

THE MISSIONARY MAGAZINE.

VOL. XI.

NEW YORK, N. Y., SEPTEMBER, 1899.

NO. 9.

OUR WORK IN JAPAN.

W. C. GRAINGER.

THE past year has been a very interesting one. But few have become identified with us, yet many are deeply interested in the truths of the Bible who, before they began to attend our classes, knew little or nothing about the teachings of this blessed book. We are sowing the seed, expecting the Lord to water it, and to give us a bountiful harvest in His own good time. There is not a discouraging feature about our work. We are endeavoring to go forward as the Lord opens the way, and we have an abundance of evidence that He is going before us. We need not hunt for work—it comes to us unsolicited. If we but keep our eyes open and our hearts in a condition to recognize the providences of God, we can have all the work we can possibly do.

Last year (1897-8) we had but one station—the Shiba Bible School. Our largest daily attendance was sixty, while it averaged about thirty-five. The workers connected with this school are Brethren Okohira and Kuniya, Mrs. Grainger and Gertrude, and the writer. In September Mr. and Mrs. B. O. Wade, of Nebraska, and S. Hasegawa, a Japanese brother from San Francisco, joined us, and Mr. and Mrs. W. D. Burden arrived in November. These brethren located in another part of the city, between four and five miles distant, where they started a school similar to the one we have been conducting in Shiba. We call this station the Hongo Branch of the Shiba Bible School. From the very beginning this institution has been well patronized by an intelligent class of young men, mostly students; for in that part of Tokio are the principal schools and colleges. The highest daily attendance has been about seventy; the average about forty. The interest at the Shiba branch is greater now than it has ever been before. The highest daily attendance has been the same as at the Hongo school, while the average attendance for the year exceeded theirs by ten. The number regularly receiving instruction from one or the other of the two schools is fully two hundred at the present time. All cannot attend every day, but the majority do except when they are taking examinations in their own schools.

We had very much desired that the Lord might open up a way by which we could get into the families in our neighborhood. Through the influence and work

of Brother Okohira and wife we have so far succeeded that about twenty girls and young ladies have for some time been receiving instruction in the Scriptures at his private residence. The majority of these attend the Sabbath-school. Sister Wade and Brother Hasegawa are teaching about ten young ladies at the Hongo school. It is not the custom in Japan for young men and women to attend the same school; this has stood in our way of doing very much for the latter. Our teachers have to hold the exercises for these young ladies at other places, or during different hours.

About a month ago we organized a church of thirteen members. Brother Okohira was elected elder, and Brother Kuniya was chosen deacon. Our Sabbath-school, which is held at Shiba, has an attendance of sixty-three. It was organized in January, 1898. For a long time the number present ranged from eleven to twenty-five, but during the last six months the school has been steadily growing. No Sabbath-school has yet been organized at Hongo.

We now have regular preaching and social service on Sabbath at Shiba, and preaching every Sunday evening. These meetings are not very largely attended. Saturday evenings, for several months past, Brother Kuniya and Dr. Kawasaki have been giving stereopticon lectures on health and temperance to good audiences. This is much needed, as the people are ignorant concerning the laws of health.

All of us are anxious that the medical missionary work be opened up in this country. Now that our young people are graduating from the Medical Missionary College, we hope the Lord will give some of them a burden for this field. Dr. Kawasaki is very anxious to learn our methods of treatment, and to devote himself to medical missionary work. He is now doing what he can in that line, but finds himself lacking in knowledge. Sometimes the Doctor thinks he must go to America to better fit himself for his calling. We do not encourage that idea. We think it would be far better for him to learn those things here where he can put them into practise as he becomes acquainted with them. To my mind it would be more proper for some one to come over here and join him in the medical work. They could be a great help to each other.

There is a young lady physician practising in the Imperial University Hospital who is deeply interested in the truth. She is one of the twenty-two Japanese lady doctors. Brother Kuniya has been giving her Bible instruction for some time. She is much interested, not only in Bible truth, but also in our sanitarium and medical missionary work, and in our health foods. By appointment of Brother Kuniya I had two or three hours' conversation with her last week about our medical work and the principles of health and temperance which we make prominent. I had the progress number of the "Signs of the Times" with me, and this enabled me to give a much more intelligent idea of the growth of the cause than could have done without any illustrations. I believe the Lord is opening the way for the introduction of our health and temperance work in Japan. The people are in great need of such help. I hope the brethren in America will see their way clear to soon send us some one capable of starting on right principles this important branch of the Third Angel's Message.

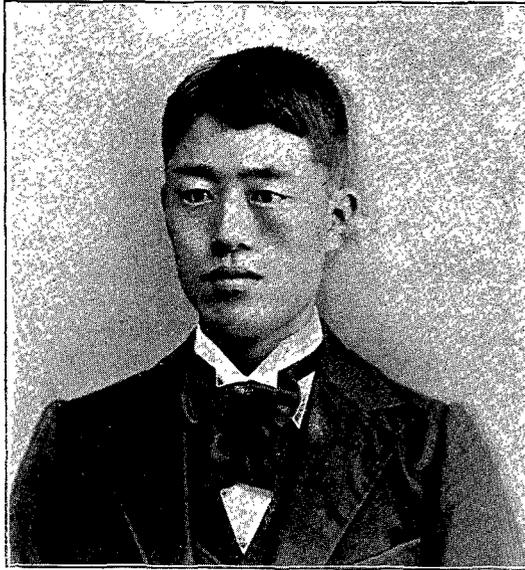
A year ago, in writing to the Foreign Mission Board concerning our need of a paper and other literature in the native language, I suggested that by selling health foods to foreigners living here money could be obtained with which to publish a Japanese paper. A small quantity of these foods was placed upon the market. From the beginning our trade increased until orders are now received from all parts of the empire, but unless the Japanese can be induced to use them our trade will never be very large, as there are only about eight hundred European families in the country. Thus far Americans have been our chief consumers. The English seem to be prejudiced against them.

With the profits derived from this business, we have just issued the first number of an eight-page monthly paper* the size of the "Signs of the Times," devoted to the dissemination of present truth. Its name is *Owari no Fukuin* (O-wa-re no Foo-koo-in), which, translated into English means, as nearly as can be expressed, "The Gospel for the Last Days." We issued two thousand copies, and shall continue to print not less than that number. The Japanese brethren who did the translating, are greatly pleased with our first effort. After reading over the press proof, Brother Okohira looked up with a happy smile, and said, "I think there is no such paper in Japan." If any one would like to have this journal for work among the Japanese in America, we will send it postpaid for twenty cents a copy in clubs of ten or more; single copies, postpaid, twenty-five cents.

We have not dared to advertise or push our health food business for the reason that foreigners living outside the concessions are restricted to teaching; and even then they must be ostensibly in the employment of a Japanese. But from the seventeenth of July, 1899, they will be free to reside and transact business in any part of the country. We have taken steps to organize a health food company which will not only manufacture but will also import health foods from America. We have received many inquiries concerning the "Kellogg health foods," and shall endeavor to supply the demand as soon as we are at liberty to engage in business. All profits will be devoted to publishing the truth for these last days.

A number of foreigners have either spoken or written to me, desiring to know when we expect to establish a sanitarium in Japan. They seem to take it for granted that such an institution is coming, and that the only question to be answered is, "When?" Of course we could give no definite information, but replied that we understood that it would probably be done soon. I feel sure that an institution of that kind would receive good patronage from the start, and, if well located and properly managed, would certainly prove to be a financial success. There is room here for many more workers; but I would advise no one to come who has not a burden for the field, and who has not positive evidence that the Lord has called him to work in a foreign land. There is a wide-open door for missionary effort and there will never be any better time for entering it than the present.

*For a facsimile of the first page of this paper, see page 341, August number of the MISSIONARY MAGAZINE.



M. KAWASAKI, M. D.

THE NEEDS OF JAPAN.

M. KAWASAKI, M. D.

HAVING this opportunity of introducing myself to my brethren and sisters of other countries, I desire to express my thankfulness to God that I enjoy fellowship with you in Jesus Christ. If it were possible I should be glad to meet you face to face, and to learn how the Lord is blessing and using you for the salvation of others. Perhaps we shall never see each other in this world; yet I have the great hope that I shall meet you soon in the glorious kingdom of God.

You may possibly be interested to know something of my past experience and hope for the future. By profession, I am a physician. I was a member of the Episcopal Church for several years. Two years ago, in the providence of God, I became acquainted with the faith of Seventh-day Adventists. Their doctrines at first seemed to be incredible notwithstanding they were supported by the Word in unmistakable language. But my doubts gradually passed away and my faith grew stronger until now I have no shadow of doubt in regard to any doctrine that pertains to our faith. I never before have appreciated the true value of the Bible and the mighty power of God. I am now studying the Word daily under the guidance of the faithful brethren whom you sent so far away, and am rejoicing in your sympathy and love.

My conception of God's love is clearer and my aspirations in life are less selfish than they were. Heretofore my object was to preach the Gospel incidentally in my practise of medicine, but now I desire to practise medicine and preach the

Gospel. The sacredness of God's holy law, and the sure word of prophecy concerning our Lord's soon coming, have given me new hope and courage. I realize that man can do nothing of himself; it is only through the mercy of the Almighty that I hope to accomplish anything in the cause of truth.

When I look back upon the past and see the material progress Japan has made in modern civilization, and then compare it with the spiritual condition of our country, a feeling of sadness comes into my heart which I cannot restrain. In temporal matters our people have shown a great willingness to adopt the ways of the foreigners. Many of these things have added to the comfort and prosperity of the Japanese; but with the good, much that is evil has been brought in.

Protestant missions began to be established in Japan soon after the opening of our ports to foreign trade. The missionaries have mostly come from America and England; consequently we are brought into closer touch with English-speaking people than any other. Many of our young and middle-aged men can read English understandingly, and some can speak it very well.

But the Christian religion has not taken a strong hold upon the people. In one word, I may say: Our countrymen are very indifferent to the religion of Jesus Christ. They hold to Buddhism, Shintoism, Confucianism, or to the teachings of Herbert Spencer. There is nothing in any of these to ennoble the character, enlighten the soul, strengthen the spirit, elevate society, and give hope of a glorious hereafter. The old religions are nothing but dead forms and ceremonies—fit only for parades and funeral displays. Notwithstanding their emptiness of everything that can satisfy the soul, still the people cling to them with a veneration born of early association and parental teaching. Some desire nothing better; others, while acknowledging the superiority of Christianity, have not the courage to break away from old customs and traditions. There is still another class who strongly oppose Christianity, holding that its principles are inimical to the welfare of the government. A few of these may be sincere in their opposition, but the majority doubtless appeal to the prejudices of the ignorant for their own personal profit. Some have named the name of Christ, but among these how very few have the Spirit and power of God!

At one time Protestant missionaries felt greatly elated over their success and prospects, but of late years there has not been much to encourage them. To my mind they have yielded too much to the worldly spirit, and in so doing, have lost their power. The Christianity of Japan is very much the same as that of other countries. As it loses the power of the Spirit, it seeks the power of the state. Nothing less than the power of the Spirit of God can ever redeem the nominal professors of our day. But this condition of things is foretold in God's prophetic word, and happy are they who have an understanding of these things, and place themselves in that relation to God where they can be used by Him to give the last warning message to the world.

We who are the servants of the Master, although mountains and oceans separate us, and notwithstanding we differ in nationality and language, must work with one accord in fighting the battles of the Lord. We have to meet the same enemy, but the same God rules over all; and Jesus Christ is our great

commander. In God's providence we have been called out of spiritual darkness to bear the message of a sin-pardoning Saviour to a perishing world. A great responsibility rests upon us. We are to preach to all, to the hard-hearted and unbelieving, to the lukewarm and indifferent, to the professor and to the non-professor, to the believer and to the infidel—all must be warned. What a great work, and how few to undertake it!

In my country, small as it is, there are more than forty million inhabitants; and just think of the countless millions in China, Corea, and Farther India, who must be warned. Who is sufficient for these things? How shall we work? God knows how it is to be done, and He will show us if we trust Him. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The Gospel is not for any one people; it is to go to every nation, kindred, tongue and people. Faith without works is dead. This is true of churches as well as individuals. The great cause of failure among other denominations in Japan has been a lack of faith. Word and work have not been united. We must avoid their mistakes. We must show forth the good works of the Lord, at the same time we teach the truth to the people, and thus seal the Word with our work. The Japanese must see the fruits of Christianity before it will have much attraction for them. Writing and preaching about it will have little effect on the masses. They must see some of its practical workings in the lives of those who profess to be Christians. Not the imposing edifice with its steeple pointing heavenward, but good works prompted and purified by the love of God will win the hearts of the people.

