one with the conviction that he is in every way an exceptional type of his race. Beneath his calm exterior is hidden a personality that cannot but be a great influence for good in China sooner or later."

After his release, Dr. Cantlie advised him to go and practise his profession in the Hawaiian Islands, where many of his relatives reside. He refused, and went to Formosa. Since going there he has been urged to leave Formosa and the danger of losing his head, and settle in Honolulu; to which he replied that as a physician he might cure a few sufferers from hurts or disease, but that as a reform leader, he hopes to cure a sick nation. Or in his own words: "Knowing and feeling more keenly than ever what a constitutional government and an enlightened people mean, I am prompted still more actively to pursue the cause of advancement, education, and civilization in my own well beloved but oppressed country."



ELD. C. H. PARKER AND FAMILY.

## DEPARTURES.

WE are happy to report that help for Fiji has been secured. Elder C. H. Parker and wife, of Minnesota, have responded to a call from the Foreign Mission Board to go to that island. He will take up the work where Elder J. M. Cole left it on account of failing health.

They embarked at Vancouver, July 28. Elder J. E. Fulton who, accompanied by his wife, came from their mission station in Fiji to the United States that the latter might receive treatment in one of our health institutions, sails with Elder Parker, and can introduce him to the work.

Although unable to return at this time, Mrs. Fulton is improving in health, and we trust that she may speedily regain her vigor, and be permitted to join her husband in their beautiful island home.

Mrs. Parker was formerly Miss Myrtle Griffiths who, it will be remembered, in company with Miss Georgia Burrus, was appointed as a Bible worker to India, but was unable to go on account of illness. She now sails to the westward instead of to the eastward, and she will labor among the isles waiting for God's law. Elder Parker has been one of Minnesota's reliable workers, and received ordination over a year ago.

In response to an invitation from Elder and Mrs. J. M. Cole, Elder Parker and wife have been spending a few weeks at the home of the former who helped them in the study of the native language. They write: "We are so glad that we will not have to go without any knowledge of the language. As the time drew near for us to leave dear old Minnesota and its associations, the term *conse-*



*crat*ion had a *deeper meaning* to us. With this came a more earnest desire to hasten our footsteps to the side of those who are dying for want of the invitation that God has commissioned us to give. We feel that we are very illy prepared for the work to which we have been called, but our eyes wait upon the Lord, and we know that He will lead us."

Many prayers will follow this couple, and their progress will be watched with deep interest. May abundant success attend their labor for Christ.

After an absence of two years in Cape Colony, South Africa, Elder F. I. Richardson will resume labor in the island of Jamaica, West Indies.

The South African Conference were very loath to lose the labors of Mr. and Mrs. Richardson, but catarrhal difficulties with which he had previously been afflicted while living in temperate climates appeared in an aggravated form, and he had to leave Africa or lose his hearing permanently. He was practically well in the islands, and his return will be heartily welcomed.

Elder Richardson began his ministry in the Michigan Conference, and he has since labored in Ontario, Maritime Provinces, Jamaica, and South Africa. In each of these places the Lord has abundantly blessed his efforts.

Mrs. Richardson, formerly Miss Parks, of Michigan, had three years' experience as a Bible worker in the city of Detroit, and she labored with her husband in the same capacity while they were in South Africa.

They embarked from this harbor for Port Antonio, Jamaica, July 14, on the steamship "Ethelwold." Several friends were at the wharf to waive adieux as the tug towed the ship out from the pier.

Elder Richardson has promised a number of well illustrated articles for the *MAGAZINE*, including a diary of his recent journey.

We pray that the success which has attended these workers in the past will be apparent in their future labors.



ELDER AND MRS. F. I. RICHARDSON.

## LETTERS.

## FIJI.

I HAVE just written Elder Parker as to when we are to leave America for Fiji—July 28, from Victoria.

I shall indeed remember the MISSIONARY MAGAZINE, and shall prepare something for it. I think the paper has been made wonderfully attractive and instructive, and its price is certainly within the reach of all.

I am speaking on Fiji here. Last night I spoke in the Methodist church and was requested to continue the talk next Sunday evening, when a collection will be taken for our Fiji mission. I am arranging to speak in other places in this valley.

J. E. FULTON.

Bishop, California.

## BRITISH GUIANA.

There is nothing to make any fear to come here, if they follow the light God has given upon health reform, temperance in eating, drinking and working. I trust that God will raise up some one with confidence in His keeping power. I feel that if He says "Go," He also says "I am with you;" and I know that He goes along to keep me in the way. I thank God that in walking with Him there is great peace and perfect safety. May He help our people to have perfect confidence in His keeping power.

I need at least a month of recruiting now. Though I am much run down in flesh, God is still giving me health. But I am now where I must take two or three days, or I will be down in bed. Oh! how hard it is to stop, when there is so much to do. I thank the Lord that my wife and children are enjoying perfect health. Pray for us.

