

names should be household names with us. Every scrap of information about them should be welcome. Then they will have a special place in our prayers. Our prayers will be definite and, growing in definiteness, will grow in power.

3. Prayer for missions must be *intense*. We must learn in this matter to labour in prayer. But what is implied in this 'labouring in prayer'? It implies our getting into sympathy with the mind of Christ. It implies that we look on the perishing multitudes with the eye of Christ until His passion fills our hearts, and the burden of their souls becomes a burden we can hardly bear. It means that we see them fainting for want of the Bread of Life, scattered and torn as sheep that have no shepherd. It means that there is borne in upon our hearts a new sense of their danger, a sense of their awful loss in knowing nothing of the Christ. It means, too, that by the Holy Ghost there is poured from our hearts such a tide of the love of Christ that we yearn for those lost souls, as He yearned for the lost world. And then we kneel to pray, to labour, to wrestle, to agonize in prayer that labourers may be sent forth, full of faith and of the Holy Ghost, to gather in these multitudes to the fold of Christ.—*The Chronicle of the London Missionary Society.*

#### ARE CHINESE MISSIONS WORTH WHILE ?

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A recent number of a New York magazine contained an article with the above heading. The writer draws a very gloomy picture of the work done by missionaries among the Chinese. He calls attention to the fact that many of the so-called Chinese converts have sought admission to the church from purely worldly motives, and that a large proportion of them fall away when their new religion ceases to be remunerative. The writer in this connection quotes from an article on "Missionary Work in China," written by a medical missionary to that country, at present in the United States. After referring to the 100,000 converts now claimed by the Protestant churches, this missionary says: "That certainly looks like progress, but what are they among so many? It is only one in three thousand, or a thirtieth of one per cent. of the entire population, that have as yet become Christians. Now, if we could feel that all these, or even half of them, were 'disciples indeed,' 'seeking first the kingdom,' it would verily be a cause for rejoicing. But we cannot so regard them, nor have we ever met a missionary that could."

It must be acknowledged that many Chinese church members are disappointing. But let us apply the criterion above given to the Christians in our own home land. Suppose we look over our church rolls and select the names of those in whose souls a

longing for the coming of God's kingdom is the controlling passion of their lives. What proportion will these names bear to the total number of church members? Here and there we may find one who places "the kingdom" first in his affections, but such are deplorably few as compared with the large body of those who profess the name of our Lord. Even granting that a large proportion of the Chinese church members are not zealous Christians, should that be sufficient excuse for our relaxing our efforts in their behalf! It has been well said that if all the missionary work done in all parts of the world from the beginning of time to the present, and so on to the end, were to result in the conversion of only one soul, it would be sufficient justification for our continuing to preach the gospel "to every creature."

But we contend that the outlook for Chinese missions and for world wide missions is not a gloomy one. "Bright as are the promises of God, which never fail," said Adoniram Judson, when asked what he thought of the hope for ultimate success in evangelizing the world. And what are those promises? Let us note a few of them: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." May we not be sure that the Son is making this request of the Father? And can any of the prayers of the Son fail to be answered? Surely we could not ask for a promise more reassuring than the following: "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee." Again we read: "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

These are only a few out of a large multitude of passages in God's word which make the victory sure even in the darkest places of the earth.

The great Captain has never given the forces of His kingdom the command to retreat before the foe. Shall we who belong to the royal guard of heaven allow the followers of earthly sovereigns to put us to shame? Did the allied forces give up the expedition against Peking because the first advance column was beaten back by the enemy? No! no! From all parts of the world the cry rose up: "On to Peking, and set the prisoners free!"

The followers of the King of kings cannot, they dare not, halt while our leader says: "On to China, and on to the uttermost parts of the earth, until 'the kingdom of the world is become the kingdom of our Lord, and of his Christ!'"

As to the hope for the future, hear the testimony of an honored servant of God who has devoted many years of his life to faithful and successful work in the "land of Sinim." I refer to Dr. William Ashmore, who says: "China will yet be a tremendous factor in the world's political and industrial future, and in the world's religious future. I believe that before