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THE LAST HYMN.

BY MARIANNE FARNINGHAM.

The Sabbath day was ending in a village by the sea. The uttered benediction touched the people tenderly. And they rose to face the sunset in the glowing, lighted west. And then hastened to their dwellings for God's blessed boon of rest.

But they looked across the waters, and a storm was raging there. A fierce spirit moved above them—the wild spirit of the air—

And it lashed, and shook and tore them, till they thundered, groaned and boomed, And, alas! for any vessel in their yawning gulf entombed.

Very anxious were the people on that rocky coast of Wales. Lest the dawns of coming morrows should be telling of a sea.

When the sea had spent its passion, and should cast upon the shore Bits of wreck, and swollen victims, as it had done heretofore.

With the rough winds blowing round her, a brave woman strained her eyes.

And she saw along the billows a large vessel call and cry, Oh! it did not need a prophet to tell what the end must be, For no ship could ride in safety near that shore on such a sea.

Then the pitying people hurried from their homes and through the beach.

Oh! for power to cross the waters and the perishing to reach!

Helpless hands were wrung for sorrow, tender hearts grew cold with dread.

And the ship, urged by the tempest, to the fatal rock-shore sped.

"She has parted in the middle! Oh! the half of her goes down!

God have mercy! Is His heaven far to seek for those who drown?"

Lo! when next the white, shocked faces looked with terror on the sea.

Only one last clinging figure on a spar was seen to be. Nearer the trembling watchers came the wreck tossed by the wave, And the man still clung and floated, though no power on earth could save.

"Could we send him a short message? Here's a trumpet. Shout away!"

'Twas the preacher's hand that took it, and he wondered what to say.

Any memory of his sermon! Firstly? Secondly? Ah, no.

There was but one thing to utter in the awful hour of woe:

So he shouted through the trumpet "Look to Jesus! Can you hear?"

And "Amen, sir!" rang the answer o'er the waters loud and clear.

Then they listened, "He is singing! 'Jesus, lover of my soul!'"

And the winds brought back the echo, "while the nearer waters roll!"

Strange, indeed, it was to hear him, "till the storm of life is past!"

Singing bravely from the waters, "Oh, receive my soul at last."

He could have no other refuge! "Hangs my helpless soul on thee;

Leave, oh, leave me not!"—The singer dropped at last into the sea.

And the watchers, looking homeward, through their eyes with tears made dim, Said "He passed to be with Jesus in the singing of that hymn."

afflicted." Some of them it was thought had taken refuge under the wings of the cherubim. A present of books was the consequence. "No," said the donee to the donors, "I neither expected or asked." "We know you didn't," they replied. "They are but the small token of our gratitude. You must not say, *timeo Danaos et dona ferentes*. They are from friends, and you shall not quench the glow of our friendship by a refusal to accept." He took them, but not without tears.

My friend settled in New York, a city once belonging to the Dutch, then to the English, then to Americans, but at present to everybody who may prefer it to a residence. Whilst there he could not help coming now and then to see how we were getting along at Princeton. Always buoyant, we enjoyed his visits. But he became pastor subsequently of the Second Congregational church in Salem, Massachusetts. The town was founded in 1626. It had six Congregational churches within its limits, numerously attended, and about a hundred and fifty men who had gone round Cape Horn. We did not call round on this large group of mariners. We have no doubt they have many curiosities. We called on the pastor of the Second Congregational church. "What," said he, with his usual enthusiasm, "are you in Essex county?" "Yes; seeking for health along the beaches of your New England coast." "Have you found them to be of advantage?" "Great, who can tell but that octogenarianism may be in my earthly lot?" "I wish it may," he replied.

I said to him next morning, "Did you ever read the delightful books which have been written about the Salem witchcraft?" "Upperman's had not then been published. 'Some of them,' he replied; "but not all, for their name is legion. Come let us walk out to the adjacent hill on which the witches were burnt. It's scarcely half a mile." We went. There were a few meagre trees on the elevation. "Strange," I remarked, "that witchcraft should have had its martyrs. Saul was deluded by the woman of Endor." Even Chief Justice Hale was not blameless on the subject. Nor are Virginians entirely faultless, for we have read a mournful account of one or two witches being drowned in Elizabeth River. Ethel! Ethel! We returned to town and both our hearts were filled with sadness. In a day or two I took leave of my friend and his family. Ministers are given to locomotiveness. "God telleth their wanderings." "Are they not written in His book?"

