

may be all in you. As a sinner you are not worthy to look up to God; bow in self-abasement. As a saint, let God's love overwhelm you, and bow you still lower down. Sink down before Him in humility, meekness, patience, and surrender to His goodness and mercy. He will exalt you.

Oh! take time, to get very low before God.

Then accept and value your place in Christ Jesus. God delights in nothing but His beloved Son, and can be satisfied with nothing less in those who draw nigh to Him. Enter deep into God's holy presence in the boldness which the blood gives, and in the assurance that in Christ you are most well-pleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God, that I may have more of God in my life, and that God may see Christ formed in me. Be silent before God and let Him bless you.

This Christ is a living Person. He loves you with a personal love, and He looks every day for the personal response of your love. Look into His face with trust, till His love really shines into your heart. Make His heart glad by telling Him that you do love Him. He offers Himself to you as a Personal Saviour and Keeper from the power of sin. Do not ask, can I be kept from sinning, if I keep close to Him? but ask, can I be kept from sinning, if He always keeps close to me, and you see at once how safe it is to trust Him.

We have not only Christ's life in us as a power, and His presence with us as a person, but we have His likeness to be wrought into us. He is to be formed in us, so that His form or figure, His likeness, can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God in you this day. Say to God, "Father, here am I for Thee to give as much in me of Christ's likeness as I can receive." And wait to hear Him say, "My child, I give thee as much of Christ as thy heart is open to receive." The God who revealed Jesus in the flesh and perfected Him, will reveal Him in thee and perfect thee in Him. The Father loves the Son, and delights to work out His image and likeness in thee. Count upon it that this blessed work will be done in thee as thou waitest on thy God, and holdest fellowship with Him.

The likeness to Christ consists chiefly in two things—the likeness of His death and resurrection (Rom. vi. 5). The death of Christ was the consummation of His humility and obedience, the entire giving up of His life to God. In Him we are dead to sin. As we sink down in humility and dependence and entire surrender to God, the power of His death works in us, and we are made conformable to His death. And so we know Him in the power of His resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore every morning, "present yourselves unto God as those that are alive from the dead." He will maintain the life He gave, and bestow the grace to live as risen ones.

All this can only be in the power of the Holy Spirit, who dwells in you. Count upon Him to glorify Christ in you. Count upon Christ to increase in you the inflowing of His Spirit. As you wait before God to realize His presence, remember that the Spirit is in you to reveal the things of God. Seek in God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.

As you meditate on this wondrous salvation and seek full fellowship with the great and holy God, and wait on Him to reveal Christ in you, you will feel how needful the giving up of all is to receive Him. Seek grace to know what it means to live as wholly for God as Christ did. Only the Holy Spirit Himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God, and every request for fellowship with Him be accompanied by a new, very definite, and entire surrender to Him to work in you.

"By Faith." Here as through all Scripture, and all the spiritual life, this must be the keynote. As you tarry before God, let it be in a deep quiet faith in Him, the Invisible one, who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you, and in you. Just yield yourself in the faith of a perfect trust to the Ever Blessed Holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.

Chicago, 1895.

Missionary World.

CHINA'S CRISIS.—APPEAL FOR MISSIONARIES FOR CHINA.

TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

[Some of the facts mentioned in this appeal have already appeared in these columns, but we now publish it entire and ask for it earnest thought and prayer.—ED.]

In May, 1890, the General Conference of Missionaries assembled in Shanghai, and representing the 1,296 Protestant Missionaries then in China, issued an urgent appeal for 1,000 men within five years; and appointed a permanent committee to observe and report the results of the Appeal, consisting of: Rev. J. Hudson Taylor, of Shanghai; Rev. Wm. Ashmore, D.D., of Swatow; Rev. H. Corbett, D.D., of Chefoo; Rev. C. W. Mateer, D.D., LL.D., of Tungchow; Rev. C. F. Reid, D.D., of Shanghai.

At the same time the lady Missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and the Rev. C. F. Reid, D.D., has carefully collected and tabulated the returns. From these it appears that forty-five societies have sent out new workers to China since May, 1890. Some unconnected Missionaries have also come out. Including these the following numbers are reached:

Male Missionaries	481
Wives of Missionaries	167
Single ladies	505
	— 672

Total in five years. 1,153

These numbers do not exactly correspond with the appeals; only 481 of them being men. God knew the needs of China, and sent those He saw would be most helpful. The answer therefore, is a gracious response and shows what may be done by united prayer and effort, and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's Kingdom in China. An important crisis in China's history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day on the eve of great changes and of great opportunities still more urgent weight and should lead to more vigorous effort.

The Conference said in 1890:

"Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, 'Go ye into all the world and preach the Gospel to every creature,' therefore:

"Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as possibly can be secured of well qualified ordained men."

"We appeal to young men to give themselves to this work . . . to individual congregations to greatly increase their contributions for the support of one or more of these men; to Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives."

"This Conference . . . would also present a direct appeal to the home Churches for lay Missionaries. . . . It would point to the many millions of our fellow-men who have never heard the Gospel of the Grace of God; and to some millions more who, though they have possessed themselves of some portions of His Word, still fail to comprehend its meaning, for want of some one to guide them."

