

posed to the adoption of the Christian religion, and that on this account mission-work should be abandoned.

In the consideration of this question, it must be remembered that the Chinese have barely any religion. Their fundamental cult is the worship of ancestors. They are the most tolerant, or the most indifferent, to religious views of any people in the world. They care nothing about sects. They rarely go to a temple. They have tolerated the Mohammedans for centuries. They tolerated the Nestorians and the Jews. The only religious exercise of any note in which the emperor takes part is when at the winter solstice he sacrifices a bullock to Shangti, the unknown and ideal divinity.

Of course when the riot against the foreigner is afoot the missionary suffers, but it is because he is a foreigner, not because he is a Christian. He bears the burdens of his race. We have not far to go to find the causes of popular discontent. Western inventions, it was thought, were depriving the poor of bread, and the foreigner was, by degrees, absorbing China. To take away the missionary now is to surrender the fruition of the labours of many devoted men and women during half a century. It is to leave China to relapse into barbarism. It will result in checking commercial expansion and impeding internal improvements.

Much has been said about sending ladies to China as missionaries. The

China Inland Mission has been greatly attracted on this account. Possibly if I had never seen the ladies at work I might have agreed with these critics. But the truth is that they do the hardest part and the most of the work in China. The teaching of the children, and the nursing and treating of the sick women and children, surgical and medical, fall to their lot. I have not space to praise them here, and I could not say sufficient good of them if I had.

I realize how difficult it is to discuss a subject of such far-reaching effect as the missionary question in the Far East without allusion to its spiritual side. To the missionary, of course, the saving of souls is the supreme purpose of his labours. The charity, the instruction, the medical treatment, are all subsidiary to this main object. But words from me can add nothing to the sublime obligation that comes to Christians from the Divine command. To him who believes that he is ordered by the Supreme Being to go forth as a religious teacher, argument is superfluous. History shows that he will engage in this work though the greatest dangers may confront him. It is not within the range of probability that any administration in this country will consent to the exclusion of its missionaries from China. It cannot be dreamed of that a step fraught with such vast and injurious results will ever be taken by the Treaty Powers.

SOUTH AFRICA.—IN MEMORIAM.

BY CHARLES CAMPBELL.

Blown round war-splintered rocks, on lonely hills,
The dust of freemen stirs—and rests again—
Not yet the mighty blast from Heaven that thrills
Clay into life and builds from ashes men!

On guard for ever, while we rest in peace—
Unchanging, silent 'neath the sun and shade—
On guard for ever, till the planets cease
And there be none to make our hearts afraid.

Children and children's children of the race
That asked fair Freedom at the hands of God,
And won her by strong love and patient grace,
And built her home upon their sea-girt soil.

Bone of our bone, flesh of our flesh are there,
Canadian dust beneath an Afric sun;
Servants of Freedom—free beyond compare—
Whose souls are resting 'neath God's word "Well done!"
St. John, N.B.