

# MISSIONS QUARTERLY

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Mrs. I. H. Evans with Some Members of the  
Tokyo Sabbath School

**Topic: Japan and Korea**

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## THE OFFICIAL NOTICE

March 10, 1919.

Mrs. L. Flora Plummer, Secretary,  
Sabbath School Department.

Dear Sister Plummer:

The General Conference Committee at a recent meeting decided after careful consideration of the world field, to present to the Sabbath School Department as a worthy object for the Thirteenth Sabbath Offering for the third quarter of 1919, the entire support of the work in the Japan and Chosen [Korea] Conferences for the current year.

The estimates from these two conferences in the Asiatic field of the amount they will need to carry forward their work during the year total \$46,530. The success that has in the past attended the Sabbath schools in raising funds on the thirteenth Sabbath, has encouraged the Committee to believe that the schools will again come to their assistance and provide the funds necessary to meet the requirements of the Japan and the Chosen Conferences.

These two Far Eastern fields are among the most interesting that have been entered by our missionaries. The work of the third angel's message is making steady progress, and many are now awaiting baptism in various parts of the field.

Among the calls included in this \$46,530, is one for additional facilities for our schools in

Chosen. The school work is a very important factor, since our only hope of filling all the calls for workers is by training our young men and women in the fields. It is earnestly hoped, therefore, that not only this entire sum will be raised, but that there may be also a surplus which will be used to augment our appropriation.

Again thanking the Sabbath schools for the liberal responses they have always given to the calls of the Mission Board, I remain

Very sincerely yours,

W. T. KNOX, *Treasurer Gen. Conf.*

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## Our Work in Japan

B. P. HOFFMAN

OUR churches in Japan represent years of toil and sacrifice, both at home and abroad. But when we remember the value God places on one soul, who can say that we have paid too much for the souls who are today rejoicing in the glorious hope? Providence has especially favored this land. Sixty million people speaking one language, and most of them able to read and write; the whole country made easily accessible by railway and steamship routes; every village, town, and city connected by mail and telegraph service, — surely these are conditions favorable to the speedy finishing of the work in Japan.

The labor of past years has borne fruit in a well organized native church which, though small in numbers, is a channel through which

God is doing the work that remains to be done. That the church in Japan is awake to its calling and responsibility can be seen from the encouraging growth made in every phase of our work. Tithes and offerings from the native people show an increase in the average per member for each year. The total literature sales for last year were almost double those of the previous year. The reports of the home missionary society also show advancement in individual effort in soul-winning.

However, in comparison with what remains to be done, hardly a beginning has been made, and a large share of the burden still falls on the churches in the homeland; so we still look to you for help, and while we tell you of results accomplished, we also confide to you our needs.

One of the most pressing needs now is the production of literature, both for general missionary use and for the building up and educating of the church. This line of work feels most the effect of the war, as the high prices of printing materials make it almost impossible for our little publishing house to operate on our small capital. Our workers and believers are constantly calling for Bible helps and for the writings of the spirit of prophecy. We must have help in providing such literature for them at once.

The education of the youth and training of more native workers is just as urgent a need, and for this we must have a good school. Our mission training school has been closed

for a year because of lack of teachers, and to give us time to readjust the work. Now as we open it again, we aim to make it a much stronger factor in our work. To do this we must have a strong faculty, so we can offer a



Japan Training School at Tokyo

more complete course of study. We greatly desire also to provide some lines of work as means of support for worthy young persons who are not able to pay their way with cash.

These needs imply the need of more workers, and the same need is multiplied by calls from the field. There are many important cities and large centers of population, besides the great rural districts, for which we have so far been able to do nothing. At this special time, when Japan and its needs come before the Sabbath schools of the whole world, may the Lord place a new burden for the unwarned millions upon us all, and with the

added means for the work, may there be a renewed consecration and zeal on the part of the workers.

*Tokyo, Japan.*

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## **The Work in Wakamatsu**

ELDER AND MRS. H. F. BENSON

THE interest in Wakamatsu has been very encouraging from the time we made this our field of labor. There have been some very difficult situations to meet, but the Lord has wrought for us in all these things.

