

Palpitating nations long and faint for our coming, ships blossom in our ports to carry the precious burden; engines hiss and snort in depots impatient to bear us away; the breezes cry moaningly, Come, and the storm shouts entreatingly and commandingly, Go. Such is the World before us.

In this condition of things, in the name of God and humanity, charity complains of Christendom for doing comparatively nothing to meet the demand. We stand waiting and gazing, expecting some new thing, some mighty agency, to leap from the clouds, or spring up from the ground, when we are the persons to whom all eyes turn, and who ultimately must do the work.

Be not startled when, upon a survey of the field, we come back with the deliberate announcement: *The world needs at this moment 200,000 preaching missionaries.* That is nearly two hundred for every one now in the field.—*North Western Christian Advocate.*

MISSIONARY AND RELIGIOUS.

MISSIONS TO CHINA.

(From the *Edin. Christ. Magazine* for January.)

ANGELL JAMES—for we like to call him by the name familiar to and revered by all the Churches—was the honoured instrument of obtaining some years ago for China between two and three millions of copies of the Scriptures at an expense of nearly £40,000. He now demands, in the name of our common Master, one hundred missionaries—living epistles—to go forth as preachers of the Word to the same benighted land. For the accomplishment of this end he has issued a heart-stirring, irresistible appeal, which he most truly designates "God's Voice from China to the British Churches, both Established and Unestablished." Rather than attempt to express in our own words what the earnest-minded and eloquent author has so much better expressed in his, we shall for the present, therefore, rather occupy the little space at our disposal in giving a few extracts from this pamphlet. Let us say, however, in justice to our own deep convictions as to the momentous importance of this subject—to the grandeur of the cause which our revered father advocates—to the sense we entertain of the clear and imperative duty of the Church of Scotland at this crisis—that we bid him God speed with all our hearts, and express our firm faith that these hundred missionaries, and many more, will soon be in the field, with some contributed by our own Church, to take part in this glorious enterprise about to open for the establishment in China, so long enslaved by Satan, of that blessed kingdom which is righteousness, peace and joy in the Holy Ghost.

THE CALL.

China is open!! open from one end to the other for the introduction of the Gospel. If what is done on Earth be known in Heaven, I can imagine Morrison, Medhurst and other departed missionaries rising from their seats in glory and uttering the shout, "China is open to the Gospel!" while the heavenly hosts in millions of echoes reverberate the sound, crying, "Halleluia, China is open!" And shall we on earth be apathetic, dumb, inactive? Forbid it, our zeal for the glory of God, and our love to man. Let the universal Church join the strain and exult that China is open, and learn the lesson which Providence has taught by its recent wondrous dispensations towards that empire. I am not forgetful, I cannot be—who is?—of what Providence of late has been doing also in India, where its rule has been more awful, and, apparently, more obstructive of the work of evangelisation. From Hindostan, I am most

willing to admit, the call of God to Britain for evangelistic efforts has been uttered in loud and terrible voices. The dreadful tragedies of Delhi, Calcutta, Bareilly and other places—proclaiming, as they do, that the dark places of the earth are full of the habitations of cruelty, and thus demonstrating the need of Christianity to subdue the ferocious spirit of Mohammedanism and Hindooism—put in requisition our energetic operations for the conversion of our Oriental empire. That country will be held to us more securely by the Bible than by the sword; by the missionary than by the soldier; and our Government will but repeat the infatuation of their predecessors if, by the neutrality they talk of, they intend any the most distant approach to a concealment of the fact that the Government of India is a Christian Government, or to a discountenance of evangelical operations, or to a friendly connivance at the crimes of idolatry. In advocating the cause of China I am not, therefore, forgetting India. My own congregation has subscribed 500 pounds, in addition to their ordinary contributions, for fresh efforts on behalf of Hindostan. But I am apprehensive lest the deadly and engrossing interest which attaches to India should lead to the overlooking of China. India is now reconquered, if not tranquillised, and reduced to subjection, if not yet restored to order. Let not India, therefore, be any objection against efforts to convert the Chinese.