I have appointed M. W. Paton manager of the Bethany Indian Mission of Essequibo. The church has chosen him elder. Thus he is elder of the church and head of the mission. The fruit of his labors among the Indians is excellent. As I looked at these poor Indians and thought of their utter ignorance before, and now saw what the Spirit of God had done for them, how He had lifted them from that miserable life, my heart went out with a burning desire for the thousands, yes, millions, of them still in the bush leading a most degrading life, without God and without hope in the world. How I longed to rise right up from there and fly to them with the message of a living Saviour who *could* and *would* save them from their sins.

I had a most spiritual meeting with this mission. As I finished the sanctuary question in the third sermon, and brought out the investigating judgment, the Spirit of God came in and rested abundantly upon those assembled; and even after I had dismissed, they remained in their seats, and many wept. I felt that I was in the very presence of God.

I found Brethren H. and N.—two coolies who have accepted the truth at Wakanaam. I had sent them on to begin work on a farm, raising rice for

their support. But they had not been able to get there, so we took them in the boat with us and put them on the farm the next day. They will have to be helped until they can get some provisions growing. I am helping them out of my own pocket until they can get started. If some brother or sister could join me in this, there are several here that need a little help until they can get started; then, I think, they can get along alone. Rice is very profitable here, and anyone who wishes to work can raise it.

Two from a neighboring island in the river accepted the truth and hope to join by baptism soon. Also, two more Indians recently accepted the truth and came into the mission. They expect to be married soon and join the church.

I visited Queenstown, where Brother Downer is laboring. He has little outside interest, but is strengthening those who have previously accepted the faith under him. There are about nine of them, and we hope to baptize them soon.

We returned Wednesday. Just as we had entered the boat a heavy rain came down and a fearful wind blew. After waiting until it was over, we started out, but soft mud had washed into the ditch, and Brother Daniel had to get out into it and pull the boat through. We were at last safely outside, and the wind carried us spinning through the water. Brother Daniel managed it quite carefully, and no accident occurred. We had downpour after downpour of rain upon us. At last the wind ceased entirely, just as we reached the mouth of the river. There we had to sit in the rain and wait for the tide. At last the rain ceased, and we began to pull for the steamer station several miles away, so I could go home and get something dry. However, my work was about finished for that trip. I found all well at home.

Oh! how much we need help. I do thank God for His preserving care, and that I can know always that His angel is encamped around me to protect me from all harm.

LATER. I am now at Queenstown, Essequibo, with Brother Downer. I have this morning baptized eight persons. The work in this place promises to move along well. I like the way these brethren have come into the truth—it has not been with a rush; but they have calmly considered the matter, and have now taken upon themselves the solemn vows of baptism. D. U. HALE.

27 New North Road, Georgetown.

#### BAY ISLANDS.

We have delayed writing, hoping to be able to tell you definitely the plans for our industrial school. Before we arrived a location had been selected which was thought desirable for a boarding-school, and no time has been wasted in clearing and improving that land. Mr. Owen taught in the schoolhouse on the cay (I took the little ones), and each afternoon he would take the older boys and some men, and spend three or four hours clearing the land for gardens, dormitory, etc. But on account of a lack in the water supply, and because

there was not enough land for such a school, Mr. Owen was not fully satisfied that this was the most desirable location for the school, and so he spent two days looking over the island, and found a spot he thought must have been made on purpose for just such a school as we desired to establish.

I have been teaching the school here while he has taken the boys up there to work. They have to walk about three or four miles through the hills. I went over there Monday to see the place, and to see if we could not arrange so that he would not have the extra exertion of walking home after a hard day's work. We took a tent up there on the horse, and found it a delightfully pleasant place for a camping ground.

Just back of our tent was the head of a waterfall that must be at least thirty feet high. We climbed down over the boulders between the numerous small waterfalls, and the shower-baths are not to be compared with the sanitarium baths. There are no reptiles of any description to molest us, no pests of any kind except bottle-flies, which go to sleep when the sun sets; we think they will not be troublesome when the underbrush is cleared away. There are many small streams and waterfalls all around there, but only three that fall more than a few feet. The water is cool and clear, always flowing, and there are no stagnant pools nor marshy spots.

Wednesday morning Mr. Owen took about half a dozen boys to remain with him and work until Friday afternoon. It is surprising to see how readily all take hold to help us, and seem to enjoy bearing any burden that will aid in getting the school established. Next Sunday, having closed the school on the cay until a tutor can be prepared to teach the children, most of the older students, two women (mothers of some of the children), Mr. Owen and myself will go over there to locate in tents for the present, so the work may progress as rapidly as possible. As soon as we are prepared to live comfortably in our tents, some of the older girls also will come, and we will begin classes right away, giving them part of the day for study, and part for work; thus we hope to have none except those who are eager to learn and willing to work and endure some hardships for the sake of obtaining an education. So far nearly all have shown this disposition.

