

eagerly desired Western science. They have loudly knocked at these Christian halls of learning, asking admission. All available room has been quickly taken. At present, worthy applicants, willing to pay tuition and support themselves, especially at Peking, have had to be turned away, simply for lack of accommodation.

Merely secular education will never rescue China from her heathenism and atheism. Allowing to Confucianism all the moral and political excellence it deserves, there still remains "an aching void." In it exists no self-renunciating love, no forgiveness of sin, and no hope of immortality.

The negative maxim, "Whatsoever ye would not that men should do to you, do not do them," is sometimes called the Silver Rule of Confucius, in comparison with the positive law of love, the Golden Rule of Christ. One is negative and passive; the other is positive and active. One is as the priest and Levite, who do no harm, but sympathetically pass by on the other side; the other is as the Good Samaritan, who at the sight of the suffering traveler, at once dismounts, binds up his wounds, places him upon his own beast of burden, and makes arrangements for his comfort at the inn. One is like the moonlight, silvery and clear, but cool and chilly; The other is like the genial warm sunshine, with its invigorating radiance at noon-day.

Once a disciple of Confucius came to this conservative sage and asked him concerning sin. The only consolation Confucius gave him was this: "He who sins against heaven has no one to whom he can pray." At another time a disciple of his inquired concerning the future life. Confucius replied, "If we know not the present life how can we know the future life?" Honest words, frankly spoken! No man, however wise in this world's wisdom, can, unaided by divine revelation, describe with cer-

tainty the life beyond the grave. Philosophers of all nations may surmise and speculate, but, as Gibbon candidly stated in his famous fifteenth chapter, "It was still necessary that the doctrine of life and immortality, which had been dictated by nature, approved by reason, and received by superstition, should obtain the sanction of divine truth from the authority and example of Christ."

Clearly appreciating the present educational crisis of missions in China, contrasting the intense hostility to Christian education in Turkey, and remembering Christ's farewell command, "Go, teach!" the faithful Protestant missionary in China to-day gladly employs Christian education as the right arm for evangelizing China's millions.

The Evolution of a Missionary Society. BY REV. JAMES MUDGE.

It has for some time seemed to me that since the International Missionary Union was also, in the most emphatic sense, interdenominational, it would be highly fitting that there be presented at its annual meetings a series of papers setting forth somewhat in detail the internal organization of the various societies, together with the changes, if any, that have taken place since their formation. Such a series would be especially timely just now in view of the fact that the oldest American society is casting about for the wisest method of so modifying her constitution as to bring herself more fully *en rapport* with her constituency. By way of a beginning in this direction, and as affording in a compact compass information not easily accessible to all, I present the following sketch of the manner in which the missionary society of the Methodist Episcopal Church has reached its present position.

It has undergone what may not inaptly, perhaps, be styled a process of evolution. Like Methodism itself it has gradually developed, adapting