

THE WORKS OF  
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REV. ERNST FABER, DR. THEOL.

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A CHAMPION OF THE FAITH,  
A PIONEER OF CHRISTIAN LITERATURE IN CHINA.

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BY  
PASTOR P. KRANZ.

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TRANSLATED FROM THE GERMAN

BY  
Mrs. ROBERT A. HADEN,

KIANGYIN, CHINA.



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## PREFACE TO THE GERMAN EDITION.\*

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THE late Dr. Ernst Faber has proved himself an exceedingly many-sided and prolific author. He had mastered several languages and wrote books in several tongues beside his own. He lived only for his calling, and by his long stay in China had become thoroughly at home there. A chronic throat-affection forced him to give up public preaching, but he still had the pen at his command, and with it he helped on the spread of the Gospel. Many works testify to this, not the least being those which he published for the Chinese in their own tongue, thereby enriching their literature in no small measure. Thus he has become a champion of the Christian faith, a leader of Christian thought in China, recognized as such by all who knew him. There is none better qualified to give a detailed account of Faber's work than Pastor Kranz, who for seven years worked in connection with him and who has chosen for his lifework the same field of labour. His various articles have always been gladly welcomed and published in our paper devoted to missionary study and the science of religion, and now we give, to a larger circle, his articles on Dr. Faber.

A detailed biography is being prepared. We thought, however, it would not be amiss to preface this analysis of Dr. Faber's works by a short sketch of the chief events in his life. Pastor Kranz, who was most intimately acquainted with Faber and knew most about his life, has drawn this sketch for us. It makes a fitting introduction to the book.

Faber has given all his time and strength, by means of his writings, to open the hearts and minds of the Chinese to the Spirit from above. May the Christians in our home-land contribute of their means, in order to circulate these writings among the Chinese!

*In behalf of the Board of the General  
Evangelical Protestant Mission.*

Dr. A. KIND.

BERLIN, *October, 1901.*

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\* By the president of Dr. Faber's Mission Board.



## INTRODUCTION.

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### A SHORT SKETCH OF DR. FABER'S LIFE.

**D**R. FABER was very reticent with regard to the events and experiences of his past life. Once, in January, 1895, when he was lying ill in the Shanghai General Hospital, I succeeded in bringing about a somewhat prolonged conversation concerning his life. Arrived at home I put down in shorthand what I remembered of this conversation. These notes form the basis of this present sketch.

Faber was born on the 25th of April, 1839, in Coburg. His father was a tinsmith, possessing, however, some knowledge of Latin. His mother was a woman of considerable ability. There were eleven children in the family, eight of whom died when quite young. In 1847 there occurred seven deaths in the house: five of Faber's brothers and sisters died and his mother's grandparents. His first clear memories took him back to the time he saw people weeping over the death of a woman of their acquaintance, who had been living in the house of Faber's parents. With childlike simplicity he asked his mother: "Why do these people weep? Did they get soapy water into their eyes?" He was then two years old. When he was three years old, another little brother died.

Faber went to the elementary school in Coburg, where he sometimes received prizes in recognition of his diligence. A young preacher once exhorted the children not to lay up for themselves treasures that perish. So one day, having received a "Kreutzer" (small coin) and being afraid lest sweets be counted among treasures that perish, he went and bought some little pictures.

At the age of thirteen he was confirmed (the act by which the baptismal vows are ratified). In spite of his ardent desire to study, he took up his father's trade, in order to meet his mother's wishes, who desired him to continue his father's busi-

ness. Still he satisfied his craving for knowledge by giving the very early morning hours to study.

After some time he, his older brother and his mother were taken ill with typhoid fever. The mother's illness proved fatal.

When sixteen years old Faber started on the customary journey of a full-fledged workman, the knapsack on his back and very little money in his pocket. On his way he had to pawn some of his clothes. He was carrying some of his books along with him and was reading while tramping the road. He learned by heart a long German poem, "Otto the Archer" (Otto der Schütz). The roads over which he travelled were sometimes covered with deep snow; only cold rooms and often nothing but a straw bed afforded him a night's shelter. During those times he tried his hand at cooking.

At last he reached Osnabrück, where he apprenticed himself with a coppersmith. From there he went to Münster, where he made a living by his trade. He used to attend the Y. M. C. A. meetings in that city, and there *awoke to a consciousness of his spiritual need*. One of his friends sailed as a missionary for Sumatra, and Faber, influenced by the power of this example, applied to his Mission Board in Barmen. As the Board desired a closer acquaintance with the applicant, Faber went to the Wupperthal and there taught school for a while, spending whole nights studying.

In Germany it is customary for young missionary candidates to spend two years in preparatory classes and four years in the seminary. But Dr. Fabri, who was then Director of the Rhenish Mission, invited Faber, then eighteen years of age, to apply at once for admission into the main seminary. He passed his entrance examination with honours.

