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Christianity XXXXXXXXXX Confucianism.

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*A translation of the Chinese Tract 救世教成全儒教**

By the author, Pastor P. KRANZ.

KANG-HSI'S dictionary in explaining the character "su" says: Ye-su is the lord of the world's salvation (in Western language). This word is true, because Jesus wishes not only to save his own native country, but to save all countries and all nations in the world; on this account there is this name "world's-salvation religion" (= Christianity). But many people do not like to follow this religion; why is that? One reason is, because some people follow their own inclinations and lusts, and have originally no intention to do good, no heart which follows moral principles. Another reason is, some people, although they are able to rejoice in what is good, yet they misunderstand the intention of this religion and think that this religion wishes to destroy the good doctrines of their own religion, which have been handed down from the times of old, and to injure the good and noble customs of their country. Therefore they fear this religion and hate those who propagate it. Formerly, when Jesus was on earth, there were in Palestine also similar people; but Jesus said, think not that I came to destroy the law or the prophets, I came not to destroy, but to fulfil (Matth. v, 17). To fulfil, that means, he wished to complete (make perfect) the old religion of his native land. To complete the old religion, what does this mean? It means, to preserve all the good doctrines of that religion, to correct all the mistakes, to supplement all the insufficiencies. Is not the intention, so to complete the old religion of the native land, a good one? If so, why then still fear Christianity? Why hate Christianity? There are now in China about 2,300 people from the West, who propagate Christianity, and already 70,000 Chinese, who believe in Christianity. They all hope deeply, that in China all those who rejoice in the good, will very soon believe and follow this religion. At present there are in China four religions: Confucianism, Buddhism, Taoism and Mohammedanism. The mistakes of the three religions: Buddhism, Taoism and Mohammedanism, are evident and easily to be seen; therefore we will not speak about them here. But how is it with regard to Confucianism? Answer: Christianity necessarily wishes to complete Confucianism. In what respect to complete it? Answer: to preserve its good doctrines, to correct its mistakes and to supplement its insufficiencies; nothing more.

First: to preserve the good doctrines of Confucianism.

Where can one find the good doctrines of Confucianism? In the Confucian books one can search them, and if one wishes to understand wherein the

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good of its doctrine consists, we can speak about it in three parts: (1) in regard to God, (2) in regard to self, (3) in regard to other men.

(1). *In regard to God.*

Nearly all selfish and insatiable people seek only after worldly pleasures and do not regard the judgment (examination) of the true God. But Confucianism knows that there is a God, and more, that God has the decree (in His hand).^{*} Thus it is said in the Li-chen (Shu-king, p. 512): "T'ang greatly administered the bright ordinances of God." The Huang-e (She-king, p. 448) says: "Great is God. Beholding this lower world in majesty, He surveyed the four quarters." (Further it is said): "I will examine these things in harmony with the mind of God; the good in you I will not dare to conceal, and for the evil in me, I will not dare to forgive myself" (Shu-king, T'ang-kaio, p. 189). "The ways of God are not invariable; on the good-doer He sends down all blessings, and on the evil-doer He sends down all miseries" (Shu-king, Ehsün, p. 198). "The great God has conferred even on the inferior people a moral sense" (Shu-king, T'ang-kaio, p. 185); in this way God loves the inferior people. "God is with you, have no doubts in your heart" (She-king, p. 436, 623); in this way God is on the side of the good. "Gravely and respectfully you behave to spirits and to men. God will always enjoy your offerings" (Shu-king, p. 378). "(K'wan or Kun) threw into disorder the arrangement of the five elements. God was thereby roused to anger" (Shu-king, Hung-fang, p. 323). If the rulers of men commit crimes, then "God will no longer indulge" them (Shu-king, Tai-sh, p. 295). "God has changed his decree in favour of his eldest son (i.e., the emperor)" (Shu-king, Shao-kaio, p. 425). "All placed in him their reliance, the fame of him ascended up to the High God" (Shu-king, K'ang-kaio, p. 385). "God being about to restore the virtue of my high ancestor and to secure the good government of our empire" (Shu-king, Pan-kanhsia, p. 245). "The amplification of the Imperial perfection is a lesson from God" (Shu-king, Hung-fang, p. 332). Also passages like "the great and sovereign God" (She-king, p. 624), "God dwelling in the great heavens" (Shu-king, p. 425). "God surveyed the people" (Shu-king, Lü-hsin, p. 592). "I fear God" (Shu-king, T'ang-sh, p. 174). "The founder of the Hsia dynasty sought for able men to honour God." "Those in the three positions and the three grades of ability should reverently serve God" (Shu-king, p. 511 and 514). Thus Confucianism knows the good doctrine that God exists, and the belief in it rests on good foundation.