Mark this. Twenty years ago China was hermetically sealed against the entrance of foreigners to her dominions. Till then she retained the jealous isolation of thousands of years, and there seemed no more probability at that time of the doors of her empire being unbolted and thrown open than there was a thousand years ago. We have had for ages mercantile establishments outside the walls of Canton, but we were not allowed even to peep through its opened gates into the city itself. No foot of missionary was allowed to tread its streets, not a Bible nor a tract to be given to a single individual within its walls. Oh, how we longed, and prayed, and waited for access to its teeming population! How we wished, yea, panted for unrestricted approach to its vast hire of people! Our Morrisons and our Medhursts wore out their lives in anxious patience, waiting for the opening of the door, and died "in faith, not having received the promises, but having [only] seen them afar off" if any one, 20 years ago, had ventured to predict that at the expiration of that time China would, by treaty, be thrown wide open not only for commerce but for Christianity, would he not have been to us as one that dreamed? Should we not have pronounced him the most extravagant of all enthusiasts? Or, if, on the other hand, we had given credence to his prediction, would not our faith have filled us with astonishment and delight? Would not our imagination have gloated over the glorious anticipations? Should we not have made it our boast and our song, "In twenty years all China is to be opened to Christianity?" Should we not have said, "Let that be realised, and we shall be willing to make any sacrifice for its evangelisation?"

Well, behold! it is done: China is open from end to end for the introduction of the Gospel. Marvellous fact! We can send not only as many Bibles but as many missionaries as we please to any part of that country under the sanction of a treaty. Am I writing fact or fiction? Can it be true? It is. Providence has done it by one of the most wonderful of all revolutions. There is nothing like it in modern or hardly in ancient times. And yet, now it is come, we seem to hear of it and speak of it with a cool and measured delight which is astonishing and mortifying. With what songs

of joy ought we, as Christians, to go up to the temple of the Lord and thank Him that China is everywhere accessible to the Gospel!

THE PLEA.

1. There is the old, yet ever new and powerful one, the immense population of the "Celestial Empire." A third of the inhabitants of our globe are there—350,000,000 of immortal souls, for whom Christ died, and all hastening to heaven or hell at the rate of 15,000,000 annually!

2. Then there is the vicinage of Thibet, and especially of Japan, in the north, where the written language is the same as in China: and there is Cochin China, Siam and Birmah on the south; and the Eastern Archipelago with its innumerable islands, and Borneo, that continental island, on the east. Let China receive Christianity, and its influence must be felt over the whole eastern world—that teeming hive of nations. From thence, as a centre, would radiate over nearly half the population of our world the light of Gospel truth. Let any one take up the map of Asia and he will see at once what must be the effect of the conversion to Christ of this vast section of the inhabitants of the globe.

3. We are connected with China by a territorial link by the possession of the island of Hong-Kong. Part of China is part of our own empire. The British sceptre stretches over to that wondrous country. We have colonised it, and have set up there our government and our laws. We are in this respect its neighbours, and ought to feel the claims of neighbourhood.

4. Can we overlook the work of preparation which has been long going on, and is now so far advanced, for the evangelisation of China? The whole Bible is translated into its mysterious language. This mighty etymological labour has been achieved, and the revelation of God given, including Japan, to nearly 400 millions of the human race in characters which they can read. That which was at one time supposed to be all but impossible, except the gift of tongues were restored, has been accomplished. The patience, diligence and scholarship of our missionaries have, by God's help, transferred the truths of the Old and New Testaments into the mystic characters of these extraordinary people, and the words of Christ are presented to them in the language of Confucius. Can we dwell without rapture on such a fact, and not feel also an intense desire to send missionaries to explain the Scriptures which previous missionaries had translated? The great instrument for China's conversion is completed, and now where are the hands to wield it? Here is the difference between Popish and Protestant missions. The former send the priest to the people, but keep back the Bible: the latter send both the preacher and the Scriptures. And what is the consequence? The converts of the one in many cases sink back again into heathenism, or remain half pagans; while those of the latter stand fast in the faith, and are altogether Christians. The Jesuit missionary Hue, in his book of travels through China, tells us of the numerous attempts made through a long succession of ages by the Church of Rome for the conversion of China, and of the various means employed, and the result which followed. As regards the means, he says that among others "the missionaries carried with them ornaments of the Church—altars and relics—to see if they would attract the people to the faith of their Church." They sent Jesuits, physicians, mathematicians, artists and men of science, anything and everything but the Bible. Thus they never gave the people. No wonder therefore that Hue has to complain, after all their occasional triumphs, in the following language, of the comparative failure of their efforts:—"The soil has been prepared and turned in all directions with patience and intelligence; it has been