

adopted the new faith, and the Emperor himself was so favourably impressed that, although he did not embrace the Gospel, he would allow none to villify it.

In the latter part of the seventeenth century, Louis XIV. of France established a mission in China, sending out a learned professor of mathematics from his royal college, and several other men of ability. The Viceroy at Ningpo, hating foreigners, threatened to send them back and confiscate the native ship which brought them to the coast. The case was made known to the Emperor, who, learning that they were highly skilled in the sciences, directed the Viceroy to send them on to the capital, saying, "Men of that character must not be expelled my dominions. Let them all come to my court; those who understand the mathematics shall remain about my person; the others may dispose themselves in the provinces as they think fit."

Shortly after this, when the Governor of one of the provinces violently attacked the Christians, the Emperor defended them. Immediately the number of missionaries was largely increased, and everything seemed favourable to the speedy conversion of the whole nation to the Roman faith, when suddenly all their operations were brought to a stand-still through the quarrels of the labourers among themselves, the Dominicans and Franciscans on the one side, against the Jesuits on the other. These quarrels extended, in all, over a period of 50 years, during which time, respecting them, three infallible Popes issued several infallible decrees, directly contradicting each other. Finally the Pope had the foolhardiness to plunge into a controversy with the Emperor of China, who knew neither how to tremble before an angry bull from Rome nor how to brook the contravening of his authority by an independent papal legate. The play ended, for the time being by the destruction of about 300 churches, with upwards of 300,000 members of the Roman Catholic Societies being left without pastors. One writer thinks there were at one time not less than 800,000 converts to the Roman faith. It is somewhat doubtful, however, that the correct figures were ever much more than half the above.

Whatever defects there may have been, either in the doctrines or the practices of these teachers, we must admire their burning zeal, their devotedness to their work; and all writers, Catholic and Protestant, bear testimony to the true Christian spirit of the greater