

### A TOUCHING STORY OF A CHINESE CHRISTIAN WOMAN.

There is in Nanking, China, a benevolent institution, called the Philander Smith Memorial Hospital, a fine structure, "built with funds given to the Methodist Episcopal church by Mrs. Adeline Smith."

In the last Annual Report of this institution, which is before me, is the special report of Miss Butler, an assistant in the woman's department of this hospital. In this occurs the following paragraph:

"It is not often that one comes to us who has heard of Christ; and still more rarely one who is a Christian. But one such came the past summer. She brought her Bible with her: and when I went to her bedside she gave me a Christian greeting. She was very zealous; she talked and read to the patients whenever she was well enough, and besides was always ready to do any kindness for them. They had great confidence in her, and very often referred to her as 'the good Christian woman who helped us.'"

Is not this a touching story? Is it not to us a proof of the power of the gospel of Jesus even in far-off China? Does it not testify that there are many precious souls in these heathen lands, ready for the gospel? Is not this also a terrible rebuke to the almost brutal denunciations we often hear from the enemies of heathen missions, that "these idolaters are utterly beyond the reach of the Gospel?"

This Christian woman is a member of our little church at Nanking, one of the good fruits of our mission there. Miss Butler's story testifies to the faithful, careful manner in which our missionaries do their work.

Mrs. Wang—for this is the name of the good woman—is a widow now. In the last *Missionary Intelligencer* is an account of the death and burial of her husband. She lives across the river opposite Nanking.

Bro. Williams writes that "she is a zealous Christian, and is determined to build a native chapel at her home." When sick she went to the Methodist hospital because there is no department for women in our little hospital at Nanking.

Forget not, O Christian people, to pray for these precious converts in heathen lands. Cherish them in your hearts, and sustain the hands of our missionaries everywhere in the dark world of idolatry, that they may bring in more such ripe sheaves with rejoicing.—*Chas. Louis Loos.*

### IS SHE A FOOL OR A HYPOCRITE?

I met a young man in the inquiry-room a few years ago, who professed to be a sceptic. He said that he "did not believe there was any truth in Christianity."

I observed to him, "In that case you must believe that we Christians are all hypocrites, professing to believe something that we do not believe, and to be something that we are not; or that we are fools, who have been duped, into believing a silly superstition, to call it no harsher name."

"Well," he replied, "I would not have volunteered to make that declaration; but since you have been so kind as to put my thoughts into words, I must confess that you have expressed my sentiment about Christians in general. I think—you will excuse me for saying it—that they are either hypocrites or else victims of superstition."

"A little [softly in the] head," I replied. "Not quite up to detecting the fraud perpetrated by the wicked authors of the silly old Bible."

"Well, yes; if you choose to put it in that way."

"My dear young friend," I said to him (he was about eighteen years old, and a freshman in college), "is your mother a Christian?"

"She is a member of the church," was the reply.

"Then she professes to be a Christian?"

"Yes."

"Which is she, a fool or a hypocrite?"

"You have no right," said he, with some heat, "to ask such a question about my mother."

"Excuse me," I replied, "I mean no disrespect to your mother, for I do not know her. I will gladly assume that she is a refined, and in every way an estimable lady; but your general judgment of Christianity and Christians must apply with equal force to your mother. I think you must admit that. Now we will agree that your mother is not a fool—not a weak-minded woman who has been duped by some designing person into professing to believe the absurdities of the Bible. Then let me ask you: is your mother in your judgment a hypocrite?"

He looked steadfastly into my face for a few moments without replying. He saw the dilemma he was in. Moreover his countenance began to betray great emotion. Presently his chin began to quiver; and bursting into a flood of tears he sobbed out from between his hands, in which he had buried his face:—

"Well, if my mother is a real Christian, why has she never spoken to me about my soul?"

Ah, I must leave that mother and other such mothers to answer that question. I found the young man really deeply anxious about his soul. But the fact that his Christian mother had let him grow up almost to man's estate, without speaking seriously about his soul, had led him to doubt the reality of Christianity. His induction was a fair one. I fear there are far too many mothers and fathers of the same order.—*Pentecost.*

### HOW TO RAISE MONEY FOR CHRISTIAN WORK.

Every one has as much right to pray for gold as for grace. Two things at least are needed to carry on Christian work, grace and gold, and God will give you both if you ask Him in the right way. To get grace you go direct to God and it is given to us by Jesus Christ through the Holy Ghost. That's the way to get grace. With gold it's different. You go to God for it and he gives it by His providences and people. A great many people never pray for gold in their Christian work. This is wrong. Men think they own the purse and hold its string; but Haggai 2:8, of the Bible says not so. A spiritual church will never lack for funds. Now to raise money for any needed work you:

First. Find what the Bible says about temporal blessings. Search out the promises that bear that way. Mark the words of the Book that teach about giving. Like Proverbs, xi. 24 and 25, Exodus, 25th and 35th chapters, 2nd Cor. ix. 6, and 7, Luke vi. 38, and many more. See what stress God lays on the provisions for carrying on His work here. Paul's great resurrection chapter is followed immediately by these words; "Now concerning the collection."

