

trusting masses," and the rebels who broke down temples, drove out priests and made widows and orphans were only subdued by the aid of "Foreign Devils." This was a terrible stroke to the prestige of the idolatrous systems of China.

The Chinese have a natural distrust of foreigners, and this has been greatly increased by the course of Great Britain in the matter of the opium traffic. The disinterested benevolence of foreigners in the late famine which swept off five millions of people had a good effect. Since the famine, a Buddhist temple was given to the missionaries of the American Board for Christian uses. This did not occur till the pressure of famine was over, and the people were in the midst of a plentiful harvest. The deed of gift was drawn up at a feast, at which the temple-keeper, the eighteen managers of the temple, and the missionary were present. "Here," says the missionary, "was an absolutely heathen gathering, in a heathen town, voting away their temple and its lands to a foreign religion, of which most of them had never heard six months ago, and none of them until within a few years." Following on this deed of gift came the destruction of idols, sixty in number. The platforms of the idols are put to better use in seating the worshippers of God. The largest bell of the temple is hung up to do duty in calling to worship. "A dozen wars," says an eminent authority, "would not have done so much to open China as the ministrations to their relief have done."

Dr. Legge, at the London Conference said: "The converts have multiplied during thirty-five years at least two thousand fold, the rate of increase being greater year after year. Suppose it should continue the same for another thirty-five years, then in A. D. 1913 there will be in China twenty-six millions of communicants, and a professedly Christian community of one hundred millions."

*Obstacles and Difficulties to the Heathen becoming Christians.*—No one can state the case of the Chinese better than the Chinese, and so we let a native Chinese Christian minister state the point of the difficulties of the native Chinaman in learning about Christianity.

Rev. Y. K. Yen, speaking at the Shanghai Conference, said: "We must understand the peculiar character of the Chinese. (1) They have hazy ideas about gods. A Chinese who went to the United States was written to by his father that his sixth mother was well. What can a man who has six mothers know of a mother's love? (2) The Chinese have hazy ideas about sin, which they confound with crime, treading on one's toes, being late to dinner—the same character for all. (3) They have hazy ideas about a future life."