

one kingdom that shall never cease. It possesses the life of eternal permanence. Nothing can destroy it. "The stars shall fade away. The Sun himself grow dim with age and nature sink in years, but this kingdom and all who are members of it shall flourish in immortal youth, unhurt amid the war of elements, the wreck of matter, and the crash of worlds." And this is the kingdom that Jesus speaks of in the Sermon on the Mount when he says: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

POINTS FOR THE PRESIDENT.

It would be well to have some member prepare a brief paper or address on "The Sermon on the Mount, where it was given, the circumstances, and main teachings." Then follow this general treatment, after prayer and singing, with the study of "The Kingdom of God," one of the very greatest themes in the New Testament. You will find ample help and hints in the foregoing exposition. There are eight paragraphs, with the Introduction. Would it not be a good plan to give these paragraphs to eight members of the League, each to read in order of the exposition? Try it. It will make a most interesting topic study.

APRIL 24.—"OUR MISSION IN WEST CHINA: DEVELOPMENT OF THE FIELD."

See "Heart of Sa-Chuan," Chap. IV.

(The text-book, "Heart of Sa-Chuan," can be secured from Dr. Stephenson for 35 cents.)

In the last study of our mission in West China, we saw how the missionaries were persecuted, the mission property destroyed, the lives of the workers endangered, and their enforced removal from their work. We shall see in this week's study how the missionaries returned, how their property was restored by the Government, and how the Chinese received the workers back with considerable enthusiasm.

THE MISSIONARIES RETURN.

Mr. Hartwell was able to write at this time: "God not only preserved the good-will that formerly existed, but added to it a deeper sympathy, and raised up friends who before were indifferent spectators. Judging from appearances, the work, instead of being hindered, is in many ways in advance of what it was ever before in this district. Aforetimes we were ever looked upon, with suspicion, as spies or as gold-seekers, come to search out precious stones; or as sorcerers, saying by charms we could control the weather, bring on calamity, cause epidemics, etc. But the fact that we are back, that money has been refunded sufficient to put our mission premises in good shape again, that nearly every official in the city has been degraded, that we are able to use the words 'buy' and 'sell' in our deeds of property purchased, especially as this latter was strictly forbidden last winter in a big proclamation posted all over the province, that the present officials received us back in an honorable way, providing us with proper kwan (residences); putting all these facts together, the people—at least, a large proportion of them—have concluded that they were deceived; that the foreigner is not such a cannibal as he was represented, and hence is worthy of consideration and respect."

AN EDUCATED CONVERT.

During the time the missionaries were imprisoned in the magistrates Yamen, one of their warmest friends was the teacher in the day-school. While the work of refunding the mission was going on, he moved his family into some vacant rooms

in Mr. Hartwell's house. By so doing he definitely announced his intention to break with his old life, and attach himself to the foreigner and his religion. He was an intelligent man, a Bachelor of Arts, and as such his accession to the mission was a ground of great hope for the future. We shall meet him again as a native evangelist.

NEW CHAPEL OPENED.

On August 2nd the new chapel, a handsome brick building, with a seating capacity of four hundred, was dedicated. The service was doubly interesting, as it not only marked the formal recommencement of active evangelistic work, but was also the occasion of the baptism of the first convert. At the close of the service, in response to an invitation, six others rose and expressed their desire to become Christ's disciples. From this time interest deepened, and many remained for the after-meeting, when they could talk personally with the workers regarding this new faith.

PERIOD OF PROGRESS.

By the end of the year seven buildings were completed, including the dwelling and the chapel already mentioned; a reading and book-room and street chapel combined; a school and dormitory, used also as a native parsonage; a building for servants and teachers; a Sunday-school attached to the chapel; and, important as any, a building for guest-rooms, where the missionary received visitors, gave them a cup of tea, and discussed with them any subject they introduced. The new year saw the addition of several parsonages and two hospital wards. During this year the work was greatly strengthened by an addition to the force of workers. These were Dr. and Mrs. W. E. Smith, and a few months later, three ladies of the W. M. S. Miss Foster, Miss Brooks, and Miss Kilham, M.D. With the second party came Dr. and Mrs. Hart, to the great joy of all on the field.