There are few people in Bonacca that have seen the interior of the island, as they all live near the coast or on the cay in order that they may not have to carry their fruit far to the merchant vessels, where the most of them receive their support. A few have planted corn and some foreign vegetables with good success, but only a few will take this trouble.

The land on Indian Hill that was donated will be utilized for school use. It yields a good supply of cocoanuts, pineapples, and other native fruits; it will be put under further cultivation to bring as much support as possible.

We enjoy the climate and surroundings here, and indeed feel grateful for such a pleasant mission field. You would know we were well if you could see us climb hills, and Mr. Owen swing an axe.

We trust our friends at home will remember us and the school here.

MRS. H. A. OWEN.

Bonacca, Bay Islands, Republic Honduras.

# HOME DEPARTMENT.

FOR FOURTH SABBATH—August 29, 1898.

## OUR PRIVILEGES IN CONNECTION WITH THE FOREIGN WORK.

ESTELLA HOUSER.

1. WHAT was Christ's last commission? "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—*Matt. xxviii: 18, 19.*

2. Does this commission include every follower of Christ? "No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master."—*Home Missionary Work.*

3. Is God working upon the hearts of people of other nations as well as upon those of our own? "Angels of God are moving on the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, 'what will be the end of these things?'"—*Testimony vol. iii, p. 202.*

4. Are we under obligations to send the Third Angel's Message to foreign nations? "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—*Matt. xxiv: 14.*

"We have work to do which but few realize. It is to carry the truth to all nations. There is a broad field for laborers in foreign lands as well as in America. God calls for men who are devoted, pure, large-hearted, broad-minded, and humble, to enter these fields."—*Vol. iii, p. 208.*

5. Does God call some to go as missionaries to these foreign fields? "Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations."—*Id. p. 204.*

"Missionaries are needed to go to other nations to preach the truth."—*Id.*

"Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder this work."—*Id.*

6. How can we, who cannot go to these fields, fulfil this commission of Christ, and answer the Macedonian cry? "My heart is stirred within me as the Macedonian cry comes from every direction, from the cities and villages of our own land, from across the Atlantic and the broad Pacific, and from the islands of the sea, 'Come over and help us.' Brethren and sisters will you answer the cry saying, 'We will deny ourselves in the embellishment of our houses, in the adornment of our persons, and in the gratification of appetite. We will give the means entrusted to us into the cause of God, and we will devote ourselves unreservedly to his work.' The wants of the cause are laid before us; the empty treasuries appeal to us most pathetically for help. One dollar now is of more value to the work than ten dollars will be at some future period. . . . Now is your opportunity; improve it. If there are some who cannot give personal effort in missionary work, let them live economically, and give of their earnings. Thus they can contribute money to send papers and books to those who have not the light of truth; they can help pay the expenses of students who are fitting for missionary work. Let every dollar that you can spare be invested in the bank of heaven."—*Testimony xxxiii, p. 260.*

7. Are we now doing the work that should be done? "We are years behind. . . Not one-hundredth part has been done or is being done by members of the church that God requires of them."—*Home Missionary Work.*

8. Give one reason why so little is being done. "The missionary work might be enlarged a hundred-fold if there were more means to employ in carrying out larger plans. But the means which God designed should be used for this very purpose is expended for articles which are thought necessary to comfort and happiness, and which there might be no sin in possessing were not means so greatly needed in extending the truth. How many of you, my brethren, are seeking your own, and not the things of Christ's."—*Testimony xxxi, p. 201.*

9. Of what value only is means? "Means are of value only as they are used to advance the interest of the kingdom of God. The Lord has lent men means for this very purpose, to use in sending the truth to their fellow-men."—*Vol. iii, p. 208.*

10. Have Seventh-day Adventists, as a people, any means? "There is a great amount of surplus means in the ranks of Seventh-day Adventists."—*Id.*

11. Why has God intrusted us with this means? "The knowledge of God's grace, the truths of His Word, and temporal gifts as well—time and means, talents and influence—are all a trust from God, to be employed to His glory and the salvation of men."—*Testimony xxxiii, p. 260.*

"Christ has given men unmistakable evidence of His love and fidelity to them, and has intrusted them with means to test and prove their fidelity to their Master."—*Id.*

12. What effect does the withholding of means from the cause have upon the individual? "The selfish withholding of means from the cause of God is

blinding their eyes to the importance of the work of God, making it impossible for them to discern the solemnity of the times in which we live, or the value of eternal riches.”—*Id.*

13. Where will men always invest their means? “Men will invest means in that which they value the most, and which they think will bring them the greatest profits.”—*Id.*

14. Does God recognize our efforts when small? “Do not pass the little things and look for a large work, and fall into discouragement. . . . whether you are rich or poor, great or humble, God calls you into active service for Him.”—*Home Missionary Work.*