(2). *In regard to one's own self.*

Many students (of philosophy) disregard their principles, when they are in the dark and secret; but Confucianism knows that a man "must be watchful over himself, when he is alone" (Ta-hsio, p. 366), that he ought to subdue himself (Lun-yü, p. 250), that he who really wants to carry out the good in his own person, must be able to walk "cautiously as on thin ice or near a deep gulf" (Lun-yü p. 209; She-king, p. 333, 335).

* Passages speaking about God in the Classics (Legge's edition with Chin. text) are: Shu-king, page 33, 79, 174, 179, 185, 189, 198, 211, 245, 251, 286, 287, 295, 299, 313, 323, 333, 355, 369, 373, 378, 379, 385, 423, 428, 454, 455, 456, 457, 458, 475, 478, 480, 482, 495, 496, 511, 512, 514, 567, 592, 599, 613. She-king, p. 316, 427, 428, 430, 431, 433, 436, 448, 449, 450, 451, 452, 454, 465, 467, 472, 499, 505, 509, 529, 530, 532, 578, 580, 583, 621, 623, 624, 636, 639, 640. Lun-yü, p. 350. Mencius, p. 32, 75, 171, 173, 206. This list is important for all students of the "term question".

He who controls himself and, "when alone, attends (perfects) his virtue" (Mencius, p. 329), need not be ashamed in that part of the house where he is exposed to the light of heaven (Chung-yung, p. 432; She-king, p. 515). (The superior man is) cautious, where he is not seen, careful where he is not heard (Chung-yung, p. 384); this is the doctrine of the Chung-yung about the control of one's own self. As if ten eyes would see it and ten hands would point at it (Ta-hsio, p. 367), thus one should, teaches the Ta-hsio, examine one's own person. Besides there are the five constant virtues: benevolence, righteousness, propriety, wisdom, truthfulness. To illustrate (the original) virtue consists in renovation (Ta-hsio, p. 356, 361). To rectify the heart, to make sincere the thoughts (Ta-hsio, p. 358), all these fundamental principles are important maxims for one's own self. By riches and honours one ought not to get dissipated (Mencius, p. 141), in poverty one ought to be satisfied and to rejoice in the doctrine (Lun-yü, p. 188). Mencius liked fish and also bear's paws; if he could not have both, he would let the fish go and take the bear's paws. Just so, he said, with regard to life and righteousness, sooner give up life than righteousness* (Mencius, p. 287). The heart of the superior man seeks everything (especially cause of failure) in himself (Chung-yung, p. 396; Lun-yü, p. 300). And to add still more, there are words like these: "The superior man cultivates himself in order to be respectful, he cultivates himself so as to give rest to others, he cultivates himself so as to give rest to all the people" (Lun-yü, p. 292). "What you wish not to be done to yourself, do also not to others" (Lun-yü, p. 251, 301; Chung-yung, p. 394). All this is the good doctrine of Confucianism about subduing one's own person.

(3). *In regard to other men.*

Nearly all heterodoxies and erroneous doctrines belong either to the class of Mencius' universal love or of Yang-chu's egoism. But Confucianism has the orthodox (right) doctrine about (other) men and understands the importance of the human relations. It knows the three *kang* (bounds of society: ruler and subject, father and son, husband and wife) and the five constant virtues (see above), and that one ought first to give a good example and afterwards require the good from others (Chung-yung, 394). The proper norm for one's conduct is, what you do not like to suffer on the left, not to bestow on the right (Ta-hsio, 374). "To exert one's strength in order to serve the parents" (Lun-yü, 140), that is to put filial piety first; "to devote (sacrifice) one's life in order to serve the prince" (Lun-yü, 140); this shows the importance of loyal faithfulness. "To love all and to cultivate the friendship of the good," thus the duty of a youth is explained (Lun-yü, 140; about love to men, p. 260, 319). "To put one's self in other people's position and to act accordingly" (Chinese school commentary of Chung-yung, XIII, 3, explanation of reciprocity, see Legge, p. 394; and Giles' Dictionary, No. 12185); this indicates that we men have all the same heart, and that one shall perfect the good of others (Lun-yü, p. 258), not only in order to get praise and to fish for a name, whereby the real value of the good deed is lost (freely translated). One shall "regard virtue as the common property of oneself and others" (Mencius, p. 81) and shall regard it important to put one's own person forth as a model (Shu-king, p. 248), and shall not only rely

