

tory, science and arts into the Chinese language, and Chinese sacred books and history into Western languages. They have engaged in famine relief in Shan-tung, Shansi and Manchuria. Altho several died in doing this work, there were others ever ready to take their places.

Some missionaries are engaged in showing how the causes of famines, floods, poverty and weakness may be removed, and how there need not only be no more suffering from these things, but each province in China may be enriched annually to the extent of many millions of Taels and China made many times stronger than she has ever been before. Knowing all the forces which make all other nations prosper they would gladly have saved China from her present humiliation, and are still prepared to save her from further humiliation whenever China wishes it. This is what the missionaries are doing in China.

Generally speaking, government and religion are mutually helpful. Wherever true Christianity has flourished that nation has prospered. Wherever true Christianity has not been allowed to prosper that country has not prospered.

But missionaries are in no respect the agents of any government, but they are trusted, respected, and protected by their governments, because they are always engaged in doing good. In Christian worship prayer is regularly offered for Your Imperial Majesty, for the officers of the government, and for the prosperity of the Chinese nation, precisely as is done for other nations and peoples. We desire the good people of China to join us in carrying out the will of heaven and ridding all nations of their sufferings as soon as possible; but if they cannot be persuaded to join none are coerced to follow. In all history, from the beginning of the world till now, there never were such gigantic philanthropic efforts in behalf of all nations as are made by the Christian Church of to-day. If China co-operated in it she would soon be made again one of the greatest powers in the world. Those who oppose men doing good are either very ignorant or very bad. Surely great China will not oppose goodness!

If Christians practised the evil deeds they are accused of in these Anti-Christian books, how could so many great nations believe and honor Christianity, and how could noble statesmen do the same? How could it transform so many barbarous nations, so that now

they are not behind any on the face of the earth? The grave charges in these anti-Christian books must therefore be calumnies invented by wicked men to deceive the ignorant, or by men themselves ignorant of the history of the world. But whatever the motives of the calumniators may be, nothing but harm can come from the spread of such calumnies—harm both to the government and people.

If China does not consider it most urgent to devise means to protect the good and punish the evil, nations will come and protect their own people, and it is difficult to say where that will end.

Nevertheless no missionary desires that the discussion of the relative merits of different religions be stopped; on the contrary they greatly rejoice in it, and consider that when it is carefully carried on the good in these religions will be more valued than ever and the worthless will be thrown away. But groundless charges are forbidden alike by the laws of China and the West. China forbids all other calumnies. How is it that only those against Christians are allowed to be circulated with impunity? What we fear is that this will result in more riots and injury to life, ending in international troubles. This would greatly grieve us, therefore we are anxious to put away the cause of danger, so that all nations may continue to live in peace and good will.

Our missionaries carry on their work, whether preaching, healing, or teaching, in a perfectly open manner, do not fear the strictest investigation, but on the contrary invite it. Should there, however, still be anything not understood it can be easily explained to any one anxious to know. According to the custom of the West rulers constantly invite the leading religious teachers to their presence to preach and teach Christianity with its bearing on the welfare of nations as well as on individuals. Nor is this the custom of the West alone. From the Tang dynasty to the present the Emperors of China also invited Christian teachers into their presence to explain their religion. It is only in late years that the practice has been discontinued.

And should the great ministers in Peking, or the Viceroys and Governors or any officials or gentry anywhere in the Empire, have anything that they do not understand let them follow China's former custom and the rule of all other nations and freely meet the missionaries and inquire of them; then all doubts will be at once removed. Only good and no harm can come out of this.