In 1862 he finished his course. Dr. Fabri entertained the hope of training the young student still further, with a view of employing him afterwards as an instructor in the seminary. Thus Faber went with his recommendation to Basel to Dr. Fabri's friend, Professor Auberleem. Under him he studied Plato in the Greek original, besides hearing the theological lectures in the University. He lived there in the "Students' Home" (together with students of the University).



In 1863 he continued his studies in Tübingen, attending especially Professor T. Beck's lectures. From there he went to Berlin, rooming with some students. Inspector Kratzenstein's influence procured for him the necessary means.

Before going out to China, the question of serving his time in the army had to be settled. While in Tübingen he had joined in the military exercises of the students. The war with Denmark seemed imminent, and Faber had to go to Coburg to be examined for the service. He was accepted. But a godly captain thought it was a pity that he should thus lose so much time, and took him to the Minister of State, who in his turn laid the case before the Duke of Saxe-Coburg. Seeing that Faber had set his face China-ward, it was decided to exempt him from the military service.

Faber then prepared his papers for the first theological examination and passed it successfully.

The time for his departure for the mission field had come. In August, 1864, he left Barmen for London by way of Holland, and on September 11th he embarked for China in a sailing vessel *via* the Cape of Good Hope.

After a long and often stormy voyage of 225 days, he landed in Hongkong on his birthday—1865. From there he soon started for Canton. On a long march after his arrival he fell ill with a kind of sunstroke, but although still in a weakened condition he moved to his inland station—Shik-lung. There he lived for six months all alone in the midst of the Chinese; the heat being terrible, his native house situated in a narrow street, opposite a house of ill-fame. Heathen darkness truly surrounded him.

Towards the close of 1865 he occupied the station Fu-mun (on the Bocca Tigris, south of Canton; Punti dialect). There he lived eight years quite alone, the only European amongst the Chinese. After that he was joined by a colleague, Mr. Dilthey.

The owner of Faber's house in Fu-mun was a mandarin, who had several wives. This man killed one of his children (a little girl); at another time he killed a slave-girl and gave her flesh cooked to a daughter as a remedy against leprosy.

During the first years Faber's salary was \$400 (Mex.); later on it was increased to \$600. With this he supported

for a while some Chinese school boys living in his house. The daily allowance for each child was fixed at thirty cash (for each of the two main meals I suppose). But after a while it was found out that the native cook had made his squeeze even from this small amount; the pupils noticed it and rose in rebellion.

In 1870 Faber became engaged by letter to a young lady, whose acquaintance he had made before leaving Germany. Her father was a minister in the district of Appenzell in Switzerland and her brother was professor in Basel. But his intended had a weak constitution and soon developed symptoms of consumption. There followed three years of anxious waiting and sorrowful correspondence.

In 1874 his intended died; her gifted mother died the year after. Faber too was suffering with his throat, owing to continued overexertion in street chapel preaching. In order to recuperate he went to Germany on furlough and stayed from June, 1876, to September, 1877. But during a missionary gathering in the open air he got thoroughly drenched, and in consequence of it his trouble grew worse.

He paid a visit to the house of his betrothed, and at that time published the poems of the latter's mother: "Lieder einer Heimgegangenen" (Stuttgart, 1877). (Songs by one already at home.)

During his stay in Coburg a pastorate was offered him, but he declined it. He visited the parents-in-law of his missionary colleague Dilthey, Pastor Müller in Monzingen. Steps taken by friends of Faber, in order to find a wife for him, proved unsuccessful. "They were all unsuitable for inland China," he said.

During this furlough, in consequence of a frank conversation of Faber with the director on some *private affairs* of the latter, their hitherto friendly relations became strained.

In September, 1877, Faber went out again to China and settled in Canton. He purchased a large house for the Rhenish Mission, which, however, later on (1881) was handed over by them to the Berlin Mission.

Faber had to itinerate a good deal and to visit his out-stations on the many waterways to the interior. As his mission refused permission to buy a private boat, he had to travel on

the dirty and often overcrowded Chinese passenger boats, an experience which was wearing to soul and body.

Then in 1880 there came the final separation between him and the Rhenish Mission. One of his colleagues, Rev. M. T. Hubrig, was appointed by the Board to take charge of the training of native assistants, and, being a strict Lutheran in the *modern* sense of the word,\* he insisted on training the Chinese helpers on the same lines. Therefore Faber, together with three other missionaries—Messrs. Eichler, Dilthey, and Blankennagel—protested against this appointment and wanted him to take another station. The Board at home, indignant over such rebellious disobedience, dismissed all four.

