

lowest classes, but came from the sons of influential men, men of high social and political status in the community. Never before in the history of the Chinese mission has the demand for foreign education been so pronounced and so popular as to-day, and never before have St. John's College and the Boone school witnessed so bright and promising signs of success as at the present time.

The Rev. Arnold Foster, of Hankow, China, writes: "The native evangelists who engage in the work are some of them the finest men we have ever met. One of them, after rendering good service while engaged in his ordinary business, was made a colporteur and afterwards a preacher. About a year and a half ago he had the offer of a censorship in Pekin, a post which would assure him a lawful income ten or twelve times as large as he was receiving as a preacher, to say nothing of the possibility of doubling the same by unlawful means. He declined the offer, and in explanation said: "I have read that Matthew left the customs to follow Jesus; I am not going to leave Jesus to follow the customs."

The Board of Managers of the Domestic and Foreign Missionary society of the P.E. church in the United States, elected Bishop Dudley General Secretary at the meeting in New York, on February 8th. While all the members of the Board agreed that the Society could find no abler or more inspiring leader, there was a serious difference of opinion as to the advisability and propriety of taking a Bishop from spiritual labors to manage the affairs of the society. In consequence, only fourteen members voted for Bishop Dudley and there were eight blank ballots. Subsequently, Bishop Dudley declined the election. Nominations will have to be made at the meeting of the managers on March 8th, and the election cannot be held until the regular meeting on April 12th.

The Rev. L. H. Roots, writing in the Church in China, gives proofs of the success of missions in the Chinese empire. Among other evidences of success he cites the following: I think it is not unfair to judge of the success of missions largely by the natives who are placed in responsible positions in the Church, particularly the clergy. These men have almost invariably suffered severe persecution on account of their faith, and by long years of honest and devoted service have proven their fitness for the office they hold. They are also men of fair education, though I think none of our clergy at present hold any Chinese degree. These men stand as a conspicuous illustration of the meaning of Christianity in

China. Their blameless lives, their untiring zeal, their steadfastness under persecution would be noteworthy anywhere. They see very clearly that our chief problems are not intellectual and that we are to win not by argument but by assertion and the power of the Christian life.

Archdeacon Johnson, of Nyasa, has returned to England for a short vacation after having been engaged in missionary work in Central Africa for an uninterrupted fourteen years. He deplors the fact that so few men from the English Universities and Theological Colleges offer themselves for missionary work in Africa. It cannot be, he says, because Englishmen are afraid of either the climate or the hardships to be borne. He instances how numbers of University men pay large premiums to go out with explorers; how men of good position hurry to get positions on the police force in Rhodesia and other African colonies, and make nothing of the poor fare, hard living, risks to health and life, and worse prospects. And yet the missionary life is shunned. On the other hand he notes that he knows of Roman missions coming out in parties of ten and fifteen from the seminaries and never thinking of going back to country and friends. The contrasts he draws are certainly striking, if somewhat humiliating to the English church.

I dare say many of you know Bishop Oluwole. There is no man for whom I have a greater regard or respect, and I made his acquaintance a few years ago, when he was consecrated Bishop, first of all. He came and stayed with me, and he charmed all my family, all my small children. They were delighted with him, and lost their hearts to him. So we all did. Bishop Oluwole, as many of you who may have talked with him are aware, is a cultivated man. His knowledge of English affairs, English politics, English literature, is considerable. Well, his parents had been absolute barbarians till they were converted, he told me, and he as a boy was sent to the Church Missionary Society's Fourah Bay College. In his case, the level of a cultivated Englishman has been reached from a beginning of absolutely nothing. Born in a tribe which had no language and no literature, no manners and customs worth mentioning, beginning from a state of things which really was lower than that of our Anglo-Saxon ancestors, he has reached, simply in the period of his own lifetime, the position of an educated Englishman. *That is the result of Christianity.* There you have before you a most speaking instance of the power of Christianity to raise, to elevate, to strengthen, to re-make, and to establish. And how can it be said that