

Christian Observer

VOL. 95. LOUISVILLE, KY., NOVEMBER 27, 1907. NO. 49 46

Christian Observer.

Founded September 4th, 1813.

A Presbyterian Family Newspaper.

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Published Every Wednesday by

CONVERSE & CO., (Incorporated)

512 Third Avenue, Louisville, Ky.

For "Terms of Subscription," etc., see foot of page 20

Remittances should be made by money order, or by registered letter, or by draft on some of the large cities. When checks on local banks are sent, ten cents should be added to cover cost of collection.

Address all communications intended for the Editorial Department to "The Christian Observer."

Address all business letters to Converse & Co

Entered at the Louisville Post Office as second class matter.

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EDITORIAL NOTES.

There is great joy in being identified with the Master's work. When you are appointed a member of a committee charged with grave responsibilities or great duties, do you not feel honored? Is there not a certain joy in taking up that work? Our Master has appointed each one of His children as a member of the most important committee in the world, charged with making disciples of all nations. Let it be a labor of joy and love!

In the Epistle to the Ephesians Paul uses four figures to explain the union between Christ and His Church. The first is the Temple and Its Foundation, suggesting structural union; the second is the Head and the Body, suggesting vital union; the third is the Husband and the Wife, picturing affectional union; and the fourth is the Soldier and his Armor, suggesting a union for service. Each presents a beautiful and helpful phase of the Christian life. In these four figures we have a full and perfect idea of how Christ and the Christian are one. Beware lest this union be obscured or impaired.

The *Westminster Teacher* at the first of the year will be issued monthly instead of weekly as it has appeared for a year past. The weekly issue was very attractive in form and contents, but the added expense of several thousand dollars is deemed by the Board of Education of the Northern Presbyterian Church too large a price to pay for its continuance. The experiment is of value to all religious publishing houses.

One of the most helpful of spiritual exercises is to study the prayers of the Bible. Many a Christian is weak in his prayers, and needs exercise to strengthen his soul at this point. The prayers of the Old Testament are peculiarly rich in their ascriptions of adoration and praise to God. They are pitched on a lofty plane of love and faith, and throw light on many perplexing problems of today. The prayers of the New Testament offer a rich field for research. From the models of prayer which Jesus gives, we gain much in our efforts to approach God acceptably. From the prayers of Paul we get some of the grandest truths of theology. Professor John E. McFadyen's book, "The Prayers of the Bible," will aid greatly in following this suggested spiritual exercise.

In one of his prayers, the apostle Paul prays that the Ephesians may know three things, "the hope of your calling," "the riches of the glory of His inheritance in the saints," and "the exceeding greatness of His power." These are deep doctrinal themes, but Paul counts them suitable subjects of prayer in behalf of God's people. Many difficulties about doctrines disappear before earnest and fervent prayer. Prayer puts us close to the deep things of God.

Life is a stewardship and not an ownership. It is a trust not a gift. With a gift you may do as you please but with a trust, you must give account. The gift may be kept, it may be destroyed, it may be given to another, it may be used for personal pleasure or profit. But a trust must be administered so as to merit the approval of the Great Judge. How this

thought dignifies life which is not a gift, but a trust, and must be lived under God's laws and judged at last by God's standards. Selfishness finds no place in the life that is viewed as a trust. God's glory is the first and highest aim.

The Laymen's Missionary Movement is going ahead with tremendous zeal. Cities are taking up the matter of the adequate support of the missionary campaign. First Topeka, Kans. determined to increase the gifts of the churches from \$7,000 to \$25,000. Then St. Joseph, Mo., followed increasing their pledges from \$12,000 to \$50,000. Following this Toronto, Canada, voted unanimously to increase their offerings from \$141,000 to \$500,000. About the same time other Canadian Cities decided to increase their offerings,—Brantwood from \$2.30 to \$5.00 per member, Hamilton from \$3.50 to \$7.00; London, Ont., from \$2.70 to \$5.00. Now if these places will be just as ready in the paying as they are in the promising, this movement will be an unqualified success. It certainly contains within it the promise of greater things than have yet been accomplished.

Meetings to be held under the auspices of the Laymen's Missionary Movement are announced as follows: Knoxville, November 27-28; Atlanta, November 29 to December 1; Charlotte, December 2, 3; Norfolk, December 4, and Richmond, December 5, 6. Mr. Charles A. Rowland, Athens, Ga., is Chairman of the Committee in charge of this movement in the Southern Presbyterian Church.