We supposed that our friend was settled for life in Salem. He was living in a snug house very near Dunvers, not far from Beverly, Marblehead, Plymouth, Andover, beside other towns, and a plain but good church. Nor was he far away from the narrow and crooked streets of Boston. And he certainly wished no communion with the rest of Cambridge heretics. My surprise then was great in 1822 to hear that he was preaching at Princess Anne, Somerset county, Maryland. He had been at the General Assembly of that year, which met in Philadelphia, and some elder from the Eastern Shore had probably told him of the vacancy. It is a beautiful village, and what is better, its people are among the most pious we have ever known. They are benevolent, hospitable, and much addicted to talking about Makemie, Davies, Ker, and other Presbyterian ministers. The surroundings of the town were adorned at the time by handsome seats, some of which were occupied by the Wilsons, Kings and Carrolls who belonged to the Princess Anne kirk. The Joneses, Polks, Handys, Collines, Kers and Baileys, *communitis aliis*, belonged to the same kirk. The people were pleased both with the discourses and bland manners of Blatchford; but man proposes, God disposes. The stranger died, and that at an early age. Mysterious! "Verily thou art a God that hidest thyself, oh God of Israel the Saviour."

In May, 1853, the writer stood at his grave which stands in front of the church. It was a bright and lovely Sabbath. Pleasant were my recollections. The Menokin was murmuring near the grave of a friend who was born abroad, but died in a Maryland hamlet.

Benares.

Some sixty miles from Allahabad stands a city which to the devout Hindoo, is the most sacred place on earth—one which overtops all others, as the Himalayas overtop all other mountains on the globe. There are holy shrines in different countries, which are held sacred by the devotees of different religions; but there are four chief holy cities—Rome, Jerusalem, Mecca, and Benares. As the devout Catholic makes a pilgrimage to Rome, to receive the blessing of the Holy Father; as the Jew traverses land and sea, that his feet may stand within the gates of Jerusalem, where he weeps at the place of walling under the walls of the ancient temple; as the caravan of the Arab still crosses the desert to Mecca; so does the devout Hindoo come to Benares, and count it his supreme joy if he can but see its domes and towers; and eternal felicity to die on the banks of the sacred river.

No city in India, perhaps none in all Asia, dates back its origin to a more remote antiquity. It is the very cradle of history and of religion. Here Buddha preached his new faith—centuries before Christ was born in Judea—a faith which still sways a larger part of mankind than any other, though it has lost its dominion in the place where it began. Here Hindoism, once driven out, still fought and conquered, and here it still has its seat, from which it rules its vast and populous empire.—*Dr. Field in Evangelist.*

IT IS NOT DARKNESS the Christian goes to at death, for God is light. It is not lonely, for Christ is with him. It is not an unknown country, for Jesus is there; and there the vast country of the just made perfect, who shall be one with him in the fellowship and blessedness of heaven forever!—*Charles Kingsley.*

PRESBYTERIAN COUNCIL.—Edinburgh.

CLOSING ADDRESS.

