

truth about the Hovas, the *Tribune* is wise in its generation.

CHINA.

—"Turning from the [Kucheng] massacre to its causes, the question becomes a little perplexing. Indeed, it will be wise to suspend our judgment until the results of the commission are made known. But the theory which at first found favor in the public press, that this sanguinary plot was due to religious fanaticism, will not bear examination, and must be dismissed as untenable; for religious fanaticism in China is conspicuous by its absence. *Race* fanaticism is strong; contempt and hatred for foreigners are common enough, and are almost universal among the cultured gentry and official classes, the *literati* and the mandarins; but, as the Rev. George Cockburn, of the Church of Scotland Mission at Ichang, now at home, in a letter to the *Aberdeen Free Press*, says: "No people are so latitudinarian. You may have any religion, or no religion, and you will offend none of their prejudices. This is the testimony of all who come into close personal contact with the Chinese. Anti-foreign and not anti-missionary feeling is the potent influence at work. Gradually, the best-informed organs of opinion in this country are coming to see this—notably, the *Times*, in an article which appeared on August 13th. Indeed, the indignation meetings held by the foreign communities in various treaty ports in China disprove this theory of religious fanaticism. The entire community, as with one voice, has declared its conviction that it is the safety, treaty rights, and liberties of foreigners generally that are threatened, and that it is the mandarins who are the offenders and need to be taught that their wily plots can hoodwink no one. This will grow clearer to the treaty powers as they proceed to investigate the situation, and we may safely leave this side of the question in the hands of the British Government."—*The Chronicle*.

—Professor F. HERMAN KRUGER, in

the *Journal des Missions*, referring to the proposition made by some Englishmen—heathens, evidently, not Christians—to guard against trouble with China by forbidding Englishmen to go to China as missionaries, very justly remarks, that it is for the governments, and not for the missionaries to determine how far they will concern themselves with outrages upon the missionaries, but that the question whether Christian men and women shall proclaim the Gospel throughout the world depends on the authority of Christ, and not of human governments. No Christian man could possibly hold himself bound in conscience to obey a law of his government forbidding him to go abroad as a missionary. It would be beyond its legitimate competency. It might as well be proposed to forbid the preaching of Christianity at home. That will probably be the next step. The old pagan worship of the State as supreme in everything is making rapid progress; but England will probably be the last country of Christendom to succumb to it, the last in which the reign of Antichrist will be established. However this may be, the history of the Church is one long series of advancements won against the will of the State, and she would cease to be the Church if this should cease to be true of her. "We ought to obey God rather than men." When Christians cease to be refractory fanatics in the eyes of the world, they are no longer Christians. In everything temporal, they are bound to be submissive and obedient, but when Cæsar undertakes to check the very essence of the Church, which is diffusion through the world, he becomes the deputy of the great enemy.

"'It is very singular,' said a learned Chinese, who believes in Christ, that foreign ships came here, and all said they were better than ours. Foreign steamers came, and all are glad to travel in them. Kerosene came over, and all said, 'This light is better.' Foreign calico was imported, all round