The first Conference of the St. Louis Branch of the Bible League of America was held November 11-13, at the Grand Avenue Presbyterian church, St. Louis, of which Rev. James F. Cannon, D. D., is pastor, and is declared to be a very successful meeting. Some strong men were on the programme. During its sessions, Rev. Wm. M. McPheeters, D. D., of Columbia Seminary, made two addresses. The first was on "The Changed Conceptions of Religion, and of the Bible Necessitated by the Radical Criticism." The second was "The Task and the Achievement of the Author of Gen. 1:1-2:3." Other speakers were Rev. Fayette L. Thompson, D. D., Rev. Oliver G. Morse, D. D., Prof. Albert F. Clay, Ph. D., Prof. Jos. D. Wilson, D. D., and Rev. James M. Gray, D. D.,

The Executive Committee of the Inter-Church Conference on Federation, announces, that in accordance with the Plan of Federation adopted in 1905, two-thirds of the Bodies whose representatives framed the Plan, have adopted it and the Committee will arrange for the meeting of the Council for December, 1908. The Committee has divided their labors into three Departments, namely, of Correspondence, of Literature, and of Organization. The Southern Presbyterian Church sent no delegates to the meeting which framed the Plan. The Plan of Federation was brought to the attention of the General Assembly in Greenville, S. C., in 1906, but it thought best to postpone action upon the Plan until the meeting just preceding the meeting of the Council in 1908, which will be the meeting in May, next. At the meeting of the Assembly in Birmingham last May, in answer to the overture from the Presbytery of Upper Missouri, it was resolved to request admission to the Council.

and Sinners. While the Elder Brother stood for the Loyalists. The Pharisees taught that there was absolutely no mercy for those unfaithful Jews who were called by them "Publicans and Sinners." According to their teaching they could not even find a place for repentance, though they should seek it carefully with tears. The parable is primarily intended to show the attitude of God towards these wandering sons of Abraham as contrasted to the attitude of the Pharisees toward the same class. It might be used in a secondary way to show the attitude of God toward any repentant person. But in that case the elder brother disappears, for the simple reason that there is now no counterpart to him. But even to use the prodigal to illustrate God's attitude toward the repentant is rather fanciful, and not a necessary inference from the passage: for that was not what was intended by the illustration. Just as soon as we press the parable too far we open such a wide door of discussion that the beauty of the parable is soon marred, and the main thought is lost sight of.

It behooves us therefore, as stewards of the mysteries of the Kingdom of heaven, to use great care in the use of these parables, lest haply we make a muddle of that which is simple and clear.

Brownsville, Tex.

For the Christian Observer.

HOPE FOR ALL.

Matt. 11:28.

There's hope for you, there's hope for me,
There's hope for all the living,
To all that seek His mercy free,
The Saviour is forgiving.

'Tis only "come," your sins forsake,
And Jesus Christ will bear them;
Your woes and troubles He will take,
He's promised you to share them.

Rest, rest, sweet rest, he'll surely give
To all who come believing;
On this condition you shall live,
His pardoning love receiving.

Reach out, accept the promised hope,
So freely, richly given,
And doors of bliss to you shall open—
The door to peace and heaven.

—Pilgrim.

MIRACLES, ATONEMENT AND THE FACT OF CHRIST: A Statesman's View.

BY HON. WILLIAM J. BRYAN.

I passed through a period of skepticism when I was in college; the theories of the scientists concerning the creation confused me. But I examined these theories and found that they all begin with an assumption. The materialist assumes matter and force as pre-existing and he assumes force working on matter and upon these assumptions builds a solar system. I have a right to assume as well as he, and I prefer to assume a Designer back of the design—a Creator back of creation. No matter how long-drawn out the period of creation, so long as God stands behind it my faith in Jehovah can not be shaken. In Genesis it is said that God created the heaven and the earth, and I shall stand on that proposition until some one presents a theory that gives a more reasonable beginning.

The Miraculous.

The Miracles disturbed me, and I am inclined to think that the miracle is the test question with the Christian. Christ can not be separated from the miraculous; His birth, His ministrations, and His resurrection, all involve the miraculous, and the change which His religion works in the human heart is a continuing miracle. Eliminate the miracles and Christ becomes merely a human being and His Gospel is stripped of divine authority.

