

fect in a good degree, so that their neighbors say of them that they are upright in their generation. As its unfinished product Christianity has produced among nations such respect for moral law that their constitutions are founded upon its principles, has produced multitudes who live holy lives, and still greater numbers whose aspirations are holy, and who are not without hope of some day being what they would. The Gospel has established in Christian lands righteousness, and that has exalted them. Let us pray God that these nations may never fall back, but rather that they may go forward to higher and more general attainments.

III. The religions of China have not in them the power of an endless life; they are dead, and merely prove that the people have religious instincts which must be satisfied in some manner. To say that they are dead is not asserting that they have no hold upon the people, and that the people are prepared to give them up. They are dead in the sense that they do not save the people. Probably the Chinese are as fond of their own ways now as in other ages. They certainly do not want the Gospel. There is no general dissatisfaction with their own faiths, such as would lead them to seek a better. Only in a very qualified sense can it be said that China is open to the Gospel. She is open by compulsion; but if she had the power as she has the desire, we should all be ousted very speedily. Some say that Christianity has got such a hold of the people now, that it would live and flourish in the event of foreigners being withdrawn. Whoever reflects upon the history of the Church in the past, will not be too sanguine on this point. In view of the continual struggle that the best have in order to keep upward and onward in accord with the spirit of our faith, it behoves us to look with sympathy upon the young heathen convert, to surround him with all the helpful influences possible, and to hasten slowly

in withdrawing direction, teaching and support.

Coming to the matter of Chinese religions, let us note the attitude of the Chinese towards their gods. This attitude is certainly not one of spiritual worship in which the creature is lost adoring the great creator. There is no such reverence shown to the gods in China, as Christians show to the true God. It seems to be settled that there is no distinct conception of a supreme being. Chinese teachers admit as much; but they say that the god named Old Heavenly Grandfather, approaches closest to our conception of Deity. I was told last summer that a man abused this divinity in the following strain, during the great rains,—“You are a queer old fellow. Have you no sense? This is not a rain you are sending us, it is a flood. Don't you know enough to stop before our houses tumble down, and our harvest is ruined.” Such a sentiment as that is inconsistent with respect or reverence, and there is not an atom of adoration in it; for in adoration one is not in the mood for criticism, far less sarcasm. There is no submission to the will of the gods. When calamities come, the gods are judged, condemned and chastised. It is no uncommon thing to beat the gods, and often they are completely pulverized. When the people long for rain, the gods are exposed to the scorching rays, so that their own sufferings may compel them to send it. There is no trust in the gods; for they are often accused of cheating and betraying the worshippers. Neither can there be any love, for if there were, the foregoing would not be so. Now adoration, submission, confidence and love are essentials of true religion, and where they are lacking there is really no religion. A keen observer has said that the attitude of the Chinese towards their gods is one of great indifference. The mocking and reviling of the gods, and the irony and jokes indulged in at their expense, not only re-