We have had a number of calls to open meetings in districts somewhat removed from our church. Up until the present it has not seemed best to branch out, owing to a lack of workers; but now that our force of laborers has been increased, we are planning to respond to some of these calls.

One of the most encouraging features of our interest here has been the eagerness with which our readers have taken up Bible study. Some, after having studied for a short time, have insisted that we tell them all the points of our faith immediately, because they were ready to accept anything taught in the Bible.

Sabbath keeping is as much a test of loyalty to the faith in Japan as it is in any other country in the world; yet when the Sabbath truth is made plain to our inquirers, we find that they are ready to make the needed sacrifice, and enjoy the blessing pronounced upon the faithful observer of God's Sabbath. It

is hard for our new Sabbath keepers who have shops to make their patrons understand that they can do no business on the seventh day.

The many difficulties that confront the Japanese Christian cannot readily be appreciated by our brethren in the homeland. Here the family is the all-powerful unit. The individual is supposed to bow to the decision of the family council in everything, and no amount of explanation can make clear to those trained for centuries in this system the reason why one individual should presume to decide for himself what religious views he will hold and obey.

In many ways we can see the Lord preparing the way for our work. Just recently I went with one of our new Sabbath keepers to the home of a friend to whom she was very anxious to give the light of the gospel. In talking with the woman, I found that some time before she had become convinced that the gods she had been worshiping were powerless to help her, so she had gathered up from about her house the tablets and other heathen symbols, and burned them. She said that she was ready now to hear about the true God, and offered to let us use her house as a meeting place. As we had been looking for a suitable place in which to hold cottage meetings in that district, and as her house is large and well arranged for this purpose, it seemed as if this were a providential opening.

The Lord surely is working for us, and with his help assured, there is nothing that

can hinder the progress of the message. We have a large population to reach in the Wakamatsu Valley, and it will take quite an outlay of means to get the truth to every inhabitant. We are praying that our brethren in the homeland will aid us in this task with their means. God certainly expects a rich harvest of souls from Wakamatsu; will you help us give them the light that will prepare them for the kingdom of heaven?

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## A Letter from a Native Convert

B. P. HOFFMAN

HERE is a letter from a deeply consecrated young man of good education, who has been studying the truth for some time. Having taken a definite stand, and united with the church, he has determined to enter the ministry and to give his life to the preaching of the message to his people. He has been accepted by the conference committee, and been sent out to labor with one of our ordained ministers. He writes as follows:

‘I left——last Friday and kept the Sabbath with my father and uncle’s family. My father was waiting for me, to hear about my belief and new work. I spent two days and two nights with him, and he accepted my views, and gave his consent to my work. He had determined to go with me to——to help my mission work, giving up his farm work, and casting off the worship of Buddha and the Japanese gods. He was filled with

joy and hope. He went back to his home to dispose of house, goods, rice fields, etc., and then he will come to — with my mother.

“My dear brother, I am very glad to write this letter to you, because I prayed about four years for my parents, and now they have consented to live with me and to study the Bible. So will you please pray for me and for my dear family? I am determined to die and live with Christ in —, and I believe I shall succeed and not fail there, because Christ is living in me. He is victorious always.”

This sounds almost like instances in the Bible of men being called from their plows or their nets. I have been praying of late that the Lord would bring to us more men who can become strong preachers or teachers or those who can get out literature, and I believe we shall hear of more such coming into the truth from now on.

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## Korea

1. KOREA comprises the peninsula lying between Japan and Chinese Asia. It is sometimes called the “Hermit Kingdom.”

2. The name now given to the country as a province of Japan is “Chosen,” meaning “Morning Calm.”

3. It is about 700 miles in length. The area is about 84,000 square miles, or about the size of the State of Minnesota.

4. The population is about 12,000,000. Buddhism and Confucianism are the prevailing religions.

5. The climate is not unlike that of the Eastern States. Seoul, the capital, is about the same latitude of Richmond, Va.

6. The clothing worn is almost white. The trousers are large and baggy. A long cotton ulster is always worn, except by those at work. Sometimes bright colors are worn also.

7. The Korean is yellow in complexion, blackhaired, well-built, about five and one-half feet in stature on an average, high forehead, high cheek bones, and easy going disposition.