The miracle raises two questions, Can God perform a miracle? and, Would He want to? The first is easy to answer. A God who can make a world can do anything He wants to do with it. The power to perform miracles is necessarily implied in the power to create. But would God want to perform a miracle?—that

is the question which has given most of the trouble. The more I have considered it the less inclined I am to answer in the negative. To say that God would not perform a miracle is to assume a more intimate acquaintance with God's plans and purposes than I can claim to have. I will not deny that God does perform a miracle or may perform one, merely because I do not know how or why He does it. The fact that we are constantly learning of the existence of new forces suggests the possibility that God may operate through forces yet unknown to us, and the mysteries with which we deal every day warn me that faith is as necessary as sight. Who would have credited a century ago the stories that are now told of the wonder-working electricity? For ages man had known the lightning, but only to fear it; now, this invisible current is generated by a man-made machine, imprisoned in a man-made wire and made to do the bidding of man. We are even able to dispense with the wire and hurl words through space, and the X-ray has enabled us to look through substances which were supposed, until recently, to exclude all light. The miracle is not more mysterious than many of the things with which man now deals—it is simply different. The sinless conception of Jesus by the Virgin is not more mysterious than any other conception—it is simply unlike; nor is the resurrection of Christ more mysterious than the myriad resurrections which mark each annual seed-time.

It is sometimes said that God could not suspend one of His laws without stopping the universe, but do we not suspend or overcome the law of gravitation every day? Every time we move a foot or lift a weight, we temporarily interfere with the operation of the most universal of natural laws, and yet the world is not disturbed.

Science has taught us so many things that we are tempted to conclude that we know everything; but there is really a great unknown which is still unexplored, and that which we have learned ought to increase our reverence rather than our egotism. Science has disclosed some of the machinery of the universe, but science has not yet revealed to us the great secret of life. It is to be found in every blade of grass, in every insect, in every bird and in every animal, as well as in man. Six thousand years of recorded history and yet we know no more about the secret of life than they knew in the beginning. We live, we plan; we have our hopes, our fears; and yet in a moment a change may come over any one of us and then this body will become a mass of lifeless clay. What is it that having, we live and, having not, we are as the clod? We know not and yet the progress of the race and the civilization which we now behold are the work of men and women who have not solved the mystery of their own lives.

And our food, must we understand it before we eat it? If we refused to eat anything until we could understand the mystery of its growth, we would die of starvation. But mystery does not bother us in the dining room; it is only in the church that it is an obstacle.

I was eating a piece of watermelon some months ago and was struck with its beauty. I took some of the seed and weighed them, and found that it would require some five thousand seed to weigh a pound. And then I applied mathematics to a forty-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, goes to work; it gathers from somewhere two hundred thousand times its own weight and, forcing this raw material through a tiny stem, constructs a watermelon. It covers the outside with a coating of green; inside of the green it puts a layer of white, and within the white, a core of red, and all through the red it scatters seeds each one capable of continuing the work of reproduction. I can not explain the watermelon but I eat and enjoy it. Everything that grows tells a like story of infinite power. Why should I deny that a divine hand fed a multitude with a few loaves and fishes when I see hundreds of millions fed every year by a hand

which converts the seeds scattered over the field into an abundant harvest? We know that food can be multiplied in a few months' time; shall we deny the power of the Creator to eliminate the element of time, when we have gone so far in eliminating the element of space?

The Theory of the Atonement.

Those who question the miracle also question the Theory of Atonement. They assert that it does not accord with their idea of justice for one to die for others. Let each one bear his own sins and the punishments due for them, they say. The doctrine of vicarious suffering is not a new one; it is as old as the race. That one should suffer for others is one of the most familiar of principles and we see the principle illustrated every day of our lives. Take the family, for instance; from the day the first child is born for twenty-five or thirty years the mother's time is devoted to her offspring; she sacrifices for them, she surrenders herself to them. Is it because she expects them to pay her back? Fortunate for the parent and fortunate for the child in the latter has an opportunity to repay in part the debt it owes. But no child can compensate a parent for a parent's care. In the course of nature the debt is paid, not to the parent, but to the next generation, each generation suffering and sacrificing for the one following.

Nor is this confined to the family. Every step in advance has been made possible by those who have been willing to sacrifice for posterity. Freedom of speech, freedom of the press, freedom of conscience and free government have all been won for the world by those who were willing to make sacrifices for their fellows. So well established is this doctrine that we do not regard any one as great unless he recognizes how unimportant his life is in comparison with the problems with which he is connected.

