

Foreign Missions.

Send all contributions for Foreign Missions to A. McLEAN, Box 750, CINCINNATI, O.

Good News.

Comparing the receipts for Foreign Missions for the first ten days of March, with the corresponding time last year, we have the following :

	1895	1896	Gain.
No. of contributing churches.....	409	452	43
No. of contributing Sunday-schools..	25	21	loss 4
No. of individual offerings.....	97	116	19
No. of Endeavor Societies.....	25	12	loss 13
Amount received, '95		\$6,920.72	
" " '96		9,501.97	
Gain.....		2,581.25	

1. Growing interest.—A gain of 43 contributing churches, 19 individual offerings and an increase in receipts of \$2,581.25, is a hopeful sign. It must be remembered that March 1st was a bad day in almost every part of the country. But the churches will yet respond.

2. New Churches.—Of the 452 contributing churches, 145 did not give last year, and we will hear from many churches yet that did not give last year. And every church that did give then must do so now.

3. Reaching the apportionment.—Of the 452 churches that gave during the first ten days of March, 156 reached their full apportionment, or more. More interest is taken in the apportionment. Last year only about twenty-five per cent of the churches that gave, reached their full apportionment. It now seems that at least thirty per cent of the churches will do as well.

4. Encouraged.—We now feel that more churches will give this year than last, that more will reach their full apportionment and that our receipts, in the aggregate, will be larger.

The mail breathes a deeper interest than ever before. The preachers have labored more diligently than in the past. Almost every letter contains a "God bless the work."

We ask the churches to respond promptly. Let no church be later than April 1st in remitting, if it can be avoided.

Send to A. McLean, Box 750, Cincinnati, Ohio.

A Circuit of the Globe

A. McLEAN.

No. xxi.—Missionary Methods in Japan.
(Concluded.)

4. Teaching English.—The demand for this is not so strong as it was once, but it is strong enough to tax the energies of the missionaries. Once it was proposed to adopt English as the national language. That was a dream of the Restoration. No one thinks of that now. Then every man that could speak English was employed as a teacher. Men smoked and swore in the class-rooms. One article in the contract made with W. E. Griffis was that he should not get drunk. There was a reason for this clause. There is yet a great demand for English among the students. This helps the work. I think it was Duff that said no one could get a knowledge of the English language without getting a knowledge of Christianity. No one can read Shakespeare, or Emerson, or Tennyson, or Lowell, without discovering many of the concepts that are peculiar to the Gospel. English literature is saturated with Christian thought. One cannot read long without learning of God as a personal Being, of Jesus Christ as the Saviour of men, of the worth of every human soul, of the value of freedom. No man can read English without coming to know that it is a shameful thing for men to lie; that it is a noble thing to be pure, and just, and generous, and self-sacrificing.

5. Bible Classes.—These are taught in the Sunday-schools and elsewhere. Young men come to the homes of the missionaries. The principal of one of the great schools of Japan said to his pupils, "You cannot understand English civilization without a knowledge of the English Bible." Many read it for this purpose. They do not regard it as a revelation from the Father. They do not read it to make it the rule of their lives. They read it as they would read Longfellow, or Hawthorne, or Milton, or Burke. No matter what the motive, if they only read it. Dr. Gordon took a class of Buddhist priests through a course in the New Testament. That so many want to study the English Bible is a hopeful sign. It is a great and effectual door. Nothing but good can come from such classes. Many may not be convinced that it is the Word of God, but their erroneous views will be corrected and their mental attitude changed. As they read they will become familiar with some of the great truths and eternal principles that underlie Anglo-Saxon civilization. They will learn that, not

the Emperor only, but every man is a son of Heaven; that all men are equal before God; and that all are sinners; and that Jesus the Christ is mighty to save.

6. Bible distribution.—The people are glad to get a New Testament or a Gospel. After a large meeting in a theatre, many are willing to buy. Their interest is excited, and they are eager to know more. One of our workers, at the close of such a meeting, disposed of five hundred portions of the Bible. As they read they are convinced that this is not "the vile doctrine" reputed and that it cannot corrupt the people. They are convinced that it cannot fail to do them good. It is the basis of ethics and the foundation of good government and of the greatest material prosperity. The distribution of the Scriptures cannot fail to bring forth good fruit. The printed page can go where no evangelist has ever gone. In connection with this is that of tract distribution. Workers usually carry an assortment with them while touring. They give them to pilgrims in the temples, to passengers on the trains, to coolies on the street, to those who attend the services in the chapels. Some keep a supply in their desks and give a copy to every caller. Some may be wasted, but all cannot be. The Japanese are great readers, and will make good use of any literature that comes in their possession.

7. Talking with the people.—The missionary may call to see a man by appointment, or a man may call to see him. At home people know their duty. They have no doubt about the inspiration of the Scriptures, or about the validity of Christ's claims. The one thing to do is to urge them to accept Jesus as Lord. It is not so here. Christianity is a new faith and has a foreign aspect. Much of it they do not understand. They hear of the resurrection and miracles, and they are perplexed. They want to learn more. One morning in Tokyo a policeman called to make inquiries. He was from the country. He had heard several sermons and he brought four friends and a list of questions. Mrs. Garst called to see a man dying of consumption. She urged him to put his faith in Christ. He was troubled about miracles and wanted help. There is not a question of Biblical criticism or a theological vagary in Europe or America which has not been repeated here, and often in an aggravated form. Men are troubled and they call to talk the matter over. It may take a month or a year, or a series of years, to satisfy the heart and the reason. The missionary gives days and weeks to this work.

He takes time from reading and from meals and from sleep for this purpose.

On the trains missionaries talk to the passengers. They are surprised and pleased that foreigners can talk Japanese. They are affable and easily approached. They talk with the priests in the temple. Dr. Neesima urged a Cabinet Minister to confess Christ. They talk to men anywhere and everywhere. They sow beside all waters. They have one work on hand. The methods may vary, but the end in view is the same. They are fishers of men. They may have to change the net or the bait, but they must catch fish, or the nets or the bait avail nothing. Paul preached sometimes. At other times he held dialogues with the people. Whatever the form of speech, his aim was that by all means he might gain some. It is not so now. Other methods are employed. Thus schools are opened for girls. The higher education of women is not popular now. It is thought that it causes them to be less modest and more self-assertive than formerly. There are those who think differently, however. One statesman said: "Give me the women of the country, and you may have the army and the navy and the police and all the rest." A daimyo said to a missionary: "If you have the best welfare of our country at heart, the best thing you can do is to educate our women." Medical work is still carried on in the interest of evangelism, but there is not the need of this that there once was. There are some mission hospitals in Japan. In connection with these, nurses are trained. Orphanages have been established. The children in them are brought up in the nurture and admonition of the Lord. In the recent war with China, missionaries went into the hospitals and served the patients in every way they could. The missionaries feel that the people must be reached and won to the faith. If one method will not answer the purpose another is adopted.

It will be seen, I think, that missionary work is more difficult and calls for men and women of greater ability than is generally believed. Savage people are ready to accept what they hear. A missionary digs a well in a dry season and they regard him as a supernatural being. They never heard of a well. They are ready to say, "The gods have come down in the likeness of man." In Rome, it is said, that two



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