8. Mentally, the Koreans compare favorably with the Japanese and Chinese. They have an eagerness to learn, and are earnest and faithful after they become Christians.

9. The homes are rude huts of earth and straw, except the homes of the wealthy, which are constructed of stone, with tile roofing. The houses have no floors or windows, and are cheerless and comfortless. There are no sanitary provisions, and disease takes off many thousands.

10. The principal article of food is rice. Fish is sometimes eaten raw.

11. Each year a child has a birthday cake, and they count their years by the number of cakes they have eaten. A child seven years old would say, "I have eaten seven cakes."

## "Evening of Autumn" Festival

ELSIE OBERG

OUR Korean neighbors have just celebrated the *Chu Synk* festival. This comes the middle of the eighth month, and interpreted, means the "evening of autumn" festival. In the Korean's eye, this holiday stands second among their numerous holidays, the New Year's celebration alone ranking above it. There is a Korean saying that on these days the farmer becomes like a fairy; his mind is at ease for the hoeing is all done, and he is waiting for the harvest. The festival lasts five days, but a great work must be done, for it is a time especially set apart for the offering of sacrifices at the graves of ancestors, and for the repairing of broken tombs. The graves of the ancestors may be scattered, and to visit them all may necessitate walking as far as one hundred li (three li to the mile.)

On the fourteenth of the month, if possible, a little of the new grain is gathered and made into food, and the grass which has grown during the summer is cut from the grave site. On the fifteenth day, if the family is large, representative members will be chosen to take the prepared food and offer it at the grave. If there should be no male relative to perform this rite, a woman may do it.

This is only one of the many things obligatory upon those who follow this cult. J. R. Moose, a man of many years experience in missionary work in Korea says :

“ This iron-handed law of ancestral worship holds not only the ignorant folk of our country village, but with a never-yielding grasp, it lays hold upon the educated of the higher classes. The hardest battle that Christianity has to fight in conquering this country is centered in, and finds its stronghold around, this law of ancestral worship.”

These are also “play days,” as they call them, for the Korean folk. At this time the women, as well as the men, have time to visit any special object of interest ; and one of the special “sight sees” this year seemed to be the foreigners’ house. I think we had in the neighborhood of fifty people a day for three or four days, visit our home.

I asked them if they believed on Jesus, and usually received a negative answer. Then I told them that there is a “bigger sight see” at the church on Sabbath, and invited them to come and learn about him. Before leaving the house, they each received a tract which most of them said they couldn’t read, but I told them some one at their house could read it to them. When they told us how fine the house was, we told them a little about heaven and that nothing on this earth is to be compared to the home we may have there. We hope some of the words they heard and read may be as the seed that fell into good ground, and brought forth fruit.

*Keizan, Chosen.*

## The Liberality of Korean Christians

C. L. BUTTERFIELD.

WHEN we consider the extreme poverty of the Korean people, we cannot say their gifts for the cause of God are small. True, in some cases, the gifts might be compared to the "widow's mite," for the people often give all their living. A laboring man seldom receives more than twenty-five cents for a day's labor, yet with that small amount, he must support his family. This seems an impossibility, but out of these earnings, offerings are frequently made which are a surprise to those who know the circumstances of those who make them. As an illustration of this, I wish to relate two instances connected with the providing of suitable places of worship, which have recently come to my notice.

About two years ago a company was brought out at Whangju, and they at once proceeded to erect a church building which cost about \$200. Donations ranging from \$10 to \$20 gold were made, but \$50 was still needed to make up the full amount. One brother who conducts a confectionery business on borrowed capital, had given equally with the others, but he said that he would loan, out of money in his possession, the amount still needed.

A few days ago I visited the place, and found that the debt was still unpaid. After the evening meeting we called the members together to see what could be done about the matter. All recognized that it was a

debt that should be paid, but they were, without an exception, very poor, and they had done about all they could. Then the man who had made the loan said: "When we built this church I gave all that I could and advanced what was lacking to finish the building. But during the past year God has greatly blessed me in my business, and this evening I make a further donation of the \$50 still due me. This church has no debt resting upon it." A love feast followed. In making this further donation, this brother, to the best of my knowledge, gave at least one half of all that he possessed.

