

Shensi, and penetrated to regions where the glad tidings of salvation had never been heard before. Soon after he left Hankow to reside in the neighboring city of Wuchang. The opening of Wuchang is one of the greatest triumphs of Mr. John's career. The official capital of the two provinces of Hupoh and Hunan, it contained numbers of mandarins, literati, and officials, who not only hated the foreigner and his religion, but who were determined by all means to prevent his coming there. No strategist ever planned a more successful campaign, or followed up each advance with abler and surer movements. As "The first stroke is half the battle," if it be a good one, Mr. John, after a survey of the place, determined to visit the Viceroy, preparing the way by a present of his writings and tracts. This was a bold proceeding, and the mandarins were alarmed. They, with the literati and officials, went in a body to the palace, and indulged in the most vehement protests and virulent abuse. The interview of Mr. John, however, was so far successful that the verbal consent of the Viceroy was obtained. This "lip-sanction" the mandarins declared meant nothing, but a polite acquiescence, and was ignored in fact. A long struggle ensued, and a piece of land was obtained, but had to be relinquished for a less eligible plot, though with these advantages, that the attention of all in the two provinces was drawn to the combat, and the proclamation which was issued, authorizing the erection of a place of worship for "the religion of Jesus" on the spot selected by the authorities, virtually announced the humiliation of the mandarins, and the opening of the whole of both provinces for mission work.

In 1870 Mr. John, with his family, paid a visit to England. In 1872 he preached the annual sermon of the London Missionary Society, which subsequently had a large circulation as a pamphlet under the title "Hope for China." After a sojourn, prolonged on account of Mrs. John's ill health, they sailed for China in February, 1873. But his devoted helpmeet died on the journey, in the harbor of Singapore.

In October, 1874, Mr. John married the widow of Dr. Jenkins, of the American Methodist Episcopal Mission. This distinguished lady entered into rest on December 29, 1885. Her extraordinary character and arduous missionary labors deserve a distinct notice.

The provision of a Christian literature for China has often occupied the thoughts of Mr. John, and various contributions have been made by him from 1860 onwards. In 1882 he revised his previously published books and tracts, and added six more to their number. Seeing that the zeal of many for missions was flagging, besides "Hope for China," referred to above, he wrote just before leaving England, in 1882, "A plea for China." This stirring statement was widely circulated by the London Missionary Society. At the same time appeared "China: her Claims and Call," also a most valuable booklet, entitled "Spiritual Power for Missionary Work," which is published from the office of this journal. This soul-firing address contains the clearest statements respecting the work and power of the Holy Spirit, with the most forcible illustrations, and many confess that its perusal has been to them "a means of grace" of the most awakening character.

Mr. John's chief literary work has been the translation of the New Testament into easy *Wen-li*—a simple form of the learned tongue—for the benefit of ordinary readers. Several portions were issued as soon as ready, and the complete version was published in 1885. It has long been felt by missionaries that if the common people are to read the word of God it must be conveyed to them in another vehicle than the classical language of China. This has resulted in translations being prepared in some of the provincial dialects.

Speaking generally of Mr. John as a missionary, we may say that unto him has been given in rich measure the spirit of wisdom. He has become a Chinaman in his sympathies, and has sought to know all sides of life and character in the national life of China. By a close study of their sacred books he has learnt what of truth they possess, and his wide experience has shown him how that lies dormant and degraded, while a soul-destroying superstition, or an equally destructive unbelief,

reigns in their hearts. But while clearly seeing their plight, he does not go among them as some superior being, but as a brother, and as one who serves. This is partly the secret of his success. By his own testimony, it is during the last few years that real success has come to him as a missionary, since the time when he received as a special gift from God "power from on high." His simple story is that about twelve years ago he was deeply dissatisfied with himself and his work, and felt an unutterable need for more of the Spirit of God. His only resource was to lie in the dust before God, which he did for a whole day, waiting to be endowed with power. The next day he went to preach, but without a text. God opened his lips, and while speaking a veritably baptism of the Holy Ghost fell on him and the converts. They were filled with joy, and on all sides those who believed rose up to bear testimony to the love of God, whilst many who had been babes in Christ-Jesus became men, and spoke with boldness of Christ to the unconverted Chinese. Some of the vilest characters were changed, and went throughout the country, and soon strangers from afar flocked in, as they said, to hear the Gospel, for they had already seen it in the lives of the converts.

