

in by treaty right and poll tax too, it would seem you should be protected.

C. Yes, and we don't tax them for coming here and going all over our great country and making more money than we do. You know they like cash as well as we.

B. But there are good and bad everywhere as we said; but now let us tell you about it. It was very pleasant to us strangers in a strange land—where so many things seem upside down.

A. Why, I'm very glad to hear it. Has the Doctrine of Kungfutz reached them, and do they worship him?

C. Oh no, they know little about our Confucius, but worship one Jesus Christ, after whom they are called Christians, as you call yourself a Confucianist.

A. Well, he must also have been a good man if their practice is so good.

C. Yes, and not only a good man, but they say He is also the Son of God.

A. Equal to our Emperor then as the Son of Heaven?

B. No, greater than he, a God who became Man and after living among men and doing good He allowed Himself to be nailed upon a cross, after which He arose out of the tomb, and went up into Heaven, and now He is worshipped by Westerners generally. The same that Kanghi mentions in our great dictionary, as the one called in the West the Saviour of the World."

A. Well, I should think him worthy to be venerated, if not put in the list of our gods.

C. No, but He is the only living and true God, and we don't believe any more in such false gods as KwanTai, KunYam, and a hundred more.

A. What, don't you worship them there?

C. No, we got out of the way of it soon after going there seeing those countries, and people are more prosperous and happy than we, and they never worship any of them.

A. Not even on Chinese New Year didn't you worship the idols; but of course you do the ancestors.

B. No, nor them either. We find there a good book called the Bible, which says:—

"Thou shalt have no other gods but me,
Before no idol bow thy knee."

C. The way we came to all this 'good news' was thus: on naturally coming to give up idols where nobody worshipped them, we began to ask ourselves, what do they worship anyway? As we saw no temples with idols, and joss sticks, and all that, as in this smoky old Sanneng temple of ours. But one day we saw a lot of people going into a large high building and following them we heard a man up high reading from a big book about someone, they called Jesus Christ, and after talking about that same Name, they sang about Him, and then bowed down and shut their eyes and talked to Him. And afterwards a kind lady spoke to us, and asked if we understood.

We said no, and she told us to come again, and learn to worship Jesus, which was the name they had so much to say about, though we didn't see any image or picture of Him.

B. So as we were kindly spoken to for the first time, we felt like going again next day, but couldn't get in as the doors wouldn't open even though we knocked at them, unlike our temples always open. And so on for a number of days we went there, but, on the 7th day we found the crowd going in again, and following we were invited to sit down by a kindly-faced man. So we stayed a good while without understanding much, but hearing that same name again and again. When all got up to go out, as they don't keep coming and going as in our temples, nor do they make an offering, that same kind lady spoke to us again and asked us to come in the afternoon to a room downstairs and she would teach us what it all meant. So as we wish to learn all we can about things, we went and soon learned the A.B.C. and could read, and learned all about their religion and especially about that strange death, and resurrection of the Son of God.

A. When was that?

B. Oh long long ago, away back in the Sung dynasty, 2,000 years ago.

A. Then it could only have been for Canadians or we should have heard of it before.

C. No, no, for all the world. He was not a Western holy man, but the Son of God in Heaven, whom our Emperor worships once a year in the Temple of Heaven at Peking, as the High Priest for all his 400 million subjects. One of the songs we sing begins 'The whole world was lost in the darkness of sin. The light of the world is Jesus!'

A. You sing! Why, can you sing?

B. Yes, do you want to hear us! but first let me tell you, to make a seven years' story short, we are Christians ourselves, and disciples of Jesus, and mean you should be when we come again soon and tell you all about that 'Good News!'

A. Indeed I am very much interested in what you have been telling me and shall be glad to hear more. Things move very slowly in China and I am heartsick at times, worship however faithfully morning and evening at my shop-door shrine there, and at our ancient capital, and it's all bad luck; and moreover this year's rice crop is a failure on account of the drought. So I know not whence to look for a living and courage to fight the battle of life.

B. Why that sounds like 'harikari'; but pick up courage and we have brought you something to make your heart happy.

C. But let's sing 'im a verse or two by way of giving him better thoughts, and saying 'Good night,' for it's getting late and we must go home.

B. and C. Sing. "The whole world was lost in the darkness of Sin."

All join in the chorus.