Dr. J. Oswald Dykes, London, then rose to deliver the closing address, which he uttered amid an impressive silence. He said: The vicissitudes of 400 years have passed over since the oldest of our Churches (if the claims of the Vaudois be excepted)—that of Bohemia—escaped from ancient corruptions and fell back upon the pure teaching and simple forms of Apostolic Christianity. The general result of these vicissitudes has been to multiply, and at the same time to scatter and divide us. Eras of religious and of civil revolution, war, the Inquisition and the dragonades, maritime discovery and colonization, no less than theological strife, have made these to be centuries of disunion, of depression, in part even of alienation. With one hand we touch the Antarctic snows of New Zealand, with another the Arctic snows of Hudson's Bay. But geographical severance is not the worst of our divisions. Obstacles have been created such as only the recognition of a sacred call to realize our deeper unity can overcome. A week ago we met, representing the whole of our great branch in Christ's Catholic Church, for the first time, within historic walls, consecrated by the worship of centuries, we met to bow down together in worship at the feet of God. And God's servant told us how our alliance, if it is to be an instance of genuine Christian unity, and not of that which is mechanical or secular, must repose not upon the basis of ecclesiastical polity alone, but of Christian life and Christian love. The spiritual oneness of Christians through their common oneness with Christ, their sole Head, is, we were reminded, the sort of unity which is essential and priceless; without which no measure of ecclesiastical co-operation, or even unification, could avail us much. Since that day we have been occupied to some extent with matters which were of necessity denominational, but much more with such as are of universal concern to Christian men.—If we gave one day to Presbyterian questions, we have given the rest to wider ones, such as the work of the ministry, the extension of the gospel, and the defence of the faith. In discussing even these, it is, perhaps, inevitable that we view them here from a more or less denominational standpoint; but it is not inevitable, and it would be fatal, that we should treat them in a denominational spirit. Even a Council like this—wide as it may seem to be—is too narrow by far to represent that portion of Christendom which is actually and entirely at one on such great practical ends as have been discussed among us. Therefore it is still too narrow to satisfy the aspirations—dare I add, to realize the dreams—of some of us; too narrow to fulfil that splendid hope, for the sake of which Calvin would have crossed many seas. It becomes a delegate from England—England, where if our branch is feeble, the other branches of evangelical Christianity are so strong to remind you that our sister Churches of the Reformation, which are not of Presbyterian polity, are some of them as much in earnest as we can be for the ends for which Christ's Church exists. From them, I venture to say, we have much to learn. With them, at all events, we ought to feel ourselves to stand in the closest sympathy. And this we shall do, if, indeed, our own alliance among ourselves rest, where it ought to rest, on our common life in Christ. For with whom does spiritual life in Christ unite us? With each other only? Nay, but with all those who love in sincerity our Lord Jesus and hold Him for their living Head.—At the close, therefore, of our meetings we revert to the key-note struck when they commenced—let us live more and love more in the unity of our common fellowship with the Father and with His Son. Another line of reflection conducts to the same conclusion. Critics, both friendly and adverse, are watching for the fruits by which our new alliance must justify itself. It will not live, nor will it deserve life, unless it contribute in some worthy way to practical results. Now, the extent to which this combination of Churches shall be found able to strengthen Christ's cause where it is weak, or gently to draw tighter the links of intercourse between sundred brethren, or to contribute toward the solution of perplexing problems, or cast the light of a wider experience upon our path—all this has still to be waited for.

PRACTICAL RESULTS.

One cautious step we have taken in several important directions by the collection and comparison of facts. But this much is certain, that no practical co-operation of Churches is possible till the membership of the Churches themselves are first brought into some warm and friendly feeling, or can be long maintained in the face of unchristian heats and jealousies, or even where there is mutual ignorance and apathy. There is, therefore, no surer way in which we can prepare for conjoint action than by increasing meanwhile the acquaintance of our Churches with one another's affairs, smoothing out their antagonisms or antipathies, and generating a mutual respect and confidence. The spirit of brotherly kindness is readily engendered when brethren meet, as we have been doing, to hold Christian intercourse over sacred objects. It spreads in an atmosphere like this a wholesome enthusiasm. Take care that it do not expire outside these Council walls! From us may it spread to our several Churches! Let it be our object to feel ashamed, and teach our brethren to feel ashamed, of the too languid interest we have all taken in one another, still more of our isolated contracted sympathies, most of all of our occasional distrusts and rivalries. For to do this is to pave the way, if not at once, yet by-and-by, for larger combinations,