One source of joy to our friend is that he has been called to suffer persecution in various forms for Christ's sake. On his first visit to Hian-kan he was, with Dr. Mackenzie and some of the Christian Chinese from Hankow, who bravely formed a bodyguard, stoned by the people. On putting his hand to his face, and finding that blood was streaming down his cheeks, he said to himself: "I have suffered many things for Jesus Christ, but I was never permitted before to shed my blood for him." Not the least among his triumphs has been to open a chapel among these very people who had sought to take his life.

One feature in Mr. John's life must not be left unnoticed. It is the close and intimate communion which has always existed between him and his colleagues and native helpers. A pleasant spirit of deference and sympathy pervades their life. They work together, "in honor preferring one another."—*The Christian*.

#### OUTSIDE OF THE SCHOOLROOM.

##### WHAT A TEACHER CAN DO.

It is to be feared that some entertain the mistaken idea that they are appointed as teachers only for the short time which they are called upon to teach on the Lord's day, and then the function of their office ceases for six days. Any one who teaches in this way will not be successful in his important calling. For such, the question propounded may be in place.

I. The teacher ought to form a personal, intimate acquaintance with every one of his scholars. The spiritual condition and the inclinations of their youthful hearts ought to be known to him, for only then is he able to supply their spiritual needs. In order to make this acquaintance it will be necessary to learn something of their home life and the surrounding circumstances, which do much in moulding their characters and in producing their spiritual condition. Unless a teacher knows this, he is unable to deal with the scholar aright. In order to form such acquaintance it may be necessary for the teacher to visit the homes of his scholars, become acquainted with their parents, and win their hearts and confidence. The scholar must feel that his teacher is one of his best friends—one in whom he can confide. There may be circumstances where it is necessary for the teacher to aid the scholar also in temporal affairs. He may be able to find him a position where he will be under Christian influence and care. The teacher should have, like a faithful shepherd, a watchful eye over his little flock.

2. The teacher ought to bear his class upon a heart of earnest prayer day by day. If your scholars are children of God, they need his grace hourly, and your prayers will follow them to the places of temptation, and will become to them a fortress against the wiles of Satan and the temptations of this evil world. Are they unconverted, then God has entrusted you with the work of bringing those little ones to Christ. There may be no one else caring for those souls, and no one can have a

greater influence over them than a faithful teacher. In the exercise of this God-given privilege we may be instrumental in the great work of soul-saving; and even when our scholars close their hearts against any influence we can bring to bear upon them, and when it seems we can do nothing for them, we still have access to God by prayer in their behalf.

3. It is a universally accepted truth that actions speak louder than words, and, through our actions, we can exert a quiet influence upon our scholars day by day. We shall be observed by them, and they will take us as their model. By a life true to God and true to our trust we may be helpful to them. There are teachers who undo during the week what they have accomplished in teaching on the Sabbath. If we expect good and lasting results from our teaching, we must live what we teach. Young people are close observers, and confidence once lost may never be restored.

Teacher, do your duty outside of your class-room!—*Rev. S. L. Umbach in Evangelical S. S. Teacher.*

#### YOUR REWARD.

Do right, and God's recompense to you will be the power of doing more right; give, and God's reward to you will be the spirit of giving more; love, and God will pay you with the capacity of more love, for love is Heaven, and is God within you.—*F. W. Robertson.*

#### SCHOLARS' NOTES.

(From International Question Book.)

##### LESSON III.—OCTOBER 21.

THE STONES OF MEMORIAL.—Josh. 4: 10-21.

##### COMMIT VERSES 20-22.

##### GOLDEN TEXT.

Then ye shall let your children know, saying, Israel came over this Jordan on dry land.—Josh. 4: 22.

##### CENTRAL TRUTH.

The memory of past mercies from God gives courage and faith in the present.

##### DAILY READINGS.

M. Josh. 4: 1-9.  
T. Josh. 4: 10-23.  
W. Ex. 12: 14-23.  
Th. 1 Cor. 11: 23-31.  
F. Ps. 97: 1-16.  
Sa. Deut. 32: 1-20.  
Su. Ps. 103: 1-22.