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.”—*Mark xii: 41-44.*

15. How is the work to be carried forward, both at home and abroad? “As the plan of redemption begins and ends with a gift, so it is to be carried forward. The same spirit of sacrifice which purchased salvation for us, will dwell in the heart of all who become partakers of the heavenly gift.” “We are constantly receiving of God’s bounty, and by imparting of the same we are to represent to the world the love and beneficence of Christ. While all heaven is astir, dispatching messengers to every part of the earth, to carry forward the work of redemption, the church of the living God are also to be colaborers with Christ.”—*Testimony xxxiii, p. 258.*

16. What is the Bible plan of giving? “There is a lesson for us in the experience of the churches of Macedonia, as described by Paul. He says that they ‘first gave their own selves to the Lord.’ Then they were eager to give their means for Christ. ‘In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift.’ ” —*Testimony xxx, p. 260.*

17. Will that which we give redound in blessings to ourselves? “This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”—*2 Cor. ix: 6.*

“None of us can do without the blessings of God, but God can do His work without the aid of man, if He so choose. But He has given to every man his work, and He trusts men with treasures of wealth and intellect, as His stewards. Whatever we render to God is, through His mercy and generosity, placed to our account as faithful stewards.”—*Testimony xxxiii, p. 264.*

## AWAKE.

M. E. OLSEN.

“AWAKE thou that sleepest, and arise from the dead, and Christ shall give thee light.” Darkness covers the earth, gross darkness the people. What wonder, then, that some even of God’s people have fallen asleep. It is hard to keep wide awake amidst the oppressive spiritual darkness and gloom that enshrouds the world in these last days.

But Jesus standing over the couch of the sleeping Christian, calls to him: “Awake thou that sleepest, and arise from the dead.” He bears a shining light in His hand, and when the slumberer has arisen, and put on his garments He gives him this lamp, and bids him go forth into the darkness, and arouse others, warning them to flee from the wrath to come.

We have been told that we are now on the enchanted ground. Satan is using all his arts to lull the consciences of men, and keep their eyes closed to the alarming scenes transpiring all about us. The past history of God’s people shows that they have lost many of the most precious blessings provided for them by failing to keep awake at the critical moment. The hour spent by our Saviour in watching and prayer was by the disciples given up to sleep. The result was that while He remained firm and steadfast in the hour of severe temptation immediately following, they miserably yielded to sin, and took a long, backward step, which had a very discouraging effect upon them all.

What is one of the best means of keeping awake spiritually? We unhesitatingly answer: Work for the salvation of lost souls. When the Arctic traveler feels himself benumbed by the cold, and experiences a pleasing sensation coming over him that urges soft repose in the snow-bank right by his side, then it is that he is most alarmed; for he knows that this sensation of perfect ease from pain, and these desires to slumber, are the sure precursors of death by freezing. Hence he bestirs himself most vigorously, resolutely fights his natural inclinations, and presses onward in his journey with greater energy and zeal. Every faculty and every power of his being are called into action to keep him moving, lest the sleep of death creep over him.

Even so it is in the Christian life. If you feel yourself growing dull and sleepy, if you are tempted to join the ranks of those who sit at ease in Zion, then it is time that you were bestirring yourself in earnest efforts in behalf of your fellow-men. Go out in the highways, with the compelling power of the Gospel, and urge sinners to come in to the great marriage supper. Take your lamp, and search for lost and perishing souls in the darkest corners of the earth. Talk with your friends and relatives about matters of eternal interest. Plead with the indifferent, comfort the sorrowing, strengthen the weak, sympathize with the tempted, do good unto all men. Thus you will accomplish much in the Master’s work, and at the same time secure your own salvation. Think you the disciples would have fallen in the hour of temptation if they had spent the previous hour in loving efforts to hold up the hands of the tempted Saviour, and strengthen Him in that time of greatest need? It will be just so with us. While we are



living and working continuously for our neighbors and friends, Satan finds it very difficult to get access to our hearts with his worst temptations.

It is death for a sentinel to sleep at his post. God has placed us in the world as sentinels; He has told us that we are to watch for souls as they that must give account. This is an important position. Should the discipline in God's army of workers be lax and inefficient when mere earthly governments maintain such a high standard? That would certainly be inconsistent. But the Lord has also attached great blessings with wakefulness. "Christ shall give thee light." What a beautiful promise. Every follower of the Saviour can realize its fulfilment to-day. Then let us watch and pray, lest we enter into temptation. Let us obey the injunction: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." "When they were awake they saw His glory."

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## SEEK THE HELP OF THE LORD.

H. F. PHELPS.

IN speaking of church schools, Christian help work, workingmen's homes, workingmen's farms, and medical missionary work, the question is asked: What are your ideas and plans? Well, this is a very large question. It is altogether too large for one mind. Yet, I venture the thought that many like queries are passing through the minds of some of the readers of the *MISSIONARY MAGAZINE*. The reason for this is in the fact that the Spirit of God has told us that this is the very work for this time. Evidently there is no time to lose, if we would have a part in this work. It is the eleventh hour. The fields are already white for the harvest. Many are seeking for light, yet groping amid the darkness to find it. Very many are perishing in the darkness that covers the earth like a pall of death,—perishing because there is no helping hand to give them the light of Christ. The demon war-cloud hangs heavy. The day of God is hastening greatly. "Go out into the highways and hedges," is the word that comes to us, "and compel them to come in, that my house may be filled."

