

MISSION FIELD.

THE CHINESE AND CHRISTIANITY IN HAWAII.

BY THE REV. H. H. GOWEN.

A great authority declared not long ago his belief that the predominant races of the future would be but three in number, viz., the Anglo Saxon, the Russian and the Chinese.

If present indications are to be believed, it may further appear that where Anglo Saxon and Chinese meet, it is not the latter which invariably go to the wall. Already in America, in Australia, and in this country, Hawaii, it is proved not only that the Chinaman can compete successfully with the white man, but that in many cases competition means substitution of the former for the latter. This is true, moreover, not alone of manual labour and trades requiring mere animal industry, but is beginning to be recognised as true also in the professions which demand trained business sagacity and high intellectual power. Beginning in the very lowest labour, the Chinaman works patiently upward, outstripping all competitors, till from the plantation drudge he becomes the merchant and the planter.

It has been admitted by recent authorities that the weakness of China is on the surface, and that though the Government is eaten through and through by corruption, 'the worm in all Asiatic civilisation,' yet the nation itself, as made up of individuals, has elements which at home and abroad are prophetic of a great future.

In this respect the Chinese and Japanese present a singular contrast. It is always a bad sign when a nation is too willing to forget its history, and impatiently throw over the past. The too sudden change is very commonly deadly in its effect. Japan has exemplified this ultra progressiveness. China, on the other hand, moves slowly, but, like the glacier, irresistibly. It is moved not by impulse or passion, but by cold calculating dependence upon law, precedent and reason. Change, as change, is deprecated and dreaded, though for this very reason when a change is made it does not endanger the stability of the nation.

If the Chinese abroad differ from the Chinese at home, they differ only for the better, in that they lose the timidity which retards their progress at home, and without any sense assimilating themselves to the peoples among whom they sojourn, use these as the whetstone of their natural abilities.

Hence, it seems probable that just as the Jews of the dispersion obtained of old an influence for Judaism which had never been dreamed of in the era of the kingdom, so the Chinese of the dispersion are likely to work out the fuller destiny of their race, the home country remaining as the inexhaustible reservoir from which fresh streams of population are poured forth to influence the world.

Those who can anticipate history



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can mould it for good or for evil. Had Rome perceived the real power of the barbarian invasions, and been able to provide accordingly, she might have remained to this day mistress of the world.

Whether England retains her colonial possessions, her hold on India, and her influence on the native races of the world depends in like manner upon a consideration of possibilities of the future.

Moreover, the responsibility of the Church is no less great than the responsibility of the State.

God graciously guided the Church 1,500 years ago, so that when Rome fell before the Goths and Vandals the standard of Constantine, the 'In hoc signo vinces,' still remained victorious, conquering the conquerors, and transforming the invaders, like St. Paul, from an instrument of persecution into a vessel of salvation.

But God's guidance is not independent of our own forethought and our preparedness to receive blessing. The rain falls and the sun shines in vain upon the land which knows not the labour of the husbandman. The Church must always be ready to march abreast with the expansion of God's designs in history. Just as speculative unbelief results from the lagging behind of the Church in the revelation of evolution in nature, so the more terrible unbelief of life and action is the result of the Church's failure to keep up with the evolution of God's providence in history.

Here, then, is a problem demanding solution.

China—the empire whose gates have seemed impenetrably closed—

has opened those gates to let out upon the world a migration not inferior in extent to some of the hordes which changed the face of Europe. The people who have hitherto received little or no impress from the outside world is to be itself influenced mightily through the same dispersion.

(To be Continued)

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