The seeming paradox: "He that saveth his life shall lose it and he that loseth his life for my sake shall find it," has an application wider than that usually given to it; it is an epitome of history. Those who live only for themselves live little lives, but those who give themselves for the advancement of things greater than themselves find a larger life than the one surrendered. Wendell Phillips gave expression to the same idea when he said: "How prudently most men sink into nameless graves, while now and then few forget themselves into immortality."

Instead of being an unnatural plan, the plan of salvation is in perfect harmony with human nature as we understand it. Sacrifice is the language of love and Christ, in suffering for the world, adopted the only means of reaching the heart. And this can be demonstrated, not only by theory but by experience; for the story of His life, His teachings, His sufferings and His death has been translated into every language and everywhere it has touched the heart.

The Fact of Christ.

But if I were going to present an argument in favor of the divinity of Christ, I would not begin with miracles or a theory of atonement. I would begin as Carnegie Simpson begins in his book entitled, "The Fact of Christ." Commencing with the fact that Christ lived, he points out that one can not contemplate this undisputed fact without feeling that in some way this fact is related to those now living. As he studies the character of Christ he becomes conscious of certain virtues which stand out in bold relief, purity, humility, a forgiving spirit and unfathomable love. The author is correct. Christ presents an example of purity in thought and life, and man conscious of his own imperfections and grieved over his shortcomings finds inspiration in One who was tempted in all points like as we are, and yet without sin. I am not sure but that we can find just here a way of determining whether one possesses the true spirit of a Christian. If he finds in the sinlessness of Christ a stimulus to greater effort and higher living, he is indeed a follower; if, on the other hand, he resents

the reproof which the purity of Christ offers, he is likely to question the divinity of Christ in order to excuse himself for not being a follower.

As the Christian grows older he appreciates more and more the completeness with which Christ fills the requirements of the heart and, grateful for the peace which he enjoys and for the strength which he has received, he repeats the words of the great scholar, Sir William Jones:

"Before thy mystic altar, Heavenly Truth,
I kneel in manhood, as I knelt in youth.
Thus let me kneel, till this dull form decay,
And life's last shade be brightened by the ray,
Then shall my soul, now lost in clouds below,
Soar without bond, without consuming glow."
—The Commoner.

Lincoln, Neb.

MORNING AND EVENING PRAYER.

The camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest to gain.

My soul, thou, too, shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift thy load,
And grant repose.

Else how could thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear. —Anon.

For the Christian Observer.

THE DAY OF VISITATION FOR NORTH KIANGSU.

BY REV. WARREN H. STUART.

During the past twelve months events have transpired in a province of China which have arrested the attention of the world and can profoundly influence the coming of the Kingdom of God. The situation is one which ought excite the interest of every Christian statesman. I refer to the late famine in northern Kiangsu, and its after results.

The seaboard province of Kiangsu, embracing some 44,000 square miles, has two-thirds of its area north of the Yang-tse River, and it was in this district chiefly that the famine occurred, though the surrounding sections suffered also from the destructive weather of 1906. In shape, size, soil, and position the district might roughly be compared to the State of New Jersey. The population, however, is far larger, being estimated at 12,000,000, or one-seventh the population of the United States.

Over this fertile and thickly-peopled plain a disastrous series of rains came in the summer of 1906, destroying the harvest, and turning much of the country into huge lakes. When at last a spell of clear weather came in which the people could plant again, a second series of rains destroyed the fall crops, and cut off all new material for subsistence until the following spring. The terrors of that winter will not easily be forgotten. Thousands upon thousands fled to the great cities of the south, Tsing-kiang-pu, Chinking, and Nanking, in the hope of finding work or some scant charity by which to live. Many more thousands stayed in their homes through those long months, only to stare death in the face in his gauntest, most cruelly deliberate form, starvation. To ask which fared the worse is to ask a gloomy answerless question. Description does not avail; description the most extravagant and vivid would not equal the piercing reality as some of us saw it. I shudder now in writing, as I recall some of those terrific scenes, or listen again to the low piteous moaning of human beings in despair. No wonder the resident missionaries wrote the accounts they did. Not only was the suffering intense beyond the conception of any of my readers, but its extent was such as to make any attempts at relief seem ridiculous. Around one city were grouped at one time over 500,000 refugees; while to the north and east and west for miles lived hundreds and thousands of people, facing winter with nothing to eat. In one district where no relief was given the official reports gave a death-list of 40,000 out of 100,000 population. It was carefully estimated for another district containing 700,000 people that had it not been for the relief, one-fourth would have starved to death, and another fourth would have died from famine fever. The number of persons saved who could not have saved themselves was at least several hundred thousand.