Then what are your plans? It may be that some may have definite plans to offer, which they imagine would be effective in every place. But I confess that I am suspicious of human inventions in the work of God. I am afraid of human devising in a work that can only be accomplished by the power of the Master Workman. This is God's work, and it is altogether too large, too comprehensive, too intricate for human minds. Intricate, because it is mind dealing with mind; and nothing but the mind and the power of God is sufficient for the work.

When the Lord went away, He gave "to every man his work." Not only so, but He made promise that the Holy Spirit should be the guide and counselor of every man in the work given him to do. The manner in which the work is being done in one place, may not fit the work in another place, for the very reason that the mind of every man is different from the mind of every other man;

and the surroundings are different as well. Therefore human plans are of little avail. But, If any man lack wisdom, let him ask of God and it shall be given. "Seek, and ye shall find; knock, and it shall be opened unto you." "Every one that asketh receiveth." And the Lord of the harvest, He who has given to every man his work, has said that our Heavenly Father is more willing to give the Holy Spirit to them that ask, than earthly parents are to give good gifts to their children. And yet again: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them."

In view of all this, these should be our plans: Lay plans to seek the Lord before He withdraws Himself from the earth. Let the entire church seek the Lord. Seek Him as individuals. Let fathers and mothers seek the Lord together. Let whole families seek the Lord. Let every soul ask for help in the work that God has given him to do. The time is here for His own light to shine. It is not our light, but His own light. It is not light that will come through human plans. It is the light of the glory of the Lord, and therefore will not shine except through the plans devised by the Divine Mind. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." We are not the light; but we may be the channels through which that light, even "the light of the glory of the Lord" may shine, if only we will arise. It is our's to arise; but it is for the glory of the Lord to shine.

The work of God has been marred altogether too much by human devisings. It is human to seek to lay some great plans by which "we might work the works of God." But the answer given to those ancient Pharisees is just as much in point to-day: "This is the work of God, that ye believe." If only we will believe, and in this is our salvation, God will work through His own chosen agencies, His own chosen instruments. But right here is our great danger. We think we do, but the results are wanting; and this is evidence that we do not believe as we should, we do not believe in the scriptural sense. In believing is our salvation. In believing we will simply be instruments in the hands of the Master Workman. When we do this it will be to the successful accomplishment of the work that He has given into our hands to do,—the accomplishment of His own work. Evidently, some are believing for some of the work is being done. Some hearts are being enlarged in the believing, so that the Holy Spirit is working through them to the doing of the work.

Yes, the Holy Spirit is doing the work. That Spirit is the agency in all the work of God. It has ever been so; and it ever will beso. Have we studied the book of the Acts of the Apostles to a purpose? Are we drinking in its lessons? The promise is, In the last days "I will pour out my Spirit upon all flesh." Is that promise being fulfilled in us? Are we receiving of the Holy Spirit? I do know, beloved brethren; I speak from an individual experience when I testify that God will, through the agency of the Holy Spirit, guide every soul that is altogether consecrated to His service in the work given him to do, and when the entire church are thus consecrated—and those whom He knows as His own are being consecrated—then will the vision of the prophet be fulfilled. It will be like "a wheel in the middle of a wheel." "Whithersoever the Spirit was to go, they went, thither was their spirit to go." Ezek. i: 16, 20. I do long for that time to come, and may the Lord speed the day. It will surely come when we believe.

RECEIPTS OF THE FOREIGN MISSION TREASURER FOR QUARTER ENDING JUNE 30, 1898.

FIRST DAY OFFERINGS.

District No. 1.

Atlantic, \$91.92; Maine, \$40.28; Maritime Province, no report; New England, \$77.74; New York, no report; Pennsylvania, \$128.91; Quebec, no report; Vermont, no report; Virginia, no report; West Virginia, no report; total, \$338.85.

District No. 2.

Florida, \$50.05; Southern, \$35.94; Tennessee River, \$10.47; total, \$96.46.

District No. 3.

Illinois, no report; Indiana, no report; Michigan, \$256.62; Ohio, \$128.93; total, \$385.55.

District No. 4.

Dakota, \$58.56; Iowa, \$518.08; Manitoba, no report; Minnesota, \$1.66; Nebraska, \$30.84; Wisconsin, \$72.98; total, \$682.12.

District No. 5.

Arizona, no report; New Mexico, no report; Arkansas, no report; Colorado, \$113.87; Kansas, \$8.90; Missouri, \$201.50; Oklahoma, \$60.05; Texas, \$118.05; Wyoming, \$3.94; total, \$506.31.

District No. 6.

California, \$237.66; Montana, no report; North Pacific, no report; Upper Columbia, no report; Utah, \$2.00; total, \$239.66.

