

peared more alluring—reputation, wealth, was just before him. What, said the tempter, “leave all you have been toiling and struggling after for twelve years! and that, too, just as your hopes of success and fame are about to be realized?”

Grace triumphed, however, and that very evening he sought for an open church—once there, he was afraid to go in, lest he should hear again those words he so dreaded to hear. He paced up and down, irresolute; at last he summoned resolution, and entered. The minister’s text was “The harvest is past, the summer is ended, and we are not saved.”

He went away deeply anxious; he could get no rest for his soul. He then sought out the minister who had preached that evening, and went to him. Attempting to state the object of his visit, he said hesitatingly, “I come—I come,”—and then fell upon his neck and burst into tears. Recovering himself, he told his case to the minister, begging him, if he could, to do something to relieve the intolerable weight upon his soul. Without a word else, the minister said, ‘Let us pray.’ While upon his knees listening to that prayer, he felt the mists clearing from his mind, the weight arising from his soul.

His brother-actors, afterwards on learning what had taken place, said, ‘You may depend S———, it’s all an infatuation; you’ll soon get over it.’ He replied to them, ‘If it be a dream, I hope I may dream on till I die.’

The minister to whom he applied being a Baptist, he was led to unite with that body. He says he could hardly believe that the days of miracles had ceased, for he looked upon himself as a living monument of miraculous power. He spoke so earnestly and eloquently of his Redeemer, that old Christians felt as if they had never yet become acquainted with the Saviour of sinners. The whole story so simply, humbly, yet beautifully told, made strong men weep.”—*Sel.*

To Rev. R. Dawson, of Maybole, we are indebted for an anecdote of the late Sir Peter Coates that is worth recording. When sent as a boy to a boarding school in Yorkshire, his mother gave him a Bible, and made him promise to read a chapter of it every day. He put the Bible beneath his pillow that he might read it in the early morning, but the boys soon found it out, and began to chaff him. He at once acknowledged the promise he had given his mother, and said that he meant to carry it out, which at once silenced all opposition.

GENERAL MISSIONARY CONFERENCE AT SHANGHAI.

Rev. J. Goforth writes to the *Pres. Rev.* about the late General Missionary Conference in China. He says:—“Thirteen years had passed since the last General Conference. The forces now again assembled to compare notes, and organize for more united and vigorous work in the future. This, indeed, could be called a General Conference, for from Manchuria on the north to Burma on the south, and from Formosa on the east to the confines of Tibet on the west, missionaries came together to the number of four hundred and thirty.

The force convened at Shanghai, May 7, 1890, was equal to the whole missionary force in China in 1877, the date of the last conference. Some had just arrived by the latest steamer; others had grown gray in the service. Fourteen of the members had seen upwards of thirty years on the field. Forty-six years had passed since the senior member set foot on China. The combined service of the fourteen would cover five hundred years. All Societies were represented, except the Society for the Propagation of the Gospel. The greatest harmony existed. No one could attend these gatherings for twelve successive days, and hear every mission topic discussed by men of every shade of evangelical belief, without being convinced that the missionary body was all one in the unity of the Spirit. Each brigade of this missionary army may have its own peculiar preferences; some may prefer to raise aloft the Presbyterian, others the Episcopal banner; but all hear the rallying cry of the Son of God, and at His call stand shoulder to shoulder in the day of conflict.”

RESULTS.

Some of the results of this Conference may be tabulated: First in importance is.

I. A UNION VERSION OF THE SCRIPTURES FOR ALL CHINA. At present there are many different versions, causing confusion and expense. Missionaries have been hopelessly divided on the term for *God*, the American missionaries generally preferring one term, the European another. But this body of missionaries, by almost a unanimous vote, has decided for a single version. This is believed to be the crowning work of the Conference.

II. Another result is A PERMANENT COMMITTEE ON UNION. This Committee has its representative at every Mission centre throughout the Empire. Now, if anything arises, calling for united action, the whole Mission force in China will voice its decision.

III. A PERMANENT COMMITTEE ON MISSION COMITY was also appointed. This Commit-