Relief Work.

Relief was given by the Chinese government and by benevolent contributors all over the world,

especially America and China. The Government, characterized as it was by dishonesty, mismanagement, and a lack of personal sympathy, need have no place in this discussion. The aid given was chiefly by Christian people, (especially the large amounts given through the "Christian Herald" of New York), and distributed entirely through the missionaries, as the only responsible distributors to be had. This fact, if duly followed up, can be made a means for hastening the Kingdom of Christ in Kiangsu, indeed to all China. For while, save among the Romanists, the general funds were distributed absolutely without reference to religion, still the people connect this mighty benevolence in some way with the Christian Church. Men's hearts are softened towards Christianity, indifference has given place to favor. Thinking people are seeking the cause of a benevolence which cannot be explained on any motives known to them. If the present time of interest and inquiry can be used to scatter abroad Christian principles and Gospel truth, the whole land will speedily be sown, far more speedily than in ordinary years.

Small wonder is it then, that the famine region workers, wise in their time, are planning to seize the situation to the best. A preaching campaign has been determined on, to carry now to the villages and towns and country-side where last spring relief was given, the Bread of Life. Other forms of work will as far as possible be suspended, in order that the present favorable time may be used to the utmost for broad-cast seed-sowing. And just as for the relief work of last spring the missionaries found their force utterly unequal, and sent for assistance, so now the opportunity is so urgent and unique, that they are making every effort to secure helpers from without. The West Shantung Mission, itself greatly enlarged years ago through work done after a famine, will probably send ten trained natives to help in this campaign; our own Mid-China Mission hopes to send two foreigners and several natives; the English Baptists in Shantung and other missionary bodies have likewise been appealed to for help. It is an opportunity that thrills the imagination. An earnest native pastor, whom I was telling of the plan, said: "I think it is splendid. And if they can use me, and I feel I can rightly leave my work for a while, I am ready to go too."

Some of the reasons which have led to these more than ordinary efforts at the present time may be indicated as follows:

The Natural Need.

There is first, and always until China is Christian, the natural need of these people for the Gospel. Comparative statistics show this need to be more extensive than in many other parts of China. North Kiangsu is more thinly occupied by missionaries than any other sea coast section of China. Thirty-four workers are now the only ones to reach a total of twelve million in the famine region.

The need is intensive as well. Far more than these people ever needed bread they need righteousness. Ignorant, unreligious, wicked, yet a fine people with much promise when touched by the Gospel, they constitute one of the most important fields in the territory of our Church. A man could scarcely find a place in which to do more good that would not otherwise be done, than in North Kiangsu.

Incompleteness of Physical Sympathy.

A second reason is the incompleteness of mere physical sympathy. During all this time there has been much sympathy for the famine stricken people, which brought an immense amount of physical relief. All told, food-stuffs and cash totalling something like \$700,000 U. S. currency, has been given out in the whole district, resulting in an estimated number of 750,000 lives saved. If some of these persons would have lived through it anyhow, they were at least saved an untold measure of suffering, ruined stomachs and broken constitutions. No large famine has been so effectively met since the days of Joseph. The temptation is to think that enough has been done for these poor people for the present. But the missionaries do not think so. And rightly. Any Christian must feel the incompleteness of that which works for the body alone. One hundred thousand years from now, and we shall still be living then, it will not seem that the Famine Relief counted for much, unless that was followed up by a mighty effort at evangelization. Those who gave will indeed reap their reward for "doing unto the least of these;" but of those who received it could only be said that they lived a few more years in darkness and sin. From the Christian view-point, such a physical sympathy may not be half-hearted, but it is half-way.