The cold, material civilization of our times is driving men to desperation. The gulf that separates the rich from the poor is becoming wider and wider. The rich are increasing in wealth and luxury while the poor are being trodden down in want and suffering. The former, when they become ill, have doctors and friends to minister to their every need, but the latter may sicken and die, and no one takes it to heart. Christian work should be directed to the poor, to relieve their sufferings, and to teach them how to live purer and more healthful lives. Body and soul are inseparably connected; impurity of one tends to impurity of the other. Japan needs physicians who will have a care for the souls as well as the bodies of their patients. We need hospitals where men's physical ills may be treated and their souls fed with the bread of life.

One great need of this country is sanitariums and hospitals conducted on the Christian principles that govern our institutions in America. If possible, this work should be entered upon without delay. There are thousands of people with chronic troubles that drugs can never benefit. A large percentage of these are among the rich and well-to-do, who, by wrong habits, have brought upon themselves troubles of which they would gladly be rid. There is no apparent reason why such an institution should not be self-supporting from the day of its opening. It is my earnest desire to see a good sanitarium established in Japan, and a good corps of medical missionaries from America to open up a work that cannot fail to commend itself to every intelligent man in our country.

Of course it will require some money to start an institution of this kind. A

good house would have to be built, or one might possibly be rented for a while, and we would need the necessary appliances and appointments for successful work. Such a sanitarium would attract all classes of people, who can not only have their physical afflictions removed, and learn how to live so as to avoid the mistakes of the past, but also see the principles of Christianity exemplified in the daily lives of those connected with the institution.

I have briefly set forth the wants of this field. When can we have the help we need?—God knows. If according to His will, all things will be granted us according to our faith. May God give me grace to do my whole duty to Him and to my fellow man. I appeal to my brethren of other lands to remember the destitution of these Asiatic fields. May we have your sympathy, your prayers, and your material aid in preparing a people in these lands for the harvest of the Lord.



SCENE NEAR TOKIO.

A LITTLE ABOUT JAPANESE.

B. O. WADE.

Few countries afford as much material for the pen of the ready writer, or as many themes for the imagination as does the "Lotus Land." So entirely different is its scenery, so curious its art, so kind the disposition of its inhabitants, that thousands have been led to admire this great island empire. The language alone, of all that is strange and curious in Japan, has failed to touch a responsive chord that has moved the poet to sing its praise.

Doubtless one of the most important questions in the mind of him who expects to remain in this land is, "How can I learn to speak Japanese?" Its answer I leave to others, as have all others left its classification. The language of the Aino, the "hairy aborigines of Japan, has no similarity to it." "Japanese closely resembles Corean; and both it and Corean may possibly be related to Mongol and to Manchu, and therefore claim to be included in the Altaic group."

Although not connected with it, the Japanese has gathered in wholesale quantities from the Chinese, even to-day having recourse to that language for words with which to designate the names of European inventions; for example: *sha-shin*, literally "copy truth," means photograph; *ron-ri-gaku*, "argue, reason, science," means logic. It is fast becoming the fashion to use Chinese in speaking as well as in writing. In my second reader I found about thirty Chinese characters; in the fourth reader I counted something like two hundred.

When one has learned four thousand characters he has been fairly well introduced to the Chinese language, and the memorizing of that number will enable him to use the Japanese with a degree of proficiency. Chinese has been called the Latin and Greek of Japanese.

The next difficulty that confronts one is that of the syllabaries, or alphabets, of which there are two forms, each having nearly fifty syllables, and capable of modification until the number may be raised to about eighty. The form of the colloquial differs from that of the written language. "Strictly speaking, there are but two parts of speech, the verb and the noun."

As to the forms of inflection and syntactical relationship, that which would be the exception with us, is the rule in Japanese. A word without any change may belong to almost any part of speech. The noun is not inflected. The article is never used. A post position takes the place of our preposition. The conjunction is simply a particle. There is really no case, but eight have been worked out by the aid of various particles. Number is expressed by particles: *watakeshi wa*, means "I"; *watakeshi domo wa*, "we." It is impossible to tell the gender of a noun unaccompanied by the particle.

Pronouns, whose real use is "honorific" or humbling, are not of frequent occurrence. The literal meaning of the Japanese word for "I" is "selfishness"; *anota*, "you," translated into English would be, "beyond."

There are two series of numerals—the Japanese and the Chinese, the former designating any number less than ten; the latter, a sum greater than ten. With each of these numerals an auxiliary is used; one of my grammars gives fifteen of these, and states that they are "absolutely necessary;" experience demonstrates that this is true. The verb does not express number at all, and person only indirectly. There are four conjugations in the written, and three in the spoken language. Each conjugation has about twenty forms, sometimes produced as are modes and tenses in other languages, but generally they are strangers to anything else under the sun.

Because of its method of creating new words by the use of suffixes, the Japanese has been styled an agglutinative language. These endings are simply the

particles—notorious little fellows, one of which may have as many as eight meanings.

One especially peculiar custom of the inhabitants of Japan is their frequent use of “honorifics.” Depreciatory remarks are applied to the speaker: he is always rude, selfish and ignorant, while the persons spoken of, or those spoken to, are open-hearted, cultured and learned. The acquisition of such a language is almost herculean. Japanese thoughts do not run in the same channels as ours, nor do the same incidents lead them to make remarks at all similar to those that would be expressed by Europeans and Americans.

Some have hoped that English might become the language of Japan, and societies have been formed having that end in view; but these have all passed away, and the idea is quite out of date in most parts of the empire. The best linguist in this country says: “There is no longer the slightest chance of so sweeping a change.” To quote the words of the professor of philology in the Imperial University: “For Japanese to be taught through the medium of English is infinitely harder than for an English lad to be taught through the medium of Latin.”

A missionary should be able to use the language. The first missionaries to this country spent about twelve years studying Japanese. For many years after they arrived, no native would talk to them, much less were they able to secure a teacher. Their persevering labor has prepared the way for those who have followed. To-day everything necessary is at hand—Japanese-English and English-Japanese dictionaries, grammars, etymologies, and even works giving an introduction to the Chinese characters.

It seems to us that we should have had men here years ago acquiring a knowledge of the native tongue. A year’s delay in this field means more than that length of time would in other lands. We are told that it requires as much effort to learn the Japanese as three other languages.

We have not written thus to discourage any one who desires to come to Japan, but rather to hasten his departure from the home land. Many of the difficulties to be encountered disappear before hard labor, but one cannot sleep in his chair and expect to make a success in the study of Japanese. Have you a burden for Japan?—Begin to acquire the language as soon as possible, without it you must fail, to a great extent.





MR. AND MRS. T. H. OKOHIRA.

THE YOUTH OF JAPAN.

T. H. OKOHIRA.

BELIEVING that the readers of the *MISSIONARY MAGAZINE* have a deep interest in the cause of God throughout the world, and that they are anxious to help in supplying the necessities of this field, I feel encouraged to write. I am grateful to my Heavenly Father that the seeds of truth are being planted in my native country. Words cannot express our appreciation for what the brethren in other lands have done to give the Gospel to our spiritually benighted people.

“Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” I thank God for this, and I realize that in His great mercy He has accepted me. I know

that He loves my fellow countrymen, too, and will show mercy to all who will turn from their sins. There is power in the Gospel to reach the hearts of the Japanese, notwithstanding their idolatry and superstitious practises.

About eleven years ago I was prompted to go to America. My purposes were selfish, but the Lord's hand was guiding me, and I knew it not. Falling under Christian influences, I was converted and received into one of the Protestant churches in San Francisco, California. During the summer of 1892, a friend and I were attracted by a white tent in which religious services were being conducted. We attended quite regularly and for the first time in our lives heard the warning voice of the Third Angel's Message. The doctrines preached seemed to us very strange, but upon searching the Scriptures, we could not doubt their truthfulness. I had a hard struggle, and was beset with many temptations before I came to the place where I was willing to give up all for Christ and the Gospel. At last the surrender was made, and the peace of God came into my heart as I had never known it before. I loved the commandments of God, and rejoiced in the thought of our Saviour's soon coming.

At once my heart began to yearn for the salvation of my beloved countrymen. But the Lord, knowing I was not yet prepared to carry the message to my native land, permitted me to attend Healdsburg College, where I could receive a proper training for His work. Greatly did I enjoy the instruction given there, and soon saw the wisdom of God in leading me to such a school. After spending two years in school, a mission for Japanese was opened in San Francisco by the California Conference. Here I labored for three years, and had the pleasure of seeing a number of my countrymen converted to God.

About three years ago this conference offered to support an American missionary in Japan, if the Foreign Mission Board could see its way clear to open up the work in that field. Whereupon Elder W. C. Grainger and myself were instructed to begin labor in this land. The thought of carrying the precious truth to my people filled my cup of joy to overflowing. The day we set sail from San Francisco was one of the happiest in my life. The desire of my heart was about to be realized.

Since our arrival, we have been trying to teach the Gospel especially to the youth, as they are the most hopeful class with which missionary work can be done. The educated young men are liberal-minded. Having been attending school away from home for a number of years, they have in a great degree been weaned away from their family customs and superstitions. As they have studied foreign languages and literature, they are more yielding to foreign influences.

Thus far our efforts have been put forth almost exclusively for students in the high schools and colleges, and clerks in government departments and business houses. From among them we hope to gather some on whom God will place a burden to carry the message to others. In this great city (Tokio) there are many thousands of young men, who are the pride of Japan. I feel sure one hundred laborers could find in this city alone all the work they could do. Here are fifteen districts (*ku*), any one of which is a city in itself.

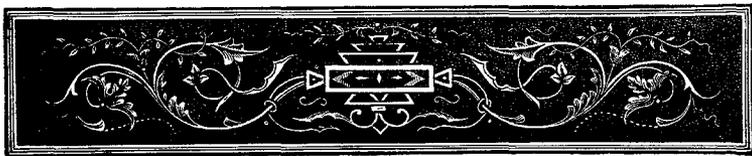
The students are from all parts of the country. After the completion of their

general school work they frequently pursue special lines of study to qualify themselves for their chosen profession. When their school life is finished, they scatter throughout the empire, where they become leaders in society and molders of public thought. I feel thankful that we have put forth our efforts in behalf of the young people, for through them we hope to reach the parents. The young men attending our Bible schools are among the most intelligent of the city. Many of them are deeply interested in the Word of God, and a few have accepted the truth.

While we have reason to praise the Lord for what He has done, yet we feel very anxious for the enlargement of the work. The health and temperance cause deserves immediate attention. There are open doors for the medical missionary. In a little while there should be established a school for the training of native workers, as we must depend largely upon laborers who can teach the people in the Japanese language. In Tokio we ought to have a church building and baptistry of our own. There is no convenient place for baptism anywhere near the city. Those who accept the message often have to wait a long time before they can receive this rite.

We should have more workers—those who have consecrated all to the service of God, and, as the Testimony says: “We need consecrated means as well as workers.” “When missions are opened in foreign fields, it is of especial importance that the work be started right. The laborers should be careful that they do not restrict it by narrow plans. While the state of the treasury demands that economy should be exercised, there is danger of an economy which results in loss rather than gain.” “In new fields our growth has been slow, because the special truths which we present are not popular with the world. The observance of the seventh-day Sabbath is a heavy cross for every one who accepts the truth. Many who can see that our doctrines are sustained by the Scriptures, shrink from accepting them, because they do not wish to be peculiar, or because by obedience to the truth they would be cut off from their means of support. Because of these things much wisdom is needed in planning how to bring the truth before the people. In some places the work must begin in a small way, and advance slowly. This is all the laborers can do. But in many cases a wider and more decided effort might be made at the outset, with good result.” “God would have the work started in such a way that the first impressions given shall be, as far as they go, the very best that can be made.”

I thank God for this instruction. Let us all be consecrated to Him. Without complete devotion to His cause we can never do the work God would have us do. Brethren, pray for us in Japan.





STREET BEGGARS.

ON THE STREETS OF TOKIO.

W. D. BURDEN.

HE who has lately arrived in Japan sees many new and strange things. The large number of petty traffickers, street merchants, and shopkeepers cannot fail to attract his attention. Every kind of portable merchandise is sold on the streets. Dry-goods, groceries, confectionary, hardware, boots, shoes, crockery, jewelry, and trinkets of all descriptions are to be found; they are carted hither and thither, or carried in large baskets to a place where a stall is to be established. A piece of cloth is stretched over a light frame, or a large umbrella is raised, under which the goods are displayed. Everything is set on the ground—even the merchant takes his seat there.

As evening draws on, these small dealers become more numerous. They keep coming, until along the more frequently traveled ways, the number of merchants, and the quantities of their wares, are truly astonishing. During this part of the day, the shopkeepers in such localities almost invariably set their goods out into the street. Perhaps one reason for this is that Japanese stores cannot be entered; the customer simply stands on the street (they have no sidewalks) in front of the shop while making his purchase.

