

Early in the summer I had long conferences with two intelligent young men who have been the real leaders in the cause of reform. They first urged me to at once start the scheme which I had in mind ; but as I delayed, they decided to go ahead themselves. They have seen the growing danger of the country, and have determined on new measures. Their present effort is in the line of enlightenment. They want to spread abroad knowledge, science, education, literature. Their reform is, therefore, intellectual in its kind. More is no doubt needed, but the critics of China, who have declared that she will make no change, should be the first to praise this change, however incomplete. An association for general enlightenment, or a reform club, has been actually started in conservative Peking, and Viceroy Chang Chih-tung, of Nanking, has contributed to it 10,000 taels, or some \$8000.

I may say that these young men are by no means hostile to moral or religious reforms. Their main advisers among foreigners thus far have been two missionaries, Rev. Timothy Richard and myself. I have, furthermore, been invited to act as their foreign secretary or assistant ; have been invited to stop at their headquarters, and have received their endorsement of a mission among the higher classes to be *connected with* their scheme, if in the future it should be deemed feasible.

The highest officials are now discussing more than ever measures for reform. They realize that if China does not reform *now* she will, ere long, cease to be.

In conclusion, I would give a call, not for ministers, but for Christians. In all the new spheres of usefulness what we want is the presence and blessing of educated men, moral, clean, upright, and Christian. Not merely the preaching part of Christianity is needed, but the varied beneficent *living* of Christianity. I would be glad to hear from young men who are willing to aid China and the cause in any of these lines of beneficent intelligent service.

The crisis is here ; may the good Lord send His own messenger, to meet the need and help save the land !

Men used to object to sending missionaries to the interior of China because they said the doors were not yet open. They seem to think that the servants of the Prince of Peace must go to war with the Chinese, and blow the people to pieces—perhaps force more opium upon them ; and then, when the devil has done the devil's work, it will be safe for missionaries to go in there. If the Apostles of old had waited until there was a treaty between the Pharisees and Sadducees, on the one hand, and the Roman Empire on the other, to allow the peaceful propagation of the Gospel, the world would not have been evangelized to-day to the extent it is. We need not expect to find a door open until, like Peter, we come up to the great gate ; and then God can cause it to open of itself—as, in point of fact, the door of Inland China did.—*J. Hudson Taylor.*