##### HELPS OVER HARD PLACES.

10. *Stood in the midst of Jordan:* 2,000 cubits above the crossing-place of the people. *Hasted:* not so much from fear as from a desire to actually take possession of the land so long sought. 12. *Passed over armed:* i. e., only the soldiers, to aid their brethren in battle. 13. *About 10,000:* their whole number of men fit for war was about 110,000 (compute from Num. 26: 7, 18, 31). The others remained behind to protect the families and possessions on the east of Jordan. 19. *First month:* Abib, called also Nisan, comprising parts of our March and April. 20. *Twelve stones:* brought up by twelve men, one from each tribe, from the place where the priests stood firm in Jordan (3: 11; 4: 3). *Pitch:* set up, probably on some hill or mound. 21. *All the people of the earth might know:* the Israelites did not receive all these blessings for themselves alone, but for the world. The memorial was an invitation to all to come and trust and serve God. *The hand:* the instrument of action and of power—God's power.

##### SUBJECT: MEMORIALS OF PAST MERCIES.

##### QUESTIONS.

I. THE MIRACULOUS PASS THROUGH JORDAN (vs. 10-18).—By what miracle did God enable the Israelites to cross the Jordan? How many whole tribes went over? Why did they haste? The soldiers of what other tribes went with them? Was this the whole number of soldiers in these tribes? (Num. 26: 7, 18, 31.) Where did the priests stand with the ark? What good effect did this miracle have? (v. 14.) What took place when the priests left the river bed?

II. THE MEMORIAL MONUMENT (vs. 19-21).—Where did the Israelites make their first encampment? Where was Gilgal? Who were appointed to bring some large stones from the river bed? (3: 12.) From what part of the river were they taken? (4: 3.) Where were these stones set up? What was one object of setting up this memorial? What would the children learn from it? How would it give them courage and faith in times of difficulty and danger? Should children inquire and study about such things? What other object in setting up this memorial? (v. 21.) Meaning of "hand of the Lord"? Were such wonderful works in behalf of his children an invitation to all peoples to love and serve him?

III. OUR MEMORIALS.—Of what is Christmas a memorial? Of what is Easter? What good does it do to keep such days as memorials? Of what use is it to observe New Year's days? Birthdays? Anniversaries? Is it good for us to keep in mind the great things of the past? What effect will it have upon the present?

IV. NEW TESTAMENT LIGHT.—What is the great Christian memorial? (1 Cor. 11: 23-26.) Of what is it a memorial? What good comes from observing this memorial? How does it prove that Christ lived and died? Repeat some scriptures about remembering. (Luke 21: 6; John 15: 20; 16: 4; 2 Pet. 1: 15; 3: 1.) Does remembering God's works and words help us to grow in character?

#### LESSON IV.—OCTOBER 28.

THE FALL OF JERICHO.—Josh. 6: 1-16.

COMMIT VERSES 15, 16.

##### GOLDEN TEXT.

By faith the walls of Jericho fell down, after they were compassed about seven days.—Heb. 11: 30.

##### CENTRAL TRUTH.

Victory over evil through faith.

##### DAILY READINGS.

M. Josh. 5: 1-15.  
T. Josh. 6: 1-16.  
W. Josh. 6: 17-27.  
Th. Heb. 11: 21-40.  
F. 1 Cor. 1: 15-31.  
Sa. Ps. 2: 1-12.  
Su. Ex. 23: 20-33.

PLACE.—Gilgal and Jericho. Gilgal was about 5 miles west of the Jordan. It lay in the eastern edge of a beautiful forest of palm-trees, 8 miles long and 3 miles wide, while Jericho was about a mile and a half to 3 miles distant in the western edge. Jericho was the largest city in these parts, strongly fortified, and was the key to Palestine.

CIRCUMSTANCES.—The Israelites, after crossing the Jordan on the 10th of Nisan, went up the western slope of the valley, about five miles, to Gilgal, where the memorial stones were set up. Here they renewed the rite of circumcision, and then held their greatest religious feast, as consecrating themselves anew to God at the very outset of their new life.