In buying, you must be very careful, or you will get cheated. Ask the price of anything, and it is sure to be given at two or three times its real value. If you turn away in disgust, the merchant is very much hurt; but if you set a price, be it

ever so small, you have done the proper thing: should the bid be anything like reasonable, it will probably be accepted, for the Japanese very much dislike to lose an opportunity of effecting a sale.

These petty traffickers flock to the numerous festivals held in different parts of the city in honor of the particular deities residing over those sections. As Tokio is a great city, and festivities in honor of each of its gods frequently occur, they are constantly in progress. Here the merchants seem quite successful in disposing of their goods. Pot-plants especially find a ready sale, as they are offered to these deities.

Professional beggars abound. Some of them claim to be musicians, but we would hardly apply that name to them. They go about from door to door, and seesaw on their primitive instruments, and growl out their rude songs until they receive a small coin, or become discouraged. Some beg for the avowed purpose of making money; not infrequently such are members of wealthy families. They go from place to place in a very businesslike way. The accompanying cut represents this class.

Still others are religious mendicants. They are priests or monks who go through the streets ringing their bells to attract attention, and mumbling over a kind of prayer for the success of those who give. It is surprising to see the money thus collected, for the people are too superstitious to refuse their solicitations. The monasteries where these men live are the personification of laziness and filth. I have been told that among them may be found some of the brightest intellects in Japan.

There are many pleasing features about this country and its people. This is not an undesirable place in which to live although discouragements and trials must be met and overcome. We labor on, full of courage and hope.



ANOTHER YEAR'S EXPERIENCE IN JAPAN.

MRS. LIZZIE W. GRAINGER.

DURING the past year the Lord has wonderfully blessed His work in Japan. We can truly say, "Thus far the Lord hath led me on."

Yesterday it was raining, but in spite of the storm we had a good Sabbath-school. Thirty-nine were present. Instead of the regular review, six little girls read together the first, second and third commandments in English, as Brother Okohira pointed to the words. When they came to the fourth, they translated it into their own tongue. Six little Japanese girls reading understandingly God's law! How beautiful!

Last year we were praying for a paper. Now the first number of the *Owai no Fukuin* has been printed. When Brother Okohira brought the copies from the

office of publication, his face beamed with joy as he showed them to us. We all rejoice with joy unspeakable.

One morning Brother Kuniya came in saying: "We mailed one thousand copies of the *Owari no Fukuin* this morning. I am very glad that the truth can now be carried into all parts of Japan. Many poor people who have no educational advantages will have something good to read. As I was carrying these papers to the post-office, I thought of how Elder James White mailed the first issue of the 'Advent Review.' He had a hard struggle, but God blessed him and his paper, and I think He will bless ours also."

"It gave you courage when you thought of Elder White?" "Yes; he had many difficulties to meet, and much trouble." "Where did you learn that about him?" "In the little book you lent me." "Can you understand it without a translator?" O yes; I understand Sister White's writings quite well. She uses no long, hard words, but the language is beautiful and very simple. I like to read her books."

In this country a journal has to pass through the hands of a press censor. A few days after our *Owari no Fukuin* was out, Brother Kuniya received a note requesting him to call at the office of the censor. He went with fear and trembling. Although the paper had been examined and approved, he feared that the officer had found some objections to it. The man said that he had sent for him because he was greatly interested in it; that he had never heard such wonderful things before, and wished to know more about them. The following conversation ensued while the men in the place stopped their work to listen:—

Officer.—"What is your religion?"

Brother Kuniya.—"We believe in Christ, and obey His teachings."

O.—"All Christians do not teach the same doctrines."

Bro. K.—"God and Christ are the same, but men have made things different. God and His Word are unchangeable."

O.—"There are many denominations of Christians. Their practises do not always agree with their teachings."

Bro. K.—"We desire to correct these errors of doctrine. We do not like to make divisions, but we must be true to the Word of God."

O.—"Your object is good. Why do you put into your paper articles on the subject of health?"

Bro. K.—"We wish to teach people not only how to obtain eternal life, but also how to enjoy good health in this life."

O.—"It seems to me that our doctors will not appreciate these articles, because their practises are contrary to these views."

Bro. K.—"Yes, our doctors are very ignorant in regard to the laws of health."

O.—"Where did you learn about these principles?"

Bro. K.—"We learned them from Dr. Kellogg's works."

O.—"Who is Dr. Kellogg?"

Bro. K.—"Dr. Kellogg is a Christian doctor. He has a fine sanitarium in America, and is known all over the world."

O.—"Where did he learn these things—at what school?"

Bro. K.—"He learned them from God. That is why he is different from common doctors. He keeps God's commandments, and God teaches him."

O.—"I am very anxious to study these subjects further. I think they are very important. I should have visited you; but people generally become frightened when an officer calls, so I sent for you. I shall try to attend your Sunday evening services. I wish to study the Bible, but think it will be very difficult. I wish to hear preaching; that will be easier. I hope you will call again, and shall be glad to see you."

The question is often asked, "Can you speak the language?" "I suppose you can speak quite fluently by this time," remarks another. No, we cannot. We can use some words, say a few things, and do a little shopping; but we are not discouraged: we shall persevere although we never expect to become fluent speakers of the Japanese tongue. We have been so busy that our time for the study of the language has been very limited.

Our school is larger than last year, and the interest is greater and deeper. The class shown in the cut on page 284 of the *MISSIONARY MAGAZINE* last year, is now studying the book of Revelation. They took their first lessons in "Gospel Primer," and then began to read the New Testament through; immediately after finishing it, they want to take up the study of the Old Testament.

"Have any of these joined the church?" you ask. No, not yet, but the Lord is striving with them, and I believe that some time they will surrender all. They attend our Sabbath-school, and are very earnest in the study of the Word of God. I have this class half an hour every evening, explaining words, and teaching them to pronounce and read correctly. Then I teach another in Mark, while Brother Kuniya interprets the lesson to the first. He then goes to the latter, and in Japanese makes clear what they have read.

Instead of interpreting to the classes for me, as he did last year, he prepares his lessons thoroughly before attempting an explanation, then goes on without interruption. The Lord gives him great freedom. The interest is very good. There are twenty-seven who attend regularly every evening, twelve studying Revelation. The class in Mark often numbers eighteen or twenty.

Here is a photograph of five young men of my navy Bible class (in which more than fifteen are enrolled). I am very sorry all could not arrange to meet at the time appointed for the picture. The class graduated last March from the Preparatory Naval College, and are fitting themselves for the entrance examination to the Imperial Naval College, which takes place next month. This college is on Eta Shima, an island six hundred miles southwest of the capital. These youths are being educated for official positions in the navy. The five shown in the picture have written for me a short history of themselves, from which I will select a few lines:—

Tatsuo Kawamura, sitting on a rock in front, is twenty-one years of age. He is the son of a naval officer who had "brilliant success" in the late war between China and Japan. Tatsuo, then in the Middle School of his native province, affected by his father's valor, determined to enter the navy. He is now in the capital, studying for that purpose.



NAVY BOYS.

The one standing is Ryokichi Sagara, aged nineteen. While attending the High Middle School, he decided to become a naval officer, and having obtained the consent of his parents, came to Tokio, and graduated with first honors in his class of sixty-five members. He is now their commander-in-chief, as indicated by the stripes of gold on his sleeves.

T. Fujiwari is sitting behind Mr. Sagara. His uncle is a navy captain, his father commander on a second-class cruiser. At the age of sixteen Mr. Fujiwari fought in the war with China. As a reward for his services, the emperor bestowed upon him the eighth degree of "the Sacred Mirror," and presented him with a campaign medal. He graduated in Tokio with high honors. His age is twenty.

Yoshio Soyamo is sitting beside Mr. Fujiwari. He is nineteen years old. His father is the chief paymaster in the navy. Mr. Soyama graduated with the second honor at the Preparatory School.

Shoichi Naito graduated third in his class at the Preparatory School in Tokio. His father was at one time professor in the naval college, and is now a naval commander, as is also his uncle. In June of last year the latter was sent to England to bring home a torpedo destroyer. He returned last month. Mr. Naito is nineteen years of age.

These young men are greatly interested in the study of the Bible. After we had read Christ's sermon on the mount, they looked very sober. One said, "I will love my enemies when I am in the navy." Another, "I will not kill anybody if I go to war." "How do you expect to get along when you go to war?" I inquired of one. "You will be praying for me and I shall get along very well," he replied.

While the ambition of so many of our students is to become men of honor and fame in this world, still we believe that some of them will yet be converted to Jesus, and become soldiers of the cross of Christ. To this end we work and pray.



JAPANESE CHILDREN.

JAPANESE CHILD LIFE.

MRS. MARGERY G. BURDEN.

A JAPANESE child differs in many ways from an American boy or girl. They are all little brown people, with almond-shaped black eyes, and straight black hair—it seems strange never to see a flaxen-haired, blue-eyed one among them. The natives think our Harold quite a curiosity, and say he would be a perfect child if only his eyes and hair were black. Japanese infants are extremely small, and when we say that our little one is only ten months old, people seem surprised, and look as though they thought we were not telling the truth, for they generally judge him to be two or three years of age.

It matters not in what month a child is born, be it February or December—he is reckoned as one year old on New Year's day. So January 1 is observed as the anniversary of the birthday of every child and is the greatest gala-day of all the year.

March 3 is a holiday for girls, called Dolk Day. The streets are beautifully decorated with paper apple-blossoms: for this reason it is also named Apple Day. Little girls have many parties, and a general good time playing with their dolls. Two months later, May 5, is the Boys' Day, or Flag Day. I should style it Fish Day, because upon looking out over the city you see thousands of fish banners floating in the air. Every house among whose inmates there are boys has a part in this display. Last spring our neighbor had five flags flying over his dwelling,

and they varied in size according to the age of his five sons—the smallest two were of the color of goldfish, while the others represented carp. They are made of tough tissue-paper, and are from three to twenty feet long. When the wind sweeps through them they present a very picturesque appearance, as they are hollow with an aperture at either end.

When the child is a few weeks old the thick growth of hair upon its head is shaven. You would be interested to see the curious styles of hair-cutting. The head is shaved smooth, or there is left a little wisp of hair on the crown. Sometimes a little girl's tuft will be tied up with a piece of red string. In other cases small bunches of hair are left on the nape of the neck and on each temple. But perhaps the most common style is to shave about two inches around the edge of the hair, thus leaving a hood, in the center of which is frequently a bare spot about the size of a silver dollar. Until she is ten years of age, a little girl's eyebrows are kept shaven.

Many of the children are afflicted with a loathsome scalp disease which affects the head and face; too frequent shaving or bad nutrition may cause this.

The houses are small and crowded closely together. The lack of spacious dooryards makes it necessary for the children to live and play on the streets. From early morn till late at night, summer and winter, in all kinds of weather, the nurses may be seen trudging around with the little ones strapped on their backs. Children live out of doors—the back streets are full of them. Exercise is a necessity, especially in cold weather, as no provision is made for heating the houses.

Generally the children are bareheaded, but sometimes one is seen wearing a little wool cap in winter; while in summer they have the oddest straw hats trimmed with red and blue bands, and a bunch of rooster feathers.

When baby goes to sleep on its nurse's back, the head falls backwards, the mouth opens, and the child bobs round like an india-rubber ball as the nurse trots along, all unmindful that the light is shining in its face. Is it any wonder that many of the children die of brain disease, and others become blind? Catarrh, caused from exposure during the cold season of the year, is an almost universal complaint.

In warm weather small children may be seen on the street entirely nude, or with only a skirt on. Dresses for boys and girls are very simple, and made on the same general plan. They are opened and lapped over in front, being held in place by a sash which in the native tongue is called *obi*. Those of the girls are usually bright in color, with wide sleeves, which often reach to the bottom of the garment; the boys', navy blue with white figures, and shorter sleeves.

Every child wears a little wooden tag on which is written his name and address. He also has fastened to the sash a little sleigh-bell, and a velvet tag about the size and shape of a small purse. Should he get lost, the policeman can soon find where he belongs. The bell aids the mother in locating him while she is working.

The boy can never look forward to the day when he may have his first pants. He must wear dresses all his life, unless he becomes foreignized. The little maid does not wait until she is a young lady before she can do up her hair and wear

long dresses. At the age of seven or eight years all the hair is permitted to grow, and as soon as the hood part becomes long enough, it is combed back and tied in a double loop, leaving bangs all around. Little girls may grow to be young women, but they never learn to comb their own hair. They use a great deal of oil on it, which makes it glossy, but gives it a most rancid odor.