* The Chinese quotations are often abridged, which is sufficient, as all educated Chinese know the classics by heart; in a translation for foreigners often a kind of paraphrase is needed to make it intelligible.

upon empty words. Therefore it is said: "the Master's doctrine is *faithfulness* (to be faithful to the principles of our nature=sincerity) and *reciprocity* and nothing more" (Lun-yü, p. 170, 301; Ta-hsio, 371; Chung-yung, 394). As to sayings like these, "wishing to order well their States, they first regulated their families; wishing to regulate their families, they first cultivated their persons; wishing to cultivate their persons, they first rectified their hearts" (Ta-hsio, 357), is it not evident from these, that Confucianism understands the good doctrine of the human relations?

Therefore, in order to recapitulate the most important points: all these three parts (about God, about one's own self, about the relation to other men) contain good doctrines of Confucianism. Christianity acknowledges (praises) these gladly and wants diligently to preserve what is good in them and not at all to destroy it. And more, Christianity wants not only to preserve it, but by the Holy Spirit even to give strength to men, to carry out the good. It will teach men as by a model, really to carry out the good, so that one may see the good doctrine grow stronger and life more perfect, and that with the healthy development of the world, Confucianism also may have a healthy development. Why then should one still fear or hate Christianity? On the contrary, the followers of Confucianism ought really to join Christianity and both ought to spur on each other, running together as in a race, making strong efforts to become the first, and ought to endeavour to reach the highest perfection of goodness and truth and in nothing to stand behind.

Secondly: Christianity wants to correct the mistakes of Confucianism.

Where do we find the mistakes of Confucianism? From the books of Confucianism we cannot here enumerate them all one by one, but if you wish to know wherein the mistakes of its doctrine consist, we can also speak about it in three parts: (1) in regard to God, (2) in regard to self, (3) in regard to other men.

(1). *In regard to God.*

Confucianism is in regard to God not very distinct; although it knows that there is a God, unfortunately it confounds Him with Heaven and the Spirits and does not clearly distinguish Him, and so causes men to worship Heaven and the Spirits and to *forget* to worship God. It does not know, that God is the Lord of Heaven, the only true God. So the Shu-king (p. 79) says: "You will brightly receive gifts from God; will not Heaven renew its favouring appointment and give you blessing?" Further it says (Shu-king, p. 286): "*Heaven*, to protect the inferior people, made for them rulers and made for them instructors that they might be able to be *aiding to God*" and also (in the same place): "He did not serve God or the Spirits of heaven and earth, neglecting also the temple of his ancestors and not sacrificing in it." Such passages, although they recognise the existence of God, yet do not indicate clearly that God is the One to whom highest reverence is due, and who has no equal. Christianity, on the other hand, says it distinctly, and calls Him the omnipresent, omniscient, omnipotent Creator of heaven, earth and all things, who rules all generations and all people and does not allow another spirit to take away His glory, and does not permit an idol to get the adoration, which is due to Him, the God who hates the evil and is a jealous God (of false gods).—Confucianism teaches men in the classics, besides God to worship many other Spirits, as the Shu-king says (p. 577): "He has attracted and given rest to all spiritual Beings," and the Shu-king says (p. 34): "He extended his worship to the host of Spirits,"

