

known to the British authorities, it was sure to provoke their resentment when severities were directed against them, instead of against the more guilty parties. In June, 1840, an attempt was made to burn the British Fleet by means of fire rafts, and subsequently large rewards were offered for the destruction of Englishmen or of any coloured men in their employment.

Notwithstanding the edict requiring the everlasting cessation of amity with Englishmen, the great seal of England was affixed to a treaty of peace and commercial intercourse, on the 31st of December, 1842, which the Emperor of China had assented to on the 8th of September of that year. The ratifications were exchanged the following July in 1843, and various benefits were expected to accrue therefrom. That these have been partially realized may be safely alleged, for from that period enlarged efforts have been made for the evangelization of that country; the British and Foreign Bible Society being foremost in a laudable enterprise to diffuse the Holy Scriptures in various parts of the mighty empire. Missionary Societies, our own among the rest, sent forth self-denying labourers who have instrumentally effected much good; more than is yet publicly visible.

Faithlessness and treachery are prominent characteristics of the Chinese.—Treaties with foreigners are against the first principles of their government, and therefore they may be disregarded and trampled on without any violation of the moral sense of the people or political notions of their rulers. The universal supremacy of the Emperor over the whole world, and total indifference to the rights of European civilization, are the main roots of past aggressions. The treaty of 1842–3 was just so much waste parchment and nothing more, and there remained the old hostility only aggra-

vated by the patience and submission of foreigners. The treaty we have referred to was violated. Into particulars we cannot enter, but the British flag was insulted—a French Missionary was murdered, and various aggressions were committed which called for the interference of the British and French authorities. Lord Elgin went forth armed with full powers. Another treaty is made, and in a very unexpectedly short period we have fresh proof of faithlessness and treachery. The blood shed at Peiho must be avenged, and the allies are again in China. The question is to be solved; shall the European intruder enter Peking, and not only negotiate conditions of peace, but provide for the enforcement of future treaties, with the brother of the Sun? There is no time for trifling. Captain Brabazon has been beheaded, and the Abbe de Luc has fallen by the same process. Other cruelties have been committed, and treachery is rampant. But now comes the intelligence, the summer palace of the Emperor is burned to the ground; temples and pagodas all destroyed. The Chinese are brought to terms. Lord Elgin and Sir Hope Grant enter Peking, and the political wall of partition, stronger than the ancient wall of the empire, is broken down. Great Britain will have her well supported plenipotentiary in the metropolis of the Celestial Empire. This is obviously a necessity and will be enforced.

The issue of Lord Elgin's second triumph in China is of great political importance, but we view it in the light of Christian progress. Missionaries have hitherto skirted the coasts of China; the interior has scarcely been touched. But while engaged at the outposts a great and glorious work has been accomplished. The whole Bible has been translated. The language has been acquired. Fifty years ago only two or