Children go to school when very young. Sunday is their only holiday as they attend six days of the week. The teachers are kind, and often take their pupils out for picnics. Every pleasant Sunday troops pass in sight of our place, going to Uyneo Park near-by. On these occasions the girls don their best, and present a brilliant appearance. How they do powder and paint!

One day recently, about three or four hundred school children, all bareheaded, passed our house. Usually the boys and girls go in different companies; but this time the boys were marching in front, two by two, and the girls following in the same order—the youngest taking the lead. They seemed very happy, singing as they went. Teachers were distributed through the company, to keep order. I saw one little fellow who had fallen behind and was crying. His sister came to his assistance, took his hand, and ran to catch up with the boys. It was quite a race, for they were far ahead. If we should follow these children, we would find them playing beautiful games or standing in regular order practising calisthenic exercises.

It would be difficult to find brighter or more intelligent-looking children anywhere; and it makes one feel sad to think that so few of them know anything about their Creator, for they are nearly all taught to worship idols made of wood and stone.

HOW I BECAME A CHRISTIAN.

H. KUNIYA.

FIVE years ago I was a soldier in the Japanese army, and served through the campaigns in Corea and China. During this time I was not a Christian, and knew nothing about our Saviour or the Bible, except that there was a religion called Christianity. During the war I was in twelve different engagements in which I witnessed all the horrors of the battle-field. I became acquainted with the miseries of camp life—sufferings from cold and hunger, and hard-heartedness on the part of officers and men toward the sick and wounded.

These things aroused my sympathies and made a deep impression upon my mind. The thought that death might overtake me, and the mystery of the hereafter claimed my almost constant attention. I faithfully performed my duty as a soldier, but could not be reconciled to the idea of the righteousness of war, and the distress and suffering which I was called upon to witness.

While thousands were killed, and thousands of others died from disease, God in His great mercy allowed me to return to my native land in good health.

According to the terms of the treaty, our army was to occupy Wei-Hai-Wei until China should pay the indemnity agreed upon as a condition of peace. In making up this army of occupation, our regiment was selected among others, and we were required to return to China.

It was while doing garrison duty at Wei-Hai-Wei that I first became acquainted with Christianity and the Bible. One evening while taking a walk with a comrade, we saw a well-lighted, foreign-style house, in which there seemed to be a public meeting of some kind. One of us suggested that we step in to see what was going on. We found ourselves in a Christian mission. The services were conducted in the Chinese language, and having been studying that tongue for several months, I was able to understand much that was said.

The subject of the discourse was, Sin; and for the first time in my life I learned that I was a sinner in need of a Saviour. At this meeting I saw three other Japanese soldiers with whom I had some acquaintance. I judged these to be Christians on account of the active part they took in the meeting. My mind being much troubled the next day, I sought out those whom I had seen at the meeting the previous evening, and had a talk with them. I told them how I felt, and asked some questions. The result was that one of them arranged to give me regular lessons in the Scriptures. Three months after this I was baptized and became a member of the Baptist church.

Our regiment was soon ordered home and stationed at Tokio. Here I went to church on Sundays, but the members took no notice of me, not so much as to speak after the close of the services. This was so different from the way in which our brethren at Wei-Hai-Wei had acted that I was greatly troubled.

Continuing to study the Bible, I read many things I could not understand, and carried some of these scriptures to the minister for explanation, but he excused himself by saying that he was so busy he did not have time to give the matter proper consideration. I afterward went to a Congregational minister, and he said that it was not necessary for a Christian to trouble his mind over these questions; that a Christian was saved already, and ought to be happy and let such things alone.

It is hardly necessary to say that these experiences discouraged me. I really wanted to understand my Bible, but could not alone, and the ministers would not or could not give me any assistance. I continued to read and after drifting from one meeting to another for awhile, gave up attending Sunday services altogether.

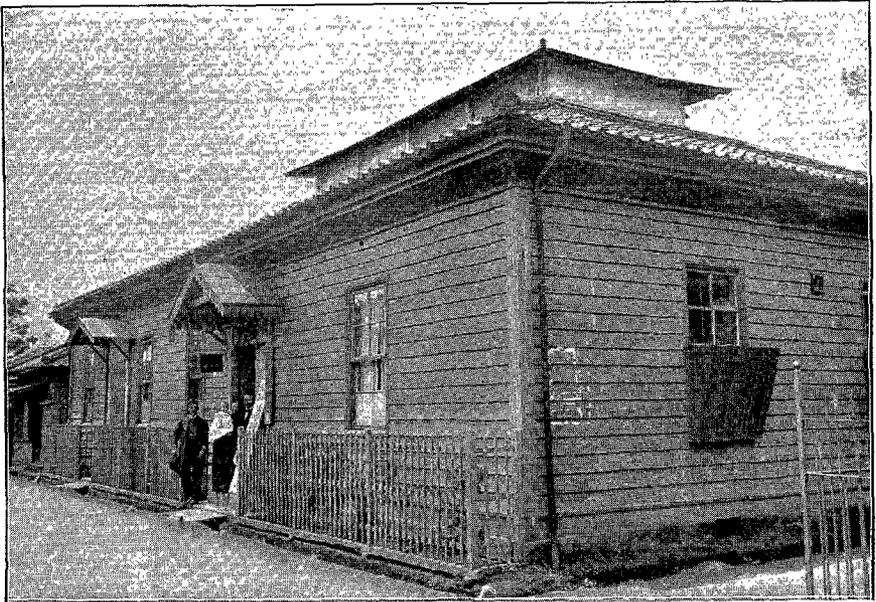
About this time I became acquainted with Dr. Kawasaki, who was then connected with the hospital corps of our regiment. Being Christians, we at once became very much attached to each other. We regularly studied the Bible and prayed together, and were thus strengthened and comforted.

Two weeks after our acquaintance, the regimental surgeon arranged to receive Bible lessons from Brother Okohira. He told Dr. Kawasaki of the lessons, asking if he would not like to take part in the study. Accepting the invitation, he at once became interested in what he heard, and, Andrew like, invited me to come and hear teaching that was different from anything he had ever heard before.

We attended these lessons until we became fully convinced that we could not

live as we had been living, and be blameless. "What shall we do?" was constantly in our minds, and frequently expressed in words. The Doctor would say, "I can keep the Sabbath where I am, but what can you do?" We were much troubled over the matter. Finally I said, "I will leave the army. I have served my time, and will demand my discharge." I knew this would greatly grieve my friends because I was then connected with the pay department, and would soon be promoted to a position commanding a good salary.

I immediately notified the chief officer of the department that I wished my discharge. He became very angry and asked what was the matter with me. When I gave him my reasons, he wanted to know whether or not I had become a madman.



SHIBA BIBLE SCHOOL.

I was discharged and went to my native province to visit friends. My father was very angry toward me for leaving the army. He also called me a madman. He was so enraged that he took a Bible that I had given him and tore it up before my eyes, scattering the pieces to the winds. I am glad that he has since become quite reconciled to my change of life, and manifests considerable interest in the truths of the Gospel.

Later, I returned to Tokio and began a systematic study of the Scriptures with Brother Okohira, desiring to become a worker in the Master's vineyard. I also began the study of English under the direction of Sister Grainger. The Lord has blessed me greatly both in the study of His word, and in acquiring the English language which I can now read with very good understanding.

The Word of God is precious to me, and my greatest pleasure is found in teaching my fellow countrymen the truths for these times. I hope to see many raised up to carry this precious message to all parts of Japan. We trust that among those who shall be translated when the Lord comes may be seen a goodly number of Japanese and other Asiatics.

We feel thankful to our American brethren for what they have already done to assist us, but we hope they will not conclude that in sending over a half dozen missionaries, they have done their whole duty. If you could see the great need of this field, I know your hearts would be deeply stirred.



BLIND MAN'S BUFF.

EDUCATION OF JAPANESE GIRLS.

MRS. B. O. WADE.

THE Japanese people are beginning to see the necessity of furnishing to their daughters a liberal education, and their future seems much brighter, very different indeed than the past with its sad record of neglect.

The following is a summary of the provisions for girls' high schools, as given in Imperial Ordinance Number Thirty-one, and will serve to illustrate the general awakening to the importance of this subject:—

1. The girls' high school aims to impart higher general knowledge essential in the education of women.
2. Every *fu* and *ken* and *hokkaido* shall establish one or more such schools, according to the requirements of the locality.

3. Every *gun*, town, and other subdivision of the *fu* and *ken* may establish a girls' high school, provided such action would in no way interfere with their elementary education.

4. A girls' high school supported by a *gun*, town, or village, community, if recommendable, may be subsidized by the local government, and substituted for a *fu* or *ken* communal one, subject to the approval of the minister of education.

5. Any person may undertake to start a girls' high school.

6. The term of study shall be four years, but it may be curtailed or extended for one year according to the locality requirement.

7. A girls' high school may provide a preparatory course not exceeding two years, a special course for women's accomplishments, and a professional course for further prosecution of studies by the graduates.

8. A candidate for admission to a girls' high school shall be at least twelve years of age, and must have completed the second year in the higher course of an elementary school, or possess proficiency equivalent thereto.

9. These regulations shall come into force on the first day of April 1899.

10. Through the approval of the minister of education, a local governor may postpone the establishment of a girls' high school for a period not to exceed four years from the date on which these regulations become of force.

Boys and girls attend the same primary schools, but in separate rooms. Owing to the large number of children in Tokio who are at present unprovided for in elementary institutions, the city council has decided to establish a great many primary schools.

"In the year 1897 there were 720 students (females) attending the normal schools, 171 students attending the higher normal schools, while 6,799 students attended the higher female schools.

"At the present time there are in Japan, one peers' female school; one higher normal school, 30 government or private female schools, two municipal schools, 21 ordinary normal schools; 4 Roman Catholic schools, 2 Greek Church, 5 Buddhist, 23 other female schools, making a total of 158. But it is said that these statistics do not include all the Roman Catholic schools, and hence it is correct to affirm that more than half of the girls' schools in the country have been established by Christians."

Some of these Christian schools are, indeed, doing a large amount of good for the society, as well as the children under their charge. The home training consists of practical lessons in housekeeping, neatness, honesty and kindness. Best of all, the Bible is taught to the youngest, as well as to the oldest, and many of these children are led to give their hearts to the Lord in the days of their youth. No one can estimate the good accomplished by these schools where the young are trained from childhood, and grow up in a wholesome Christian atmosphere.

Is there any responsibility resting upon us in this respect? Whence shall this highest type of education come?—Most emphatically not from the government schools whose best educational efforts are put forth by men that know nothing about the most essential part of education, namely, the religion of the Bible. If

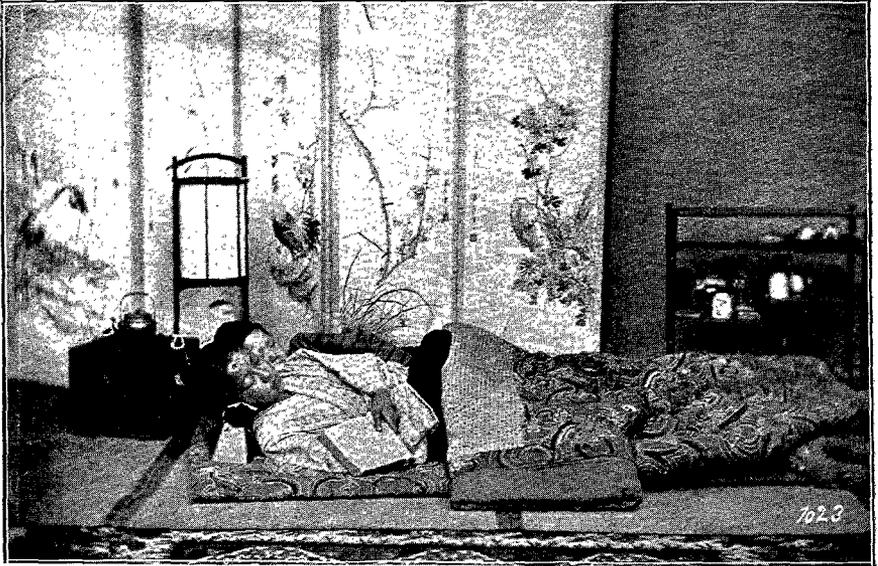
the children are to receive true education, their teachers must be found among those who have the truth. Here is our opportunity. May we be not slow to step in when a door stands wide open for us.