heartier co-operation, and such a mighty leaguering of scattered forces in a common cause as shall force the confession that our alliance has wrought practical benefits. But suppose the time for this should be yet remote; suppose the tangible work to be effected by this alliance of Churches, such work as can be tabulated, should turn out to be little or nothing, must it, therefore, be of no use? What if it deepen in many hearts throughout our several Churches the devotion we cherish for our Master, and the love we bear each other, and the hope and longing with which we wait for the triumph of the truth? Is that little or nothing? What if it make sectarian gain seem less, and the gain for Christ's great cause seem more? If it render us more tolerant of one another, less wedded to petty preferences, more ready to work to one another's hand, if it breathe a gentler spirit into our discussions, and teach us to rejoice in the success of rival communions? Is this, then, little or nothing? To do this much it must have some what deepened the spiritual life of Presbyterians, Christians, and that is not a little thing! A deeper spiritual life, a personal life of consecration to holy and noble ends, a life more habitually fed on God, and therefore more God-like and more Christ-like—this is what Churches exist for; what the Lord of Churches died for! Our meetings could take no nobler aim; and, again, let us remind ourselves it is no aim of ours alone, but common to us with all the followers of Christ. But it is an aim which is not to be attained by meetings merely, nor by Alliances; no, nor even by Churches. There is an ecclesiasticism which kills instead of feeds the inner life. There is even (as I presume we have all too sadly found) an absorption in Christian work, in its methods and details of agency, which starves and does not nourish devotion. None knows better than the sincere pastor of souls how possible it is to bestow all one's time to the service of religion, and all one's strength to the agencies of the Church, and to have all Scripture knowledge, and the gift of edifying speech, and have not that divine love for God and men without which we are nothing. Ah! it is elsewhere that this sacred flame from heaven is to be kept alight and fanned. In the secret closet, by patient, devout meditation, at the foot of our Lord's cross, through daily self-examination, godly discipline and continual supplication, thus, and not otherwise, must the pastors, the rulers as well as other Christian men, take heed to themselves that they may grow into that most lovely of all graces, the bond and sum of all, a meek and perfect charity. Brethren, let us pray for one another. We have come to be introduced this week to a wider circle of brotherhood than most of us knew before. Henceforth the far-off Churches of our group will be associated in our minds more than formerly, with living men whose fraternal hands we have grasped in our own. When we pray for the good estate of the Catholic Church, and for our scattered Presbyterian family, let us remember one another, and praying for each other pray, too, for our respective communities, and renew as often as we pray, the love which at this moment makes us one.—And the blessings we shall ask for each other will be before and above all other blessings—those that we may be all one in the love and fellowship of our Divine Lord, that every one of us may grow lowlier, and tenderer, and purer, through a more steady gaze of love at the blessed face, and a more conscious grasp of love at the pierced hand.

PARTING SALUTE.

Dear and honored brethren from beyond the seas, may I venture to speak a word—as I have been asked to do—for the members of the British Churches in this Council, and to say we welcome you among us with thankful delight, we let you go with reluctance.—May the King of earth and seas convey you in safety to your most distant homes! May the memory of this happy meeting time grow often green again through coming years! May all your labors succeed and your souls prosper, and your flocks be multiplied and edified, and the Lord Himself give you peace always by all means! So pleasant has been our intercourse together that it seems hard to say: Never again shall we all assemble in our Father's house below; never unite our voices again in an earthly song! But for the laborers who till the most remote or the most obscure of all His fields—till them with failing hands and tears and little fruit—He hath for He is a generous Lord) the same splendid wages—an overpayment of faithful service—in that day when at last one vaster, happier home shall welcome all of us, and we shall join in a song of more sweet concert in the city that hath no temple! [Loud applause.]

FAITH SAVES AND GRACE SAVES—faith as the instrument, and grace as the divine efficacy; faith the channel, and grace the heavenly stream; faith the finger that touches the garment's fringe, and grace the virtue that pours from the Saviour's heart. Faith cannot scale the dreadful precipice from which Nature has fallen; but it can lay hold on the rope which grace has let down even into his hands from the top, and which will draw up again with all the burden faith can bind to it. And this is all the mystery of faith's saving. Christ reaches down from heaven, and faith reaches up from earth, and each hand grasps the other, one in weakness the other in power.—*Dr. Wm. J. Hoag.*

GEMS.

1. Keep a list of our friends, and let God be first on the list, however long it may be.
2. Keep a list of all the gifts you get, and let Christ, who is unspendable of all, be first.
3. Keep a list of your mercies, and let pardon and life stand at the head.
4. Keep a list of your joys, and let joy unspendable and full of glory be first.

FOR THE CENTRAL PRESBYTERIAN.

Annual Collection for the Evangelical Work.

BALTIMORE, Aug. 22d, 1877.