"Man shall not live by bread alone." Dr. Bosworth has suggested a view of our Lord's first temptation which, if true, strengthens the argument above. Christ felt tempted, he says, to consider the life of man as consisting in something else than words from God's mouth, that is, to make the life of the new Kingdom consist in physical comforts for distressed men. Jesus' strongly sympathetic nature suffered when He saw hungry people (Mark 8:2). He must have been strongly tempted, as the Messiah, to give instantaneous relief to all the hungry and all the suffering, but He saw that God's ideal for His Kingdom was a higher one. It in-

involved the bringing of men into friendly intercourse with God, no matter how long it might take, and in this way securing a race of men among whom there would be no longer hunger and suffering. His temptation, then, was not simply to satisfy his own hunger. But if He could not be trusted to keep from turning stones into bread for Himself when hungry, much less could He be trusted to keep from doing this to satisfy the hunger of others. The supreme aim of His Kingdom should not be first and chiefly physical comforts to men, though these were incidentally involved ("not by bread alone").

If you had Messianic power what would you do with it? The Christian Church has not Messianic power, but with her abundant resources she has turned stones into bread for the people of North Kiangsu. Unless she now gives them the true Bread from Heaven, she will have yielded to the subtle temptation which her Master overcame, namely the temptation to spend away resources in supplying physical comforts for men. In ministering physically it is easy to neglect spiritual needs. But if after giving bread we neglect to give the Gospel, Satan is well pleased, Christ waits longer to be satisfied for the travail of His soul, and the Church has made a brilliant failure at seizing a spiritual opportunity.

The Gratitude and Friendliness of Natives.

A third reason is that there is now on the part of the natives much gratitude and friendliness, which makes the present a peculiarly favorable time for sowing the seed. It is an open door for the Gospel such as rarely comes. Last spring it was well nigh impossible to do any Christian work, so busy were the missionaries with meeting urgent bodily needs, so concerned were the people to keep themselves alive. And aggressive work at that time would have done more harm than good, bringing in crowds only for the "loaves and fishes." Most happily, no distinction was made between Christians and non-Christians. The people know that relief was not to give to further political or ecclesiastical ends. Throughout the whole famine and up to the present, their attitude has been uniformly that of gratitude, and respect and favor. What Dr. Arthur Smith said of the workers in the famine of '78 might apply here: "We were promoted from being 'foreign devils' and 'red-heads' to being 'Reverend' and even 'Lord Bishop' and got universal attention. It was the opportunity for preaching which the day afforded." Where the writer was last spring, in the very heart of the famine region, crowds of country people, often from a great distance, would come to Church on Sundays as a mark of gratitude and respect. Granting their motives to be no higher, they heard the Gospel with minds awakened and hearts touched.

Among the gentry the changed attitude is most striking and significant. In Kiangsu most of the land is owned by a comparatively small number of men, who are independent, educated, and the virtual rulers of the land; the bulk of the population being in a position little better than that of serfs. Heretofore the attitude of the gentry has been in the main that of ignorance, indifference, contempt. One of the corresponding class in the city, a banker, told Dr. Woods frankly, "I did not think it was in you." Dr. H. M. Woods, of Hwai-an-fu writes: "The change in attitude has been marvellous. On January 7, I got 10,000 bags of flour at Hwai-an and could not get any help in distributing it. Officials and gentry were 'hands off,' would have nothing to do with relief in which foreigners took part. But this soon changed and for the last three months or more of relief work, all joined heartily with us, and were ready to adopt any plan we proposed. I had numbers of officials and gentry say, 'We know why you are doing this, it is because of the Saviour, His grace.' A scholar of considerable repute came one day and spoke in the highest terms of the relief work in the city and district and said, 'This is the Saviour's love. And just think of how we boycotted you last year. I had part in that. Now you are saving our lives, treating us well when we treated you ill. This is true love, the love of the Saviour.' He meant what he said; his voice trembled, and he added, 'I am covered with shame and confusion, cannot look you in the face.' This, I know from observations covering daily contact with thousands through six months, is the general spirit of the gentry."

Thus an atmosphere has been created exceedingly favorable for preaching the Gospel. The wonderfully fruitful mission among the Telugus in India gained its start through famine relief work. Can we not say that this is the day of visitation for North Kiangsu?

Peculiarly a Southern Presbyterian Field.

A fourth reason is that this is peculiarly a Southern Presbyterian field, as perhaps no other region in the world, save that around Luebo. All our stations in the famine district are occupied exclusively by missionaries of our own Church, or associate workers, save that in Tsing-kiang-pu the China Inland Mission have work carried on by one lady, and at Antung, twenty miles northeast, they have two resident lady workers. Otherwise the whole of the famine district proper, 180 miles long by 150 miles wide, containing 12,000,000 people, is being worked by our Mission exclusively, or not being worked at