PRINTING PRESS.

The mission at Kiating was also restored, the new chapel was dedicated, and at this service the first convert of the Kiating mission was baptized. Then came the work of the printing-press.

Dr. Hart at once made preparations to start the press which he had brought with him. The founding of a printing establishment in West China had long been one of his ambitions, and, during his furlough in 1896, he had vigorously appealed for funds for this important work. So ready was the response that on his return to China, he was able to be stationed at Kiating, where he was stationed at Kiating, and were soon printing tracts, calendars, and texts, for sale and distribution. The Chinese were so eager for these tracts that by January, 1898, this work was almost self-supporting. From this small beginning has grown a large and important printing establishment now in connection with the mission.

GREAT INTEREST.

In 1898 Mr. Hartwell wrote home in a most encouraging way. He said, "Possibly in all China have no other congregations listened Sabbath after Sabbath to the Gospel. Formerly people greeted us in the usual manner, 'Have you eaten your rice?' Now it is, 'When is worsted ship due?' At the evening service, women of the better class take advantage of the darkness to hear the Gospel. One remarked to Mrs. Hartwell that the more she heard the more she felt the power of the Gospel."

TOOK TO FLIGHT.

One storm had calmed, but another soon arose, in the Boxer riots.

In July, 1900, the missionaries were compelled to flee for their lives, and the

work of the mission was stopped for a time. The farewell between the missionaries and the native Christians was most affectionate.

An official guard of eighty men escorted the party to Chung-King, where they proceeded in safety to the coast. By the end of October, 1901, the missionaries were back at their stations, and work was once more proceeding as before their departure, and the workers were more popular than ever. Thus we at home get some idea of the risks, dangers, and hardships which our brethren on the foreign field are forced to endure. Yet amidst it all we see how God is leading his people, and how out of opposition and persecution the Gospel triumphs.

POINTS FOR THE PRESIDENT.

In our study of our mission field in China, this week, we have a chequered account of trial and triumph, persecution, and conquest. It will remind us somewhat of the records in the Acts of the Apostles. Make this the subject of the topic, "The Triumphs of the Gospel amid Persecution." Take the fourth chapter of Acts as a topic chapter, and compare modern persecutions with ancient. They are one in spirit.

MAY 1.—"THE MOTIVE OF THE MIRACLE: A REVELATION OF CHRIST AND OF GOD."

Mat. 8, 14-17; Luke 7, 11-17.

The mission of Christ to the earth was one of mercy, not only to the souls but to the bodies of men. In our constant emphasis of the purpose of Christ to save the soul, we overlook his purpose to save the body. Christ's contact with the people again and again shows his desire to bring good health to this world, and to make existence here more tolerable for many people.

GOOD HEALTH.

Christianity is the religion of good health—robust bodies, alert minds, hopeful temperaments. This is the effect of Christianity when it has its way. The religion of Jesus is the religion of fresh air, pure food, cleanly bodies, bright sunlight, active exercise, and cheerful minds. Christianity leads the world in its efforts to stamp out disease, and bring health to the nations. This is a revelation of the heart of Christ and of God; it is also a great thing to prevent death; it is also a great thing to prevent people from dying so soon. It is a great thing to heal disease; it is a greater thing to prevent disease. This is the merciful mission of Christianity; and God is glorified in the good health of the creatures of his hand.

THE LORD OF LIFE.

In this incident in the life of Jesus (Luke 7, 11-17) we see the Prince of Life face to face with the grim reaper, Death. The funeral procession is going one way, and Christ and his disciples the other. They meet. He sends the dead back living, and the mourners glad. This but foreshadowed his own conquest over the same foe later on in his life when he laid the bars of death and rose triumphant over the tomb. He is the Lord of life, and death cannot hold him, nor stand unconquered in his majestic presence when he chooses to exert his power. Nor can death hold any of his followers. The believer's life is a hid with Christ in God, and death cannot touch it. True, the body as we now have it, dissolves, but there is no death to the Christian; it is through Christ, the gateway to eternal glory.

UNASKED PITY.

The sight of the extreme grief of the mother, the death of her only bread-