"We appeal then to our lay brethren. . . . to solemnly ask themselves whether, for the greater glory of God, they are not called to meet this pressing need, and to devote themselves, their service and their wealth, to this Missionary enterprise in China."

To the above earnest words we add the following extracts, condensed from the Appeal of 204 lady members of the Missionary Conference:

"We . . . come to you, our sisters in Christ, with an urgent appeal on behalf of the . . . women and children of China."

"Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere humanity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and that we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help. . . . That the Holy and loving Spirit of God may incline your hearts to respond to His call, is our earnest prayer."

To the above extracts we will only add the last paragraph of the Appeal of the Conference for 1,000 men:

"We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Time is passing. If 1,000 men were needed five years ago, they are much more needed now. Of the 1,296 Missionaries in China, only 589 were men; and of them not a few have entered into their rest, or have returned home from various causes. In view of the new facilities and enlarged claims of China the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land?

Yours very truly in Christ,

J. HUDSON TAYLOR.

Shanghai, May, 1895.

PULPIT, PRESS AND PLATFORM.

Ruskin: The essence of lying is in deception, not in words. A lie may be told by silence.

Golden Rule: "One Lord, one faith, one baptism," does not mean "one denomination."

Ram's Horn: When men fulfill the law of Christ, they do not need any other law to make them do right.

Cumberland Presbyterian: Perhaps the surest way to get a good pastor is to support the one you have. Certainly the best way to get a poor pastor is to starve and talk against the one you have.

Emerson: Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble. Don't say things. What you are stands over you all the while, and thunders so loud that I cannot hear what you say to the contrary.

Rev. Andrew Murray: It is in the adoring worship of God, the waiting on Him and for Him, the deep silence of soul that yields itself for God to reveal Himself, that the capacity for knowing and trusting God will be developed. . . . It is in prayer, in living contact with God in living faith, that the power to trust God will become strong in us.

Christian Endeavor.

THE CURSE OF INTEMPERANCE.

REV. W. S. MCTAVISH, B.D., DESERONTO.

Nov. 24.—Prov. xxiii. 29-35

Intemperance lays a blighting curse upon everything that it touches. Like a withering pestilence it smites wherever it goes. William E. Gladstone once said in the British parliament: "The drunkenness of England is producing, in this country, at the present time, the accumulated evils of war, pestilence and famine." Intemperance lays its hand upon the young man whose life is just blossoming into manhood, and blasts a career which otherwise might have been bright and useful. It lays its paralyzing effects upon the nerves which were once strong and elastic, and makes them weak and flaccid. It touches eyes which were once bright and beautiful, and stains them with ugly blotches. It penetrates the brain which would otherwise have been able to reason, plan and to comprehend, and it confuses the ideas, leaving that brain in an addled condition. It grasps with a greedy hand hard-earned wages and puts them "into a bag with holes." It touches the tongue which ought to be an instrument with which to praise and glorify the great Creator, and turns it into an unruly member which not only defames the God who made it but disgraces the one who uses it.

If intemperance enters the home it destroys all happiness there. The sad thing is that while the one who drinks to excess suffers, he makes others suffer with him. Is it a husband who has been indulging too freely in the intoxicating cup? Then his wife often weeps in solitude as she thinks of how she has become a partner in his shame and degradation. Is it a wife who has acquired an appetite for the red, sparkling wine? Then who can picture the husband's anguish? Is it a father? Then his children are clothed with rags, and as soon as they are old enough to realize their condition, they hang their heads in shame. Is it a mother? Then what awful sorrow and suffering are experienced by her innocent children. Is it a son who has fallen under the power of the damning curse? Then how the bright hopes cherished by the parents are dashed to the ground! How they mourn as they look upon the wreck which this sin has made! How their eyes fill with tears as they meditate upon what is, and what might have been!

It is estimated that in this fair Dominion of ours this blighting curse sends no less than five thousand persons annually down to a drunkard's grave and a hopeless eternity. The probability is that the estimate is under, rather than above, the mark, for what physician likes to certify that an individual died when in an intoxicated condition? If he can, he will throw the mantle of charity over the sad affair, and spare, as far as possible, the feelings of the sorrowing friends and relatives. Many a death which was said to be due to accident might be more truly said to be the result of over-indulgence in strong drink.

If intemperance enters politics, it debases and degrades the political arena, so much so indeed, that a great many people, rightly or wrongly, become disgusted and refuse to take any part in political affairs.

It is especially sad when this blighting curse falls upon childhood. And yea, alas! it often does. In the city of Liverpool in the year 1893, 113 children under ten years of age were taken up "dead drunk." In the same year 228 under twelve years of age, 455 under fourteen years of age and 615 under sixteen years of age were arrested in a state of hopeless intoxication. Is it any wonder that Mr. Bruce, once Home Secretary of Great Britain, should have said: "Intemperance is not only a great evil, but the greatest of all evils with which social reformers have to contend."