In company with Prof. Howard M. Lee, we visited our believers in the old city of Weiju on the Manchurian border. A church building was much needed, yet all but one of the members live what we might call a hand-to-mouth existence, and could make no donations of any size towards buying or building a church. The one brother is not wealthy, but he has land from which he obtains his living, and he owns a nicely located lot with a building on it that could be used for a church. The building with the land, could be sold for \$200, but the brother agreed to donate \$125 of its value, if it was wanted for a church.

Weiju is a city of more than ten thousand inhabitants. The Presbyterians have two large churches in the place, and the Catholics are now building a \$15,000 church in commemoration of the entrance of Catholicism into Korea. Our work started in Weiju about

five years ago. Our numbers are not large but a suitable place of worship has been needed for some time, so the conference committee has agreed to pay this brother the \$75 and accept his property.

Thus we see that God has put it into the hearts of his people in this eastern land to give of their means to save souls from sin and death.

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## A Sabbath School that Trains Workers

C. L. BUTTERFIELD

ABOUT fifteen years ago, when the work first began in Korea, a few people at Sundol, a small village about ten miles from Chinampo, began to keep the Sabbath, and a church was established. During the intervening years, the church has passed through various experiences, and has never had a large membership at any time; yet the influence of this church has gone out to all Korea.

The Sundol Sabbath school has been a training ground for workers. Among the present force of conference workers, the following had their first training in that school: One ordained minister, two licensed ministers, one Bible woman, two church school teachers, and two canvassers. Aside from these, one young man was connected with the publishing work until claimed by death, and two others spent some time in evangelistic work, while others are now in the Soonan training school preparing for future work.

Thus we see that the Sabbath schools here, as well as in the homeland, are the means of preparing workers to give the third angel's message to the regions beyond. In the seventy Sabbath schools in Chosen [Korea], there is now a membership of 1,721, and out of this number we trust there will be many who will give their lives for the proclamation of the gospel in this land where workers are so much needed.

*Seoul, Chosen*

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## First Impressions

J. C. KLOSE

FROM the little village near our compound comes the crying and moaning of suffering children. On the road through the villages frequently pass the funeral processions with their loud wailings of "Aigo! Aigo!" On the streets we see the beggar and pauper, the maimed, the leper, and the blind.

Multiply this scene fifteen million times, and we have a picture of Korea, a nation mourning over the loss of long-cherished hopes and aspirations. Centuries of sin have left nothing but a train of woe.

What a day in which to proclaim the nature of our message! Has not God arranged the national affairs of Korea for just such a time as this? To them now comes the voice of Jesus of Nazareth, saying, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." He alone can give to

these poor heathen the comfort and consolation that their souls are crying for.

Is it any wonder that Korea is ready to accept the message of Christ's soon coming? The field is indeed ripe, ready for the harvest, "but the laborers are few." While we work and plan how to carry this message forward, we pray that more laborers may be sent, that the honest in heart may be gathered in.

*Seoul, Chosen.*

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## Children's Work in Korea

ELLA MAE C. BOWERS

IN these days when moving pictures are receiving so much attention, it is interesting to remember that all moving pictures are not thrown on the screen. There are many real pictures flashed on the screen of the mind in our everyday life. Here is one picture. Wouldn't you like to see it?

Come with me down one of the narrow roads of a little village in Korea. On either side we see the crude little mud-plaster houses, the only place these Koreans know as home. They must be getting breakfast now, for the streets are very smoky. The smoke of the fire under the kettles is led through the flues under the floor of the houses, and escapes at the other end, through an opening down near the ground. This keeps the room warm and the streets smoky during mealtime.

Listen! What is that hum we hear in this house? It sounds like bees swarming. Now

we can discern human voices. Yes, one voice leads and many others follow. We enter the house, and here is our picture. Seated on the floor is a Korean girl, and around her are twenty or more of the most interesting little faces we have ever seen. Who are they? and what are they doing?

They are poor little heathen girls gathered in from the village, not by coaxing or promises, but simply by one girl's telling others about the nice school she attends. But what are they doing? Well, just now they are piecing blocks for a quilt; some are hemming handkerchiefs, and others are making holders. There are only two books for them all. Each book cost six *sen*, or three cents gold, and they have no money, so they are sewing to earn some to buy books.