Dear Christian Brethren.—Under the appointment of the General Assembly the first Sabbath of September is the day set apart for this important collection, and it is hoped that, in view of the needs of the cause, as well as of the large region of country yet to be occupied, your gifts will be as generous as your circumstances will permit. This is the sixth year that a separate collection has been taken up for the special object, and it is gratifying to state that each year the fund has been somewhat larger than before.

It has, however, never been anything like sufficient to enable the Executive Committee to encourage the Presbyteries to go forward in the grand work of extending the borders of our Zion, and of overtaking their abounding spiritual institutions. In a large portion of our Southern country, the voice of a Presbyterian preacher has never been heard, and in places not a few, there is no regular ministrations of God's word by ministers of any denomination.

Besides this there are many of our organized churches so feeble that they are not able to enjoy the services of a settled pastor, which are dependent altogether upon the occasional visits of the Evangelist. Then there are here and there, scattered throughout our thinly settled country, Presbyterian families who love their church and who must be cared for and ministered to in spiritual things. It is in laborers like these that the Evangelist engages, and without the more extensive use of this agency the Church must continue to lose much ground and to give up many members, and fail to grow and keep pace with the great work which is given her to do. Last year thirty-five Evangelists were aided from this fund, and over \$10,000 was paid by the Committee to the Presbyteries in their behalf. Besides these, fifteen Presbyteries were not able to employ Evangelists because they could not receive adequate assistance in their support. It is therefore proposed that the effort shall be made to raise this year \$18,000 for this cause. This amount is more than double what the receipts of the fund have ever been in any one year. And yet it is hoped that if every church will take up a collection, and every Christian will do what he can, and every Ladies' Missionary Society will give something, and every Sabbath school will throw in a mite, that not only this amount, but even more will be raised. It surely ought not to be a great thing for a Church of over 112,000 members and over 60,000 Sabbath-school children to raise \$18,000 for such an object as this. Let a real effort be made by every minister and member of the Church, and every teacher and scholar in the Sabbath schools, and it will easily be done.

Invoking the cordial co-operation of all in this useful undertaking, I remain, dear brethren, in behalf of the Executive Committee, Yours faithfully,

RICHARD McILWAIN,
Secretary.

APPEAL IN BEHALF OF CHINA.

RESOLUTIONS UNANIMOUSLY ADOPTED BY THE CONFERENCE OF PROTESTANT MISSIONARIES AT SHANGHAI, MAY 16TH, 1877.

In view of the magnitude of the field of labor, and the inadequacy of the present mission force in China to occupy the fields white unto the harvest, therefore

Resolved, That a committee be appointed consisting of the following persons:

- Mr. A. Wylie, of the British and Foreign Bible Society.
- Rev. L. H. Gulie, M. D., of the American Bible Society.
- Rev. A. Williamson, LL. D., of the United Presbyterian Church of Scotland.
- Rev. C. Douglas, LL. D., of the English Presbyterian Church.
- Rev. C. Goodrich, of the American Board of Commissioners for Foreign Missions.
- Rev. G. John, of the London Missionary Society.
- Rev. M. T. Yates, D. D., of the Southern Baptist Convention, U. S. A.
- Rev. J. H. Taylor, M. D., of the China Inland Mission.
- Rev. J. W. Lambeth, of the Methodist Episcopal Church, South, U. S. A.
- Rev. E. H. Thomson, of the Protestant Episcopal Church, U. S. A.
- Rev. L. S. Baldwin, of the Methodist Episcopal Church, U. S. A.
- Rev. J. V. N. Talmadge, D. D., of the Reformed Church, U. S. A.
- Rev. J. R. Goddard, of the Baptist Missionary Union, U. S. A.
- Rev. C. R. Mills, of the Presbyterian Church, U. S. A.
- Rev. B. Helm, of the Southern Presbyterian Church, U. S. A.
- Rev. D. Hill, of the Wesleyan Missionary Society.
- Rev. F. F. Gough, of the Church Missionary Society.
- Rev. R. Lechler, of the Basel Mission.
- Rev. C. P. Scott, of the Society for the Propagation of the Gospel.
- Rev. W. N. Hall, of the Methodist New Connexion, England.
- Rev. R. Swallow, of the United Methodist Free Church, England.

