

to say that I regard it as of the highest importance and the suggestion of it as the inspiration of genius." The committee are aware that some good men are doubtful of the propriety of inviting the representatives of various non-Christian faiths to sit down in conference with the believers in the Gospel of Jesus Christ, but the Rev. J. S. Chandler, missionary of the American Board in Madura, South India, says: "In bringing together representatives of the different great religions, you will simply bring into a focus that which is taking place already on every mission field. We are continually comparing Christianity with Hinduism and striving to find out wherein they agree as well as differ. The foremost Brahman member of the bar, here in Madura, recently said to me: 'The time is fast approaching when the best religion must come to the front.' So we are also having conferences with the representatives of Islam; and at this time one of them has my copy of the Koran and my Tamil Bible to compare them with one another."

The Chairman of the General Committee has been greatly assisted in the last six months by the Rev. A. P. Happer, D.D., for forty years a missionary of the Presbyterian Board in China. He has kindly acted as assistant correspondent, and the counsels of this venerated missionary have been of great service in our correspondence with Christians and Confucians in China. It is now confidently expected that President William A. P. Martin, D.D., of the Imperial University at Peking, who has been a warm friend of the Parliament, will be present at its sessions. Rev. George D. Marsh, missionary of the American Board at Philippopolis, Bulgaria, writes of the Parliament: "It is *Christian* in its intent, spirit, and daring. It is *aggressive* Christianity in its readiness to use all means that make for righteousness, peace, and the good of all men. It is *catholic* Christianity in its longing to meet all men and to do them good. It is *apostolic* Christianity in its purpose to 'look not every man on his own things, but every man also on the things of others.'" There is a growing feeling among missionaries and others that some modification is desirable in the methods by which Christianity is urged upon the non-Christian races. Rev. George T. Candlin, of Tientsin, China, writes: "I am deeply impressed with the momentous consequences of your undertaking, in its relation to Christian missions among the great and ancient faiths of the Orient, and if a thoroughly practical character can be imparted to it, I foresee as its result a great enlightenment of missionary sentiment at home and a grand reform of mission methods on the field, which, once realized, would inaugurate a new era of missionary success and restore the unlimited hope, fervor, and triumph of apostolic days."

Readers of Rev. M. L. Gordon's delightful book, "An American Missionary in Japan," will remember the thrilling chapter on the revival in Captain Janes's school, and the account of the young men who were then brought to Christ, and whose Christian devotion and apostolic labors have already changed the history of the "Sunrise Kingdom." Many