and similar passages. All this is a very great mistake; on such ground have idolatry and all the false doctrines afterwards used these kinds of unfounded sayings as a step-ladder (as an excuse or pretext). But to worship all kinds of Spirits, is not only in vain and without reason, but it provokes the wrath of God, it is a sin against God and is punished by God. The prosperity or ruin of every individual, family and nation depends entirely on God's disposition (will). If China wants at present to endeavour to improve the government and to make progress day by day, but does not know how to teach all her people to worship God, how can she have success?—Confucianism besides worshipping all kinds of Spirits sacrifices also to the ancestors. This is to turn a duty into the opposite of it; because filial piety towards parents is indeed a duty, to be grateful for their kindness, to follow their admonitions; but after they are dead to wish to exhaust the meaning of filial piety by sacrifices, this is not only useless, but more, it is harmful. Perhaps some one says, not to sacrifice to the ancestors, that is to forget one's origin, that is the climax of want of filial piety. Such people do not know that Christianity has ten commandments, four about our relation to God, six about our relation to other men, and the first of these commandments about the relation to other men puts also filial piety at the head; it does not say, that men ought not to be filial, but that filial piety has certain principles (which it ought to follow). As long as the parents are alive, we ought to honour them, obey them, love them and care for them, because God has appointed them to be our parents; if we do not treat them with filial piety, then we disobey God, and therefore by treating them with filial piety, we serve God. When the parents are dead, then we ought respectfully to bury them, bitterly weep over them, to bemoan them, even to let a portrait be made of them in order to keep them in memory, and ought as long as we live not to forget their kindness in bringing us up, our whole life long never to change their good admonitions, and ought to endeavour to follow the Saviour, hoping that in the presence of God we shall see our parents again; only we cannot sacrifice to them and worship them. But what is the reason, why we cannot sacrifice to them and worship them? Answer: to sacrifice to ancestors is useless. The dead are gone away, how could they still have intercourse with the living? Although we would offer to them the smell of sacrifices, how could they enjoy it? Although we would offer to them paper money and paper clothes, how could they take possession of them? And even suppose they could enjoy and take possession of these things, yet in Hades they could not use them. Moreover the sphere of the dead and the living is separated, and happiness in the world of the dead does not depend on things which people of this world can buy for money; God alone, according to the good or the evil which they have done in this life, judges them justly and decides their reward or punishment. Therefore to sacrifice to the dead is altogether in vain, and more, it is not only in vain, but also the cause and source of all kinds of errors. Time is wasted, labour is lost, strength is exerted, one's fortune is (wounded) damaged, and in consequence of it have later on Buddhism, Taoism and all kinds of heterodoxies, female and male exorcists, geomancy, systems, which cheat the world and men, they all have succeeded to flourish and prevail and have easily led men to believe and to follow them. Because men thought that happiness in the other world depended necessarily on the spring and autumn sacrifices of sons and grandsons, therefore have they, if they had no sons or heirs, thought it necessary to take concubines (Mencius, p. 189), not knowing, that the taking of

concubines is pregnant with the ruin of the family and the State. If we reckon it together for the whole of China, there are, on account of these useless sacrifices to the ancestors, every year at least spent one hundred million Taels. If they would save this useless waste of money, time and strength, and attend to the affairs of the country, the benefit hereof would really be inexhaustible. But to forget the principle of teaching and providing for the living and with diligence constantly to seek the favour of (to flatter) the Spirits, is this not a mistake? But it is not only useless and the cause of other evils, the most important reason against it is, because God forbids this kind of sacrifice. If a man sacrifices to his ancestors, he takes the reverence which is due to God, and transfers it to the dead. To regard (treat) the dead as the omnipresent God, is the sin of this arrogance (arrogant usurpation) not very great? God does not allow us to serve many Spirits, we ought alone to worship the only true God.—The Chinese classics teach men by divination by means of the tortoise and an *Artemisia*-plant (Chung-yung, 417; Shu-king, p. 335-338) to examine the will of God; therefore have afterwards erroneous systems and heterodoxies filled the land, and they knew not that God's will cannot be understood by figures on the tortoise-shell. Are not the mistakes of Confucianism in regard to God very great?

(2). *Mistakes in regard to one's own self.*

Confucianism says: wishing to cultivate their person, they first rectified their heart (Ta-hsio, 357). But if you ask, whereby one can rectify the heart, the answer is: by extending to the utmost the knowledge and by making the thoughts sincere. These words are not bad (are quite nice), but such people think, that if a man knows what he ought to do, he will of course necessarily also *desire* with strong efforts to carry it out, and he will certainly also be *able* with energy to do it. Alas! man's heart is not yet so good. If a man relies only on his own strength he will, although he knows the good, not be able really to do it; although he sees the good, he will find it difficult to carry it out. If he does not rely on the inner influence of God, then his weak heart has no strength. How can they say, he will of course be able to carry it out? This is the mistake of Confucianism in regard to the cultivation of one's own person.

(3). *Mistakes in regard to the relation to other men.*

The doctrine of Confucianism about the five human relations (ruler and subject, father and son, husband and wife, older and younger brother, and between friends) is indeed a good doctrine, but it contains also some mistakes. For instance, in regard to the relation of the subject to the ruler, the subject (according to Confucianism) calls the ruler "Son of Heaven," and it is said (She-king, p. 360), "within the sea-boundaries of the land, all are the king's servants, under the wide heaven all is the king's land," and they know not, that China is on the whole globe a (comparatively) very small country and that the government, education, laws and rules of other countries are really better and superior than China's. In regard to the relation of father and son, I have heard that Chinese fathers and mothers, when there is famine and great poverty, not only sell their sons and daughters, but also with a cruel heart drown them; alas, the Confucian books do not forbid this cruelty.* They do not know, that sons and daughters are given *by God*