District No. 7.

Central Australia, no report; New South Wales, \$9.83; Pacific Islands, \$25.10; total, \$34.93.

District No. 8.

British, \$6.27; total, \$6.27.

Miscellaneous.

Argentina, \$29.48; Central America, \$25.20; Brazil, \$4.76; British Guiana, \$26.24; India, \$7.00; South Africa, 50c.; West Indies, \$86.87; total, \$180.05. Sum total, \$2470.20.

FOREIGN MISSION FUND.

Ariz., \$2.50; Argentina, \$8.34; Brazil, \$4.88; Cal. \$9.50; Cent. Amer., 67 cents; Cent. Europe, 25 cents; Colo., \$1007.00; Dak., \$21.25; Idaho, \$60.00; Ill., \$13.00; Ind., \$146.50; International S. S. Assn., \$3968.65; Iowa, \$659.55; Kans., \$17.35; Matabele Mis., 36 cents; Mich., \$585.52; Minn., \$7.90; Miss., \$26.50; Mo., \$3.50; Nebr., \$4.77; New Eng., 25 cents; New Mexico, \$20.00; New York, \$10.75; No. Pacific, \$2.75; Ohio, \$10.35; Penn., \$6.05; Quebec, \$4.50; U. C., \$177.70; Vt., \$100.00; West Austr., \$4.87; Wisc., \$12.00; total, \$6897.21.

ANNUAL OFFERINGS.

Ala., \$15.00; Atlantic, \$116.71; Brazil, \$23.33; Cal., \$1448.05; Cent. Europe, \$651.33; Colo., \$9.62; Dak., \$240.38; Fla., \$57.02; Ind., \$180.00; India, \$14.30; Iowa, \$8.40; Maine, \$6.43; Mich., \$100.90; Mo., \$7.83; Nebr., \$121.18; No. Pac., \$107.60; Ohio, \$16.50; Okla., \$56.46; Pacific Islands, \$50.00; Quebec, \$10.00; Southern \$14.53; Tenn. River, \$2.70; Tex., \$148.33; West Indies, \$26.57; Wisc., \$34.25; total, \$3467.42.

ARGENTINE MISSION.

Kansas, \$296.25.

AUSTRALIAN MISSION.

Mich., \$178.49.

BRAZIL MISSION.

Dak., \$15.00; Kans., \$296.25; total, \$311.25.

BRITISH GUIANA MISSION.

Kansas, \$296.25.

CHILE MISSION.

Kas., \$298.26; Iowa, \$2.91; total, \$301.17.

HAMBURG MISSION.

Kans. (building fund), \$25.00.

INDIA MISSION.

Ala., \$25.00; Argentina, \$27.86; Cal., 50 cents; Dak., \$20.00; Fla., \$7.73; International S. S. Assn., \$1.75; Kans., \$26.68; Montana, \$11.85; New England, \$71.50; No. Pac., \$15.00; Pacific Islands, \$10.00; Scandinavia, \$18.82; Southern, \$2.00; total, \$238.69.

JAPAN MISSION.

Argentina, \$79.18; International S. S. Assn., \$556.56; total, \$635.74.

MATABELE MISSION.

Argentina, \$1.67; Colo., \$5.50; Dak., \$20.00; Ill., \$1.25; Iowa, \$4.30; Mich., \$20.00; Minn., \$11.00; New England, \$5.00; New York, \$10.00; Southern, \$2.50; total, \$81.25.

MEDITERRANEAN MISSION.

Ala., \$10.00; Argentina, \$46.29; International S. S. Assn., \$5575.13; total, \$5631.42.

MEXICAN MISSION.

Mich., \$47.04; Wisc., \$5.00; total, \$52.04.

SCHOOL IN DENMARK.

Wisc., \$10.00.

## SCHOOL IN NORWAY.

Wisc., \$10.00.

## TAHITIAN MISSION.

Ala., \$25.00; Cal., \$1.00; total, \$26.00.

## GENERAL SUMMARY.

First Day Offerings . . . . .	\$2,470	20
Foreign Mission Fund . . . . .	6,897	21
Annual Offerings . . . . .	3,467	42
Argentine Mission . . . . .	296	25
Australian Mission . . . . .	178	49
Brazil Mission . . . . .	311	25
British Guiana Mission . . . . .	296	25
Chile Mission . . . . .	301	17
Hamburg Mission . . . . .	25	00
India Mission . . . . .	238	69
Japan Mission . . . . .	635	74
Matabele Mission . . . . .	81	25
Mediterranean Mission . . . . .	5,631	42
Mexican Mission . . . . .	52	04
School in Denmark . . . . .	10	00
School in Norway . . . . .	10	00
Tahitian Mission . . . . .	26	00

Grand total . . . . . \$20,928 38

At this, the close of another quarter, we again address ourselves to the subject of finance. It may be asked, "Why say so much about the needs of the foreign field?" For this reason: If we keep quiet all may be led to think that our missions are different from those of other denominations, that they are running themselves and are in the height of prosperity and do not need financial assistance, which is not the case. We have been asked by some why we did not let our wants be known, as they desire to give and prefer to place their money where there is the most need.

