

To the Christian Missionary it is of some interest to note that Honan was the first province into which Buddhism was introduced in China. This is believed to have occurred during the reign of the Emperor Ning-Ti, who came to the throne in A. D. 58, and reigned until A. D. 76. This monarch is said to have had a dream in the third year of his reign, in which he saw a golden figure flying from heaven and hovering over his palace. Its head was surrounded by a glory equal to that of the sun and moon. Inquiring into the meaning of this dream, the Emperor was informed by one of his ministers that he had heard there was a divine person born in the west called Buddha, and that probably his dream was connected with that circumstance. Eighteen persons are then said to have been dispatched on a mission of inquiry to India. They went as far as the country to the south of the Ganges. Having obtained books, pictures and relics, and accompanied by two Buddhist priests, they returned homewards, and arrived at the Capital, Lo-yang, in A. D. 67. Many monks and priests came at intervals during the next 600 years. We read of one translator in the second century who worked at Lo-yang for forty years, translating books, "Moved by a desire to convert men." Buddhism spread rapidly in China. In 535 A. D. the Chinese were allowed to take monastic vows themselves, and as many as forty two convents had been built in Lo-yang alone. What Christian is there who does not wish that the Emperor's Commissioners had continued their westward journey, until they had met St. Peter, St. Paul, or St. John, learned the truth as it is in Jesus from them, and then returned, not to introduce the "Light of Asia," but to point the Chinese to Him who is the "Light of the World?" Had this happened, how different the history of Honan, and of China!

*People.* The Honanese have been noted for their roughness and violent hostility towards foreigners. In only two other provinces has there been evidence of a stronger anti-foreign feeling than in Honan. The people are proud of their province and its traditions. Large contingents of soldiers have gone forth from among the Honanese to fight China's battles. The "Honan braves," are still spoken of, and to be met with, in many parts of the Empire. Regarding themselves as the true descendants of the original inhabitants of the province, the people are desirous of having their fair fame maintained. The strength of the anti-foreign feeling in Honan was shown in a very marked way some twelve years ago. At that time a great famine wrought terrible havoc in northern China. Missionaries of all denominations com-