

what they have sought of it and have not found, we must bring to them just that thing which Buddhism has not been able to offer to them, and that is the Christian doctrine of atonement. 'Christ, the crucified, to the Jews a stumbling-block and to the Greeks foolishness,' it is this, and naught else, which Paul determined to know among the Corinthians. 'Be ye reconciled to God,' this is his compendium of apostolic preaching; and this his message of atonement was based by the Apostle of the Gentiles on the saving fact that 'God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.'—CHARLES PIRTON, in *Allgemeine Missions Zeitschrift*.

—"Our right attitude toward Chinese heathenism is one of vigilant conciliation. I use the phrase in distinct and intentional opposition to any possible idea of compromise, which is, in reality, an absurdity; but I hold that, while sacrificing to expediency no vestige of our Christian faith, we are yet loyally and fearlessly to admit 'the soul of good in things evil,' which does unquestionably exist. There is no question, as I once heard a man express it, of mixing up Christianity with Buddhism, but of recognizing the common ground that lies between them, so far as there is any

"This does not imply:

"1. Any restraint in preaching against idolatry. Where sincere, idol worship is mistaken zeal; where insincere, it is sin against light; in both cases, enslaving.

"2. Any emasculation of our Christian faith, or modifying of any peculiarities of doctrine, which may be supposed to be distasteful to the heathen. Christianity should be presented to them as a new religion: sin, salvation, pardon, the working of the Holy Spirit, conversion and regeneration, with the hope of everlasting life—as new truths, which their own religions neither affirm nor deny, because they have no inkling of them.

"3. Any concealment of the fact that our express object is to make Christianity the religion of the nation, and so put an end to the old faiths, and place the name of Christ 'above every name that is named.'

"But it does imply:

"(a) That we shall freely recognize the common instinct of worship, the consciousness of spiritual realities, and the dependence on the invisible, which have given birth to the false religions, as sacred things to be revered, not to be condemned.

"(b) That the great ethical value of these systems shall be justly allowed, and a moral maxim be held as worthy, the maxim itself being identical, when it is in their classics, as when in our Bible.

"(c) That the virtuous lives of their founders shall be duly honored, and their religions be fully admitted to have had their origin in the upward strivings of the human mind, and not from its debasing tendencies.

"(d) The true catholicity that tells the heathen that all the good, the truth, all that is worthy and pure in his system, will be included in and conserved by Christianity. Christianity put away Judaism, and yet the spirit in which our Divine Master introduced it was, 'I came not to destroy, but to fulfil.' A writer in 'China's Millions' tells us that he had much ado to prevail upon a convert to 'give up Confucius.' I should think so, indeed; but why must Confucius be 'given up'? The Jew did not give up Moses when he became a Christian. Jesus is a Saviour, the only Saviour. This is a blessed truth. Confucius never made the slightest pretension to be such, but is he therefore not a sage?"—REV. G. T. CANDLIN, in *Chinese Recorder*.

—Confucius, of course, may lawfully continue to be to an Eastern Christian what Plato or Aristotle often is to a Western Christian, an instructor in wisdom, but not a Redeemer. Mr. Candlin's distinction seems very just.