

week is the Lord's day, and all that pertains to it belongs to Him. So one seventh of my income from investments is saved to the Lord. Then I manage to secure an income during the six days of the week, and I will set apart to religious purposes a certain part of that."

—One of the teachers in the Doshisha considers it in many cases a disadvantage for Japanese students to attend colleges in England and America. He says it is quite a common remark among missionaries, "Oh, he has come back spoiled." A brilliant graduate of one of the great American universities made the remark on his return that "the members of a certain mission did not come from the best society in America." Another young man, who had spent many years in this country and had taken a course in theology, was offered a position in the Doshisha on his return, but refused because the salary was not high enough; and it often happens that missionaries in other lands are pierced through with the same sorrow.

—The Chinese *Recorder* concludes that the popular theory which inspires the call for large reinforcements in China and India is not wholly based in reason. To attempt the evangelization of the masses in the heathen world by force of numbers would be a folly like that of the Crusaders. Comparatively few men and women of the right character, well sustained by the prayers and practical sympathy of the Church at home, would do more than thrice as many ill-supported, poorly equipped, though sincere and earnest missionary toilers. The true missionary policy comes to us in this lesson of the past. No country was ever yet evangelized but by its own sons. Yes, a tug hard and long is before the disciples of Christ in the world-fight with ignorance, superstition and sin, while wisdom and perseverance rank highest among the qualities required.

—"I would never argue, if I were a missionary," said a Brahman graduate of Madras University. "I would sim-

ply give the Bible and say, 'Read that.'" Bishop Thoburn, after years of experience in India, takes the same view.

—In New York City are found over 3000 physicians to minister to 1,500,000 persons, while in the foreign field for 1,000,000,000 there are only about 350 medical missionaries, or one to 3,000,000—that is, one to the combined population of New York, Brooklyn, and Jersey City.

### WOMAN'S WORK.

—The first zenana teaching ever attempted in the East was in Siam in 1851, as zenana work in India did not begin until 1858. Twenty-one of the 30 young wives of the king composed the class. And the beginning in India was on this wise: A certain missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahman gentleman admired them. Mrs. Mullen asked him if he would not like to have his wife taught to make them. He answered, yes. "That was a fatal word to those who wished to cling to idolatry, but a joyous *yes* it has proved to be to them. As this lady was teaching the woman of India to twine the gold and purple into the slippers, she was twining into her heart the fibres of the sufferings and love of our Lord and Saviour." After one home was opened to the missionary it was easy to gain access to others.

—In Mexico there are many saints to be worshipped, from those who bring rain to prevent famine to those who keep food from burning while cooking. *Woman's Work* tells of a poor woman who was a cook in a family and who did not succeed well, although a devout worshipper of the kitchen saint. One day she appealed to God Himself, and one of her friends coming to visit her about that time taught her many of the secrets of the culinary art, so that her path was much smoother. Her faith in the saints was shaken, and she became a Protestant.