

Jesuits, but it was feared that the people, and perhaps the government itself, would not properly discriminate between Jesuits and Protestants, and that all missionary work would suffer. That fear, however, is dispelled by the full and official statements which have recently come from Peking.

The government, and probably all intelligent people in China, are fully aware of the real author of the disturbances, and the circular charges the French Catholic missionaries with an amount of fraud, lying, social and political intrigue, assumption of power, defiance of proper authority, harboring of baptized outlaws, dishonest acquisition of property, &c., which ought not to be endured by any nation. Such crimes would, in any western nation, subject their perpetrators to long terms in the penitentiary.

The Chinese circular is, in the main, just in its demands. Surely, neither Catholics nor Protestants should, in any way, come in conflict with the civil laws. The circular says:—"Owing to the ignorance of the people, who are generally unable to distinguish between Roman Catholics (Fien-chukiaiv, Lord of all men religion) and Protestants, (Jésu Kiao, Jesus' religion,) or between foreigners of different nationalities, there is great fear lest the enmity felt against the first shall involve the others in trouble, and the officers of government find it difficult to restrain the outbreak. The matter gives them great anxiety, and since the Tien-tsin tragedy, they have been more solicitous than ever to devise some way of quieting the growing hatred." This single extract will set forth the real position of government towards Protestant missionaries. It asks for some understanding with the ministers of other governments, and asks their recognition of certain rules, with some of which Protestant countries should not find it difficult to comply. The rule in regard to female teachers is due to Oriental prejudice against the sex, and must in time yield to better notions. Meanwhile, amid all the excitement and animosities growing out of the Tien-tsin affair, missionaries have continued their work unmolested, and one of the missionaries of the Presbyterian Board, the Rev. Mr. McIlvaine, has established a station a hundred and fifty miles in the interior, and in a very centre of Chinese fanaticism. Dr. Martin, of Peking, in speaking of Mr. McIlvaine's heroic work, says:—"It seems to me that the successful occupation of that great city, so far in the interior, by a solitary and unaided missionary, is one of the most encouraging and instructive events that have taken place in the recent history of our work. It is encouraging, because it shows that the interior is not closed against us; and instruc-

tive, inasmuch as it points out the way in which we may push our pickets into the very heart of the empire."

Dr. Martin adds:—"If we had men of suitable qualifications, hundreds of important posts might easily be occupied."

One of the tracts of the American Board intimates that upon the present method of conducting missions two thousand men and a thousand female teachers are needful for the evangelization of China; and it assumes that that Board—then the representative of two denominations—should send a thousand men, or one for every four hundred members of the home churches.

The necessities of China are impressively put as follows:—

"Let us assume 400,000,000 as the population of the empire, and let us suppose them to pass before us, say five abreast, at the pace of one mile an hour. From morning to night, from night to morning the ear is burdened by their heavy incessant tread. Who will stand and wait till the last detachment shall have marched by? A procession of a few thousand become to the spectator a painful weariness. But these dusky forms, these children of dark hearts, will consume seven years in defiling before us—a long, unresting funeral train. We are awe-struck and confounded—myriads upon myriads, millions upon millions, all journeying, like ourselves, to the judgment-seat, and all ignorant of the way of life."

Up to the year 1841 only four missionaries had attempted to labor in China proper; their labors had been confined to Singapore, the Island of Macao, and other outside points.

By the treaties with England in 1842 five ports were opened to foreigners, and missions were planted at each point; but it was not till 1860 that full liberty was secured to missionary operations in all parts of the country. And yet, though unrestricted labor has been confined to so brief a period, the aggregate successes up to date are most cheering. Missions have been established in about forty walled cities and three hundred and sixty villages, making a total of four hundred stations and out-stations. Over four hundred native preachers have been raised up, who are constantly preaching the gospel to their countrymen. About ten thousand converts have been received into the churches, of whom some have already gone home to be with Jesus, while some seven thousand remain as present communicants. It is a cheering fact that the ratio of conversions of out-stations, and of natives entering the ministry is every year increasing. The number of all these departments has of late doubled in a period of little over three years."