

Missionary Readings.

A GRAND VICTORY.

IT is sometimes said that a man's sincerity of purpose is proved if he puts his hand into his pocket-book. Certainly the old gentleman of the following anecdote, which is none the worse for being repeated, proves this. He was a stingy Christian, and sat listening to a missionary appeal. As he was nearly deaf, he was accustomed to sit facing the congregation, directly under the pulpit with his ear-trumpet directed upwards toward the preacher.

The sermon that day moved him. He had a habit of communing aloud with himself, and as the sermon proceeded he said, "I'll give ten dollars." Then he said, "I'll give fifteen."

At the close of the appeal he was greatly affected, and declared he would give fifty dollars. But when the boxes began their rounds his generosity quickly oozed away. He came down from fifty to twenty, to ten, to five, and finally said: "I guess I won't give nothing to day." As the box moved nearer to him he again soliloquized:

"Yet this won't do. Who knows how much may depend on this? This covetousness may be my ruin."

The box was coming nearer and nearer. The crisis was upon him. What should he do? The box was under his chin—the congregation were looking. He had been holding his pocket-book in his hand during his soliloquy, which, unconsciously to himself, had been audible to his near neighbors. At the final moment he took his pocket-book and laid it on the box, saying, as he did so:

"Now squirm, old natur'."

It was a hard-fought battle, and a noble victory.

A SEEKER AFTER GOD.

A WRITER in the *Bible Society's Monthly Reporter* gives the following interesting account of the conversion of a Japanese scholar, and the marvellous way in which he was led, so that he might be prepared and fitted for a Christian missionary to his people:—

Nearly thirty years ago, there lived in the city of Tokyo a young boy who was brought up in accordance with the ancient customs of his people, taught to read the Chinese literature, and trained in the ancient methods of war, as then practised in that country. Though taught the heathen systems around him, he was inwardly convinced that they could not give him the help and hope he needed. As the Christian religion was then strictly forbidden, he had never heard of the Gospel; but a shadowy conviction of His presence (who is not far from every one of us) had dawned upon him, and awakened strange aspirations after something better than his own country could give.

While in this state of mind, a friend brought to him a little book called the *Story of the Bible*, written by a missionary in China, and he read it with peculiar interest. When he learned that there is only one true God, who rules over all, it was to him a new and wonderful revelation. "This," said he, "is the God for

whom I have been looking;" and vague as his knowledge was, he determined to know more of this new and better religion. He also learned about America from a little book prepared by Dr. Bridgman; and although the penalty was death for him to become a Christian, or leave his native land, he decided to go forth, like Abraham of old, trusting in God alone.

Not daring to go to Yokohama, he went to Hakodate, and there became the teacher of Father Nicolai, the present Russian bishop. After waiting for some time, he escaped without detection, and was carried by an American schooner to Shanghai. At this port he providentially secured a passage to Boston, on a vessel owned by Mr. Alpheus Hardy of that city. He was taken on board as a servant, and it was agreed that he should receive no wages or money for any other purpose.

When he left Japan he committed himself to the care of the Supreme Being, of whom he had but a dim conception; he then knew nothing of the nature of prayer. When the vessel reached Boston, he was kept on board for ten weeks, and the severest tasks were allotted to him. At length the captain told Mr. Hardy of the young wanderer, and on hearing his history, and the object of his visit, Mr. Hardy took him as a servant, and put a New Testament into his hand, but soon accepted him as a charge sent from God, and adopted him as a member of his own family. So at last this poor and friendless Japanese boy, who had stolen away from his own land like a wicked criminal, had been divinely guided, and was now given one of the best of Christian homes, and the sympathy and help he needed.

He was first sent to Phillips' Academy, then to Amherst College, and afterwards to Andover Theological Seminary. During all his course of study he was regarded as one of the most faithful scholars, as well as a consistent and active Christian. During the course of his studies the Japanese Embassy visited America, and he was invited to become their interpreter, and also to accompany the Commissioner of Education on an inspection of American and European schools. He accepted this invitation for a short time, and thus obtained much information that was valuable to him in perfecting his future plans. He also made for himself many warm friends among the members of the Embassy, and they have since become some of the leading officials in the present Government.

Having completed a ten years' course of study, he was ordained at Boston on September 24, 1884. At the meeting of the American Board just before his departure, he gave up the set speech which he had prepared, and poured out his heart in a direct appeal for money to found an institution in Japan like those where he had been educated. He did not resume his seat at once, but stood waiting for a response. The Hon. Peter Parker, of Washington, arose and promised \$1,000. Others added smaller sums, until the amount reach \$5,000.

On reaching Japan he found that all had changed. With inexpressible joy, he began at once to tell his people not only what he had seen and learned, but also the blessed tidings of salvation; and multitudes came to hear the new and wonderful message. At the home of his parents in Annaka the largest temple was