What was the "hum" we heard before we came in? While the teacher helps them with the sewing, she teaches them the Korean alphabet. They have only these two books but they are anxious to learn to read. Sometimes the teacher reads a sentence, shows the children the words, and they repeat it after her. She also tells them Bible stories, and has them learn verses. Perhaps they will sing for us. They do not get the tune perfectly, but when you think of little heathen children singing,

"Jesus loves me! this I know,  
For the Bible tells me so,"

you don't mind whether the tune is right or not. They know many hymns, and will sing them all for you, if you wait.

Here come two more girls. The larger girl carried the smaller one, because she has hip disease and cannot walk. Over there by the teacher is another little cripple—a hunchback. What will the teacher say because they are late? She will not mind; the children come and go at will. Sometimes they have work to do at home, but their interest brings them back again just as soon as possible. Some of these little girls have babies tied on their backs. They must take care of the babies, and they would rather do it here than at home. When the baby is tired and fussy, they stand and jounce him gently until he falls asleep.

Most of these little girls have not had their hair combed, and their clothes are dirty; but when they learn of Jesus, they become neat and clean.

One little girl has a large piece of nice, white paper. Her father has a little more money than the others, so she is favored. She is very proud of this paper. Another little girl has a small piece of paper with a drawing of a fish on it. She holds it very carefully, for it is precious to her, and she wants to show it to her mother. Cannot these children even have paper and pencils and a few pictures? No, they are luxuries to them. How pleased they would be to have pictures and paper and pencils like the American children!

Who can tell what the harvest will be from the seed sown in the hearts of these little ones? Already many of them are coming to church. At first, of course, they come to please their teacher, but later they will come

because of their love for Jesus. We have heard that the parents of one of the little girls have disposed of their idols, and are going to come to church—just because some one took an interest in their little girl. Wouldn't you like to give these little girls some books, so they won't have to wait so long to earn them?

Then there must be fuel to keep the little room warm. It doesn't cost much, for Koreans burn grass and pine boughs. I think five dollars gold would keep the room warm for two months. We see many such needs, and it makes us long to do more than we are able.

*Seoul, Korea.*

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## Sabbath Afternoon Calls

ELSIE OBERG

AT the first place we called, we had an especially interesting visit. Our native Bible woman had already been here a number of times, and we were expected. The man of the house is a common day laborer and unlearned, but he seemed quite intelligent to talk with. His mother lives with them, also an unmarried brother. Their house, though not large, was very clean.

One of the first things we were told was that there were no children in the home. Later on in the conversation the man pointed to a bowl on a shelf up near the ceiling in one corner of the room. He said this was an offering to the gods to give them children, and

that it had been there for ten years. Realizing the futility of such an offering, they were now ready to take it down. The bowl contained rice, which had been renewed yearly for the ten years, and a few copper cash, which had been put there by his father. The man tore down the shelf with a hatchet, and it was burned up while we were there.

We talked, sang, and prayed with them. The old lady, whose sixty-fourth birthday it was, said she had agreed that on her birthday she would become a believer, and she offered her first prayer to God. It was "God, keep us from evil." The man in his simple, one-sentence prayer said "Forgive our sins." They said they would all be out to church the following Sabbath.

Our next call was at a home where there are three little children. The father is a drunkard, and it is indeed a sad home. The eldest child, a boy about ten, seems to be normal. The next child is eight years old. He can walk but not talk, and is very small, with a tiny slanting head. The next child is six, and the mother was still carrying her about on her back. She could neither walk nor talk.

The necromancer had told the mother that she would have five of these children; but if she would pay money enough, the spirits could be importuned to give her rightminded children. The woman wanted to know whether her children would be normal if she prayed to the true God.

## A Little Child Shall Lead Them

MIMI SCHARFFENBERG

IN a little country village lying on the banks of the Tae Tan River, the seed of truth was planted. First one family, then two, and then more met each Sabbath to study the Word of God. A Sabbath school was organized. The members were poor in this world's goods, but rich in faith. They needed a place of worship, and by some donating land, others time and money, they were soon able to erect a nice little place of worship. Their numbers were few, and as they had no pastor, their Sabbath school was the center of interest. Their neighbors were mostly of the aristocratic class, and looked down with contempt upon this little company composed of the poorest of the poor.

