

constancy of the converts is made an argument: "Once the pill by them is taken they are bewitched and care for nothing but the pig they follow." (By "pill" they mean the wafer or bread of the Lord's supper.)

The people are particularly warned against Christian books, "Any one having one is to be avoided by others and his goods are lawful spoil." The placards preach a crusade of extermination against all converts and all missionaries. One, in rhyme, well written and easily memorized, has a note in prose appended, calling on all virtuous people who receive it to "paste it up on their gate lest they be mistaken for Christians and perish with the rest." Another says: "To kill men is sacrilege, to kill pigs is meritorious." One, bearing the names and degrees of about a dozen literati, says:—"There are 200,000 hsien shung (teachers) in Hunan, and we all have sworn to root out the foreign religion." And it asks: "Are there not men throughout China who will make an oath to this purpose." This class are regular firebrands, inciting the populace to all kinds of violence, directing them to let neither sex nor age of the hated sect be spared. But most of these placards in their attacks upon Christianity are obscene, and I do not think it would be possible for human language to put into form greater depths than some of them contain. They can never be given to the public at home.

Others are political. There are pretended despatches from the Foreign Ministers at Peking to the Tsung Li Yamen (Board of Foreign Affairs), and from the Tsung Li Yamen to the Foreign Ministers; from the Tsung Li Yamen to the mandarins of Hunan and their replies; forged despatches from the Viceroy, Li Hung Chang and Chang Chih Tung; directions from the literati of Hunan to the people of the Province, &c., &c.

One of the spurious political despatches, purporting to be a reply from a magistrate to a viceroy, says:—"You call on us to suppress the death blow to corrupt doctrines," these tracts, "but what would be the use? There are hundreds of other tracts and they are found in every home in Hunan. We publish them in obedience to the sacred edict and who will dare to command us to suppress them." They even attack the Emperor's proclamation, saying he has gone contrary to the sacred edict issued by a former Emperor, and in China the ancestor rules.

Another and equally great source of danger is that many of the highest officers of the government are abettors in all this. The only two places in Shan Tung province, where there has been trouble lately, are ruled by two former secretaries in the Tsung Li Yamen, and a word from their former masters, who are still in the Yamen, would have prevented any disturbance. Many facts are coming to light which show this,

and it appears to be a case of that madness which goes before ruin. It is said in diplomatic circles here that Lord Salisbury lately telegraphed to Peking: "It is our custom when a government cannot take care of their people to do it for them."

Another cause of uneasiness has been added within the past few weeks. A large seizure of smuggled arms was made at Shanghai lately. It is said they were for the Ko Lao Hui. Four similar seizures were made at Tientsin the last week we were there. Their destination is not made known, but they were for some secret organization. It is said by some old residents that the government has two insurrections about to fall on its head—one, of the dissatisfied soldiers and secret societies, and the other the progressive, the pro-foreign party. At any rate this I know China is ripe in mis-rule, and if reformation does not come revolution may.

The Saturday before we left Tientsin a public meeting of the foreign residents, the British Consul in the chair, was held in Municipal Hall, the Gordon Memorial Hall, to take measures for self defence if trouble should arise. About 140 enrolled themselves, (there are less than 400 foreigners, including women and children in the place), and engaged to submit themselves to organization and discipline. It is regarded simply as precautionary, they do not expect to have to act.

As for ourselves we are going inland without any serious apprehensions about our own safety. Indeed, the missionaries, though they know most about the state of the country are the least anxious. They know there is one who protects them, not for their own sakes, but to glorify Himself in the sight of the people. Families and communities here have been outwardly blessed or punished, according as they have treated Christians, even as they were in the time of the patriarchs, and even the heathen have had to acknowledge it. I believe God uses such means at a particular stage of the Church's progress. And as for the cause itself here, it is sure, a revolution may scatter the present work to the winds, but unless the people themselves reject the gospel, any revolution will but hasten its triumph. This is the testimony of all history.

Yours, &c.,

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A London paper offered a prize for the best definition of money. It was given to one Henry E. Baggs, of Sheffield, whose definition was the following: "Money is an article which may be used as a universal provider of everything except happiness, and a passport to everywhere except heaven." Who of us can excel him? We can cheerfully say the prize was well won.