All denominations have found that missions *will not* run themselves. It needs faithfulness and constant remembrance on the part of those who remain at home lest those they send to far-away fields come to actual suffering.

The Gospel commission is also a command to *go*. Must the farmer go into all the world and preach the Gospel to every creature? Yes. Must the clerk, the business man, the laborer

do likewise? Yes, by proxy. These may be allowed of God to remain at home and labor, receiving health and prosperity from Him so that their means can send and support others who may receive a call from the Lord to go, and who must depend on the benevolence of those who send them, for their sustenance. It has been found detrimental to the best interests of the work for our laborers to leave the Word and serve tables—in other words, to work for souls awhile, then stop and labor with their hands for their personal support, thus alternating between souls and bread, as it were.

I wish I could preach and teach, but I can't. What can I do? I can give money according as God prospers me. I can't give a thousand dollars at a time! No matter; I can give a dollar, five dollars, perhaps ten dollars. Constant and systematic giving of even little sums enables one to get a good deal of money into God's cause in the course of a year, and cheat the devil out of much that could be spent on imaginary wants, and so be withheld from the Lord.

We trust that the appeals for aid appearing in our columns from time to time from different writers may come to the notice of those who have received prosperity in earthly things from God, and who would esteem it a privilege to make answer to the call for help with a good, liberal donation.

If the Lord has never impressed you personally to leave native land and go half way round the earth to try to save those who have never heard of the loving Saviour, pray for and support those who are called, and so become a partaker of their reward as you will have shared their burdens.

As matters are trending now, the Foreign Mission Treasury is far from adequate to meet all the demands of missions. Unless more flows into it, new fields like China and many of the large islands which are almost continents cannot be entered, and some work in progress may have to be discontinued, and with what result? Putting off the dawn of that glorious day for which we are working.

In the foregoing report is shown the liberality of our people, the large proportion of which is, as usual, made up of nickel and penny offerings. From Colorado a donation of \$1,000 came from a devoted sister, who had a like amount in the report of the previous quarter. The Iowa Conference generously donated of their surplus the sum of \$500. In the donations from the Michigan field is one of \$500 from a brother in Ontario, Canada, a part of the Michigan Conference. A few others have made large offerings. As the words of Christ are true, that, "It is more blessed to give than to receive," these kind friends of the cause have their reward in the gifts. Nor are those who cannot give to the Lord in such large sums forgotten of God, for the record of the offering of the two mites by the widow is a reminder that the smallest gift for God is recognized.

The total for the quarter just closed is a large sum, and if multiplied by four for the year would nearly keep the work at this stage of its development independent. If the perplexity and worry of securing means to keep the work moving could be removed from the Board, and all the strength and ability spent in studying the fields and supplying their wants wouldn't the cause of missions be wonderfully ad-

vanced, and the coming of the Lord brought nearer? Let each answer for himself.

W. H. EDWARDS, *Treasurer*,  
Foreign Mission Board.

### BRIEF MENTION.

—ON Tuesday, June 28, Elders Moon and Irwin sailed for Europe, to be present at the organization of the European Union Conference.

—We are indebted to our laborers now stationed in Japan for all of the excellent Japanese illustrations appearing in this number.

—"Enclosed find check for \$3.00 First Day Offering from the \_\_\_\_\_ church for November. We find the envelope system works finely. We receive more now in a month than we used to get in a quarter."

—We hope none will fail to read the good articles we have received from our workers in Japan. If all who go to another land are determined to like the country, and to love the people, if they have made up their minds beforehand to be happy anyway, there will be a great work done.

—One of our brethren writes :

"Please find enclosed money order for \$3, which belongs to the Lord. I will tell you how: I had a swarm of bees come out on the Sabbath, and I said, 'If this swarm makes any honey, it is the Lord's.' And it did; this swarm made \$2.50 worth. So I have made it \$3 to help carry the Gospel to other lands."

—"Enclosed find our church donations for one month. I like the envelope plan very much. One month's offerings collected by this plan have

nearly equaled a year's offerings by the old method of gathering." Thus writes one of our workers from Tennessee. Let others follow the example of this church, and increase their offerings to missions as rapidly, and the cause of God in other lands will not lack for funds.

—"I enclose postal money order for \$5 donation to foreign missions as a thank offering to the Lord for preserving my grain from the worms and grasshoppers at a time when my neighbors were all losing theirs. The grasshoppers were on the grain just over the fence from mine, but I lost none of any account. Many cut their grain before it was ripe to save it, but mine stood the usual length of time, and I had a good crop."

