

ants, 115,000,000; Greek Church, 84,000,000; Jews, 8,000,000, and 856,000,000 lying in darkness, with no knowledge of God, and no hope of heaven. 856,000,000! Think of it well, sisters, and then say, "What is my duty." The whole heathen world is crying to us for aid. There never were greater needs, nor greater opportunities for work than now. There are millions perishing while we rest at ease. The death-rate in China is one million a month. There is need for Christians to arouse. The doors are opening all over the heathen lands.

The following pitiful call from India, is taken from a Madras journal:—

"Weary are we of empty creeds,
Of deafening calls to faithless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rites, wise men condemn;
Of worship linked with lust and shame;
Weary of customs, blind enthroned,
Of conscience trampled, God disowned;
Weary of men in sections cleft,
And hinder life of love bereft,
Woman debased, no more a queen,
Not knowing what she once has been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood.
Weary of Kaliyuga years,
Frightened with darkness, chaos, fears,
Life is an ill. The sea of births is wide,
And we are weary;
Who shall be our guide?"

Japan calls us. She has six Buddhist priests to every Christian, and yet there is hardly a more promising field for work. With all her idolatry and superstition, Japan is slowly coming to the light. When once Japan is conquered, we have done much toward China. These are so closely connected, first, geographically; second, by their languages—the Japanese having adapted much of the idioms of the Chinese language, that what affects one must affect the other. Then "a little leaven leaveneth the whole lump," so the teaching of our Master will spread through these lands. What is to be our share in this spreading?

We can give our time, our prayers, our money. In giving, the Chinese and Japanese put to shame other Christians. In Japan, the wages average ten cents per day, and yet in 1891, Japanese converts gave to missionaries, \$27,000.

There has been a great forward movement in Foreign Mission work during the past fifteen or twenty years, but sisters and friends, who are with us today, there is still work for you and for me, and for every one. Can we neglect it? If we shut our hearts to the crying needs of the great pagan world, how can we claim that the love of God dwells in us.

God grant that we all may arouse to our opportunities, and be working, and ready for any work God sends us.

Then when we meet our Master, we shall hear him say, "Well done," and we will enjoy life more and heaven better, for having worked in spreading the gospel of our Lord Jesus Christ.

"Let us do with our might
What our hands find to do."

SUSIE B. FORD.

QUESTIONS AND ANSWERS.

- Q. What is the earth's population?
A. About one billion five hundred million.
Q. What number worship idols?
A. About nine hundred millions.
Q. What is the proportion of preachers in this country to those in the foreign field?
A. The proportion is five hundred to one.
Q. How many conversions in the heathen world in the past hundred years?

A. About three million, and that is not the measure of all the good that has been done.

Q. What is the cause of so much indifference to this great work?

A. Dr. Duff boldly asserted that the greatest hindrance to missions was the "apathy of the Christian ministry."

Q. What amount is spent annually for the evangelization of this country?

A. About eighty millions of dollars.

Q. How much does this country give to foreign missions?

A. About five millions annually.

Q. How much did our people give to foreign missions last year?

A. For eleven months they gave \$60,355 01.

Q. Through what agency do we work in the foreign field?

A. Through the Foreign Christian Missionary Society.

Q. How many missionaries, male and female, have we in the foreign field?

A. Sixty-two.

Q. How many native helpers?

A. Sixty-two, making in all 124.

Q. How many principal stations have we?

A. Twenty-four.

Q. How many out-stations?

A. Thirty-five.

Q. What fields do we cultivate?

A. India, Japan, China, Turkey, England, and Scandinavia.

Q. When was this work organized?

A. In 1875.

Q. To whom should contributions be sent?

A. To A. McLean, Cor. Sec., P. O. Box, 750, Cincinnati, O.

Q. How many churches aided this work last year?

A. One thousand two hundred and fourteen.

Q. What should be the motto of every Christian in respect to this work?

A. "Go or send."

AN INTERNATIONAL CONGRESS OF DISCIPLES.

The General Convention which assembled in Chicago in September received through W. T. Moore an invitation from brethren in England to hold an International Conference of Disciples in London in 1896. A committee was appointed, consisting of B. B. Tyler, New York, Chairman; J. H. Garrison, editor of the *Christian Evangelist*, St. Louis, and C. P. Williamson, editor of the *Southern Christian*, Atlanta, Georgia, to consider the practicability of such a convocation, and report to the next General Convention in Richmond, Virginia, in October, 1894.

