

MISSION FIELD.

THE CHINESE AND CHRISTIANITY IN HAWAII.

BY THE REV. H. H. GOWEN,

[Continued]

It is easy to see, however, that though the solution of the Eastern world was as far superior to the solution offered in the modern world as the quenching of desire by absorption into a deity which we dare not hope to love or know must ever be to its quenching in satiety of lust, yet that it cannot be the solution which was intended when God made 'prishna' one of the 'skandas' or elements of humanity.

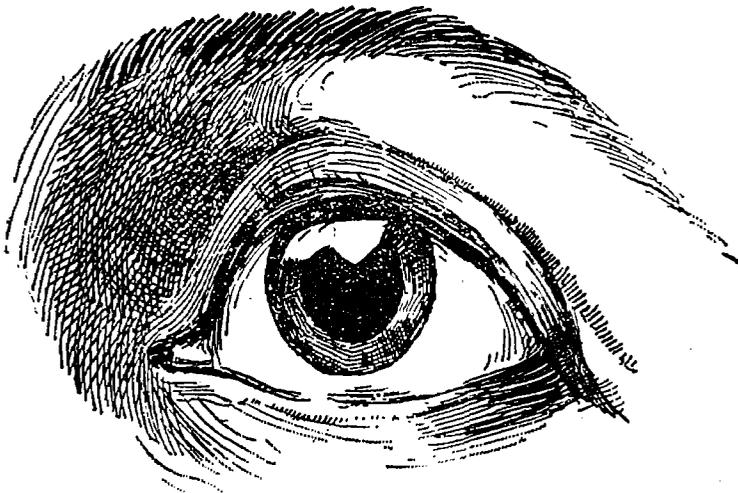
If moral systems had the power to regenerate man, they had had scope to accomplish redemption in China, where the maxims of morality are continually on the lips, and where the teacher is a king. But the systems of Kung-futze, of Laoutze, and of Gau'ama have alike failed.

For why? It is not only moral philosophy that the world wants, but power of life; we need not only to pray, 'Teach me Thy law,' but 'Teach me to keep Thy law.' This power of life is unknown except in the religion of Christ, and so makes that one religion the true goal of all moral systems.

Here is a story from the Chinese themselves illustrating the lack of power in their triple system of morality.

The fable relates that Confucius, Laoutze, and Gautama met together to lament the degenerate condition of mortals, and the little headway their teaching made in the empire. At last it was agreed that, while there could be no question as to the admirableness of the doctrines, human nature was inadequate to the task of living up to them. It was accordingly decided that each of the three founders should in turn descend to earth to discover a man who could serve as a constant model of virtue. This they did, and each discovered an old man of venerable appearance who showed himself to the delight of the teachers perfectly familiar with the tenets of each, profoundly acquainted with their doctrines in all their bearings, and discoursing on them with rare penetration and eloquence. But they were likewise struck by the fact that to none of them did he rise off his seat. At last they told him of their desire to make him the reviver of the three religions and the means of reducing them to practice. To this request the old man responded that there was one circumstance of which they had not taken account. 'My forte,' he said, 'is to discuss the duties of men from all the various points of view, but I am so unfortunately constituted that I can never reduce any of them to practice.' The sigh of the three great moralists which the fable records in conclusion is the confession that China still yearns for another prophet who can give power to his people.

If there is no redemption for China in its triangular system of religion, far less is there hope for her from the modern substitutes for religion



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which have from time to time been suggested.

China, admitted to the sisterhood of nations, has learned a wiler diplomacy.

China, admitted to commercial intercourse with the West, has learned to adulterate her exports.

China from the world of irreligious culture has nothing to learn and nothing to gain.

As K-shub Chunder has claimed India for the Crown of Christ, so it will be found that Christ alone has satisfaction for the spiritual yearnings of China.

To quote from an admirable writer in the 'North China Daily News': 'In order to reform China the springs of character must be reached and purified. . . . There is no alchemy by which to get golden conduct from leaden instincts.' What China needs in righteousness and in order to attain it it is absolutely necessary that she have a clear perception and a deep conviction that there is a power that 'makes for righteousness.'

That this conviction will come all faithful Christians must believe. The evangelical prophet in that wonderful book which is read to us on the festival of the Apostle to the Gentiles proclaims that among those who shall come from far to the restored Zion are 'those from the land of Sinim.'

(To be Continued)

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