

In the stead of what the martyrs bore through
 many a conflict dear,
 In the stead of homeless wanderings, bitter
 fightings, cruel fear—
 Ah, the shame!—we modern Christians give—
just forty cents a year!

Forty cents a year to open all the eyes of all
 the blind!
 Forty cents a year to gather all the lost whom
 Christ would find!
 Forty cents a year to carry hope and joy to all
 mankind!

Worthy followers of the prophets, we who hold
 our gold so dear!
 True descendants of the martyrs, Christ held
 far and coin held near!
 Bold co-workers with the Almighty—with our
 forty cents a year!

See amid the darkened nations what the signs
 of promise are,
 Fires of love and truth enkindled, burning
 feebly, sundered far;
 Here a gleam and there a glimmer of that holy
 Christmas star.

See the few, our saints, our heroes, battling
 bravely, hand to hand,
 Where the myriad-headed horrors of the pit
 possess the land,
 Striving, one against a million, to obey our
 Lord's command!

Christians have you heard the story, how the
 basest man of men
 Flung his foul, accursed silver in abhorrence
 back again?
 "Thirty pieces" was the purchase of the
 Lord's Redeemer then.

Now—its forty cents, in *copper*, for the Saviour
 has grown cheap.
 Now—to sell our Lord and Master we need
 only stay asleep.
 Now—the cursed Judas money is the money
 that we keep.

THE PASTOR AND MISSIONS.

So important was this subject regarded that it was discussed by four speakers. The discussion was opened by Dr. Julius W. Millard, of Baltimore. He pointed out that the result of a hundred years of effort on the part of the Christian Church was that five million heathen had been converted, leaving nine hundred and ninety-five millions who were still in ignorance. The Christian people seemed dead to this dreadful responsibility. The layman was intrusted with the stewardship of money, the pastor with the stewardship of facts and forces. How to arouse the Church to a holy zeal for the salvation of the world was the problem of foreign missions, and as by their inactivity the pastors were responsible for past failure, so by their co-operation they would form the greatest factor in solving the problem. The speaker then made a plea for the earnest, "old-fashioned" preaching which would develop a missionary atmosphere in the churches so real that even the casual worshippers would be attracted by it, and the pastor should have two objects, first, to supply the money, and then to find the men and women to go as missionaries. Instead of nineteen millions annually, the Christian world ought to give ten times that amount, for the Protestant nations were affluent with unprecedented wealth.

WORK IN CHINA.

Rev. Howard Taylor, of the China Inland Mission, son of Rev. Hudson Taylor, gave some interesting information about China. He said that when his father went to China half a century ago there were 300 Christian Chinese in

the world. In 1866 there were 3,000. In 1877 there were 13,000. In 1890 there were 40,000 adult Protestant Christians in full fellowship. In 1898 the number had grown to 80,000, in 1900 to 100,000. In addition there were believers who could not join, catechumens, children, etc., who would bring the number of Protestants up to 250,000. In addition, a powerful leavening was going on all over China in all grades of society, even in the Imperial Palace. The Chinese Christian community for a quarter of a century had doubled itself every eight years. At that rate, by 1950 there would be as many church members in China as there are now in North America, about sixteen millions. And, Dr. Taylor added, the need is instant.

NEED OF A FORWARD MOVEMENT.

The Friday evening meeting was one of the greatest of the Convention. Hundreds of people were turned away from the



JOHN R. MOTT.

Hall, and the Metropolitan Church was also crowded.

John R. Mott, the first speaker of the evening, did not say "Brethren," or "Ladies and Gentlemen." He took it for granted that the delegates knew to whom he was talking, and, avoiding a flowery introduction, he went right into his subject, "The Needs and Means of a Great Forward Movement in the Work of Evangelizing." The pith of his address was "there is great need" and those were his first words. He first went over what he described as an abundant ground for encouragement in the results of the past two generations, one generation, or even ten years. "There is sufficient," he said, "to banish discouragement and pessimism." Then he drew another picture, comparing the number of those reached in the various non-Christian countries which he named, with the number of those not reached, and who therefore should be reached. He then proceeded to assail the argument that missionary work should begin where charity is popularly supposed to begin. He was willing to place himself on re-

cord as saying that he knew of no cities in North America where there were such vortices of temptation as were to be found in the cities of the non-Christian world. Going into the subject of these evils, he named opium as one, and spoke of "imported scepticism from the West." He bemoaned the subtle and insidious spirit of criticism and unbelief in Christian countries and Christian churches. "The Christians who are living," he said, "must take the gospel to the living non-Christians. Dead Christians can't do it. The Christians who are to come after us can't do it. Obviously it is the work of each generation of Christians to evangelize its own generation of non-Christians."

To help this Forward Movement, Mr. Mott told his hearers to take back with them to their colleges, churches and missions all that they had learned at the convention and think well over it. There must be first the desire, such as grips hold of one's life and aims and ambitions. Then there must be wise plans and

GENEROUS GIVING.

The more material needs came under consideration when Mr. Mott announced that to successfully carry on the Student Volunteer work it would be necessary to increase the expenses from \$16,000 to \$20,000. An army of distributors equipped with thousands of cards, which upon examination proved to be promissory notes, set to work all over the hall, and the delegates were invited and exhorted to give. The familiar texts on the subject were read out and a prayer offered. The cards, as soon as they were filled in, were collected and taken to the front of the hall. Mr. Mott read the amounts on many of them as they came in. When he came to two successive cards for \$2,000 each there was an outburst of applause. Instantly his hand went up.

"Let us," he said "thank God."

Later he announced that the returns had totalled up to \$13,808.75.

At the Metropolitan Church about \$2,000 was contributed. As these subscriptions are to be paid annually for four years, the total amount given was about \$65,000.

LESSONS FROM MASTER MISSIONARIES

was Bishop Galloway's subject, on which he delivered one of the most eloquent addresses of the Convention. He said that the personal character of the missionary messenger determined the power of his message. The gospel was not merely the faith delivered unto the saints, but the gospel illustrated by the saints. Doctrine must be transmuted into life before it becomes a power. He was thankful that when the ages call, the heroes always come.

The great missionaries of the past have (1) Enlarged the sense of responsibility in the Church. (2) Have helped to abolish arbitrary and unscriptural distinctions between the work at home and the work abroad. (3) Taught us new lessons of personal consecration. (4) Have enlarged the expectations of the Church. We are no longer startled when we hear of great things.

In closing, the speaker described in brief the lives of several noted missionaries, and spoke particularly of Rev. William