

The Greek Church was established in Pekin in 1685, and four years later a treaty, formed between the Russian and Chinese governments, resulted in the permanent establishment of a college of Greek priests at the Chinese capital. It was not until recent years that they attempted to make proselytes.

*Modern Missions.*—Protestant missions in China were begun by the London Missionary Society sending Rev. Robert Morrison to Canton in 1807. Morrison's temper was manifest when he prepared for the Divinity school at night, after making boot-trees all day. He was indomitable. Unable to do direct missionary work, he laboured as a servant of the East India Company in compiling a Chinese dictionary and translating the Bible into that tongue. For six years he laboured alone, then he was joined by William Milne, of like spirit, who at sixteen was wont to spend whole evenings in prayer in the sheep-cotes of his native Scotland. In 1814 Morrison baptized his first convert, and issued the New Testament in Chinese. In 1818 he and Milne jointly published the whole Bible in that language.

*Chinese Converts.*—Christianity is the power of God to the salvation of Chinese. Let us glance at a few instances: A Confucian temple keeper named Ch'e at the city of Poklo, on the Canton East River, received the Scriptures from a colporteur of the London Mission, became convinced of the folly of idolatry, and was baptized by Dr. Legge. He gave up his calling, and set to work among his acquaintances and friends as a self-appointed Scripture reader. He would go through the streets of the city and the country round with a board on his back containing some texts of Scripture. So successful was he that in about three years' time, about one hundred of the people were baptized.

"I am addicted to every sin you can imagine," said Liu Kin Shan to Rev. Griffiths John. "Can Jesus Christ save me?" He had strolled into the chapel at Hankow. The preacher said "Yes." They prayed, and instantaneous conversion followed, and Liu, now more than fifty years old, is the centre of a gospel work in his own locality, where he was widely known as a riotous libertine.

When the Methodist chapel at Ing Ching was damaged by a mob in 1878, the government awarded one native Christian 30,000 "cash" on account of physical injuries, but he declined to take it as he did not wish to appear to receive money-compensation for his persecution for Christ's sake. "They can cut off our heads," said some grave Christians to Rev. Mr. Stevenson, "but they cannot behead Christ."

*Genuineness of the Work.*—The Chinese converts are mostly poor, but the genuineness of the work is shown by their contri-