

time or eternity. The most he can do is to prepare himself by a sullen fortitude to much years of famine, ruinous lawsuits, unjust exactions, civil and foreign wars. In China one misses the many noble public and charitable institutions so common in Christian lands, and because they are Christian. In almost countless ways the living force of the Gospel seeks to alleviate and mitigate sorrow and suffering. The poor are relieved in their distresses. The sick are ministered unto. The insane are tenderly cared for. The treatment meted out to the unfortunate in China can only be consistent with a semi-civilized state, and with the barbarous instincts of an unchristian people. The Divine activity of charity is lamentably lacking here, though the scope for it is infinite. The intellectual state of the people is equally unsatisfactory. Of liberal learning they know nothing. The system of education has fairly strangled intellectual life. Reputation for scholarship depends upon familiarity with the classics, making rapid comments upon them, and writing jejune essays after a set form, and devoid of any trace of originality. True it is that they know what they have gone over very thoroughly, as a rule. A Chinese teacher cares little which side or end of the character is turned to him, he recognizes it just the same. The whole course of instruction is a grind for the memory. Limited as is the course of instruction, only a very few can make any headway. The ideograph is hard to recognize and still harder to write, so that only an exceedingly small portion of the men can read or write. As for other departments of knowledge, they do not pretend to know aught about them. The Chinese mind is torpid and turbid in the last degree. The scholars are not given to extensive reading as foreigners are, and their education has not developed their thinking powers. Without a doubt, one meets with men of great intellect, and it seems sad that they should be "cribbed, cab-

ined and confined" by an antiquated system which never could have been very ennobling and elevating to the mind. The dawn of intellectual day has not come to the people of China yet. They are where the sages left them, and do not desire to go beyond. The light of the sages has left darkness low and dense over the whole extent of China. The great sage was not condescending in his manner of instruction. He cared not to repeat his lessons unless a pupil were bright enough to understand forthwith. Such was not the spirit of the Great Teacher, and such is not the spirit that will make an intelligent people. The baleful ignorance and intellectual death has much to do with the wretched condition of the people. The missionaries are diffusing knowledge with all their might, and it is easy to see how very different the Chinese mind would have been to-day had China been under Christian teachers instead of Confucianists. I have met some converts who take a refreshing interest in history and geography, as well as in many other things of which they have learned from the missionaries. When we think of the progress made by the Christian nations in all useful knowledge, arts and sciences, and reflect that this is the outcome of the Gospel, we see what China misses in not having such a living force working in it. It can scarcely be doubted that Christianity has fostered education, and that the cause of education is now furthered and supported best by Christian men and women. It is of the genius of the Gospel to foster education, to diffuse knowledge. That which withholds and retards knowledge and keeps the people in ignorance is not Christianity. Paganism neglects the minds of the people who are verily dying for lack of knowledge.

II. The moral condition of the Chinese abundantly shows that there is not in paganism the power of an endless life. If there were power in the religions of