

case I felt that the Lord himself did not want me to precipitate matters, but to wait until either the husband could be induced to withdraw his opposition or a more suitable time might be found when the community would not be so aroused on the subject. I hope soon to be able to write you that the suitable time has come and gone, and that she is a regularly enrolled member of the church on earth, as I am sure at this moment she is a member of the church above.—Life and Light.

REFORM DECREES IN CHINA.

A series of decrees issued from the throne at Peking the last of September and the first of October are of great significance. The first of these bears date of September 27, and directs the disbanding of the Manchu Bannermen, who from the beginning of the present dynasty have been pensioners on government bounty, and providing for their settlement upon land designated for that purpose. Another decree provides for "self-governing councils" looking towards a constitutional government.

A third, and to us the most important decree, deals with the rights of missionaries and the standing of Chinese Christians in the native courts. It first calls attention to the treaties affording protection to the lives and property of all foreign missionaries, and provides for the proper instruction of all officials, high and low, in the contents of these treaties, and states that all officials are expected to act in strict accordance with them. The subject, however, which receives most emphatic treatment is the one wherein there has been from the first the most misunderstanding between the missionaries and the Chinese government, namely, the relation of Chinese Christians to the Chinese courts. Hitherto some missionaries, and especially the Roman Catholics, have assumed the right to appear as defenders of their own converts when they appeared in court. The treaties seemed to give some semblance of right to such protection of converts, but even the treaties have been grossly misconstrued in this respect.

The decree declares that in the dispensing of justice no distinction is to be made between Christians and non-Christians. A warning is sounded to all magistrates who shall reveal in their decisions improper influences either for or against "converts," as they are called. Another phase of the decree dwells upon the fact

that all "converts" and non-converts are the children and proper subjects of the emperor, and are alike amenable to the laws of the land. The provincial authorities are commanded to issue from time to time proclamations that the people under them be reminded of their obligations "to live peaceably and law-abidingly together," and that all feelings of envy and hostility and jealousy be eradicated. The decree closes with these words: "Should any district official be ignorant of the treaties, or deal unjustly with Christians, or, on the other hand, seek to curry favor with the Christians by dealing unjustly with the non-Christians, therefore creating a disturbance which may have most serious results, the guilty official or officials will be sternly dealt with without mercy."

This decree offers no criticism whatever of the missionaries, is wholly pacific in its nature, commands the observance of law and order, recognizes the rights of Chinese Christians to the full protection of the courts, and guarantees fair dealing under all circumstances.

In the face of such action on the part of the highest Chinese authority, it is imperative that all missionaries should refrain from any attempt to influence the courts in cases where their "converts" are involved. We have every reason to believe that this will be the action of all Protestant missionaries.

These three decrees referred to here indicate the great reformatory movements that are sweeping over the Chinese empire, looking towards the establishment of a safe, constitutional government, well-organized courts of justice, and complete religious liberty.—Missionary Herald.

KOREA.

The success of mission work in Korea has been remarkable. Till 1882 it was called the Hermit nation. That year treaty rights were secured by the United States and in 1884 Dr. H. H. Allen became the first Protestant missionary. Twenty years after seven converts gathered secretly around the Lord's Table. In the Presbyterian denomination they have nearly 60,000 adherents, and taking all denominations together there are about 120,000 Christians. Dr. Underwood says, in the Missionary Review, that the converts are characterized by four marked features: They are a Bible-loving, prayer-believing, money-giving, and actively working people. Their generosity is remarkable in consideration of the small amount received for a day's wages. One condition of reception to church membership is that they have already begun to witness to others. Rev. J. E. Kittridge tells us of a prayer meeting at Pyeng Yang Central Presbyterian church, with a congregation of over eleven hundred men and women. This is said to be the ordinary attendance, while there are four other meetings going on at the same hour, so that the total attendance is about thirty-five hundred. Does not this put to shame our churches in a Christian land?