* About infanticide, vide Journal of Royal As. Soc., 1885, Vol. XX, p. 25-50, 115-144, besides P. G. von Möllendorff, Family law of the Chinese, p. 42; Sacred Edict (Baller's edition), p. 8, line 7; Douglas, Society in China, p. 79, 80, 182, 352, 354.

to the parents; and if parents do not treat their children according to the will of God, then God will surely call these parents to account. The greatest mistake in the five relations is the taking of concubines; that is not only to disobey God's command, but is really also the secret ruin of State and family. If you examine the palace-affairs of the different dynasties, which are recorded in the books of history, then you can know (convince yourself of) this. Because if the concubines are many, there is necessarily much expenditure and much quarreling. Looking around among the five continents, (we find that) all countries, which allow this custom, fall necessarily more and more (daily) into ruin, they sink lower and lower, as for instance at present Turkey and Persia.—Confucianism also allows the husband easily to dismiss the wife, as Confucius said (Kia-yü, chap. 3): "One can dismiss the wife for 7 reasons: (1) because of disobedience to father and mother-in-law, (2) because of not having a son, (3) because of adultery, (4) because of jealousy, (5) because of a bad disease, (6) because of talkativeness, (7) because of theft. To think so lightly about leaving and dismissing the wife, is to say it in one word, hard against the wife, and lenient towards the husband. Christianity, although it says that wives ought to obey their husbands, yet it teaches the husbands that they should also regard their wives with respect and treat them kindly, because God has given also to the wives to partake in the grace of eternal life (1 Peter iii. 7). Besides what now are wives, will afterwards be mothers; the admonitions of the mothers are the most important in the house; if you consider wives and girls not good enough to receive an education, how shall they later on, when they are mothers, be able to educate their sons and grandsons? If they are unable to educate their sons and grandsons, they are unable to bring up superior talents for the government; is the secret loss, which the government suffers through this, perhaps a small one? The above are all mistakes of Confucianism in regard to God, to one's own self and the relation to other men, which mistakes Christianity must soon change. Take for an illustration the case of a sick man; a bad ulcer is gone already quite deep, it must necessarily be opened, a good physician knows the origin of the sickness and says, "this must necessarily be cut with a knife and afterwards it can heal all right." The sick man ought to believe his words, follow his method, be grateful for his kindness, and ought not to fear him, hate him, ridicule and calumniate him. Christianity has an intention like that of the physician and does not speak evil, but really wants to benefit men. Why then do the Chinese fear it, hate it, and calumniate it? Christianity cannot do otherwise, it must, according to the truth, consider how it can change and correct these mistakes.

*Thirdly: Christianity wants to supplement the insufficiencies of
Confucianism.*

Where do we find the insufficiencies of Confucianism? From the Confucian books we can gather and examine them; but if you want to know wherein the insufficiencies of its doctrine consist, we may also speak about it in three parts: (1) in regard to God, (2) in regard to one's own self, (3) in regard to the relation to other men.

(1). *In regard to God.*

Confucianism knows that God does exist, but does not know that God is the root and origin of all true (the world underlying) principles. Christianity knows that true principles must go out from God and must