—We have just received from our publishing house in Hamburg, Germany, right from the press an exposition of the book of Daniel in the German entitled "Die Weissagung Daniels. Die Weitgeschichte im Lichte der Bibel." This is not a translation into the German from the English edition of the same name, but rewritten entire. It is a book of 351 pages, finely illustrated, many of the cuts being apparently original. Send orders through your tract society.

—We would say to our friends through this notice, that we have some back numbers of the MISSIONARY MAGAZINE that we do not need to retain for files and subscriptions, and we will give them out to whoever will drop us a card asking for them to send to friends, or who can use them to secure subscriptions, until the supply is exhausted. The first requests will be filled first. Subscriptions may be sent through the Secretary of your State Tract Society.

#### AS SEEN BY OUR READERS.

—"I WISH it was so that our people in this conference could be made to realize what they miss by not taking the MISSIONARY MAGAZINE."

—"We have received the — num- of the MISSIONARY MAGAZINE, and like it better than ever. The paper continues to improve."

—"I think for the money, the MISSIONARY MAGAZINE is the best paper our people are publishing. It is a great help in the Sabbath-school to keep up an interest in our missions."

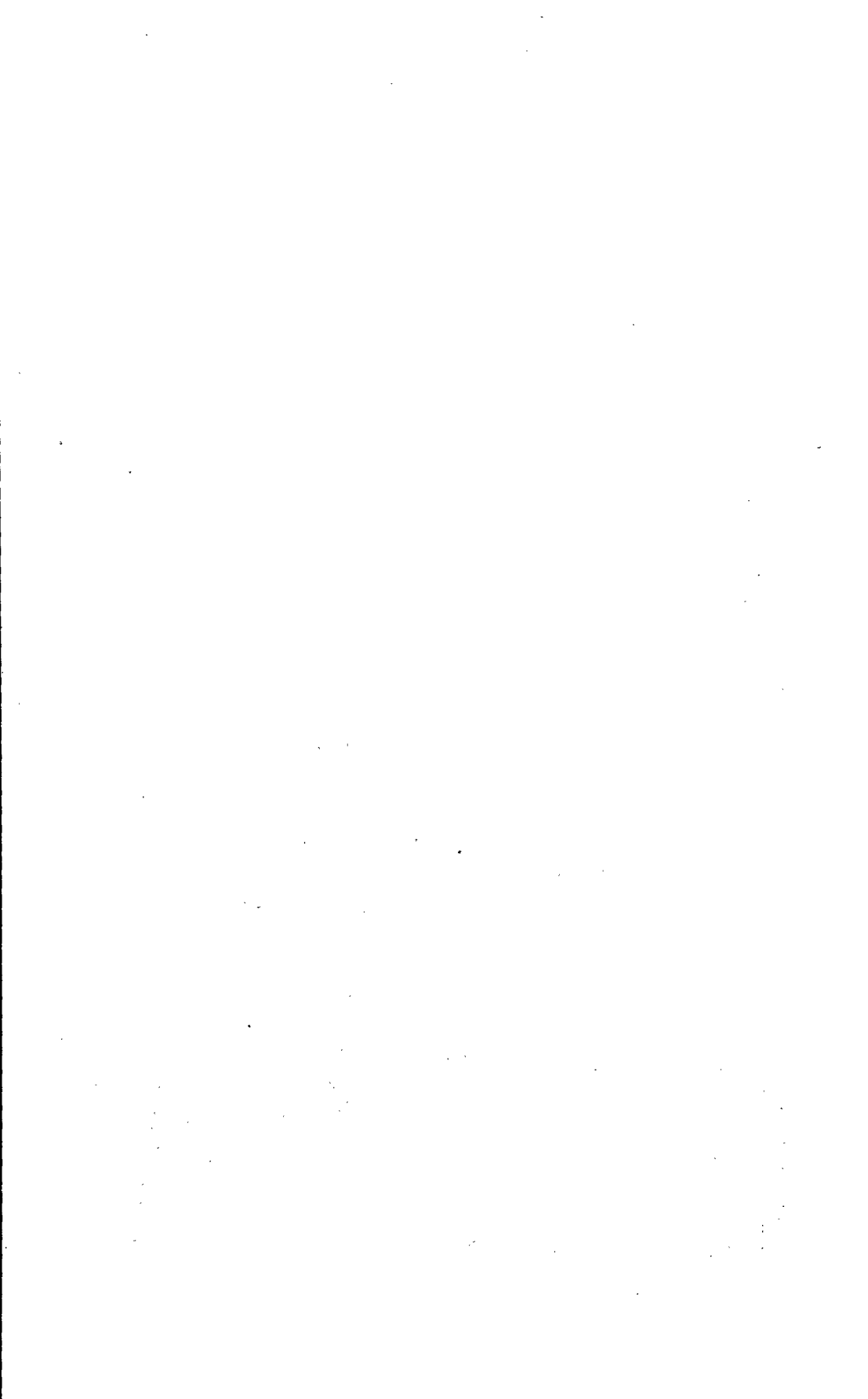
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KARATONGAN MISSION SCHOOL.

(See page 324.)