It is said that the Vice Minister of education, and even the government itself, realize that Christians are providing for the education of women, and no doubt they are waiting to see results. Our hearts ache for the multitudes of girls constantly developing into womanhood with no practical knowledge of the responsibilities of life. One can hardly realize the true situation. But we must bear in mind that these girls have lived in an atmosphere of idolatry and ignorance, that for generation after generation the intellect of the Japanese woman has been hampered and fettered by her environment, and that her mind has not been opened, developed and prepared for study. Then, too, the laws of health are unknown. Girls must receive instruction in regard to healthful dress, and the manner in which to prepare proper food. The public schools will not teach sewing and nursing, nor the value of pure air, nor the dignity and duties of maternity, nor unadulterated Gospel truth.

A woman who has been under Christian training and influences from her youth, and has learned to be practical, will become a mighty instrument in uplifting humanity, and her "character will not be like a reed trembling in the wind." Such an one is rarely purchased by idle and empty praise. Her partner for life will be her choice. In her new home she will be the cook and dressmaker as well as mistress. She will have a will and ideals of her own and the self-reliance and resolution to materialize them, thus helping to make home pleasant, beautiful and happy, and guarding the little ones from the evils of the world by teaching them the truths found in the Word of God.

"There is a work for women that is even more important and elevating than the duties of the king upon his throne." "Women may have a transforming influence if they will only consent to yield their way and their will to God, . . . they can have an influence which will tend to refine and elevate those with whom they associate." "God has assigned woman her mission; and if she, in her humble way, yet to the best of her ability, makes a heaven of her home, faithfully and lovingly performing her duties to her husband and children, continually seeking to let a holy light shine from her useful, pure, and virtuous life to brighten all around her, she is doing the work of the Master, and will hear from His divine lips the words, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

What a transformation there would be in the homes of Japan were they blest by educated Christian mothers. Concubinage and sister sins would, to a great extent, "die a natural death." God calls upon us to assist in educating the girls of this land that they may be able to do the work and fill the position He has assigned them.



JAPANESE ASLEEP.

TO MY SISTERS IN AMERICA.

MRS. T. H. OKOHIRA.

I AM thankful for this privilege of acknowledging my appreciation of your love and sympathy for me and my sisters in Japan. It is my greatest joy to tell others how I found the Saviour.

My home was in the same town as that of Mr. Okohira's people, and his niece was my schoolmate and dearest friend, so we spent most of our time together. When Mr. Okohira returned from America, he visited his relatives, and one day his niece invited me to attend a Bible reading which he was holding with them. This was my first step toward Jesus as I there learned of His love for man.

Finally this young lady and I determined to give our hearts to the Saviour and follow in His footsteps, and after that we were drawn more closely together in sisterly love. But my heart was soon stricken with grief, for shortly after our conversion she was taken away from us. This was the greatest sorrow and disappointment I had ever experienced, and I did not see how I could be faithful to Jesus without her, but the Lord did not leave me alone. On her dying bed she said to me: "I cannot help my uncle in his work any more; but you must help him for Jesus' sake." These words from the lips of one who had been so dear to me, were a comfort to my soul, and there I gave up all for Christ, willing to be used in His service.

About one year later, Mr. Okohira and I were united in Christian marriage

and came to Tokio to labor. I am trying to lift up Jesus before my fellow sisters who are in heathen darkness, that they may look to His cross and live. At first my work was very small—I was able to gather in but two or three children. But our number has increased, until now thirteen little girls and eleven young ladies come to our home at different times to receive instruction. My husband teaches the Bible to the young ladies, while I have charge of the children.

I teach them *saiho*, *koto*, *ikebana*, and *gioreiho*. You may not understand these words unless they are explained. The first means “dressmaking.” My pupils are taught how to cut and sew Japanese dresses. We do not have sewing-machines, and so make all our garments by hand. Mothers in Japan take great care that their daughters know how to sew, as they think it a shame for a woman not to be able to make her husband’s clothes, as well as her own.

The *koto* is our favorite musical instrument. It occupies the same place with us that the piano does with you. Ordinarily this instrument is six or seven feet long and one foot wide. It is made of the hollowed-out trunk of the *kiri* tree, over which are stretched thirteen strings, each supported by a *koma*, or bridge. We play with three fingers of the right hand (artificial nails being attached to the fingers), while we tune the instrument as we play, by shifting the bridges with the left hand. Among the ladies above the middle class, *koto* music is very popular.

Ikebana means a flower in a vase. Our girls are very carefully taught to make bouquets in Japanese style for decorative purposes. We endeavor to arrange the flowers just as naturally as they grow. The vase stands upon a *teko*, or low shelf, in the main room of the house.

Through the training received in *gioreiho*, or etiquette, our ladies learn how to bow, salute, entertain guests, and keep house. These are a few things Japanese women must know before they are married.

This is the work I am trying to do for these young people—I am seeking to train them and lift them up as a Christian mother should. I know that good, kind mothers are needed in Japan as much as they are in your country. The work for the girls must be faithfully done, and there is no part of our missionary labor more important and hopeful than this.

My heart yearns for my fellow women who sit in darkness, and I believe the Lord has chosen me as an earthen vessel meet for His holy use to carry to them the light of the Third Angel’s Message. So “my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden.”

O, dear sisters, remember me and the responsibility that God has laid upon me, in your prayers. I must finish my work before His near coming. We thank you for the love you have shown us by sending your sisters in Christ to this land. We appreciate what has been done for us, but there is so much yet to be accomplished. We need consecrated means that the Gospel may go still more speedily. I leave this matter with you, and my prayer is that the Lord will help us all to act faithfully our part in His cause.

HONOLULU.

B. L. HOWE.

THE experiences of the past few weeks lead us to realize that the word of the Lord is rapidly being fulfilled. Sometime ago word came to the effect that the ways of travel would be blocked so that it would be difficult for us to go from place to place. At present the plague has made its appearance in China. The vessels coming from there are not allowed to debark passengers or discharge freight at Honolulu. Those who were aboard the last steamer which reached here were landed at the quarantine island. The ship is in the offing, taking on coal, preparatory to leaving for San Francisco, where she will probably join her sister boat in quarantine. Some persons have "booked" with every vessel for several weeks, but have failed to obtain the desired transportation. The Board of Health of Honolulu has made twenty-one days from Yokohama the time test for passengers landing here from that port.

In China it is feared that small-pox may be imported from the States. All on board ships leaving San Francisco are required to report to the physician daily, for two weeks from the time of embarking. Notwithstanding such necessary and reasonable precautions, and the building of asylums for certain classes of patients in order to prevent the spread of disease, we know that a consumption is determined even upon the whole land. All these things will increase until the seven last plagues, with all their terror, are abroad in the world. We are led to appreciate the feelings of the apostle, when he said, "Knowing therefore the terror of the Lord, we persuade men." We are going from house to house in Honolulu, and doing our best to turn the minds of our fellow men to the present truth.

On all sides we see evidences that the angels are at work, directing the minds of the people to investigate the message for this time. Some read and tremble and turn away fearing its compelling influence. Others turn away in contempt. But a few read and listen with much interest. Through reading a copy of the "Good Health" which we let him have, a captain in the army became very much interested and now he is aiding us to place our literature in the hands of the soldiers in the garrison.

We are encouraged by the fact that several of our neighbors are inquiring about the message—sometimes calling to see us for a few minutes, they have remained over an hour studying the Scriptures. Some of the members of the Honolulu church are assisting us in this work. Prejudice is dying out in many cases, and our laborers have a hearing where they formerly were unwelcome.

The tract society takes a club of seventy-five "Signs of the Times," over half of which are sold. Some of the leading editors and ministers in the city are supplied with the "American Sentinel." And children are engaged in loaning tracts and papers which have in several instances resulted in interesting experiences. Our society is out of debt, and has money in its treasury.

Two Chinese students and a native woman were recently baptized and have united with the church in Hilo.

A YEAR'S WORK IN JAMAICA.

G. F. ENOCH.

ONE year ago the fourth of July, Mrs. Enoch and myself reached Port Antonio, Jamaica. We found ourselves in the midst of a strange people to whom we had come to preach the Gospel. Meetings were already in progress, but those who had been carrying forward the work were called away, so the opportunity for labor was at hand. Port Antonio is a wicked seaport town, but we entered heartily into the task of sowing the Gospel seed, trusting God to water it, and give the increase.

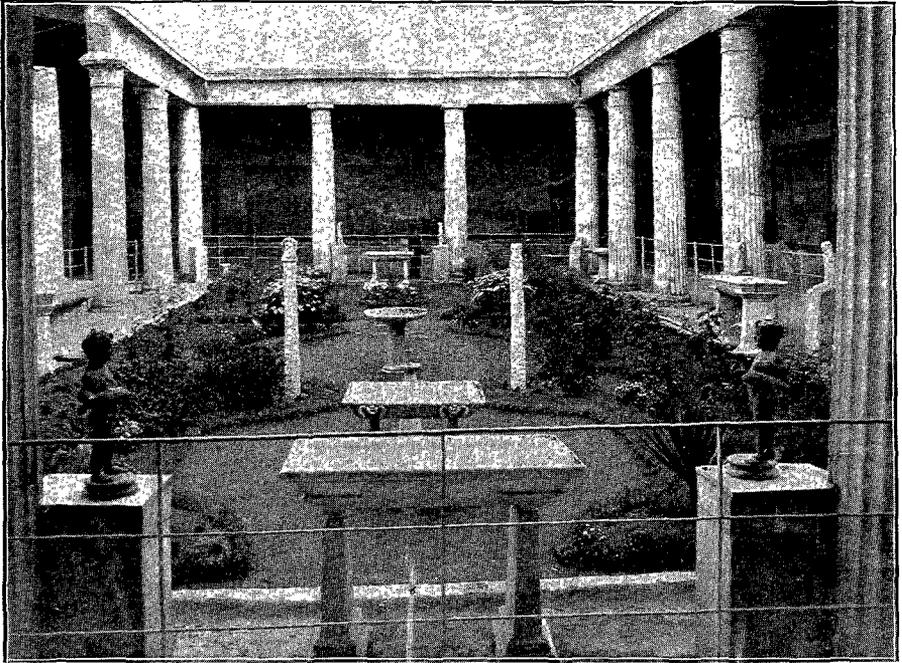
One by one individuals took their stand for the truth of God until at present twenty-four have been baptized, and a few others will receive this rite soon. Twenty-six adults participated in the ordinances of the Lord's house at our last quarterly meeting. It was a precious season; the Spirit of God came very near. This company is now thoroughly organized, and holds its regular services without the aid of a minister, realizing much of the presence of the Holy Ghost: an experience that they at first thought would be an impossibility.

Our present place of worship does not properly represent our work, neither is it suitable for the rainy season which will soon be here. The brethren in this place have done all they can toward raising money to build a new chapel, but yet a sufficient amount has not been secured. Unless we receive assistance soon, we shall have to spend another rainy season in these unfavorable quarters. Who feels a burden to render financial aid?

From Port Antonio the word of the Lord sounded out into the surrounding country. In Hope Bay, nine miles to the west, a few began to observe the Sabbath. It was thought best that we move there to follow up the interest, which we did the first of last February. This small village is the outlet of a large fruit-producing district, and the attendance at our tent was good. But it soon became evident that it would be better to move the tent into the interior where a greater interest was being awakened. Accordingly, we pitched the tent three miles inland, in the Swift River district where lived five of the brethren who had accepted the message in Hope Bay.

The interest rapidly increasing, Elder F. I. Richardson came to assist us. He remained six weeks. The people seemed anxious to hear, and the Lord gave freedom in presenting His word. As usual, the enemy soon became aroused. Seven ministers came to the district, and did all in their power against present truth. Some of the people were hindered; others brought to a favorable decision. The two leading church societies have forbidden attendance at our meetings on pain of excommunication. Yet the Lord is giving the victory to this message, twenty-three thus far having signed the covenant; and still the good work goes on.

Brethren and sisters, these people need your prayers, and they need more than your prayers. We should build a chapel here before the rainy season sets in. Who will lend us a helping hand? Neat chapels and church schools are a necessity in these new fields that our work may be given character and a proper standing among other societies. In both of these companies we can raise the most of the money needed for erecting the necessary buildings; yet the people need some assistance.



INTERIOR OF POMPEIAN HOUSE.

LEAVES FROM MY DIARY.

F. I. RICHARDSON.

(Continued.)

May 10. Taking the noon train at Athens, we start westward for Patras, two hundred miles distant. Our entire route lies in a valley; on one side of us are hills and mountains, while we pass bays and gulfs on the other. Almost the whole country seems to be devoted to grape and olive culture. At seven o'clock in the evening we arrive at Patras, where we go aboard the Italian steamer "Sila Palermo," en route to Brindisi, Italy, for which port we start at 10 P. M.