come back to God (have their aim in God). Thus for instance the root and origin of the five human relations and the constant virtues is also (to be found) in the will of God. God sends forth true principles, and according to true principles He rules all the world.—Confucianism says that God exists, but does not yet say clearly how a man can recognise God. Christianity says, that man is able to recognise God, and that this is not a vague and unfounded word, but that one can really know for certain, that God truly exists; because in the order of all things and in the beauty of the world, in the conscience of us men and in the teaching and the life of Jesus Christ, God has revealed his wisdom, power, will and grace. How can we know that he has revealed his wisdom and power in the world and all things? Take as an illustration a clock; the inner work is arranged in a clever and wonderful manner; with one glimpse you know that it came not by itself into existence, but that there must have been a clever and able workman who made it. Or take as an illustration a painting, the five colours are beautifully distributed; with one glimpse you know that it did not fall from heaven or come by a chance together, but that there must have been a famous artist's hand who painted it. How much more, (if you consider) the rotation of the sun, moon and stars, the beauty of birds, fishes, flowers and trees, the wonderful use of the eye and the ear, the movement of the 4 limbs and the circulation in the veins, can we not know quite certainly, that all this has not by itself become what it is, but that necessarily there must be a very intelligent and very clever will, *i.e.*, the omnipotent God, who made it first? Thus God manifests His wisdom and power in the order of all things and in the beauty of the world, so that men may know for certain, that God exists. But more, how can we know that He reveals His will in our human conscience? Grass and wood are things which do not move; birds and other animals are things which move (alive); but man is greatly different from these, because he has a conscience (a heart, which discerns right and wrong). This conscience is able to teach a man, what he ought to do and what he ought to avoid, and to warn him before doing the evil, and to blame (punish) him, after he has done the evil; it is able to constrain a man to do his duty and to consider this more valuable than all things, *even than life*. Thus God, in giving men this conscience, wants to manifest His own will, which loves the good and hates the evil. But alas, we men have hurt (damaged, lost) this heart, we often do what we ought not to do, and we do not what we ought to do. In this we can see a proof that we have sin in us, and if God had not given us an additional revelation, then we could only be afraid of Him and have no rest. But fortunately, God has specially sent His Son Jesus Christ and has revealed to us His loving heart, so that we, according to the love of Jesus, may obtain God's sin-forgiving grace; after this we become able to rely on God (trust in Him), because God has revealed to us His wisdom, power, will and grace. If we really wish to follow His will, then we are able to recognise God and to know that His doctrine is the true doctrine; but if we follow our own selfish desires, then our stubborn heart is unable to recognise God and to know that His doctrine is the true doctrine.—Confucianism knows, that God does exist, but does not yet say distinctly, what are the attributes of God, and what His inner nature. Christianity proclaims everywhere under heaven and to all men God's attributes and inner nature, namely that He is the altogether perfect and true Spirit, the root and origin of all life, the ruler of all things, without beginning and without end, for ever constant and unchangeable, omni-

potent, omnipresent, omniscient, His wisdom not to be fathomed and not to be reached, the nature (inner being) of His heart altogether holy Love, holy, just, kind, faithful and true.—Confucianism says, the good have necessarily an abundance of happiness, the bad have necessarily an abundance of misfortune, and so it does not yet clearly indicate the “why” of happiness and misfortune. According to the doctrine of Confucianism, the good people in the world ought to receive happiness, all the bad people ought to receive woe, but it is not always like that. The holy ones like Confucius and Mencius—why did their meeting with princes always end at last in failure, and why had they to taste so much bitterness? Therefore, the teaching of Confucianism (about it) is really like a dark riddle and lets men only with difficulty find the explanation. But Christianity knows, God rules all things; although we fall into only quite a small difficulty, even that is not without the knowledge and intention (plan) of God; and more, through the teaching of Jesus Christ I know that God loves me constantly (without interruption) and I believe sincerely, if God lets me get into this misfortune and difficulty, that is just wherewith (how) He loves me (shows me His love); because God tries men by misfortunes and difficulties, like a good teacher teaches his young scholars; so that we may esteem the true and throw out the false, and may obtain the ever remaining happiness and prepare the soul to receive the blessedness of everlasting life. Therefore, if God “exercises the mind with bitterness, and sinews and bones with toil” (Mencius, p. 323), this is not always because God is in wrath for ever; “fine garments and good food, a good reputation and far reaching praise” (Mencius, p. 296) are not necessarily a proof that God is constantly well pleased. The Bible says, “whom the Lord loves, He chasteneth, and scourgeth every son whom He receives” (Hebr. xii. 6); from this we can know, that God’s power of retribution, rewarding the good and punishing the evil, cannot be limited to the present life of men, in order to obtain full justice, but it must necessarily reach into our existence after death, with perfect justice.—Confucianism says: “We do not yet understand life, how can we understand death” (Lun-yü, p. 241); that means, it cannot understand the mystery of death. Christianity knows, that God wanted originally not that man should die, but because our first ancestors disobeyed the command, death came into the present world. Confucianism does also not know, how one can overcome death. Christianity knows, Jesus the Son of God has come into this world and abolished death (2 Tim. i. 10), so that all who follow Jesus may obtain everlasting life.—Confucianism has formerly never heard, that there is a Son of God, because in the old times China and the West had not yet intercourse one with the other. Also France, England and Germany had many hundred years after the birth of Jesus not yet heard His doctrine, because Jesus was originally not a man of the Western regions, He was a man of Judaea. Judaea is from France, England and Germany some 10,000 *li* distant; thus the doctrine of Jesus was in (for) France, England and Germany also the doctrine of a foreign (other) land, coming from the East to the West. But France, England and Germany have not refused (kicked out) this doctrine, (simply) because it was the doctrine of another country, but they have examined it and recognised that it is the true doctrine and have (therefore) welcomed and received it, but have not in ignorance driven it out; and so they have obtained the blessing contained in the doctrine.—The world has the form of a ball, what does there still the difference mean of East, West, North and South?

