

Missionary World.

THE NEW TESTAMENT PRESENTED TO THE EMPRESS DOWAGER OF CHINA.

Although the brilliant festivities projected for the sixtieth birthday of the Empress Dowager were mainly abandoned, the war did not interfere with that presentation of the Scriptures, notice of which our readers have been led to expect.

The committee decided that it would be better to present only the New Testament rather than the whole Bible, and selected the version known as the "Delegates" as the most scholarly and suitable for the purpose. It was the gift of ten thousand nine hundred Protestant Christian women in China, and, with its caskets, cost more than \$1,100. The Testament did not arrive on the Birthday, November 7th, but was delayed till the 12th, an opportune time, as it proved, for Queen Victoria's present was sent in on the same day. The presentation was made through the British Ambassador and Col. Denby, Minister for the United States.

A letter to accompany the gift was written by Mrs. Richard, of the United Scotch Presbyterian Mission, and an introduction, to aid in understanding the Testament, was prepared by a scholarly Chinese Christian. The volume was printed at the press of our mission in Shanghai under direction of Mr. McIntosh, and is said to be "beyond question the finest work ever turned out by any press in China." It was put to press in April and delivered to the committee Oct. 29th. The Book is described as follows:

"It is royal quarto size, 10 x 13 x 2 inches, is printed on the finest paper procurable, and in the largest size of movable, metallic type. The border around the page is of gold. The printing alone cost over \$275. The book is elegantly bound in solid silver boards made in Canton. The ornamentation is bamboo and birds in relief, and the workmanship is exquisite. 'Complete New Testament,' in large characters of solid gold, is riveted to one corner of the cover. In the center is a gold plate, on which is the inscription, 'Classic of Salvation for the World.' The back is old-gold plush. The book was enclosed in a solid silver casket, lined with plush. The casket rested in a plush covered box and this in a teak-wood case. The Chinese say that the bamboo is an emblem of peace, the birds are messengers; the design, therefore, conveys to the Empress Dowager a 'Message of Peace' from her Christian subjects." The silver used weighed twelve pounds.

The following is a copy of the letter which accompanied the gift:

To the Empress Dowager's Most Excellent Majesty:

MADAME,—Your Imperial Majesty having, by divine appointment, undertaken the government of China in times of unparalleled internal and external trouble, and having by your great energy and wisdom restored profound peace throughout the whole Empire and established friendly relations with all nations, has called forth the admiration not only of your own subjects but those of other nations, far and wide as well.

Among the many just laws which your Majesty has established, not the least is that which commands the same protection to your Christian subjects as to those of all other religions; therefore, we, a few thousand Protestant Christian women throughout the various provinces of your Empire, though mostly poor, cannot let the auspicious occasion of your Imperial Majesty's 60th birthday pass without testifying our loyalty and admiration. We do so by presenting your Majesty with the New Testament, which is the principal classic of our holy religion, namely, the religion of Jesus Christ, which is the only religion that practically aims at the salvation of the whole world from sin and suffering. The truths in this volume have brought peace of heart and purity of life, with hope of everlasting happiness, to countless millions. It has also given to Christian nations the just laws and stable government which are at the root of their temporal prosperity and power. On

this account we hear it is a custom in the West to present empresses, queens, and princesses with a copy of this book on happy occasions in their lives.

We Christians in your Empire constantly and fervently pray that your Highness and all the members of the Imperial household may also get possession of this secret of true happiness to the individual, and prosperity to the nation, so that China may not be behind any nation on the earth. We also fervently pray that your Imperial Majesty may long be spared to help, by your wise counsel, in the government of China, and when your work on this earth is finished, you may have a happy entrance into the glorious home prepared for all those who carry out the beneficent will of heaven.

We remain, with the profoundest veneration, Madam, Your Majesty's most faithful subjects,

THE WOMEN OF THE PROTESTANT CHRISTIAN CHURCH IN CHINA

The same day of the presentation, a eunuch from the palace called for "one Old Testament and one New Testament" at the book store of the American Bible Society in Peking. The Emperor had sent for them. Surely, here is a subject for prayer meetings this month.—*Woman's Work for Woman*

CHEERFUL GIVERS

There lived in a little village an old man and woman who were very poor. They both earned their living by weaving. By working hard they could earn about four shillings a week. By being very careful they managed to live on this sum. They had no debts, but not a penny to spare.