##### HELPS OVER HARD PLACES.

1. *Now Jericho, etc.:* this verse belongs in a parenthesis. *Strictly:* strictly. 2. *And the Lord said:* the captain of the Lord's host who met Joshua outside of Jericho (5: 13-15). 3. *Compass:* march around. It was done in the morning (v. 12). *Six days:* once each day. The duty tested the faith of the Israelites, and called the attention of the Canaanites to God's wonder soon to be done. 4. *Trumpets of rams' horns:* not the silver war trumpets, but those made of rams' horns, or of metal in the shape of horns, used in calling to religious services. *Seven times:* if it took an hour to go round the city, with half-hour rests between, it would take till toward evening to complete the task. 5. *All the people shout:* each one should join in doing his part and showing his faith. 9. *And the armed men went before:* the procession consisted (1) of armed men, as a guard, for safety, and for honoring the ark; (2) the priests and the horns heralding the ark; (3) the ark borne by priests, the central object, showing that God was the central hope and power; (4) the rearward of men of Israel. 16. *Shout:* the victory did not come through the shouting. It was a miracle direct from God's hand; but the shouting connected the miracle with the people and the faith in their hearts.

ON THE DESTRUCTION OF THE CANAANITES.—(1) The right of Israel to Canaan was that God gave it to them. (2) He took it away from the Canaanites on account of their wickedness. Their religion was the foulest and most degrading idolatry. (3) It was as right for God to use the Israelites as the instrument of destruction as it would be to use an earthquake or a pestilence. (4) This instrumentality showed clearly that the punishment was from the God of Israel. (5) It inspired the Israelites with a horror of the Canaanites' sins. (6) Their total destruction was necessary to prevent the true people, and the true religion, from being contaminated. (7) Otherwise all true religion would have been lost from the earth.

##### SUBJECT: THE GOOD FIGHT OF FAITH.

##### QUESTIONS.

I. ORDERS FROM OUR CAPTAIN (vs. 1-5).—What can you tell about Jericho at this time? What is said of the state of siege? Where did Joshua go to reconnoitre? (5: 13.) Who met him there? How do we know who he was? (v. 2.) Could Joshua and the Israelites have captured the city alone? What plan did the Lord reveal?

NEW TESTAMENT LIGHT.—Who is the captain of our salvation? (Heb. 2: 10.) Give some description of him! (Rev. 19: 11-16.) What have we to subdue? (Eph. 6: 12; Mark 16: 15.) Is it a great work to conquer our own hearts? (Matt. 15: 19.) Can we gain the victory by our own strength?

II. THE WORK OF FAITH (vs. 6-11).—Who went first in the procession around Jericho? Who followed? What was the central object? Who brought up the rear? Was the procession silent or noisy? How many times did they go around the city each day? For how many days? What was the object of this long delay? Is the work of subduing our hearts and the world a long and tedious one? Does it require much faith?

III. THE VICTORY OF FAITH (vs. 15-16).—How many times did the procession go around the city on the seventh day? What was done while the people were surrounding the city the seventh time? What was the result? Did the shout cause the walls to fall? What was done with all the people in the city? (6: 21-25.) Can you show how this was necessary and right?

NEW TESTAMENT LIGHT.—Can we gain the victory over our sinful hearts? By whose power? Is it a work of faith? (1 John 5: 4.) Have we a part in it? (Jas. 2: 17-18.) What promise to those who gain the victory? (Rev. 3: 7-12.) How is the victory over Jericho a type of the victory of Christ's people over the world? (1 Cor. 1: 23-29.)

#### LESSON CALENDAR.

(Fourth Quarter, 1888.)

1. Oct. 7.—The Commission of Joshua.—Josh. 1: 1-9.
2. Oct. 14.—Crossing the Jordan.—Josh. 3: 5-17.
3. Oct. 21.—The Stones of Memorial.—Josh. 4: 10-21.
4. Oct. 28.—The Fall of Jericho.—Josh. 6: 1-16.
5. Nov. 4.—Defeat at Ai.—Josh. 7: 1-12.
6. Nov. 11.—Caleb's Inheritance.—Josh. 14: 5-15.
7. Nov. 18.—Helping One Another.—Josh. 21: 43-45 and 22: 1-9.
8. Nov. 25.—The Covenant Renewed.—Josh. 24: 19-28.
9. Dec. 2.—Israel under Judges.—Judg. 2: 11-23.
10. Dec. 9.—Gideon's Army.—Judg. 7: 1-3.
11. Dec. 16.—Death of Samson.—Judg. 16: 21-31.
12. Dec. 23.—Ruth's Choice.—Ruth 1: 16-22.
13. Dec. 30.—Review, Temperance, Num. 6: 1-4.