One Sabbath morning a little girl from a wealthy home heard the singing, and entered the place of meeting. She was only twelve years old, but with deep interest, she listened to the singing and the story of Jesus. Her heart was touched; the gospel message became to her the good news of salvation. Sabbath after Sabbath she drank in the wonderful words of God's Book, but not content with that, she wanted a Bible and songbook all her own. Being the youngest child of a widowed mother, she had her every wish fulfilled; so the books were bought for her.

Soon the neighbors began to whisper: "Have you heard? Do you know, that Lady Yun's daughter has turned to be a Jesus

believer? How can Lady Yun permit this? Does she not know that she never can expect to get a son-in-law? Not content with gossiping among themselves, they went to Lady Yun, and held before her the risk she was running in permitting her daughter to become



These Little Girls at the Close of Two Consecutive Quarters Were Able to Repeat Every Memory Verse

a Jesus believer. "Why!" they said, "none of us will want a Christian for a daughter-in-law. You will have to get a son of one of those poor ignorant people for a son-in-law."

This was something to consider, and Lady Yun firmly forbade her child ever to attend the meetings again. Poor little girl, she loved to go to Sabbath school, and now she was not permitted to attend, for fear she would not get a wealthy husband. She became very thoughtful and quiet, and ere long

she became ill. The necromancers were called, incantations to the spirits were made, and a loving mother did all she knew how to do for her child, but to no avail. At last the little girl persuaded her mother to bring her songbook and Bible. With joy she grasped her treasures. She sang song after song, then after repeating the ten commandments, she quietly fell asleep in Jesus.

As the result of this last act before her death, her mother decided to call the Christians, and have a Christian funeral. She also gave her heart to God, and in honor of her daughter, she has presented two churches each with a big bell. Each Sabbath these bells ring in memory of the little girl, and to call others to Sabbath school. Since that time, four more of their relatives have given their hearts to God, and one is now engaged in Bible work.

*Seoul. Chosen.*

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## The Gates of the East

E. J. URQUHART

THE gates of the East are open.

Invitingly they stand.

Challenging Christ's followers

In every Christian land.

Too long have we passed these portals

Too few have passed within,

To declare the gospel story

That rescues souls from sin.

We've known the precious story,

But failed to speed its light ;

The heathen, still unknowing,

Walk on in deepest night.

Can you blame them for the darkness,  
When we who know the way  
Withhold the gospel story  
That turneth night to day ?

How long shall we pass the gateway,  
Nor cast a glance within,  
Where ignorance holds fortress,  
And men are slaves to sin ?

The gates of the East stand open,  
Look through them, friends, and see  
The nations bound by thralldom,  
That God would have you free.

Press on through a thousand portals —  
The gateways of the East —  
And bid their tens of thousands  
Unto the gospel feast.

All the trouble, all the money  
Spent in saving souls to God,  
Equal not the gift of Jesus, —  
Sink to naught beside his blood.

O how small our gifts will measure,  
When we weigh them over there  
'Gainst these souls from sin delivered, —  
Rescued from the devil's snare !

Then give of your choicest treasures,  
And pay a righteous toll  
Why wait till the endless morning,  
To know the worth of a soul ?

Cast your bread upon the waters,  
You will find it by and by,  
When you meet the ransomed heathen  
With the Saviour in the sky.

*Soul, Chosen.*

## School Work in Chosen

H. M. LEE

THE work in our school here at Soonan, Chosen, is progressing. The past year has seen an increased attendance and a good spirit in study and manual labor. We are thankful that a goodly number of our young people can come here to fit themselves for God's service.

We look forward to the day when all the children shall be taught of God in our own schools.

Sixty young men and women have been graduated from the higher common school course since the school was established. Others, after spending some time here, have become leading workers. Forty-six of our graduates have been engaged in the different branches of the work of spreading the third angel's message, more or less of the time, since they left school. They have been employed in evangelistic work, in school teaching, in translating, in canvassing and as secretaries.

