

persecution, expelling missionaries and slaughtering or banishing their converts.

(2) A period of restricted liberty granted by imperial edict. The first war with England, known as the opium war, changed the relations of China to the western world. The British treaty of 1842 opened five seaports to foreign trade, and Protestant missionaries were prompt to occupy them, though there was not as yet a word of toleration from the throne. In 1844, however, after the signing of his treaty, the French minister preferred a request for the annulment of persecuting edicts, and the recall of exiled missionaries and converts. The request was freely accorded, and at the instance of a British minister the same privileges were extended to Protestant missions.

(3) A period of religious freedom under the protection of treaties. The wider franchise under treaty stipulations was the fruit of the second war with England, and known as the "Arrow War," in which France took part. At Tientsin, in 1858, the ministers of the four powers, Great Britain, France, Russia, and the United States, each in his own treaty, inserted full stipulations by which the whole empire was thrown open to missionary efforts, a thing unprecedented in the history of the world.

(4) A period of popular persecution consequent, in part, upon the success of missionary work. This began with the massacre of French missionaries at Tientsin in 1870. Prostrated by the iron hand of Germany, France was in no condition to exact a suitable reparation, and the people were emboldened to repeat the outrage at sundry times, and in divers manners. These attacks were always excited by the circulation of tracts and placards containing horrible charges against missionaries and all foreigners. When the storm burst, the mandarins generally contrived to be absent, some of them, indeed, including a few of the highest rank, having had a direct agency in fomenting these troubles. In some instances, missionaries suffered from riots aimed at foreigners, as such, and foreign traders suffered from riots aimed at missionaries. The leading governments of Christendom wisely agreed to hold the Chinese government to its obligations. Decrees of the most favorable character have been obtained from the emperor. Officials concerned in the persecutions (in one instance a viceroy) have been degraded. If the great powers maintain this attitude, such riots will be of rare occurrence; but they can hardly be expected to cease entirely until officials and *literati* become convinced, as they will, that Christianity is the one thing needful for China, without which her renovation is hopeless.

(5) A peep into the future, when the Church of China shall enjoy the fullest privileges in the sunshine of imperial favor. The growth of the churches to a hundred thousand members

(Protestant), and a million Roman Catholics (who entered the field centuries earlier with a vast apparatus of schools, colleges, and printing presses), is auspicious of the final triumph."

SOME MISSIONARY COLLEGES.*

NO. 5—ST. AUGUSTINE'S COLLEGE,
CANTERBURY.



HE following letter appeared in *The English Churchman* on the 13th of September, 1843:

On a bright September morning, two pilgrims set forward on their journey towards the ancient and holy city of Canterbury, which they reached in time for the matin service in that glorious fane. Ushered into the sacred choir by the venerable verger, their spirits were solemnized and refreshed by the holy worship, and prepared to contemplate with awe and veneration that stupendous monument of the piety and skill of the saints of old. Enraptured with the wondrous spectacle, but mourning over the desolation of the Chapter House and Cloister, which are now a receptacle for blocks of wood, they turned their steps towards St. Martin's, that sacred spot so full of holy interest, as the seed-plot of that rich harvest which filled England with her gorgeous temples. Proceeding from thence to the ruins of St. Augustine's Abbey, they were disgusted and horrified at the scene of sordid, revolting profanity and desecration which presented itself. These hallowed and time-honored ruins are now converted into a brewery, pot-house, and billiard room. Those walls which once resounded with solemn chant and swelling anthem now re-echo the wild, fiendish revelries of the Bacchanalian, or the maddening curses of the gamester. Worn and heart-stricken, they turned from the sickening spectacle, not, however, without a feeling of satisfaction on learning that God's righteous retribution was about to bring the property to the hammer.

"May His grace incline the hearts of His servants in the Cathedral of Canterbury to rescue this inheritance of their forefathers from the hands of the heathen desolators, or dispose some pious and wealthy Catholic to purchase and restore the sacred edifice."

A gentleman of England, among many others, read this letter. He had arranged to pay his first visit to Canterbury. He was a man of some wealth, and was a good Churchman. He paid his visit to Canterbury, and was greatly gratified at seeing the magnificent cathedral which marks a place of undying interest in the history of Christian England. Then, remembering the letter in *The English Churchman*, he asked if he might see the ruins of St. Augustine's. "I will take you," said his

*Continued from July, 1895.