May 11. We have reached the ancient city of Corfu, on the island bearing the same name. This town has experienced many changes. Originally possessed by the Greeks, it has fallen under the power of the Romans, the Venetians, the Turks and the English, and is now again in the hands of Greece. The old Venetian citadel, or fort, is the most prominent object of interest.

This morning we found that there was a party of sixteen Americans on board. At Athens we met nine, and at Cairo, three—all of them on a tour of sightseeing—and we cannot but think of the prophetic words recorded in Daniel xii:4: "Many shall run to and fro, and knowledge shall be increased" in the "time of the end."

May 12. At six o'clock in the morning, having previously landed in Brindisi,

we take the train for Naples, on the other side of the Italian peninsula. The country through which we pass during the first four hours of the journey is level and very productive, and vineyards abound on every side. After that we traverse a mountainous region, until reaching the vicinity of Naples, where again the land becomes level.

Upon leaving the train at Naples, we find the station full of soldiers, and as we drive to the hotel, see soldiers on every street corner. We also learn that cannon are planted in the streets. Inquiring as to the cause of this military demonstration, we are told that there has been a three days' bread riot during which the poor people, who were literally starving, have demanded bread. The soldiers had to be called out, and they have succeeded in subduing the multitude. At Milan seventy-five were killed, and more than two hundred wounded.

The poor in Italy are truly an oppressed people. Not only is labor for wages hard to be obtained, and the rent on land very exorbitant, but the taxes are so excessive that many are unable to pay them, and so the tax-gatherer comes around and takes whatever he can find, even snatching the ragged quilt from the bed, or pouring the cooking soup from the last kettle, to be sold for the payment of the money due the government. Unharvested grain and unpicked fruit are levied on many times before they are gathered; nor is this all; when the time arrives for these products to be sold, the purchasers agree that they will not bid against each other, and so the poor man's property goes for less than half its real value. We learned the foregoing before reaching Italy. The bread riot confirmed it; so we place it here in our diary. How literally are fulfilled the words of James v:4: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

Before reaching the city, we obtained a view of Mount Vesuvius. It was lazily pouring forth a column of steam, and this evening the top shows fire.

May 13. Early this morning we sally out to see the sights. The traditionally beautiful Bay of Naples lays before us, with the city of five hundred thirty two thousand five hundred inhabitants nestling around its shores in a half moon, and extending back up the mountainside. The houses, rising in terraces, make a sight that brings to mind the old saying, "See Naples and die."

Fully one-half of the women on the streets wear no hats or bonnets, or other headgear. It amuses the stranger to see the milkman driving his cows or goats from door to door, and milking them in sight of the customer. Here, as in some other cities of the Old World, it is not uncommon to see the poorer classes of people cooking, eating, sewing, washing and performing other household duties upon the street. In certain parts of the city macaroni is manufactured in large quantities. Wheat meal with the bran removed is mixed with hot water, made into a paste, and forced through molds which run it into small pipes. The macaroni is then hung up in the streets to dry. For long distances the sidewalks will be almost blocked, and every vacant place will be occupied. This is a very popular dish with the Italians—a meal is hardly considered complete without macaroni served in some form.

Having reached the National Museum, we spend the balance of the forenoon admiring the collections to be seen there. Many of these came from Pompeii and Herculaneum; but a visit to the museum containing relics from these ancient cities does not satisfy one's curiosity when the remains of the towns themselves are so near at hand. So in the afternoon we start for the site of Pompeii, about twelve miles from Naples. The city was destroyed in A. D. 79. A terrible eruption of ashes and pumice-stone from Mount Vesuvius, buried it to the depth of several feet. The material was so fine that it penetrated everywhere, even into the smallest crevices and deepest cellars. In a few hours the city was hermetically sealed. It remained in this condition until a few years ago, when the spot was located and the work of excavation begun.

The details of the social life and customs of the ancient Pompeians have thus been perfectly preserved and revealed to us in object lessons which we know are true. Pompeii is two miles in circumference. The houses were built of stone and brick, and are quite low, none being over two stories in height. The streets are narrow, and paved with stone, the widest being thirty feet, while many are less than half that. The deep ruts cut in the pavements by the chariot wheels are still there, as well as the stepping-stones in the middle of the street onto which one can step from the foot-path and cross the street in two steps.

Nearly all the houses contained an open court in the center. The floors were of mosaic, with many-colored stones laid in beautiful patterns. The walls were adorned with finely executed paintings which are apparently as bright and fresh as the day they were finished.

That Pompeii was furnished with a system of water-works is indicated by the lead pipes laid in all parts of the city, which have faucets through which the water could be drawn off. Judging from the style of their bath rooms, one would be led to think that they had also a system of water treatment for the sick.

The mills for grinding grain were apparently of the type of which the Saviour spoke when he said, "Two women shall be grinding at the mill," for they were hand mills which were to be turned by levers.

There is a museum within the walls of the excavated city which contains many perfectly preserved bodies of human beings and dogs, showing plainly the agony of the death with which they were so suddenly overtaken. Household utensils of iron, copper, glass and crockeryware, and bread, fruits, grains, and eggs, all in a good state of preservation, are exhibited here. Some of the houses and many of the relics are mute witnesses of the deep wickedness of the people. From what is thus revealed, one would be led to think that they were like the Sodomites, and that for this reason God had sent this terrible visitation which had cut them off so suddenly.

May 16. At eight o'clock this morning four of us started in a carriage drawn by three stout horses for Mount Vesuvius, fifteen miles distant. It required five and a half hours for us to reach the top. The road winds up the mountain in the black lava which is piled in every conceivable shape, hundreds of acres being covered by it, sometimes to a depth of hundreds of feet.

At the foot of the cone, Cook & Sons have a cable-car that conveys passengers

to within half a mile of the crater. The rest of the journey is made afoot over black sand that is thrown out of the crater, and is showering down upon us. Near the top the steam is issuing forth from many crevices. The air is so strongly impregnated with sulphur that one can scarcely breathe while passing up the ascent.

Soon we reach the great crater. The guide tells us that this is one mile in circumference, and that it is half a mile down to the lava. Great clouds of steam are pouring forth, but when an eruption takes place smoke, stones and lava are cast out. We witness two slight eruptions. In the depths are sounds like torrents of surging water, and these rise toward the surface until it seems that roaring floods of water must soon pour over the top. Suddenly an explosion takes place, and smoke and stones are cast out. The wind blows aside the steam, giving us a glimpse of the interior. As we gaze into this vast cavern and get a view of the sea of molten lava, it brings to mind the time when the whole world will be a lake of fire in which the wicked will receive the reward of their misdeeds. With a shudder we turn from the fearful sight, and silently pray that all may escape that awful doom.

DEPARTURES.



MR. AND MRS. DR. HOENES.

WEDNESDAY, August 16, Dr. and Mrs. A. J. Hoenes, accompanied by their four children, left New York City, on the steamer "St. Paul," for Hamburg, Germany, whither he has been called by the German Conference to take charge of the medical work in that field.

Dr. Hoenes was born, and educated both in English and German, in Milwaukee, Wisconsin, and

taught in both languages for seven or eight years. In 1885 he attended Battle Creek College. In 1889 he graduated from the medical department of the University of Michigan. During the next six years he was employed in the different departments of the Battle Creek Sanitarium, and later practised medicine in Hot Springs, South Dakota, from which place he was asked to go to Europe.

Mrs. Hoenes was born and reared in Nelson, Wisconsin, and entered upon the nurses' course at the Battle Creek Sanitarium in 1886. For eight or ten years she was employed in that institution, filling many important positions in the nursing and treatment departments there.

As these workers go to Germany, we trust the prayers of God's people may accompany them.

HOME DEPARTMENT.

FOURTH SABBATH READING—SABBATH, SEPTEMBER 23, 1899.

THE TRUE MISSIONARY SPIRIT.

MRS. E. G. WHITE.*

MANY suppose that the missionary spirit, the qualifications for missionary work, is a special gift or endowment bestowed upon the ministers and a few members of the church, and that all others are to be mere spectators. Never was there a greater mistake. Every true Christian will possess a missionary spirit; for to be a Christian is to be Christlike. No man liveth to himself, and "if any man have not the Spirit of Christ, he is none of His." Every one who has tasted of the powers of the world to come, whether he be young or old, learned or unlearned, will be stirred with the spirit which actuated Christ. The very first impulse of the renewed heart is to bring others also to the Saviour. Those who do not possess this desire, give evidence that they have lost their first love; they should closely examine their own hearts in the light of God's word, and earnestly seek a fresh baptism of the Spirit of Christ; they should pray for a deeper comprehension of that wondrous love which Christ manifested for us in leaving the realms of glory, and coming to a fallen world to save the perishing.

There is work for every one of us in the vineyard of the Lord. We are not to seek that position which will yield us the most enjoyment or the greatest gain. True religion is free from selfishness. The missionary spirit is a spirit of personal sacrifice. We are to work anywhere and everywhere, to the utmost of our ability, for the cause of our Master.

Just as soon as a person is really converted to the truth, there springs up in his heart an earnest desire to go and tell some friend or neighbor of the precious light shining forth from the sacred pages. In his unselfish labor to save others, he is a living epistle, known and read of all men. His life shows that he has been converted to Christ, and has become a co-laborer with Him.

As a class, Seventh-day Adventists are a generous and warm-hearted people. In the proclamation of the truth for this time, we can rely upon their strong and ready sympathy. When a proper object for their liberality is presented, appealing to their judgment and conscience, it calls forth a hearty response. Their gifts in support of the cause testify that they believe it to be the cause of truth. There

* Testimony for the Church, No. 32, pp. 141-145.

are, indeed, exceptions among us. Not all who profess to accept the faith are earnest and true-hearted believers. But the same was true in the days of Christ. Even among the apostles there was a Judas; but that did not prove all to be of the same character. We have no reason for discouragement while we know there are so many who are devoted to the cause of truth, and are ready to make noble sacrifices for its advancement. But there is still a great lack, a great need among us. There is too little of the true missionary spirit. All missionary workers should possess that deep interest for the souls of their fellow-men that will unite heart to heart, in sympathy, and in the love of Jesus. They should plead earnestly for divine aid, and should work wisely to win souls to Christ. A cold, spiritless effort will accomplish nothing. There is need that the spirit of Christ fall upon the sons of the prophets. Then will they manifest such love for the souls of men as Jesus exemplified in His life.

The reason why there is no deeper religious fervor, and no more earnest love for one another in the church is, the missionary spirit has been dying out. Little is now said concerning Christ's coming, which was once the theme of thought and of conversation. There is an unaccountable reluctance, a growing disrelish for religious conversation; and in its stead, idle, frivolous chit-chat is indulged in, even by the professed followers of Christ.

My brethren and sisters, do you desire to break the spell that holds you? Would you arouse from this sluggishness that resembles the torpor of death? Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulus and a tonic; it will both arouse and strengthen. By exercise your spiritual powers will become more vigorous, so that you can, with better success, work out your own salvation. The stupor of death is upon many who profess Christ. Make every effort to arouse them. Warn, entreat, expostulate. Pray that the melting love of God may warm and soften their ice-bound natures. Though they may refuse to hear, your labor will not be lost. In the effort to bless others, your own souls will be blessed.

We have the theory of the truth, and now we need to seek most earnestly for its sanctifying power. I dare not hold my peace in this time of peril. It is a time of temptation, of despondency. Every one is beset by the wiles of Satan, and we should press together to resist his power. We should be of one mind, speaking the same things, and with one mouth glorifying God. Then may we successfully enlarge our plans, and by vigilant missionary effort, take advantage of every talent we can use in the various departments of the work.

The light of truth is shedding its bright beams upon the world through missionary effort. The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort. A great work can be done by presenting to the people the Bible just as it reads. Carry the word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, "Search the Scriptures." Admonish them to take the Bible as it is, to implore divine enlightenment, and then, when the light shines, to gladly accept each precious ray, and fearlessly abide the consequences. . . .

All who are born of God will become co-workers with Christ. Such are the salt of the earth. "But if the salt have lost its savor, wherewith shall it be salted?" If the religion we profess fails to renew our hearts and sanctify our lives, how shall it exert a saving power upon unbelievers? "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." That religion which will not exert a regenerating power upon the world, is of no value. We cannot trust it for our own salvation. The sooner we cast it away the better; for it is powerless and spurious.

We are to serve under our great Leader, to press against every opposing influence, to be laborers together with God. The work appointed us is to sow the Gospel seed beside all waters. In this work every one must act a part. The manifold grace of Christ imparted to us constitutes us stewards of talents which we must increase by putting them out to exchangers, that when the Master calls for them, he may receive His own with usury.

COURAGE.