A few days ago a young man who is not of our faith came here asking that his wife be admitted to our school, because, while getting an education she could also learn the truths of the Bible. He wants her to become a worker for God.

A young man who is now in school was left an orphan while quite young. Having no relatives who could look after him, he was dependent on the good will of the villagers for food and clothing. Though he had no

opportunity to attend school, in various ways he picked up a knowledge of the Chinese characters and of arithmetic. This is considered quite remarkable by the Koreans. Two years ago, when the third angel's message was preached in his village, he decided to obey, and in a few months was baptized. When the next school year began, he was admitted to the higher common course. He has been diligent in his studies, and ranks well in his class. He is also a faithful worker on the farm. His Christian experience is good, and he is developing into a worker for God. Should not young people like these have every opportunity to get an education, and become bearers of the message of truth?

*Soonan, Chosen.*

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## Fuchida San A Young Japanese Convert

A. N. ANDERSON

WE found Fuchida San ticking telegraph messages in a branch postoffice in the city of Nagoya. Fuchida San, a young man of promise in the world, was attracted to Christianity, and began studying the truth. Point by point, precept by precept, he gradually learned that the life of the Christian is one of obedience to God's law. He soon saw that to obey God would require a change in his work. For some time he wavered. Whenever he could get off on Sabbath, he came to church; but stress of work usually required him to be

at his desk at least a part of the day except when the Sabbath happened to fall on a holiday. In the meantime we prayed that he might have the courage of his convictions.

The word of God was working like leaven in Fuchida's mind and heart. He saw clearly that he must step out by faith as did the Israelites of old. Though apparently able-bodied, he was rejected by the draft; this made him feel, more than ever, that he was appointed for God. Still he wavered, and still we labored and prayed for him.

At last the words, "Ye cannot serve two masters," made a profound impression upon his mind. He gave up his position with no promise of another, and soon followed his Lord in baptism.

Now he is witnessing for Christ as a canvasser in the great, wicked city where he found his Saviour. His father may take some severe measure to compel his son to return to the religion and worship of his ancestors, but Fuchida San has counted the cost, and is determined, by God's help, to be steadfast. Thus one more recruit is gained for the army of the Captain of the Lord's host in Japan.

*Tokyo, Japan.*

## The Island of Kiushiu

P. A. WEBBER

THE work of God is advancing in Japan. We are grateful to those in the homeland who for so many years have given of their means for the furtherance of the Lord's work in this needy field. Although we feel so helpless among so many, yet we are glad that the Lord is gathering out a few precious souls in the Land of the Rising Sun.

Our station is in the southernmost island of the four main islands of the Japanese group. This island, Kiushiu, with its adjacent islands, has a population of more than ten million heathen. Our working force comprises five native workers and ourselves, so it can be seen what a vast work must be left undone.

There is nothing which so stirs our hearts to greater effort as to see how faithful new believers are under bitter persecution and opposition. A young woman in our neighborhood began to study the Bible with us. She was greatly opposed by her parents and especially by a younger brother. Her brother would do and say everything he could to try to make his sister give up, but all to no avail.

One day when she was away from home, he took her Bible and songbook, lifted up the heavy mats which were on the floor, and put the Bible and songbook under them. When she came home, she at once began to search for her books. Not finding them, she bought new ones, but later at house-cleaning time, when the mats were taken out, she found her

Bible and songbook, all covered with mold. This dear sister has been faithful in the face of very severe trials, and is each day doing all she can to give this message to her relatives and friends.

Brethren, we pray that God will impress your hearts to give liberally of your means that more workers may be sent to carry the message to the many millions of Japan.

*Kiushiu, Japan.*

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## Where is the Gratitude-Tree?

Do you ask, "Where is the Gratitude Tree?"

If you've not found it before,

Just look; if you live in the Fields of Grace,

It is planted beside your door.

And if it is stunted and almost dead,

A miracle you may see;

Begin to number the blessings you have

And watch the growth of your tree.

Each blessing an added branch will be,

And then the fruit will grow;

And the fruit — why that's thank-offerings!

So it must be, you know.

