

retain what it will be of so much interest to her to hold.

Just at this time the character of the various religious teachings is being carefully observed, and the men who are at the helm of Japanese affairs have become too enlightened to entertain the idea that the end justifies the means. While they have not expressed their views in public in regard to the conduct of Viscount Miura, it is known to many that they regret and disapprove of it most heartily. It is highly probable that the murder of the Korean Queen will do more to make Buddhism unpopular than we can now realize.

In the mean time the work of the missionaries in Japan is like that of an army in the siege of a city. It is not making rapid progress, but moving steadily forward toward the citadel. One by one the strongholds are being undermined. On ever side there are indications of success. The workers are generally hopeful. Converts are being received in considerable numbers, and leading men among the native preachers are becoming more and more reconciled to the acceptance of the cardinal doctrines of Christianity as they are held and taught by the missionaries. In many ways we can see that God is with us and the final victory is assured.

### Memorial to the Chinese Emperor on Christian Missions.

We, the undersigned Protestant missionaries, on account of foolish and wicked people slandering our religion and destroying our churches, respectfully present a memorial to His Majesty the Emperor of China, in the hope that the root of missionary riots may be removed and that an end forever may be put to missionary troubles.

It is well known in all nations that government and religion are mutually dependent on one another. Where suitable relations exist between these two, troubles are unknown, but where such do not exist the government is in constant danger; for if one party appeals to force and the other to conscience division is inevitable and anarchy may follow.

In former dynasties in China the emperors of the T'ang-Sung, Yuen and Ming, having learned that the object of Christianity was to do good, issued Edicts, granting land and temples for the teaching of the doctrines, just the same as to the other religions of China. In the beginning of the present dynasty, too, the Emperor Kang-hi not only gave to Christianity, as he gave to other religions, but was particularly kind to Christians. In Yung Ching's reign the government changed its former policy and forbade the propagation of Christianity. After that missionaries ceased to come. In later years Treaties with foreign nations have been made and missionaries have been authorized to come again. But, unexpectedly, in 1870 there was a terrible uprising, when over twenty missionaries were massacred in Tientsin.

In 1891 along the Yang-tze Valley chapels were burned and missionaries murdered. This year in Szechuen trouble has sprung up again. Altho there were plenty of government soldiers close at hand there was not one to go forth with his weapons to stop the mob. The officers sat down quietly and let the mob do whatever they liked, forbade no one and seized not a single culprit, and over a hundred Christian teachers were in imminent peril of their lives for many weeks after.

Before the Szechuen riots were settled there sprung up the Fukien riots. Here the missionaries had lived long in peace, when suddenly, without any provocation, eleven were cruelly murdered and five others wounded, so that we are troubled beyond measure.

Inquiring into the cause of these risings, we find, on reading the Imperial Edict of 1891 and the memorials, both in Peking and from the provinces, that they rightly agree in attributing it to the circulation of false and evil reports against Christians, and, altho four years are passed since then, we have not heard that any of the slanderers have been punished according to law, nor have we heard that the books which slander and deceive the people have been forbidden, so the cause of the evil is still left to take root in the people's mind. In this way how can riots not arise again?

Seeing this state of things, and being unable to endure it any longer, your memorialists, according to our custom in the West, unite in begging Your Majesty's favor to command the Tsung-li Yamén (the Foreign Office), in conference with the missionaries, to speedily devise means to protect the Christians. If this is done, then not only will mis-