

text they put forward is, the cultivation of friendly relations: what their hidden purpose is, is unfathomable."

Even a Roman Catholic priest—and his people are the worst offenders in this—writes: "Whence comes this obstinate determination to reject Christianity? It is not religious fanaticism, for no people are so far gone as the Chinese in skepticism and indifference. One may be a disciple of Confucius or of Lao-tse, Mussulman or Buddhist, the Chinese government does not regard it. It is only against the Christian religion it seeks to defend itself. It sees all Europe following on the heels of the apostles of Christ—Europe with her ideas, her civilization, and with that it will have absolutely nothing to do, being rightly or wrongly satisfied with the ways of its fathers."

Out of a very profound ignorance of the subject of missions in China, Mr. Henry Norman, after alluding to "the minute results of good and the considerable results of harm" they produce, says, "At any rate, in considering the future of China, the missionary influence cannot be counted upon for any good." I believe that its affiliations with the political and commercial schemes of the West, which are Mr. Norman's deities, and the way France and Germany make it a cat's-paw are seriously hindering it from doing its purely spiritual work; but even with this hinderance and the difficulty of a wise adjustment to the Chinese mind, with its aptitudes and incapacities, it is the most penetrating and permeating force working in China to lead her on to the new day, and its messengers are the heralds of the dawn. "Believe nobody when he sneers at them," said Colonel Denby. "The man is simply not posted."

The scholars, whose memorial I have already quoted, know better than to sneer. "Every province is full of chapels," they wrote, "while we have only one temple in each county for our sage Confucius. Is this not painful? Let religious instructions be given in each county. Let all the charitable institutions help. Let all the unknown temples and charity guilds be made into temples of the Confucian religion, and thus make the people good, and stop the progress of strange doctrines."

When Bishop Moule, who is still living at Hangchow, came to China, there were only forty protestants in the empire. Now there are eighty thousand, and in addition the multitudes enrolled in the church of Rome. They are erring who are not reckoning with the powerful work the Christian Church is doing amid the foundations of the Chinese Empire. She blows few trumpets from the housetops. She boasts with no naval displays. Her trust is not put in reeking tube and iron shard. Guarding, she calls on God to guard, and under

his guarding is doing at the roots of Chinese life the work of the new creation, and out of her work a church is rising of a new sort. It will have its own heresies and trials, but it will have elements of power which have belonged to none of God's other people; and I think it will lean back on the rock of the rule of the living God which we are abandoning for the rules of our own wills.

And whether the Chinese race shall serve the future as one nation or as the peaceful and submissive fragments of a once mighty empire, this much is true; the service they will render will have been touched by Christ whose movement will go on "until all the cities, towns, villages, and hamlets of that vast empire have the teacher and professor of religion living in them, until their children are taught, their liberties understood, their rights assured, their poor cared for, their literature purified, and their condition bettered in this world by the full revelation of another made known to them," out of which One has come greater than Confucius, greater than Lao-tse, to dwell among men and be their living King.—Robert E. Speer, in *Missions and Politics in Asia*.

BANGALORE AND ITS MISSIONS.



THE city of Bangalore, situated on a plateau 3,000 feet above sea level, which gives it a salubrious climate, has a population of nearly 180,000. It forms, practically, two towns—the Petta or native portion, which is densely populated and lies to the west, and the civil and military station, or cantonment, on the east. It is one of the largest military stations in India, and has always a strong garrison of British and native troops. Kanarese is the language of the province, but Telugu and Hindustani, as well as Tamil, are spoken, while a large number understand English. Bangalore would seem to be a famous place for litigation, judging from the numerous courts of justice and the swarms of Hindu and a few Parsi pleaders. There is a large Eurasian population, for the most part Roman Catholic, many of whom are very poor. The Roman Catholic position in Bangalore is very strong, and churches, convents, colleges, and hospitals abound. It is well off, too, for Protestant places of worship. There are two Church of England military churches and three others for the civil population, a Scotch kirk, two Wesleyan English churches, two Baptist, and one Methodist Episcopal.

There are working in Bangalore among the native population the London Missionary Society, the Wesleyan, Lutheran, the Society for the Propagation of the Gospel, Canadian