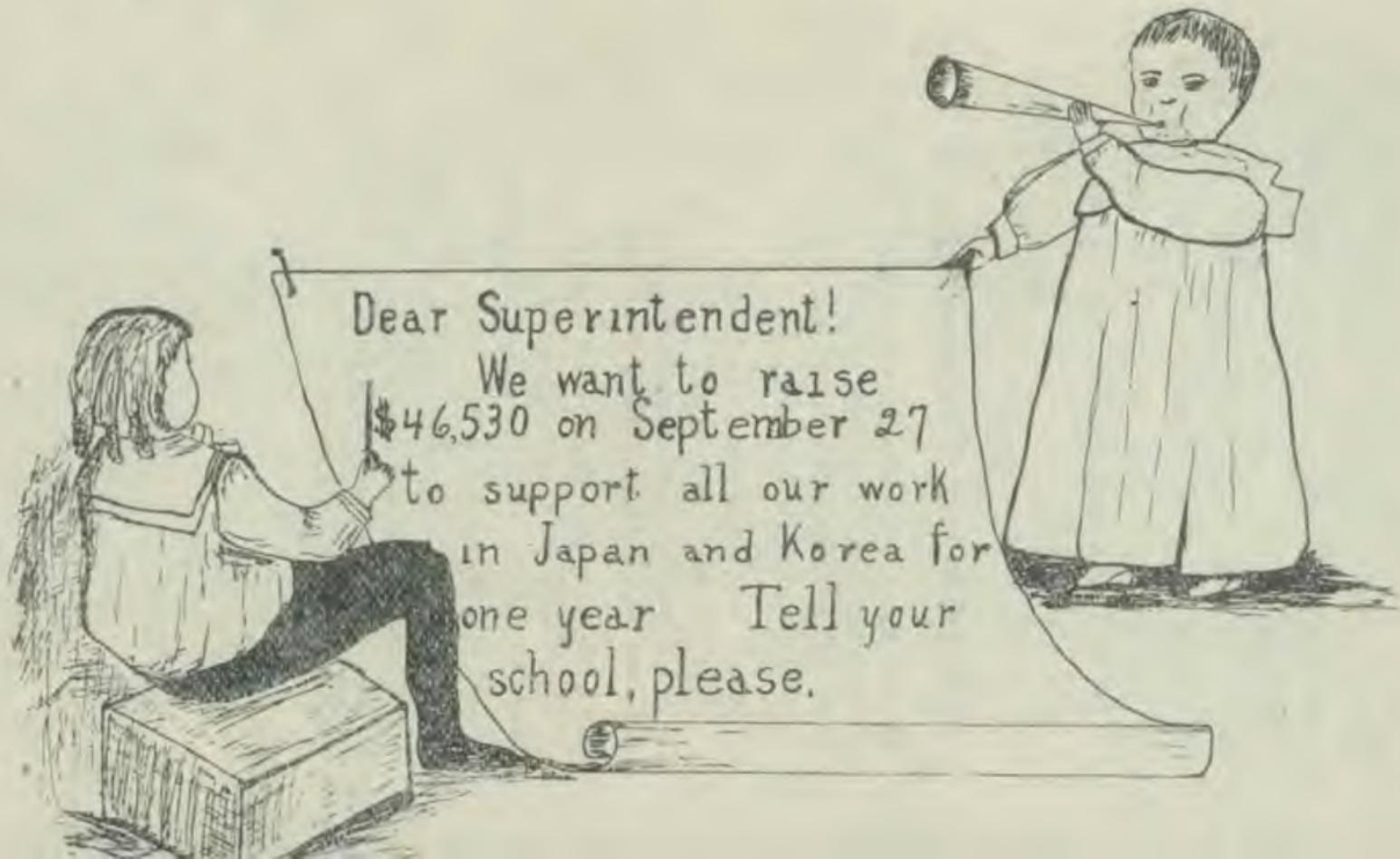
O, what a harvest if every one

Would gather and give to-day!

O, what a song of joy would rise

In Japan so far away!

— *Selected*



Dear Superintendent!

We want to raise  
\$46,530 on September 27  
to support all our work  
in Japan and Korea for  
one year Tell your  
school, please.