One day they returned home from a missionary meeting, feeling very sad. They had nothing to give.

"Wife," said the husband, "doesn't it make you feel badly to feel that we haven't a penny to give for the heathen? We both know how blessed it is to have a Saviour, yet we cannot help to spread the news."

"I've been thinking about it," she said; "if we only knew a way to earn a little money. There is what we put aside to bury us, but it wouldn't be right to take it; for then somebody else would have to pay for funeral expenses; and as for eating less than we do now, that is impossible; for then we should get sick, and other people have to take care of us. I don't see any way."

"We must tell the Lord about it," the old man said. And then it was time for family worship, and they knelt down to pray.

Two months afterward, one cold winter morning, there came a knock at the minister's door. When he opened it there stood the old woman, her face bright with joy.

"I've brought our money for the missionaries," she said. My husband and I are so glad to show somebody the way to the Saviour." Then she unwrapped a large piece of paper, and carefully counted five pennies.

The minister was surprised; for he knew that these two people were very poor. How could they spare even five pennies? But she had a joyful story to tell.

"Why, we wanted to give something, and we didn't see how; so we asked the Lord about it, and he put it into our hearts to save the potato parings. We have to use a dozen small potatoes in a day, for it is about all we have to eat. Well, I dried them and kept them in a bag until I got a nice lot, and this morning I took them to a neighbour who keeps pigs, and she gave me five pennies. We are so glad to give it."

Then the old woman, nearly eighty years, limped away leaning on her cane, her face aglow. Her pastor said he could not keep back the tears as he looked at the five pennies. "O thou faithful God!" said he, "how well these children of thine have understood thee. And by and by thou wilt give to them good measure, pressed down, shaken together, and running over."

—*Pansy, in The Way of Life.*

PULPIT, PRESS AND PLATFORM.

Rev. J. G. Shearer: Christians ought to be the salt of politics, and exercise their franchise for good men. A Christian man need not necessarily vote for a Christian aspiring to political office, in preference to a man not a Christian, but it is a disgrace to any community to elect men to make laws who do not live pure lives.

Sunday-School Times: Living is daring. We are often told that we must dare to do, or we shall go down. Difficulties must be dared, dangers must be dared, or we shall accomplish nothing, and fail of the purposes of our existence. Are we sometimes afraid to dare to do? But we dare to be, and being is itself an awful responsibility. While we hold on to life, we dare to be. Let us not stop half-way, but complete the round of duty by daring to do as well as to be.

Rev. W. J. Robinson: I will simply say that the secular press which issues a Sunday edition is, and must of necessity be, against the Christian Sabbath. It must resist every effort to conserve the Sabbath. It must, and it does, use all its influence to remove laws from the statute book which protect the Sabbath. The logical position of the Sunday papers, and the logical sequence of their toleration by our communities, is the complete secularization of the Holy Day.

Central Presbyterian: How soon and surely the snow is stained and blackened by the earth on which it falls! Soon the soot falls with the smoke, or the stain rises from the ground beneath, or the trampling of busy feet defiles all the dazzling purity and destroys the beauty. A pitiful sight is a human soul blackened and trampled by the world's sin. Heaven's best gifts are abused and stained by the world. Is there anything we receive from the Father that we do not corrupt and defile?

United Presbyterian: It is a grand thing to have a church home, but it is possible to make an improper use of it. A man who spends all his days sitting in his comfortable and luxurious home, doing nothing except to enjoy his surroundings, proves himself unworthy of such a home. It is only to the helpless invalid that the privileges and comfort of the home, without its duties and responsibilities, are accorded. We make the most of our church home when we do most to make it the centre of religious activity.