For instance, the native land of Jesus is in the East of France, England and Germany and also in the East of America. Men say, from Judaea over India to China, this is the direction from West to East, so one may (in China) call the doctrine of Judaea a *western* doctrine. But from Judaea over America to China, that is opposite the direction from East to West, so one may also call (in China) the doctrine of Judaea an *eastern* doctrine. Formerly the Chinese said that China was situated in the middle of the earth, the other countries were all like many stars around it; but now the students of geography know that this is a mistake. Because all under heaven not one country is in the middle of the earth, all countries are lying side by side (in lines) on the face of the globe; if one would call a single country the central country of the world, this could only be Judaea, because in Judaea Jesus, the Son of God, was born; the sun shines brightly on the sky, sending forth his light to four directions, the true doctrine (principle) entered Judaea, spreading towards the four regions. Men cannot shut out the light, how can they shut out this doctrine? They ought, as this true doctrine is now about to enter China, by no means in ignorance drive it out, but ought with gladness to receive it.

(2). *Insufficiencies of Confucianism in regard to one's own self.*

Confucianism does not yet understand very clearly the difference between body and soul. Christianity says distinctly, man has a body and has a soul, the body can die, the soul does not die, but receives after death the judgment.—Confucianism does not yet understand very clearly the meaning of “sin;” it calls sin the transgression of the laws and knows not, that this sin against the laws of the land does not yet exhaust the meaning of sin. Christianity knows that “sin” does not only refer to the laws of the country, but necessarily includes also a reference to the law of God. If we want to know the origin (original meaning) of sin, then we must take as norm not only the law of the country, but also the law of God, and must not only judge according to outward actions, but must examine also the inner desires of the heart; because “sin” is everything which is contrary to the will of God, and contrary to the will of God is every thought, word and deed which is not in accordance with love to God and love to all men—Confucianism does not know the principle of atonement for sin, but it teaches men to save themselves, and does not know that man is unable himself to atone for his sin and unable himself to make his heart clean. Christianity knows that the heart of man is weak, and it says clearly, that God has sent Jesus in order to atone for the sin of all men, so that all who follow Jesus shall obtain reconciliation with God; after this God enters through the Holy Spirit the believer's heart, influences his soul and renews his mind.—In tribulations and at the approach of death Confucianism has no hope and consolation; therefore have the followers of Confucianism in sorrow and distress no way of comforting, but turn around and seek (it from) Buddhism and Taoism; perhaps they invite Taoist priests or ask Buddhist monks to arrange sacrifices for the dead, to put up altars and chant litanies for them, so that they (the Confucianists) like satellites blindly follow the heterodoxies. Christianity, on the other hand, is truly sufficient for consolation, it knows the almighty God, our kind-hearted heavenly Father, with His loving heart arranges wonderfully His gifts according to our true benefit, and at the approach of death He will certainly not let our soul be extinguished, but will lead the soul through

the gate of death into the heavenly kingdom of everlasting life. Thus Christianity does according to the truth comfort the human heart, and supplements the insufficiencies of Confucianism.

(3). *Insufficiencies of Confucianism in regard to the relation to other men.*

Confucianism has in regard (to the relation) to other men also to a considerable extent good doctrines, but yet they all do not go beyond the five human relations, and even many of those have insufficiencies. For instance with regard to the relation of father and son, (it is said) the son towards the father shall exert himself that the father may have joy over him; of such admonitions to filial piety there are many beautiful sayings (in Confucianism); but in regard to the relation of the father to the son, that he should educate him properly, those who bring up young people hear only seldom good methods about this.—There is the relation of husband and wife; it treats the wife slightly; we will not (again) speak about this.—There is the relation of older and younger brother; (it is said) as the bamboo-flute and the ocarina harmonise, so shall brothers love and respect each other; but whilst (like) bone and flesh (they, *i.e.*, brothers and sisters) belong together, Confucianism has neglected to include the sisters.—There is the relation of ruler and subject; all what the government needs, cannot in this be exhausted, in order to seek a good method of government. At present there are the most flourishing countries upon the five continents, England, France, Germany, America. They all have each a Parliament, to which are elected and assembled the most able, learned, clever and experienced men of the land; before the public they consult together; all the *pro's* and *contra's* of a law are discussed by the Parliament and reported to the throne; so the wishes of the people and the important needs of the times come all to the ear of the ruler, and he pays regard to public feeling (opinion). Lately also Japan has adopted this method, and since the establishment of a Parliament, the government of that land has daily made progress; thus the Parliament is able to help the government. China has hitherto not yet introduced this; therefore arose through all the dynasties the evil of rebellions, which cannot be counted on the fingers; and of the immediate needs of the present time, what ought to be quickly understood, that is all treated too slowly and by want of energy spoiled.—Thus is the doctrine of ruler and subject, father and son, husband and wife, elder and younger brother, throughout not yet sufficient.—Besides the (Confucian) five human relations, there are still other relations, as the relation of the family to the neighbours, of the master to the servants, of the individual to the citizens of the same district, of the individual to the people of the same nation, of the individual to his enemy, of the fatherland to the neighbouring states; all these relations are necessary, not one can be spared; but Confucianism in its five relations does not even mention them; this is sufficient to see that in its doctrine of the human relations, although there is some good doctrine in it, yet there are also many insufficiencies, which it must supplement through Christianity.—The Chinese have in their mutual intercourse only little faithfulness and trust. They are suspicious one upon the other, they rival one with the other in cheating, and cannot mutually rely and help each other. This is a great defect. Confucianism does (theoretically) not at all disregard this indispensableness of “confidence,” as Confucius said, that military equipment and even food could be dispensed with, but not

