

and evil influences. Some years ago there was in Southern China what is known as the "Queue-Cutting Mania." Men in the fields, boys on the streets had their queues cut off, but how or by whom none could tell. Cattle pasturing in the fields lost their tails, fowls had their tail and wing-feathers mysteriously clipped. There was intense excitement throughout the Empire. In the city of Kiukiang, where I was living, two men were beheaded on a charge of cutting off queues by magic !

The priests of Tao rose to the occasion and devised a charm, which, braided in the queue, would protect that ornamental appendage from the "magic scissors" which were flying through the air. It was a great harvest for them. The head of the Taoist religion—the Pope of Tao—the "Heavenly Teacher" Chang, whom I once saw in his palace at the Dragon and Tiger Mountain, is the great wizard of China, and his charms are eagerly sought by the people. Taoism is a failure as a religion. There is nothing in it to comfort or elevate mankind, and the Chinese are no better for its twenty centuries' influence upon them. What China needs above everything else is the religion of Jesus Christ. It is her only hope.

There are persons who would have us believe that the conversion of China is an *impossible task*—that missions are a failure and should be abandoned. They argue very wisely that Christianity is not adapted to the Chinese mind, that there is something peculiar in the Mongolian cast of mind (the result, possibly, of his environment for the past forty centuries) which makes it utterly impossible for the religion of Jesus Christ to reach him. "The Chinaman," they affirm, "cannot be converted." If this is true the Church should know it ; common honesty would demand that the missionaries admit it. If we are engaged in a hopeless warfare in the Chinese Empire the sooner the Church recalls its forces from the field the better.

Let us look at the sources of information. These are, first, "Globe-trotters ;" second, naval men on the Asiatic Station.

We see two classes of travellers in the East. One, and, unhappily, much the larger class, go around the world to "see the sights" and have a good time generally. They do not stop long enough in any country to form an intelligent opinion of the people or their customs. They get their information from boon companions on the steamers and at the ports, who do not speak the language of the people, have little sympathy with anything that is good, and who consequently are always ready to decry missionary work. They see nothing of missionary work for themselves. They get their information at second-hand from persons who evolve it from their own inner consciousness, and then they set themselves up as authorities in everything pertaining to the Chinese and pose as critics of missions ! I met a specimen of this class when I was returning to China eleven years ago. In the same car in which we were crossing the continent we had as travelling companion an elderly and intelligent man, Judge —, several young ladies, evidently in his charge, and a youth who entertained