Resolved, That said Committee prepare, in behalf of this Conference of over one hundred missionaries, a fervid and earnest appeal to the various Mission Boards, Colleges and Churches of the world, for more men and women for China.

Resolved, That an edition of four thousand copies of the Programme of this Conference, these Resolutions and the Appeal be printed, to be circulated by the missionaries of the different Mission Boards among all the centres of influence in their respective connections.

In accordance with the foregoing resolutions, the Committee invite the most earnest attention of their brethren throughout the whole world to the following facts and thoughts:

I. China is by far the largest heathen

country in the world. Including its dependencies, it embraces a territory larger than the whole continent of Europe; or, excluding the Mohammedan kingdoms, it is about equal to all the rest of the heathen nations combined.

II. It is also beyond all question the most important. The discoveries of Livingstone revealed a grand future for Africa; the wealth of India is well known; but no heathen country in the world can for one moment be compared to China. Its mineral resources alone rival those of the Western States of America, and indicate that China will be one of the great nations of the future.

III. The Chinese, though the oldest nation in the world, are as full of vigor and promise as ever. Intellectually they are fit for anything. In diplomacy and mercantile enterprise they have proved themselves a match for the ablest and most far-reaching minds among ourselves. There are those among them who have mastered every new art and science we have set before them. Their enterprise and perseverance are proverbial.

IV. At the present moment, one feature of the Chinese character deserves special notice. They are the great colonizers of the East. The natives of Cambodia, Sumatra, Java, the Philippine Islands, Timor, Borneo, the Sandwich Islands, etc., fall before civilization. Europeans cannot cope with the insalubrity of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in these regions. They are entertaining them by thousands, and in some cases tens of thousands, every year, and that in an ever increasing ratio. They are also rapidly colonizing Manchuria, Mongolia and Tibet. It is clear, therefore, that the Chinese will ultimately become the dominant race in all these vast countries.

V. A stream of immigration has of late set in towards Australia, New Zealand, and the Pacific States of America, which is widening every year. It will prove a blessing or a curse just in proportion as the fountain is cared for.

We will not pursue this line of thought further; the dark features of Chinese life and character oppress us. Chinese civilization has been set against Christian civilization. Those who draw this comparison cannot have mingled with the Chinese people. Underneath their showy exterior, the most pitiful, debasing and cruel customs prevail. The highest authority in the land testifies to this. The *Peking Gazette*, day by day, demonstrates the prevalence of the grossest superstitions among all classes, from the Emperor downwards.

We will not seek to harrow your feelings by entering into details. Of old it was said that men "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." The Chinese go further than this. They not only worship the dead, and idols of wood and stone, but also, in many districts, the most loathsome creatures. Mere civilization is no criterion of the moral condition of the people. We have all read of the debasing worship of the ancient Egyptians, the horrid rites of the cultivated Phœnicians, and have stood aghast at the immorality of Greece and Rome during the most glorious epochs of their history.

We do not say that the Chinese have reached the same depths of iniquity, but we do affirm that, with the exception of immoral rites in religious services, parallels can be pointed out in China; at the present day, to almost every form of degradation, cruelty and vice which prevailed in those ancient kingdoms. Human nature is the same in all ages, and, left to itself, more or less faithfully fulfills the appalling picture drawn by the Apostle Paul. And what aggravates the case is, that the literati and rulers of all grades—notwithstanding occasional proclamations to the contrary—make use of the prevailing superstitions to influence and govern the people. Thus the educated, instead of seeking to enlighten and elevate the masses, only bind the fetters of ignorance more effectually upon them. *There is therefore no hope for China in itself.*

Under these circumstances millions pass into eternity every year. What an agonizing thought! Souls of men, endowed with the most glorious faculties, perishing for lack of the knowledge which has been entrusted to us for diffusion! Souls which might be emancipated from sin, transferred into the kingdom of God, and thus established in a career of ever-widening intelligence, and ever-deepening joy, to "shine as the brightness of the firmament, and as the stars, forever and ever."

How long shall this fearful ruin of souls continue? Ought we not to make an effort to save China in this generation? Is God's power limited? Is the efficacy of prayer limited? This grand achievement is in the hands of the Church. If we faithfully bring our tithes into the storehouse, and preach the gospel everywhere, then the windows of heaven shall be opened, and blessings showered down upon us till there be not room enough to receive them.