THE Lord said to Joshua, "I will be with thee; I will not fail thee, nor forsake thee;" and again, "Be strong and of good courage." The assurance and admonition contained in the above quotation are such as should be borne constantly in mind by every missionary worker. If this were true of every minister, canvasser, and Bible worker, how much more effective work might be done for the Master; but how often we find many in discouragement, doubt and perplexity. In this Satan rejoices. To bring about this condition is his studied purpose, for he knows that a discouraged man can do but little.

In order to do acceptable work, a man must be the very embodiment of courage. This is the fulcrum on which all our successes turn; it is the motive power that must enter into all the details of life. In this Christ was eminently our pattern; yet of Him it was said, "He shall not fail nor be discouraged." "He was in all points tempted like as we are," and the same Spirit that was His source of power, is ours to-day. The gracious promise fell from His own lips, "Lo, I am with you alway, even unto the end of the world;" and the apostle adds that it is the will of God that every servant shall be "strengthened with all might, according to His glorious power." The Lord loves us even as he loved Christ. Then should we not have courage? Lift up the bowed head! Courage, worker! Courage!—*Sel.*



TWO GREAT QUESTIONS.

I. H. EVANS.

IN 1874 Seventh-day Adventists sent their first representative to a foreign field. In that year Elder J. N. Andrews sailed for the east to plant the truth on the continent of Europe. Worthy messenger of the greatest light that had come to that part of the Old World since the days of Luther! There he lived and died, determined to do well his part in presenting the Third Angel's Message to that people. He is no more; but not so his work. The seed sown has ripened into a bountiful harvest; other laborers have entered this field until Europe is now being permeated with the Gospel for these last days, and thousands are receiving its light.

From this small beginning our work has rapidly extended year by year until we now have a great army of laborers scattered in every part of the world. Wherever they have gone the truth has triumphed. The worker may have been maligned, his motives impugned, the doctrines he taught ridiculed by clergy and laymen, and his person incarcerated behind prison bars or in dungeon cells, but the message he carried has borne fruit in converted souls. Many a life has been sacrificed for the Master, and many more must be given, for "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

There are two great questions before this denomination in regard to foreign missions—workers and means.

WORKERS.

Even greater care must be exercised in the selection of laborers for other fields than in choosing those who are to remain at home. One who has accomplished but little here should not be sent abroad. Such are a double source of weakness—they discourage those who might succeed, and consume means that would sustain faithful workers.

Aggressive, practical men who know no defeat, men who make difficulties stepping-stones to success, those whose faith grasps God's promises and who are willing to undergo hardship, those who are strong physically and spiritually—these are needed for foreign fields.

Those who go to other lands should be called of God, and not by boards or men. Their credentials should be of heaven and not of earth. When one is possessed of a divine call, and has the evidence that Heaven has sent him, he relies upon God for strength and wisdom; he knows that God will not send him where

there are no souls to save. Filled with this divine energy, he labors with the assurance of a bountiful harvest.

Those who go to foreign fields should fear God. What a sad tale of wrongs has followed in the wake of many who would be missionaries! What stories the poor heathen tell of missionary extortion and greed, yea, even of deeper and blacker crimes than the lust for gold.

A godly life counts more with a heathen than a beautiful theory. A missionary to the Chinese told me a few weeks since, that when anything provoking came up, the Chinamen would watch, and if the missionary manifested anger or provocation, they would say: "He's like us. He's no good. Christians get mad like us. Their religion is no better than ours." The gentleman added: "We can show no provocation whatever, no matter what may be the difficulty, for if we do we have ruined our influence with them." Let those who have a burden for foreign work seek a deep and rich personal experience in the things of God.

MEANS.

The greater the number of workers we have in foreign fields, the larger the amount of money required for their maintenance. With our present number, the income is wholly inadequate to ever give them the necessary support. The testimony still comes: Broaden out, expand your work, open up the unentered regions. But this necessitates the raising of more funds.

At a recent meeting of the Foreign Mission Board, attention was called to its present financial condition, and the following preambles and resolutions were adopted:—

"WHEREAS, The Foreign Mission Board, in council, having seen that there is a deficit of over \$40,000 in meeting its audit up to date, and

"WHEREAS, Its income is far short of paying its present force of laborers, and

"WHEREAS, There are urgent calls for more help in fields already opened, as well as compelling necessity to begin work in new fields; therefore,—

"Resolved,

"1. That we express our gratitude to State conferences for the contributions of tithes from their State funds.

"2. That we appeal direct to our people to rally to the support of the work in other lands.

"3. That plans be immediately set on foot to arouse the denomination to united action in raising for foreign missions an amount averaging not less than ten cents a week for each church-member."

If our churches and isolated Sabbath-keepers would rally to the support of the foreign mission work, and give an average of ten cents a week per member, it would enable the Board to send out during the coming year three hundred more workers, provided they could be found, into fields already entered, or into regions now unoccupied.

It is doubtless true that all could not give ten cents a week. But there are many who could do much more than this. Let those who cannot donate this amount do all they can; and then let others who are better able make a more liberal offering. Some will not be clear until they give of their thousands; others

must give hundreds; while many can give far in excess of the specified sum. If conference presidents, ministers, and all others would take hold of this, we certainly could answer the many calls from "fields white already to harvest," and with God's blessing the work would prosper.

It does not seem a thing impossible that each Seventh-day Adventist should give for the spread of the Gospel among the poor lost souls of heathenism the sum of \$5.20 per year. This can be paid in as first-day or weekly offerings.

That the donations of our people might flow through some recognized channel, the Foreign Mission Board was organized by the General Conference for the specific purpose of receiving and distributing these offerings. If persons send private contributions to workers in particular fields, the means is not equally distributed, some receiving more, others less than is required to relieve their necessities. Certain individuals and churches have offered to wholly or partially sustain workers in specific fields; but this seems not the best way. If all were to place their offerings in the legitimate channel, allowing the Board to disburse the funds as they are needed—or if the donors desired their money used in a definite field and sent it through the Foreign Mission treasury with such instructions—this would enable those who are responsible for the work in all parts of the world to equalize the appropriations, which they cannot do when donations are sent privately.

It is evident that we have reached a time when Seventh-day Adventists must move forward and plant the Third Angel's Message in every land. China, with her four hundred million souls, nearly all of whom are in chains of heathen superstition, is yet untouched. Japan, with her forty millions, has one small band of eleven workers. To India, with her three hundred million inhabitants, we have sent only a few laborers, and they are pleading for additional help. There is the great Mohammedan region around the Mediterranean that has two hundred million people, and scarcely a worker for them. The interior of Africa, with its one hundred and fifty millions in midnight darkness, has not yet been entered.

One hundred thousand of these poor souls die every day, without hope, and with no knowledge of a crucified and risen Saviour. Does not their pitiful condition appeal to our liberality? Does not their need cry out to God for help and light? How gladly would angels go and carry the Gospel to these perishing races! But no: God has restrained them, and given to His church this great privilege.

We anticipate that in another year we will witness a marked change in the financial condition of our foreign work. May the God of Israel give us all willing hearts to do for others as the Master has done for us. Will not our denomination rally to the support of the foreign mission work, and every member covenant with God that he will give freely of his means to carry the knowledge of present truth to other lands?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. ix:7,8.

RESPONSIVE READING TO CONCLUDE SECOND SABBATH SERVICE.

1. Is there a spirit of unrest and inquiry among the people of other nations concerning the signs of the times?

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 all these things?—*Test. Vol. 3, p. 202.*

2. How far-reaching is the responsibility of those to whom God has revealed the truth concerning this condition of affairs?

The great work which Jesus announced that He came to do was entrusted to His followers upon the earth. . . . He has given us a world-wide message. This truth must be extended to all nations, tongues, and people.—*Test. Vol. 3, p. 388.*

3. How may those who cannot go personally to these people share in the work?

My soul is stirred within me as the Macedonian cry comes from every direction, from 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 do our best, both in sending you missionaries and money. 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 also unreservedly to His work."—*Test. No. 33, p. 260.*

In commissioning His disciples to go "into all the world, and preach the Gospel to every creature," Christ assigned to men the work of spreading the Gospel. But while some go forth to preach, He calls upon others to answer to His claims upon them for tithes and offerings with which to support the ministry, and to spread the printed truth all over the land. This is God's means of exalting man. It is just the work which he needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind.—*Test. Vol. 4, p. 472.*

4. How does the value of one soul compare with earthly riches?

One soul saved in the kingdom of God is of more value than all earthly riches.—*Test. Vol. 3, p. 209.*

5. Should expense in any case hinder the carrying of the message to other nations?

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 the performance of this work. Means are of value only as they are used to advance the interests 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. There is a great amount of surplus means in the ranks of Seventh-day Adventists.—*Test. Vol. 3, p. 208.*

6. 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.—*Test. Vol. 3, p. 208.*

7. Is there opportunity to invest in the missionary cause?

God calls upon those who have possessions . . . to invest the money where it will be supplying the great want in the missionary field. When once they have experienced the real satisfaction that comes from thus doing, they will keep the channel open, and the means the Lord intrusts to them will be constantly flowing into the treasury, that souls may be converted.—*Test. 33, p. 261.*

8. What principle did Christ lay down concerning gifts and offerings?

The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, "For unto whomsoever much is given, of him shall much be required."—*Test. Vol. 3, p. 392.*

9. Why did God design the plan of system in benevolence?

The Lord designed to bring man into close relationship with Himself, and into sympathy and love with his fellow men, by placing upon him responsibilities in deeds that would counteract selfishness, and strengthen his love for God and man. The plan of system in benevolence God designed for the good of man, who is inclined to be selfish, and to close his heart to generous deeds. The Lord requires gifts to be made at stated times, being so arranged that giving will become habit, and benevolence be felt to be a Christian duty. The heart, opened by one gift, is not to have time to become selfishly cold, and to close before the next is bestowed. The stream is to be continually flowing, thus keeping open the channel by acts of benevolence.—*Test. Vol. 3. pp. 393, 394.*

10. What will be the experience of individuals and churches who give systematically to sustain the cause of God?

Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshipers of mammon, to earnest, faithful coworkers with Christ in the salvation of sinners.—*Test. Vol. 3, p. 387.*

Those churches who are the most systematic and liberal in sustaining the cause of God, are the most prosperous spiritually. True liberality in the follower of Christ, identifies his interest with that of his Master . . . God in His providence is calling His people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world . . . The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence. It is like the life-blood which must flow through the whole being, vitalizing every member of the body . . . The more we invest in the cause of God to aid in the salvation of souls, the closer to our heart will they be brought. . . . Our labors are not to be confined to our own country. The field is the world; the harvest is ripe. The command given by Christ to the disciples just before He ascended was, "Go ye into all the world, and preach the Gospel to every creature."—*Test. Vol. 3, pp. 405, 406.*

THE MISSIONARY READING CIRCLE.

At its July meeting the Foreign Mission Board passed the following:—

WHEREAS, There is great need that our denominational work be rapidly extended into the regions beyond, and

WHEREAS, In order to accomplish this, laborers and means are necessary, and

WHEREAS, This makes it imperative that we educate ourselves and especially our children in regard to the needs of foreign fields and the requirements to become efficient workers therein,

THEREFORE, we recommend that,

- 1.—A Missionary Reading Circle be organized in every conference, church and family of our people.
- 2.—The Mission Secretaries, recommended by the last General Conference, be the head of such circles in their respective conferences.
- 3.—The MISSIONARY MAGAZINE be the principal organ of information for these Reading Circles.
- 4.—We encourage each family in our denomination to become a subscriber to the MISSIONARY MAGAZINE.

The object of this is apparent to all, namely: to impart information to our people concerning the needs, conditions, and progress of our work in foreign fields.

While this was being planned, members of the General Conference Committee, the publishing house at Battle Creek, Michigan, and other leading brethren, were arranging for another line of work to be taken up by our churches tending toward the qualification of our young people that they might engage in the Lord's service.

They proposed to create a library of some of our best denominational books and conduct studies in the same. The Review and Herald Publishing Company volunteered to publish this library for seventy-five cents per annum, there to be at least four issues each year. It is to embrace such books as "Steps to Christ," "Daniel and Revelation," etc. Outlines of study will be prepared and the work so arranged that those with limited education will readily carry it. The books will be so cheap that all will be able to procure them.

As soon as the leading brethren learned what had been planned by the Foreign Mission Board they said, "It takes both plans to make a unit. Let both be merged into one. Let the name be 'The Missionary Reading Circle.' Let the Berean Library be the basis for studying our denominational literature; let the MISSIONARY MAGAZINE be the basis for the study of the needs and opportunities for work in other fields."

Therefore, instead of having two reading circles it is designed to have but one. We trust every family will join the circle and take part in the study.

