

It was quite remarkable that in a land where aristocratic institutions prevail, there was no parading of great names, either at this opening meeting or on the programme. We saw no man save Jesus only. As the Secretary justly said, it is a compliment and tribute to many of the men whose names are on the programme that they are not well and widely known. It is because in a self-oblivious spirit they have buried themselves among the heathen, and from these living sepulchres they have been called by the voice of this Conference to tell of what they have seen and heard amid the dark places of the earth, full of the habitations of cruelty, and to bear witness to the gospel, which, to the highest and lowest alike, is still the power of God unto salvation.

No meetings of the Conference, as such, were held on Sunday, but the delegates, scattered throughout the city, either occupied the pulpits or sat as worshippers in the churches. Neither Spurgeon nor Canon Liddon were well, and many were disappointed in not hearing them. There is on the part of the best people in London a conscientious objection to the use of the horse-cars and steam-cars on Sunday, and meetings at Exeter Hall were opposed because they would necessitate such needless travel on the Lord's day.

But Monday's meetings opened with a prayer-meeting at 9:45 in the large parlor adjoining the assembly rooms, which meeting was itself one of the richest and most Pentecostal feasts we ever attended. God poured out a spirit of grace and of supplication, which became for the whole day a fragrant anointing, and filled the entire house with its odor and atmosphere.

It is now definitely ascertained that 150 delegates are present from the United States, representing 51 societies; 27 from Canada, representing 6; 22 from the Continent of Europe, representing 13; and 1,060 members, representing 52 societies in England, Scotland and Ireland. There is thus a total constituency in members and delegates of 1,259, representing 122 societies.

In attempting to describe or chronicle these great gatherings, the like of which the world has never seen, we labor under two embarrassments: first, an embarrassment of riches, for thus far we have heard not one poor paper or weak speech; and, secondly, an embarrassment of limitation, for not being ubiquitous, we find it impossible to be in two places at one and the same time, and hence cannot attend all the sectional meetings held simultaneously. At 10:30 on Monday two meetings were held for members only, at one of which Missionary Methods were discussed, especially as to the selection and training of missionaries; and at the other, Medical Missions. At three p.m. again there were three meetings, one for discussion of Missionary Modes of Working; another, an open meeting, on the Increase of Islam, and a third, in the great hall, on China. Similarly in the evening, two meetings, one on the Jews, and the other in the large hall on the Condition of India, China, Africa, and the world at large.

This will afford a general notion of the *modus operandi*, and make repetition needless. And as the best way to promote brevity and interest in these editorial communications, I will henceforth simply touch on great salient features of the Conference, and refer in particular to the addresses and papers, which, for originality of suggestion or practical value, seem to demand individual recognition.

Without invidious distinction, we may select the remarkable paper of Henry Grattan Guinness, the well-known evangelist and missionary trainer, as a representative of the papers read in the morning. Clear, practical, pungent and powerful, it captivated the assembly.

And we have secured it for the pages of this *Review*, and it may be expected entire in the next issue.

The general drift of the morning discussion was in the direction of a thorough qualification, both intellectually and spiritually, for the work of missions. It was insisted that it will not do to send abroad inferior men and women; that the strain and drain upon the faculties and resources are such as demand the best equipped and most thoroughly furnished men and workers. But we were glad to hear emphasized the pre-eminent need of spiritual anointing. The man who is not ready to preach anywhere is fit to preach nowhere. Love for souls is the highest genius—inventive, versatile, omnipotent, sagacious. During a course of training there must be constant contact with souls, to keep up vital warmth and prevent a cold intellectuality, a scholarship that is unspiritual and un consecrated. The whole day was a feast of fat things. But the great meeting of the evening was the crown of the whole. The Earl of Aberdeen took the chair, with the Countess at his side. The address of Prebendary Edmonds on the Condition of India was one of the brightest, keenest, sharpest and most brilliant we ever heard. It was a two-edged sword, and its edge was not keener than its point was piercing. For example, he made the Tabernacle in the wilderness a type of our duty. There were some things behind the veil which were still obscure; but before the veil were three others quite plain: the table of shew-bread, the candelabra and the altar of incense. God means that, in order to personal and national prosperity, there shall be three requisites—first, bread on the table; second, light in the house; and third, an altar of prayer. And wherever one or more of these is lacking, we are to seek to supply it.

Again, he said that the "Light of Asia" was the light of Oxford and Oxford Street; that it was Oxford thought read into Oriental systems. Again, he remarked that in India the great lack was the lack of a sense of individuality and of personality, and told a story of two learned Brahmins discussing as to whether God has or has not personal attributes. Both contestants received a prize for the *conclusiveness of their respective arguments!* He beautifully spoke of the 119th Psalm as stamped with the most impressive personality in the conception both of God and of man. It contains the pronoun "I" 140 times, "thine" 108 times, "me" 100 times.

Rev. J. Hudson Taylor, of the China Inland Mission, then briefly, but with great power, outlined the history of missions in China, and the present condition of the people. He referred to the numbers of the Chinese, their intelligence and industry, perseverance and resolution; succinctly referred to the great resources of the country, instancing the colossal coal deposits, capable of supplying fuel to the world for 2,000 years. Then he rapidly, by a few strokes, sketched the history of Chinese missions—Apostolic, Nestorian, Roman Catholic, Jesuit, the defect of all which was that they gave the people *no Bible*. Then came Robert Morrison whose first work was to translate the Scriptures. Mr. Taylor arraigned the opium traffic as the sum of all wrongs and villainies, and affirmed that when the first British ships bore to the land that fatal drug, an injury was inflicted that in one day works still more harm than the gospel can offset in a year. He calmly said, with deep emotion, that the opium habit works more damage than drink, slavery and the social evil combined.

It fell to the writer to make the closing address, a general survey. At that late hour all that could be done was rapidly and in outline to sketch the Present Position and Condition of Christian Missions. Amid all our congratu-