The purpose of this card is to call the attention of Disciples in all parts of the world, but especially in the United States and Canada, to this invitation from the English brethren, and invite correspondence.

This international gathering, if held, will be for conference, not at all for the transaction of business. It will be a conference in the legitimate use of the word, and only a conference.

It is thought that Disciples can be called together from the United States, Canada, England, Scotland, Scandinavia, France, India, China, Japan, Africa, Australia, New Zealand, Queensland and the West Indies, to take counsel together concerning the kingdom of our God in the capital of Christendom, the city of London. Why not? What do you think?

Your friend and brother,

B. B. TYLER.

323 W. 56th St., New York.

THE RELIGIOUS FOSSIL.

Oh, yes, we know all about religious fossils! We have seen scores and hundreds of them. The church is full of them. There are lots of them in our church. There is Deacon Smith, and Brother Brown, and Sister Green, and—

Wait a minute; not so fast. Evidently you do not catch my idea. True, there may be a few fossils inside the Christian Church; we won't deny it. But the great majority of them are outside the church. They exist in various spiritual strata that have been brought to light by the upheaving of mighty revivals, or laid bare by the action of the ceaseless tide of truth. In short, they are the men and women who hear the gospel week after week, year after year, and who believe it, too, but who neglect or refuse to act upon it. Your gospel-hardened hearer, but not doer, of the word, whether in the church or out of it,—he is your true religious fossil.

You know how some fossils are formed,—do you not? Some dead organic matter, a dry bone, or a shell, or the trunk of a fallen tree, becoming buried in a bog or marsh, gradually decays. At the same time the fluids in the earth, acting upon the dead organism, replace its particles with their own minerals or salts. Where the process is complete, the organic matter is wholly consumed, and we have in its stead an exact counterpart in lifeless stone.

The very fluids which, coming in contact with a live organism like the root of a growing tree, or the digestive organs of an animal, are transformed into living tissue, and give new vigor and life, when they come in contact with that which is dead only serve to complete its destruction, and to transform it into a type of the most utter lifelessness.

Do we not often see a like process going on in the spiritual world? The gospel of Christ coming into contact with a living mind,—that is, an eager, attentive mind,—and being received and assimilated, becomes the source of a new and larger life. But there is nothing in the world that will produce such hopeless spiritual petrification as the constant neglect of the truth we hear and believe. The same divine truth that is in the one case a "savor of life unto life," is in the other a "savor of death unto death."

Now this is above all things else the danger that besets us in America to-day—the danger of becoming so accustomed to the sound of truth that it shall harden instead of arousing us. These very privileges that we enjoy, the regular preaching of the gospel, the Lord's day worship, the study of the Bible, the constant appeal of duty, may become a source of evil instead of good. A man may get so in the habit of hearing the truths of the gospel presented to him and resisted by him; he may hear the message of duty and promise so often, and so often neglect to act upon it,—that by and by truth becomes meaningless to him, it finds no real entrance into his heart, but falls on the outside of him, like rain on a rock or snow on the roof. In Central Africa, where the Gospel comes as a new revelation, this danger is unknown; but here in America, where the Gospel has been proclaimed every Lord's day for more than two centuries, and where the church bell is heard in every hamlet, the danger is real and insidious.

Are there not among the regular attendants at almost every church many like Tennyson's Northern farmer, who said of the parsons:

"An' I hallus comed to's choorch afoor my Sally wur dead,
An' 'ceerd un a bummin' awaay loike a buzzard-clock
ower my yeard,
An' I niver knaw'd whet a mean'd but I thowt a 'ad
sumnut to saay,
An' I thowt a said whot a owt to 'a said an' I comed
away."

Do not the lines express a too common experience of almost every one? We talk about the danger of becoming hardened in sin; but there is another danger—the danger of becoming sermon-hardened. And that is a danger to which the respectable churchgoers of America are peculiarly liable.

How is the danger to be avoided? "Be ye doers of the word, not hearers only." There is no danger if we always act upon the truth we hear. Then do the truth, not merely think about it. Will imaginary consecration bring the power of Christ into your soul to vitalize and redeem it? Do the truth, not merely talk about it. Will words, however earnest or wise, strengthen the church of Christ, or help in the accomplishment of her work? Do the truth. Do it yourself, not wait for others, not complain of others, not even set other to work, but up and about it yourself, up and about it now.—*Rev. George H. Hubbard in S. S. Times.*