confidence (Lun-yü, p. 254). This doctrine (theory) is truly good, but alas the doctrine is not able to give men strength to carry it out; although there is the good doctrine, yet it is after all difficult really to carry it out, as Confucius said: "In literary ability I am perhaps equal to other men, but myself to carry out the character of the superior man, that is what I have not yet attained to" (Lun-yü, p. 205). And more, Confucius has broken an oath, which he had sworn to the people of *Pu*, as the *She-ki* in *Kung-tse-she-kiä* (p. 7) says: "The people of *Pu* were afraid, and said to Confucius, we will let you go, if you will not go to *Wei*; upon this he took an oath; they let Confucius go out through the East-gate; but Confucius went straight to *Wei*. *Tse-kung* (a disciple) asked: can one break an oath? Confucius said: it was a forced oath, the Spirits do not hear such." He disregarded his oath and superficially excused himself in this way. Different was Jesus. At the time of his suffering, if he had made an excuse, he might have avoided the hands of his enemies; but he preferred to give up his life rather than to say one false word; and not only Jesus was like this, but all his true and real disciples are the same, for they all consider life to be of little value in comparison to sincerity and truthfulness, and they do mutually rely one upon the other.

In conclusion, Confucianism has to a considerable degree good doctrines, but unfortunately its strength to rectify the heart and renovate the people is insufficient; because it does not know yet the grace of God and the love of Jesus, therefore it has no hope and (offers) no comfort. Christianity desires to preserve its good doctrine, to change the mistakes, and to supplement the insufficiencies. Confucianism considers only China, Christianity considers all the nations; the world is larger than China, so is Christianity more universal than Confucianism. Confucius was a man; Jesus is the Son of God; as heaven is higher than the earth, so is the doctrine of God higher than the doctrine of man. The sun shines in the day and is brighter than the moon, so is the true light of Christianity superior to the torch-light of Confucianism (see *Chuang-tse*, chapter I; *Giles' translation*, p. 6). Why then do the Chinese not gladly follow it, but on the contrary refuse to accept it? I think, if at the present time Confucius would come to life again in China, he would certainly wish to become a disciple of Jesus, and more, I suppose, that about 500 years after his death he must in Hades have heard the doctrine of Jesus (I Petr. iv, 6) and have recognised Jesus as the Saviour of the world.— Before Jesus, there were in Judaea the prophets; China had Confucius, who corresponded to the prophets of that time, who (preparing) prophesied of the doctrine of the world's salvation. Thus Confucius said: "A holy man, it is not mine to see; could I see a noble man, that would satisfy me; a good man it is not mine to see; could I see a man of constant character, that would satisfy me" (Lun-yü, p. 203). All what Confucius desired and longed for, has in the life of Jesus found its fulfilment and perfection. Jesus is the holy man, the noble man, the good man, the constant character, and not only the holy man, but the Son of the ever living God. Therefore all true disciples of Confucius ought to welcome and receive Jesus, ought to believe in Him as the Saviour of the world, ought in their heart with gladness and sincerity bow down before Him, submit their will and follow Him, and ought earnestly to ask Jesus to give them a clean heart, to purify and renew their mind, so that they may get strength for a *new life*. Thus they will afterwards thoroughly experience in their hearts and properly understand it, that Christianity is really sufficient to complete Confucianism. Is not this clear and certain?