The combined lessons will begin about October 1. Those not having the books should take the library for the study on the tenets of our faith, while those not taking the MAGAZINE should do so immediately. The price for the library is 75 cents a year, while the MAGAZINE is 25 cents. Should any wish both let them send their order in at once either to Review and Herald or Foreign Mission Board. The price for both for one year is one dollar.

Individuals can order through their librarians. Correspondence is solicited. Address either Foreign Mission Board, 150 Nassau Street, New York City, or Review and Herald, Battle Creek, Mich.

EXPERIENCES OF READING CIRCLE MEMBERS.

A SUCCESSFUL Missionary Reading Circle has been conducted in Minnesota for some time. We are pleased to give our readers an insight into the experiences of some of its members.

One sister says: "In the study of the needs of foreign fields, my soul has become more and more burdened. Although I can not go to help, yet I can pray, and give of my means. Lately I have been impressed that I can easily double my offerings; so hereafter I give twice the amount I have been giving. Oh, how I love the Lord's work. I receive such deep blessings in laboring for Him. I am so thankful I have become interested in foreign missions."

Others write as follows: "I have just finished writing the answers to the June number. I know I have not answered them all as fully as I should. It is quite difficult for me to do them justice, as I have a great deal to do and am not very strong this summer. But I enjoy this work. I think it helps us to remember better where our workers are, and we take more interest in the foreign field. I love to study the faces given us in the MAGAZINE. My prayer is that God may guide and protect our dear missionaries and give them many precious souls for their hire."

"I hope it helps every one as much as it helps me to read the papers. Before I joined the circle, I knew nothing at all of any missionary work, and took no interest in it; but now I feel acquainted with all of our brethren and sisters in foreign lands, and want to help them all I can with my prayers and what little I have to give; and if God calls me to go to any foreign country, by His help I will answer, 'Send me.'"

"We have studied the questions in our family. I truly believe this plan will, if followed up, enable us to 'comprehend all the ends of the earth.' When I think of the three hundred millions in India and their dire need; of the continent of Africa calling for help; also the vast region around the Mediterranean Sea practically untouched; and then turn my mind's eye to the indeed 'Neglected Continent' of South America teeming with its millions of so-called Christians steeped in paganism; thence out on the broad Pacific among the many groups of islands and island continents, I am often led to say, 'Here am I Lord, send me; only qualify me for perfect work for Thee.' I am glad that I have the privilege of being a member of the reading circle."

"I want to tell you how much I have enjoyed studying the mission fields. I never took so much interest in missionary publications before although I always read and enjoyed them. It seems now we study for a purpose and do it more faithfully. Then, too, we talk about missions more, and read aloud and get each other's ideas, and are becoming better acquainted with the work than ever before."

"I know it is going to be a help to us to study in this way. It is natural that we should feel a greater interest in anything as we come to know more about it. I never looked upon the faces of the departing ones in the MISSIONARY MAGAZINE with such an intense interest as I did those in the January number, and especially

did the faces of those young men, (almost boys) look good. I can tell you it seems more a privilege than ever before to send up a prayer in their behalf when we realize the sacrifice they make to carry the truth to the people in a strange land. I find it difficult to remember what I read, but feel confident that it will become easier if I persevere in this way of reading a little each day and think and talk about it."

"I have never taken part in anything so well calculated to arouse and keep up an interest in foreign mission work as these studies. I only wish all our people would take the time the Lord gives them to become acquainted with foreign missions."

MEMBERSHIP.

In the organization of Missionary Reading Circles, it is designed to have an enrollment of membership in each conference, the Missionary Secretaries having charge of the lists and the general oversight of the work, in their respective fields.

For the present, the condition of membership is the promise to read at least the *MISSIONARY MAGAZINE* and send written answers to the questions appearing in each issue, to your Missionary Secretary. Let each one desiring to become a member of the Circle in his conference send his name and address to this Secretary, with the answers to the questions found on page 423 of this number of the *MAGAZINE*. If in unorganized territory, correspond with your District Secretary. We would suggest that as far as possible, the members of these Circles adopt the plan of daily systematic study.

There are Secretaries who are so busy that at present they cannot give attention to the Reading Circle. If this is true in your conference, send your answers and address to the Foreign Mission Board, and we will give them attention until arrangements are made to furnish other assistance. Write to your Missionary Secretary about the matter.

The life of William Carey, mentioned as additional reading, can be secured from any of our publishing houses, or perhaps at the public library. We suggest this for those who may have time and desire to read further upon missions.

About October 1, the work begun now will be joined by the circle described in another page of this issue of the *MAGAZINE*, and in the *Review and Herald* of August 8 and 22. The two will work together, under the head of "The Missionary Reading Circle."



READING CIRCLE QUESTIONS.

SEPTEMBER STUDY. TEXT-BOOK—AUGUST MAGAZINE.

ADDITIONAL READING—LIFE OF WILLIAM CAREY.

1. GIVE two texts with references showing that the Third Angel's Message is to go to every nation before the end.
2. Where did this message rise? To what dimensions has the work grown in the United States?
3. Name some countries either untouched, or with but a few workers. Make an estimate of the number of workers each would have if supplied in the same ratio as the United States.
4. What recent move has been made by a number of our conferences toward sustaining the foreign work? Is your conference among these?
5. What amount has been requested as a regular weekly offering from each individual Seventh-day Adventist? What would this enable the Foreign Mission Board to do?
6. What part of Africa has recently been entered?
7. Who were the first missionaries to this people? Tell something of their work.
8. How were our missionaries received?
9. What special advantage to the work throughout South Africa is to be gained by entering Basutoland?
10. Relate briefly the circumstances leading to Elder W. A. Spicer's visit to an Indian Christian village, and some of the conditions existing therein.
11. What work is being accomplished in Darjeeling, India?
12. What advance step has been taken for the promulgation of the truth in Japan?
13. Which of our books are being published in the Finnish language?
14. Through what trying experiences have the colporteurs in Finland recently passed?
15. What is one great need in each colony of the Argentine Republic?
16. Tell something of the progress of the work in Brazil.
17. What line of self-supporting missionary work has recently been inaugurated in Bonacca? Where do the majority of the people live?
18. What is the condition of the work in Georgetown, British Guiana? How many have been baptized there since the beginning of the year?
19. Relate some of the experiences of our pioneer church school teacher in South Africa. What language is spoken by many of these people?
20. How many departures are mentioned in the August number and to what fields did the workers go?
21. What was the total amount of offerings to foreign missions during the quarter ending June 30? What part did your State share in this?

OUR MISSIONARY MAGAZINE.

THIS little journal is published monthly in the interests of home and foreign missions. It is not intended to supplant any of our denominational periodicals, but takes up a line of work that none of them carry, and imparts information that cannot be obtained elsewhere. He who fails to read it will be unable to keep pace with the progress of the message in other lands. Communications from those who have gone to distant fields and are battling with the enemy in the heart of heathenism are always to be found in its columns. This is distinctly the missionary's paper.

We need not speak further of its importance. Our object is only to get the friends of missions to endeavor to extend its circulation. Cannot each reader send us a yearly subscription. Get a brother or sister, or one of your neighbors to subscribe. Why cannot each one do a little home missionary work and canvass each family in the church. Just the other day the attention of a small village church was called to the MISSIONARY MAGAZINE, and the librarian took ten subscriptions at once.

The Foreign Mission Board is very anxious to get this paper into every Seventh-day Adventist home. Let the orders rush in. For only twenty-five cents the paper will make a visit to you each month during the entire year.

✦ Missionary Magazine ✦

PUBLISHED MONTHLY BY THE

Foreign Mission Board of Seventh Day Adventists,
150 Nassau Street, New York, N. Y.

ENTERED AT THE POST-OFFICE AT NEW YORK CITY
AS SECOND CLASS MAIL MATTER.

Yearly Subscription - - - - - 25 Cents
To Foreign Countries - - - - - 50 Cents

All subscriptions commence with the issue on press when the order is received, unless otherwise designated.

Expirations.—All subscriptions to the MISSIONARY MAGAZINE are discontinued on the date of expiration.

The date on the "yellow label" shows the time to which each subscriber has paid, and answers for a receipt.

Time to renew.—Subscriptions should be renewed during the month previous to the date of expiration. When renewing your subscription do not fail to say it is a renewal.

Payment for the Missionary Magazine, when sent by mail, may be made in Express or Post-office Money-order. Stamps, coin and bills are mailed at the sender's risk.

In asking for change of address or renewing give your name and initials just as now on the yellow address label. Always name your post-office.

Those who wish to make donations can send their offerings direct to the "Foreign Mission Board of Seventh Day Adventists," 150 Nassau Street, New York, N. Y., or through their State Tract Society.

Complaints have reached our office that some of our readers do not receive their MAGAZINE regularly. The management desire each subscriber to have every issue. Missing numbers will be supplied upon application.

AN EXCEPTIONAL OFFER
Two Periodicals for the Price of One
MISSIONARY MAGAZINE practically FREE

Arrangements have been effected enabling us
to offer the

Missionary Magazine

and the

American Sentinel

for

ONLY ONE DOLLAR PER YEAR.



The **AMERICAN SENTINEL**, published in New York City, is an advocate of world-wide Religious Liberty.

The **MISSIONARY MAGAZINE** is the official organ of the Foreign Mission Board of Seventh Day Adventists, and representative of the progress of the Third Angel's Message among every nation and kindred and tongue and people.

Let every one improve this opportunity to secure these excellent companion journals.

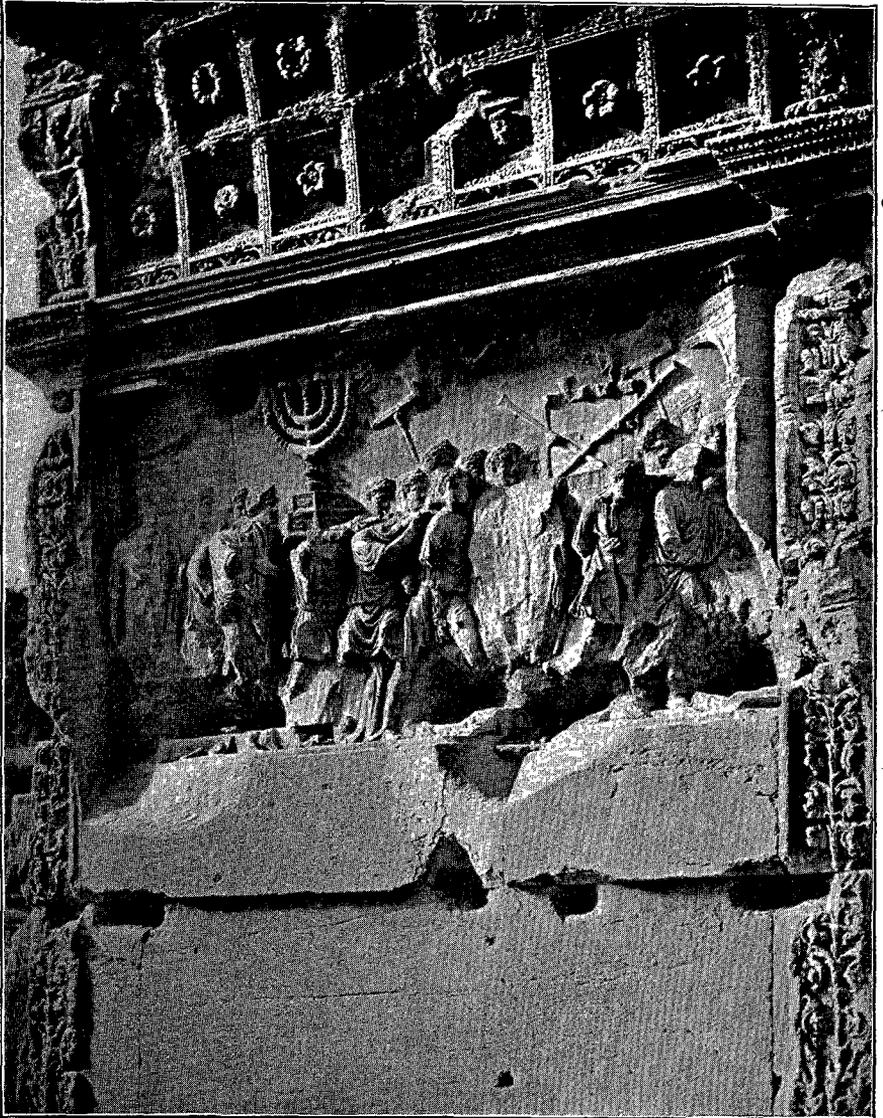
Order of your State Tract Society, or of the

FOREIGN MISSION BOARD

OF SEVENTH DAY ADVENTISTS,

150 NASSAU STREET,

NEW YORK CITY.



RELIEF ON ARCH OF TITUS.

[See page 461.]