

riots, destruction of property, and in a few instances, missionaries were killed.

This feeling had long been simmering, and its outbreak at the present time was due in some measure to inflammatory placards which were posted up in great plenty over much of Central and Northern China, containing the most false and blasphemous statements about Christ and Christianity.

The name for pig, in Chinese, is very much like the name for Lord, and a common form of placard pictured a cross and a pig hanging upon it, while others showed the worshippers of Christ as gathered around a huge pig, doing homage to it. Some of these placards called for the extermination of Christians, e.g., "To kill men is sacrilege, to kill pigs is meritorious." "There are 200,000 teachers in Hunan (a province just north of Honan), and we have all sworn to root out the foreigner's religion. Are there not men in China who will make an oath for this purpose?"

Some of them proclaimed that the missionaries were come to kidnap children, and cut out their eyes and hearts to sell to foreigners to make medicine. Others charged Christians with the basest crimes, and pictured their meetings for worship as scenes of the vilest debauchery. These placards were in a most deceptive style, and claimed to be written by friends of the people and enemies of the foreigners.

In all the opposition and hostility it should be remembered that the bulk of the common people were friendly. Even in the midst of riots by the roughs, the friendly Chinese would give sympathy and help. The opposition was stirred up by the gentry, teachers, officials, &c., and their agents were the rabble who are ready for anything that gives scope to their evil passions. It was the old story over again, of the leaders and "certain lewd fellows of the baser sort," with this addition, that the rabble in Honan is more rowdyish than in almost any other place on earth.

The most violent manifestation of hostility in our mission was at Hsin Chen, the second station. The premises had been secured in the spring of 1891, and, after temporary occupation for a few weeks, the missionaries returned to Lin Ching to make arrangements for permanent removal. Dr. Smith was detained at the latter place by the illness of his little boy, which soon after ended in death. Mr. McVicar set out to occupy the new station until Dr. Smith's arrival. Passing Chu Wang on his way it was thought better that he should not go alone, and Mr. McGillivray left his own station for a little to accompany him.

For six weeks they were unmolested, but on the 29th of October a band of "beggars" attacked the compound, beat down the doors, seized the two missionaries and dragged them to the street, brandishing

their knives over them as if about to kill. It was indeed a perilous time. For three anxious hours the mob continued in possession, compelled the missionaries to give up what money they had, and in the evening were trying to get them to sign a paper freeing the Chinese from blame, when Dr. Smith and Mr. McDougall unexpectedly arrived. The four then consulted together and knelt down and engaged in prayer. The "beggars" got frightened and left, and soon sent back the money. Application was made to the British Consul at Tientsin which brought a despatch from the Viceroy, Li Hung Chang, stating that the foreigners were not to be molested, and for a time they were undisturbed.

A few weeks later, however, on the occasion of a great fair, there was another riot. The mob attacked the building with stones and brickbats. The missionaries came to the door and stood outside as the safest plan. For a length of time the mob remained, threatening, rushing and hustling. The friendly Chinese were helpful, frequently pushing the others away when they attempted to throw the missionaries to the ground, where they might easily have been trampled to death by the crowd without anyone being directly responsible and liable for punishment.

A little later, in the spring of 1892, there were the "rain riots." The season was very dry. Rain was needed. A story was circulated that the foreigners had an umbrella of human skins which kept the rain off the country, and on two or three occasions the mission premises were attacked, the missionaries succeeding each time, by kindly reasoning, in persuading the rabble to retire.

After the rain riots, complaint was made to the local Mandarin, who issued a proclamation (the most favorable they had ever received) stating that the foreigners had a right to live in the interior. This was better than they could have expected, for they could not claim that right by treaty.

These incidents give some faint idea of the work of our missionaries in laying the foundations in Honan.

The Lady Pioneers.

As already stated Mrs. McClure joined her husband in Ch'u Wang in May, 1891, and at once began work among the women. Mrs. Smith moved into Hsin Chen in December of the same year, and was the only foreign lady at that place during the most trying part of the next six months. By the spring of 1892 all the ladies were settled in Honan. At first the women came in crowds to see the foreign ladies and their children. One day at Hsin Chen at least one thousand women passed within the gates. The ladies of the Mission bravely did their part. The weary days and weeks