

they hated foreigners, especially Europeans, who had committed many acts of piracy along their coast a short time before.

The difficulties between the Chinese and Spaniards and Portuguese, made the introduction of Christianity very difficult. Notwithstanding, Matteo Ricci, with his colleagues made another attempt in 1580 A. D.

Ricci succeed in forming a church at Canton, over which he presided for seven years, and then removed 100 miles farther north. Being greatly encouraged by success, he longed to preach the Gospel in the capital, then Nankin. By means of rich presents, affability, and talents of a high order, he gained the favour of the nobility, and even of the Emperor, and in 1601 A. D. was taken into the service of the state.

He began immediately to preach the doctrines of his church. Large numbers were converted; among these a Mandarin of high rank, who took the name of *Paul*, as he desired to become the Apostle of his countrymen. By his wealth, and learning, and influence he was instrumental in winning over to the new religion many from the higher classes of the people. He explained and defended the Christian religion in the presence of the Emperor.

In the year 1644 A. D. the Manchou Tartars obtained possession of the throne of China. Through the political disturbances attending that event, the operations of the church were for a time checked. After a time the work was revived, and the chief teachers, as their predecessors had done, succeeded in obtaining favours at court. With these fathers the Tartar Emperor frequently conversed on the nature of Christianity, and read Christian books.

The education of the second Tartar Chinese Emperor, while a minor, was committed to one of the Jesuit teachers, who, under such circumstances, had great influence at court.

About this time a learned Chinaman wrote a book against the new religion, and created intense feeling against the foreign teachers by making it appear that their real design was to overthrow the government. The result was that for a time the missionaries suffered severe persecution, though it does not appear that any were put to death. In 1671 A. D. they were allowed to return to their churches, from which they had been driven, though they were prohibited by law from making any converts. Notwithstanding, they baptized that year 20,000. The year following the Emperor's uncle