Second. Give yourselves; don't ask others to give till you have gone down in your own pocket, and it is better to put in your share before prayers. One of the biggest collections in the Scriptures is told of in 1st Chronicles, chapter xxix. There you get the order of giving.

Third. Get the people to have a conscience on the matter. Touch a man's conscience and you have his open purse. People need education on this lesson.

Fourth. When you have asked God for money, go to His people and get some. Use tact in going as follows:

- A—Ask for and expect big things.
- B—Don't be afraid; you are on the King's business.
- C—Have a good cause to present or don't go.
- D—Size up your giver.
- E—Better see him when he has had a good dinner.
- F—See him alone and when he can give you a hearing.
- G—Don't think that "no" always means a refusal.
- H—State your case tersely and tenderly.
- I—Don't use undue haste; a day may double the amount.
- J—Don't get tired.
- K—Don't get discouraged.

Fifth. Put great trust in Psalm lxxxi. 10. Write your needs alongside of promises, as in Psalm xxxvii. 8 to 5.

Sixth. Don't lean on the rich. Mites can make millions, and poor people as a rule are the best givers.

Seventh. Study plans used by different men.

Eighth. Suggestion; let workers beg less and preach the gospel of giving more; don't scold but reason and persuade folks who give little or nothing; teach systematic giving, like "Thanksgiving Ann," doubt the conversion of the church members who don't give; don't touch bloody money or unholy gains; note the evil of church affairs, festivals, or the like for money making; it educates the young in the wrong way. Note the difference between "wants" and "needs."

### INGERSOLL'S CREED.

The lectures of Joseph Parker, D.D., in reply to "What must I do to be saved," by Col. Ingersoll, recently published in *The Monthly*, are timely and unanswerable, and will be appreciated by the Christian world.

R. J. Burdette, "the Burlington Hawkeye man," whose wit is familiar to all, has replied to some of the more noted epigrammatic expressions in the same lecture of Col. Ingersoll's.

Says Burdette:—

"We subjoin a few articles of this great man's creed; just to show from what book he got his declaration of faith:—

"Honest industry is as good as pious idleness," says the colonel.

"Well, that's all right. That's orthodox. The Bible says the same thing, and said it long before the colonel thought of it. 'Faith without works is dead.'"

"Christ believed the temple of God to be the heart of man."—*Ingersoll.*

"Yes, that's orthodox too. We 'must worship Him in spirit.' Know ye not that ye are the temple of the Holy Ghost?"

"If I go to heaven, I want to take my reason with me."—*Ingersoll.*

"Of course, and so you will, 'for now we see through a glass darkly, but then face to face; now I know in part, but then I shall know even as I am known. (1 Cor. xiii: 12.)"

"Fear is a dragger with which hypocrisy assassinates the soul."—*Ingersoll.*

"That is good Gospel, and 'perfect love casteth out fear.'"

"If I owe Smith ten dollars, and God forgives me, that doesn't pay Smith."—*Ingersoll.*

"Correct you are; the prayer of Christianity is, 'Forgive us our debts as we forgive our debtors.' 'Owe no man anything.'"

"Reason is the light of the soul, and if you haven't the right to follow it, what have you the right to follow?"—*Ingersoll.*

"Yet, in the church I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men." (1 Cor. xiv. 19, 20.)

"If you go to hell, it will be for not practising the virtues which the Sermon on the Mount proclaims."—*Ingersoll.*

"That's all orthodox. 'If ye know these things, happy are ye if ye do them.'"

### FIVE SHORT RULES FOR CHRISTIANS

1. Never neglect daily private prayer; and when you pray, remember that God is present and hears your prayer.—Heb. 11: 6.

2. Never neglect daily private Bible reading. All backsliding begins with the neglect of these two rules.—John 5: 39.

3. Never let a day pass without trying to do something for Jesus.—Luke 5: 13-15.

4. If you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. 3: 17. If you cannot do this, it is wrong. Rom. 14: 23.

5. Never take your Christianity from Chr 2 Cor. 10: 12. Ask yourself, "How would act in my place?" And strive to follow Him. 10: 27.—*Selected.*