There are many indications of promise. (1.) Thirty-seven years ago there were only three native Christians in all China, in connection with Protestant Missions. Now there are at least twelve or thirteen thousand. (2.) A much larger proportion have applied for baptism during the past year than in any previous year, and the candidates have been generally of a higher type of character. (3.) The Empire is more open than ever for the preaching of the word, and the Chefoo Convention of last year, together with the proclamations agreed upon, is proving a mighty instrument towards the more effectual open-

ing up of the vast interior. (4.) Not only is the country open to our efforts, but the minds of many, in different quarters, have been more or less aroused from their lethargy. (5.) Multitudes are reading our books, and not a few are eagerly investigating the nature and bearing of Western innovations.

We earnestly appeal to the whole Christian world for help. There are still eight provinces in which there is not one resident missionary. In others there are only two or three; and taking China as a whole, we stand as one missionary for Massachusetts, or two for Scotland.

Young men, first of all, we appeal to you. Standing on the threshold of life, it is clearly your duty to consider how you may employ the talents God has given you, so as in the highest degree to promote his glory. There is no field in the world where devoted Christian workers may so effectively and extensively serve their generation as in China; and where the foundation work of the present is connected with such grand results in the future.

If, after careful consideration and earnest prayer, this call awakens a response in your heart, say not hastily that you have no qualifications. Perhaps you are better qualified than you suppose; or it may be your duty to qualify yourself for this service. There is in China a wide sphere for all kinds of talent. While we chiefly need men able to preach the word, to instruct the converts, and watch over the native church, training it for self-government, we also need medical men, to heal the sick and train up native physicians; men of science, to elucidate the works of God; and men of literary tastes, to translate or compose books, and to wield the power of the press in guiding and moulding public opinion; also teachers, colporteurs, printers, etc.; and last, but not least, devoted women, to penetrate the homes of the people and save the women of the country, their Chinese sisters.

Young men, let us speak freely to you. You hold in your hands the incorruptible seed of the word, fitted to awaken eternal life in dead souls, and transform worms of the dust into heirs of God and joint heirs with Christ. Can you hesitate to respond to our call? Can you prefer to spend your lives in comparatively narrow spheres, when you might exert an influence on vast multitudes? The fields are white unto the harvest, and everything is inviting you to noble service. It is a field where the most varied gifts and graces, the loftiest talents, the most extensive and accurate erudition will find abundant room for their highest exercise. It is a service in which an archangel would rejoice. Can you turn a deaf ear to our solemn appeal, to the call of God, and the silent cry of the millions of China? In the name of Christ, arise. Let the dead bury their dead; go ye and preach the kingdom of God.

Fathers and mothers, we commend these thoughts to you. Your affections are centred on your sons and daughters, growing up in strength and beauty, and your highest ambition is that their powers may be utilized in the utmost possible degree. Draw their attention to this land, so vast and varied, so rich and populous, in which the people are just beginning to arise from the ashes of the dead past, and instead of restraining them, rather rejoice if God inclines the hearts of your children to bring to this people that light and guidance which they so urgently need, and which Christianity alone can impart.

Pastors of churches, heads of schools and colleges, and all in charge of the young, we appeal also to you. We are in dead earnest. We do not know what to do for lack of men. The country opens; the work grows. Think of stations with only one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work. Many among us are tempted to undertake too many duties. Hence the broken health and early death of not a few of our best men. We beseech you, therefore, to place this matter before the minds of the young. Show especially to students that the completion of their curriculum synchronizes with China's need, and that they are therefore under the most solemn obligations to give the claims of this Empire their earnest, unbiased and prayerful consideration.

We want China emancipated from the thralldom of sin in this generation. It is possible. Our Lord has said, "According to your faith be unto you." The Church of God can do it, if she be only faithful to her great commission. When will young men press into the mission field as they struggle for positions of worldly honor and affluence?

When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honor? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the gospel among the heathen?

Standing on the borders of this vast Empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant missionaries in China—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more laborers. And we will as earnestly and unitedly plead at the throne of