Presbyterian Witness: So far as Manitoba is concerned we must treat her as we would like to see Nova Scotia, New Brunswick, or P. E. Island, or any other province treated. Give her leave to settle her own affairs in her own way. There is not in our Dominion a more intelligent or high-spirited people than the people of Manitoba. Any attempt to force them to do what they regard as wrong will be disastrous. If the policy pursued towards the minority seems harsh and unfair, give the majority time and they will set it right.

Orange Sentinel: All these encroachments were not the work of one year, or even of ten years. The Jesuits never go to work in a Protestant country in that way. Slowly, steadily, but surely, the work has been done, and it is only when emboldened by the apathy of the Protestants that a great forward movement is made, such as the Jesuit Estates' Bill, or the present demand for so-called remedial legislation in Manitoba. For the benefit of Rome, the first-named piece of legislation was defended in the interests of Provincial Rights, and such is Rome's poor opinion of the Protestant's majority's intelligence that the second case, that of remedial legislation, is demanded in spite of Provincial Rights.

Christian Endeavor.

THE ENDEAVOR SOCIETY'S THREE VICTORIES THROUGH CHRIST.

BY REV. FRANK N. RIALE, PH.D.

Problems that a nation or a religion have to solve from time to time, do not come by accident. There is as much a natural sequence to them as there is to the blade, the ear, and the full corn in the ear. The history of Christian Endeavor is no exception to this. Without at all going into the philosophy of the trying struggles in our fourteen years of growth, it is certainly of the deepest interest to look back over the great problems that we have met, and to see how we have come off more than conquerors through Christ who has so loved us.

The first storm we encountered, which for a time seemed destined to wreck our little bark, was the cry that Christian Endeavor was a menace, more than a means, to full and active church-membership. Many felt that the society blocked out the way into the church, by half unconsciously disseminating the feeling that it was a little church in itself. Doubtless there were in individual societies that did thus become blocking logs in the flame through which the young life of the Sunday school flowed into the church. But, thanks to the wisdom of the leaders, they went to Christ. By their consecrated work, together with the good judgment and prayerful thoughtfulness of the "larger church," the storm ceased; so that to-day there is hardly a ghost of a shadow of such criticism throughout the wide earth.

The next problem that the Society had to meet was that of denominational loyalty. We all recall it well; for the noise of the battle has hardly yet entirely passed from us. Sectarian earnestness feared that the simple catholic faith of this young band of valiant workers, upon whom God had so wonderfully poured out His Holy Spirit, would destroy the denominational interests, and so thwart the plans of Providence. Many a strong and conscientious leader felt that each church should care for the lambs of its own flock, in training them "for Christ and the Church." "One fold and one shepherd" seemed that "far-off divine event," which should not be interpreted too literally, or approached too rapidly, lest we blight the bud of holy promise. But again in our hour of most trying need God raised up those that prayerfully and valiantly fought our battles for us. It seemed that united we must stand for the Lord, if we would conquer in our struggle for the right. Out of this larger faith has come what was predicted, a deeper denominational interest; so that the most loyal Endeavor worker to-day is also the one most loyal to his own Church.

The third problem that we had to face met us about two years ago. It was feared by many that we were overlooking one of the greatest objects of the Christian life, in the consecrated enthusiasm that came from the magnetism of the mass. "Go ye into all the world" many said was not so much the purpose of the Endeavorers, as simply spiritually to "eat, drink, and be merry" and feel that our Christian responsibility had then been met. We were twelve years old when this danger faced us; but, like our dear Master at the like age in his earthly years, we looked up and said as he, "I must be about my Father's business, and carry the good news around the entire earth." Then we saw, as the Church has always felt, that mission work was the mighty work. When we knew this truth, right soon did we set about it; and at once such a missionary spirit was born in the hearts of the Christian Endeavorers that it has ever since become their noblest trait. Never has the Society been more enthusiastic, more consecrated, and both inwardly and without more prosperous, than during these last twelve months, during which we have been making the Saviour's parting words the central purpose of our life.

Thrice, then, has the Lord met us in our troubles, and thrice "have we come off more than conquerors through him that loved us," because we have ever gone forth, not in our own strength and wisdom, but with Him as our guide whose banner over us is love, and whose life within us is joy and peace.