

laundryman, or the Celestial truck-gardener and factory operative on the Pacific slope.

(2) Intellectually the Chinese have millenniums of scholarly progenitors to impart to them any advantages accruing from heredity. Unlike India where the Brahmans have held an almost exclusive monopoly of scholarship and intellectuality, while other castes, especially the lowest and most numerous, have been consigned to age-long ignorance—China has offered impartially to practically all of her inhabitants the rewards of intellectuality. Learning is deified; it sits on the dragon throne; its priesthood is found in the magistrates of every city and hamlet in the empire; official expectants hover about every *ya-mên*; a million students appear each year at her great civil service examination centers, while a still greater host of teachers and scholars are the willing servants of Confucian scholarship.

Granting that at present Chinese learning is mainly a matter of memory, of faultless calligraphy, and of ability to put together intellectual patchwork, it is yet superior to that of any other non-Christian nation, except Japan. It must also be admitted that Chinese scholars lack imagination, so essential for working hypotheses, and ingenuity, equally necessary in an age when so much is learned in laboratories.

Yet, in spite of these admissions, their ability to laboriously plod and unerringly retain the data thus gained, the records made by students right-ly trained, the proofs afforded by the writings of the T'ang and Sung dynasties, when Europe was groping in the darkness and torpidity of the Middle Ages, and by the superior ethics and philosophy of the venerable Chinese classics—all these facts are sufficient to make China a most hopeful field for intellectual conquests.

Where printed paper is almost worshipped, and teachers are honored equally with the parent, in a country abounding with ready-made scholars, and where printing outfits cost less than \$2.00, and can be packed in a hand-bag, Christian missions enter with a vantage which requires decades of laborious effort to gain in most missionary lands.

(3) One can not speak in such glowing terms of China's moral condition. For eighteen centuries Buddhism of the Northern type has cast a fitful gleam about the dying bed and held out doubtful hopes of a Western paradise. During 2,500 years Taoism—first a system of Transcendentalism, and later as a borrower from Confucianism and Buddhism, and an inventor of magical charms, elixirs, and demons—has imparted groundless hopes and equally groundless terrors to China's millions.

K'ung Fu-tzu—Confucius—the throneless king of the empire, gathered from Chinese history—largely antedating the reign of King Saul, and much of it at the time of Abraham—a system of ethics and government that stands supreme to day among the sacred books of non-Christian nations.

A possible monotheism, which preceded Confucius by many centuries, exhibits its sublime survival in the imposing ritual and sacrifices performed by the emperor as Son of Heaven at the winter solstice.

Surely if great ethnic faiths and a superlative system of ethics can save a nation, Confucianism, Taoism, Buddhism, and hoary relics of a primitive monotheism, have had an unexampled opportunity to prove their power in China. Have they succeeded in so doing?

Read the answer in the facts so humorously and truly presented in Arthur H. Smith's "Chinese Characteristics," and in the statement of Dr. Williams, than whom there is no more trustworthy authority. He writes:

On the whole the Chinese present a singular mixture; if there is something to commend, there is more to blame; if they have more glaring vices, they have more virtues than most Pagan nations.

Female infanticide in some parts openly confessed and divested of all disgrace and penalty everywhere; the dreadful prevalence of all the vices charged by the Apostle Paul upon the ancient heathen world; the alarming extent of the use of opium . . . destroying the productions and natural resources of the people; the universal practice of lying and dishonest dealings; the unblushing lewdness of old and young; harsh cruelty towards prisoners by officers, and tyranny over slaves by masters—all form an unchecked torrent of human depravity, and prove the existence of a kind and degree of moral degradation of which an excessive statement can scarcely be made, or an adequate conception hardly be formed.

In Isaiah's phrase, "the whole head is sick, and the whole heart faint, From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores."

And it is also true that "they have not been closed, neither bound up, neither mollified with oil." Taoist and Buddhist priests have ceased to preach and teach; even officials rarely comply with the law requiring the reading and exposition of the sacred edicts of Confucianism on new and full moons. So far has the conception of God departed from their thought, in spite of the lofty utterances concerning the Supreme Ruler and Heaven found in the classics, especially the Book of History, that Catholics for three centuries, and Protestant missionaries for one-third that time, have carried on an intermittent logomachy as to the term which will best convey to Chinese minds the conception of God—a controversy which speaks volumes as to the essential atheism of the Chinese.

Other facts concerning the people might be stated, but enough has been said to indicate on the one hand the wonderful possibilities inherent in the Mongolian race, and on the other their unspeakable need of the Gospel of Jesus Christ.