

bute much toward the cause of God, and none of them are by any means wealthy. There is but very little money in the country, and property seems steadily depreciating in value, which makes it difficult to increase the receipts. The Methodist Church must be sustained on this mission, and will be *the Church* here in the near future. The Presbyterian Church is thoroughly evangelical, and doing good work side by side with us, but not on the same ground. We have very agreeable pulpit exchanges occasionally, and purpose holding evangelistic meetings together this winter. Our trust is in the living God, and in our work we employ the sword of the Spirit and know no better. J. CLEMENTS.

Missionary Readings.

The Russian Circumlocution Office.

THE reason why changes that are manifestly desirable, that are in the direction of economy, and that apparently would injure no one, are not made in Russia is one of the most puzzling and exasperating things that are forced upon a traveller's attention. In every branch of the administration one is constantly stumbling upon abuses or defects that have long been recognized, that have been commented upon for years, that are apparently prejudicial to the interests of everybody, and that, nevertheless, continue to exist. If you ask an explanation of an official in Siberia, he refers you to St. Petersburg. If you inquire of the chief of the prison department in St. Petersburg, he tells you that he has drawn up a "project" to cope with the evil, but that this "project" has not yet been approved by the Minister of the Interior. If you go to the Minister of the Interior you learn that the "project" requires a preliminary appropriation of money—even although its ultimate effect may be to save money—and that it cannot be carried into execution without the assent and co-operation of the Minister of Finance. If you follow the "project" to the Minister of Finance, you are told that it has been sent back through the Minister of the Interior to the chief of the prison department for "modification." If you still persist in your determination to find out why this thing is not done, you may chase the modified "project" through the prison department, the Minister of the Interior, and the Minister of Finance, to the Council of the Empire. There you discover that, inasmuch as certain cross-and-ribbon-decorated senators and generals, who barely know Siberia by name, have expressed a doubt as to the existence of the evil with which the "project" is intended to deal, a special "commission" (with salaries amounting to twenty thousand rubles a year and mileage) has been appointed to investigate the subject and make a report. If you pursue the commission to Siberia and back, and search diligently in the proceedings of the Council of the Empire for its report, you ascertain that the document has been sent to the Minister of the Interior to serve as a basis for a new "project," and then, as ten or fifteen years have elapsed and all the original projectors are dead, everything begins over again. At no stage of this circumlocutory process can you lay your hand on a particular official and say, "Here! you are responsible for this—what do you mean by it?" At no stage, probably, can you find an official who is opposed to the reform, or who has any personal interest in defeating it; and yet the general effect of the circumlocutory process is more certainly fatal to your reformatory project than any amount of intelligent and active opposition. The various bureaus of the provincial governor-general's office, the chief prison department, the Ministry of the Interior, the Ministry of Finance, the Ministry of Justice, the Council of Ministers, and the Council of the Empire constitute a huge administrative maelstrom of ignorance and indifference, in which a "project" revolves slowly, month after month and year after year, until it is finally sucked down out of sight, or, perhaps, thrown by a fortuitous eddy of personal or official interest into the great gulf-stream current of real life. —George Kennan, in *The Century*.

The Red Cross Society in Japan.

CLARA BARTON, who identified herself with our civil war in a way that will never be forgotten, became acquainted, while in the Alps a few years later, with the society called the Red Cross, for which her name to-day stands in so many countries. The purpose of this organization is to relieve the sufferings of war in the quickest way. If a soldier is wounded he merits care as a brother man, and is no longer regarded as an enemy. At present over forty nations have ratified this humane treaty. It was through Miss Barton's efforts that the co-operation of the United States was secured, and through her was issued what is known as the American amendment,—a clause providing aid for all suffering caused to communities by fire, flood, famine, fever and kindred calamities. As a witness among nations as to the humanizing influence of this Red Cross treaty, Japan stands foremost to day. Here the treaty was adopted in 1886, through Miss Barton's conference with leading citizens of Tokyo. Japan has been put to a most trying test during the present war, and under the symbol of the Red Cross has done a glorious work that must challenge the admiration of the world.

Judging from a letter which one of our Missionaries sends us from Japan dated December, 1894, it would seem that the Christian significance of the Red Cross symbol is entirely uncomprehended by the uneducated native. As the cross is the character for ten in Chinese and Japanese, it is spoken of by the common people as the Red Ten Letter Society, although the English speaking Japanese, and, of course, the English press always call it the Red Cross Society. After the army, this organization seems to be the most popular thing in Japan. The Empress is its enthusiastic patron, and all officials, excepting the lowest are obliged to belong to it.

My correspondent writes that "there are a large number of Chinese prisoners in Osaka, and an official of the Local Government asked the missionaries to go and see how well they were treated. They wore the Red Cross Society clothing with the badge of Christianity on their arms. Bibles and others books in the Chinese language were distributed, and both Chinese and Japanese attendants were delighted with them, and with the sympathy of the Americans." The *Japan Mail* of November 10th tells of the Red Cross Hospital at Tokyo, to which a company of wounded Chinese soldiers were recently taken for healing. This hospital "enjoys the reputation of being the best equipped institution of the kind in Asia. The laboratories, the museum, the operating theatres, the medical inspection rooms, the wards, all are supplied with everything that science in the most advanced stage dictates. Bright, airy rooms, capital beds, excellent food, a spacious garden for exercise, scrupulous cleanliness everywhere, uniform kind treatment and nursing—it may safely be said that the patients in this hospital never fared so sumptuously before." As one of our contemporaries exclaims, "No wonder the prisoners were dazed, and feared they were being fattened for slaughter."—Mrs. Jos. Cook, in *"Life and Light."*

My Chinese Patient.

BY DR. PECK, OF PANG CHUANG, CHINA.

YEARS ago, while living at Pao-ting-fu, a little man made his appearance at my hospital with a large tumor on his neck. He had never seen a European before, but came with his mind fully made up for an operation, owing to reports he had heard of us in his country home from patients who had been at the hospital. Against the remonstrances of his friends and neighbors, he had sold his little property in order to get money to live on. His simple reply to these remonstrances was that his life was made a burden to him by his tumor, and he was going to try the foreign doctor, and in the expressive idiom of his language, if he was "cured well" he could earn more money, and if he was "cured dead" he wouldn't need it. The foreign doctor tried to persuade him against so formidable and risky an operation, but without avail.