

about it. It exemplified the *unity of the Spirit* in the practical obliteration of denominational lines; gray-headed fathers and warm-blooded young men, disciples of every sect and class and clime, met to confer together over the great problem of Chinese Evangelization. Then a remarkable *spirit of prayer* prevailed. There was mighty pleading with God, and a certain consciousness, at times oppressive, of the Divine Presence. And withal, there was an *apostolic fervor* and zeal for the evangelization not of China only, but of the world. *Faith in the Word* of God in its entirety, confidence in the *Divine leadership in missions*, and in the ultimate success of the work, breathed in all the proceedings. Nothing was more remarkable than the recommendation for *union versions* of the Bible, which, as a demonstration of Christian unity, passed all the bounds of most sanguine expectation.

But nothing stood out more boldly, like a headland at sea, than the overwhelming conviction that the 800,000-000 of unevangelized Chinese must have more messengers of the Cross sent among them, and that *at once*. Hence the urgent and impressive call for 1,000 additional missionaries in the next five years. There is something very vividly impressive in this call. It reminds us of Mr. Lincoln's second call for reinforcements, and the prompt response of the nation, "We are coming, Father Abraham, 600,000 more!"

The command of our king is more imperial and more imperative; why should not the church respond as readily! The number was fixed at 1,000, not because that number was considered at all adequate, but because it was regarded as *practicable* to put the supply immediately required at this number as the lowest possible limit. As our friend, Rev. B. C. Henry, remarks, even this number would scarcely more than *double* the present working force. And to put

*two* at work where *one* now bears the burden alone, and twelve would be none too many, is the easy problem of utilizing the additional band if the Church supplies the workers.

Moreover, in this great field all sorts of work are to be done and all sorts of workers are in demand. Preachers and teachers, evangelists and pastors, printers and carpenters, doctors and nurses, men and women, every willing heart and skillful hand can find employment for the Lord; the highest culture and the most moderate intelligence, sanctified unto the Lord, can be used in this "Middle Kingdom." Why do not disciples appreciate the grandeur of the opportunity! Would that reinforcements might pour in until proclamation should almost need to be made restraining the people from bringing!

The China Inland Mission, met with distrust and even ridicule at first, seems to be meeting with phenomenal success. It has several definite principles:

1. It allows *no debt*, and consequently guarantees no fixed salary. It asks everything and promises nothing.

2. It insists on the *gift of God* as the basis of qualification in candidates rather than the *acquisitions of men*. Comp. I. Cor. iv:6 (R. V.); Ephes. iv:7, 11. Hence no uniform educational standard.

3. It holds that there is room in missionary work for *all variety of gifts*, and hence welcomes artisans and mechanics, and unordained laymen. Comp. I. Chron. xxviii:21.

4. It magnifies the great *fundamentals of doctrine* and not denominational features; hence all disciples welcomed to work on same basis.

5. It emphasizes *prayer*—definite, constant—for individuals. Every missionary and his work remembered by name in the weekly meeting at London.

6. It makes no *direct appeal* for