

national existence?" That seems to have been the all-absorbing question with these men, a question forced upon them not by the missionary, but by foreign governments, not by missionary propagandism, but by earth-hunger which has taken possession of the nations.

That is, I sincerely believe, the true explanation of this uprising, in so far as the *exciting* causes are concerned. The fact that more missionaries have suffered than any other class of foreigners, is to be put down to the obvious fact that they were more numerous, more exposed, and more defenseless. Other foreigners, placed in similar circumstances, have suffered in the same way, and even our ministers, at Peking, and all the members of the legations, would have perished, had the Empress Dowager and her party succeeded in their intentions. The fact that mission property had been extensively destroyed counts for nothing. Even legations have been destroyed, railways torn up, and railway stations burned to the ground. In this movement no distinction has been made between the missionary and any other foreigner, between missionary property and any other property. The aim has been to drive out the *foreigner*, no matter who he may be, and to destroy his belongings, no matter what they may be.

THE MISSIONARIES IN CHINA.

One word about the missionaries in China. I do not think it necessary to defend the missionaries at length against the many false and vulgar charges brought against them these days. But there is one question which I have often put to myself, namely, "What would have been the Chinese impression of the intellectual, moral, and spiritual life of the West, had the Chinese people never seen a Christian missionary, never heard a Christian sermon, and never read a Christian book?" The missionaries in China represent all that is highest and best in the religious and social life of Christendom, and as such they are respected more highly by the people than any other class of foreigners. They have among the people tens of thousands of genuine *friends*, among whom there are multitudes who would lay down their lives in their defense. Of what other class of foreigners in China could this be said? Other foreigners are here solely for their own ends—their own selfish purposes; and the Chinese know it only too well. The missionaries are here for the good of China, and the Chinese are not altogether ignorant of the fact. Speaking of the Protestant missionary, I can say emphatically that the masses of the people do not hate the missionary, and the longer he lives among them the more friendly do they become. After having lived at this centre nearly forty years, and having traveled extensively over the provinces, I find that the people become more and more friendly every day.

The fact is, the missionaries are emphatically the friends of the people, and the people are becoming more and more convinced of the fact every day. The missionaries are more than religious teachers; they are benefactors in every sense of the term. The poor are taught in their schools, the sick are healed in their hospitals, and the helpless are helped by them in manifold ways. The Chinese are indebted to them, not only for their knowledge of Christianity, but also for nearly all the scientific knowledge of which they can boast. They are earnest, hard-working men, who are trying in every possible way to pour into this dark land the light of truth. Taking the Protestant missionaries all in all, it would be impossible to find a class of men more earnest, more circumspect, more hard-working, and more devoted to their life purpose. They are not perfect, but they are true men, and they love China. They love China for Christ's sake, and their one ambition is to promote the well-being of her people. Of what other class of foreigners in China could this be said? Where are the foreigners in China, outside the missionary circle, who even profess to love the Chinese, or whose business it is to promote their good? Take the missionary out of China, and you rob the people of their one true disinterested friend. The Chinese as a people may not recognize the fact to day, but it is a fact nevertheless, and the day is coming when they will recognize it gladly and thankfully.

THE OUTLOOK.

I do not take a depressing view of the present situation in China, but the very reverse. I believe that there is to be a new China, and that the agonies through which China is now passing are mere throes preceding a new birth. The new China will be a different one from the old one in many respects. It will be all athirst for Western lore, Western methods, and Western improvements of every kind. The empire will be open as never before to commerce and civilization. Mines will be opened, and the land will be covered with railways and public roads. Above all, the hitherto closed doors will be thrown wide open to the Gospel, and the hearts of the people will be better prepared than ever for the reception of the truth as it is in Christ Jesus. We are on the eve of a brighter day in China than the people have ever known. This has been a dark hour; but the darkest hour is just before the dawn.

One of the secretaries of one of the oldest of our missionary societies writes that a gentleman has just called to ask him, if it was not his opinion that these troubles would not effectually prevent the resumption of mission work in China for a very long time; my friend adds that it really seems as if many people have the idea that the government should step in and forbid missionaries to enter China again. The "many people" spoken of by my friend are, I