

attend the mission services regularly. There are also seven schools and two hospitals.

But the largest mission of all, and it is one of peculiar interest, is yet to be named. It represents no particular denomination, but embraces all who incline to work under its direction. Its managers accept no emoluments; its missionaries are not guaranteed any fixed salaries: looking to God for men and means, it makes no direct appeal to man for either the one or the other, and yet both have been supplied in measure commensurate with the advance of the work. We refer to the CHINA INLAND MISSION. This enterprise originated with the Rev. J. Hudson Taylor who went to China as a missionary of an English Society in 1853. Mr. Taylor returned to England in 1860 greatly impressed with the immensity of the Chinese population and the insufficiency of existing agencies for their evangelization. He found a few zealous friends to sympathize with him. They resolved to send missionaries into the nine inland provinces which none of the other societies had as yet occupied. In the beginning of 1862 Mr. James Meadows their first missionary sailed for China, his outfit and passage being provided by a friend. In the next five years, 25 missionaries, including Mr. Taylor himself, arrived. *Sixty-six* followed in the next twelve years. All the nine provinces have been traversed by them. They have penetrated to the remotest districts, and although they have met with opposition and persecution from the natives who everywhere hated the name of foreigners they have persevered. Permanent stations have been established, native pastors have been educated, and one thousand converts have been baptized.

One of the most hopeful aspects of the missions in China is the fine spirit of co-operation manifested by the missionaries themselves. On the 10th of May, 1876, one hundred and twenty missionaries, from almost every evangelical denomination in Europe and America, assembled in General Conference at Shanghai and consulted together in brotherly harmony for fifteen days as to the best means of uniting their efforts in the common cause. The appeal to the whole Church of God which was then drawn up and sent forth, asking as with the voice of one man for help to prosecute the work, was one of the most touching and eloquent that was ever penned. The whole field has, in the providence of God, become accessible, but nine tenths of it are as yet untouched. "THE HARVEST TRULY IS GREAT, BUT THE LABOURERS ARE FEW."

## CAN THEY BE CONVERTED?

We are told that we cannot convert the Chinese. Why, Christianity while it was yet in its cradle—without churches, without schools, without a printing press, without literature—Christianity infantile, vanquished the serpents that had strangled the military Hieroules. If we cannot with the Christianity that we possess to-day vanquish the semi-civilized paganism of China we had better get a new Christianity, for we sorely need it. Cannot be converted! Men call this an age of skepticism; but the unbelief that doubts the first chapter of Genesis, that thinks the story of the fall is a parable, that is uncertain whether the whale did really swallow Jonah, that doubts whether those three men came out of the fiery furnace unconsumed—it is as nothing compared with the unbelief that lurks sometimes in our pulpits and oftener in our pews; that doubts the declaration that the Gospel of the Lord Jesus Christ is the power of God unto salvation to every man that believeth; not to every Anglo-Saxon man, not to every white man, not to every cultured man, but to every black man, and red-skinned man, and copper-coloured man, and Indian man and Chinaman; to *humanity*. It is as nothing compared with the infidelity that puts under its foot the obligation, "I am debtor to the Jew and to the Greek, to the bond and to the free, to the white, to the black, to the Indian, to *every* man, because for every man my Christ died." We cannot convert the Chinese? Really it does not lie in us to say they are beyond hope. Let me read you the features of a portrait: "Huge white bodies, cold-blooded, with fierce blue eyes and reddish flaxen hair; ravenous; heated by strong drinks; slow to love; prone to drunkenness; pirates; sea-faring; war and pillage their one idea of a freeman's life; of all barbarians the strongest, the most formidable, the most cruel; whose chief recreation was to shout, to drink, to gesticulate, to feel their veins heated and swollen with wine, to see and hear around them riotous orgies." Do you recognize it? It is the portrait of your ancestors and mine. And if Christianity can make out of that picture such an audience as I see before me to-night, what may it not make out of China?

To-night again, we see in the heavens, brighter and clearer by far than ever Constantine saw in his fabled vision, that flaming cross, and under it the motto: "By this sign I will conquer." That motto, enforced by the history of eighteen centuries of triumph, I set before you; the Roman spear on the one hand and the flaming cross on the other. Choose you by which sign you will vanquish the Chinese.—*Rev. Lyman Abbott.*