In May, 1881, Faber received a cablegram from his generous friend, Mr. Dörr in Bonn, calling him home immediately; the reason being an effort to reconcile the two parties. Faber acceded to the request, but he remained only four months at home. All efforts had been in vain. Director Fabri had succeeded in influencing the committee, who even refused to receive Faber in audience. Professor Christlieb said to him: "We had no choice but either to dismiss the director or the missionaries; so we could act in no other way." The "Gartenlaube" (a German periodical) tried to incite Faber to lay the case before the public, but he declined to do so.

He returned to Canton and did literary work there until 1883. His friend, Mr. Dörr, had instituted private collections to support him. But the amounts collected were only small, and Faber had to live very economically. Towards the end of 1883 he settled in Hongkong; Canton not being safe on account of the war between the French and the Chinese. He was working at his book on Christian Civilization. In 1883 his work on Mark was translated into Japanese. In 1884 his work on Civilization appeared in Hongkong, published by himself, the printing of which cost him \$1,200 (Mex). His Chinese writer, Mr. Fung, was converted.

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\*i.e., laying stress on the dogma of the mysterious presence of Christ's real body in the Lord's Supper, on the substantial regeneration of children through christening, on the prerogatives and power of ordained ministers (called the "power of the keys"), on the use of crucifix and burning candles upon the altar, etc.

The Viceroy Chang Chih-tung invited Faber to do translation work for him, but he declined the post.

In 1884 a collection amounting to 1,482 Marks (\$370 gold) was taken up in Germany for Faber by his friends.

In 1885 he helped in the formation of an independent Chinese church in Hongkong.

In September, 1885, he joined the General Evangelical Protestant Mission of Germany.

In 1886 he settled in Shanghai and, for a while worked in connection with Dr. A. Williamson for the "Book and Tract Society of Glasgow," out of which grew the "Society for the Diffusion of Christian and General Knowledge."

In 1887 he made a journey to Chungking and Mount Omei, in company with Dr. V. C. Hart, and on that journey he discovered a number of new plants.

In 1888 the University of Jena honoured him with the title of "Doctor of Theology" (a degree conferred in Germany only on very eminent men). The Latin diploma might be rendered as follows:—

"To Dr. E. Faber, the successful preacher of the Gospel among the Chinese, the upright, brave and faithful man, the prolific writer, worthy to rank with our Christian apologists of early days, the interpreter of the doctrines of Licius, Mencius, and Micius in German, the author of an introduction to the study of the religions of China in English, the commentator on the Gospels by Mark and Luke in Chinese, the pioneer in works comparing and contrasting China's customs and manners, laws and letters with those of the West, the critic of Confucianism from the Christian point of view; the dignity, rights and privileges of a Doctor of Theology are hereby granted by the University of Jena."

In 1890 Faber commenced holding monthly services for the German residents of Shanghai and thus laid the foundation for the German Evangelical church in this town.

In 1892 he published his *Meditations on the Old Testament*.

In 1893 he was invited to attend the Parliament of Religions in Chicago, where he delivered a lecture on Confucianism.

After that he lived and laboured quietly in Shanghai, given up to his Chinese publications until 1898, when he settled in Tsingtau, the new German colony. There he prepared the way for the new work of his Mission Board in that port.

In 1898 he took a journey to Peking. After his return to Tsingtau his health began to fail. He tried to regain strength by spending a winter in South China. There he visited also his former station—Fu-mun.

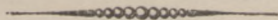
In the spring of 1899 he returned to Tsingtau; but on September 26th, 1899, he died of dysentery.

The monument which his numerous friends in co-operation with his Society have erected over his tomb, rightly bears the inscription (in German):—

“A pioneer of the Christian faith and Christian civilization,  
A German scholar in a foreign land.”

P. KRANZ, Pastor.

(Since 1892 a missionary of Dr. Faber's Board,  
since 1902 working independently in Shanghai.)



...admitted his first and abundant gifts in 1864, given up to his Chinese publications and those which he sent to Faber, the new German colony. There he prepared the way for the movement of his Mission in that part of the country he took a journey to Heking. After his return to Heking his health began to fail. His wish to remain strongly to spending a winter in South China. There he visited also his former station—Fuzhou.

In the spring of 1865 he returned to Heking, but on September 20th died of cholera. The monument which his numerous friends in Heking and the Society have erected over his tomb, rightly bears the inscription in German—

A monument of the Christian faith and Chinese civilization.  
A German scholar in a foreign land.

F. K. K. Pastor

(There has a monument of the Pastor's work, there too a lasting monument in Heking.)

...the German Mission in Heking, the first step was taken in 1864, when the German Missionary Society sent Dr. Faber to Heking. He remained there for several years, during which he prepared the way for the movement of his Mission in that part of the country he took a journey to Heking. After his return to Heking his health began to fail. His wish to remain strongly to spending a winter in South China. There he visited also his former station—Fuzhou.

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## CHAPTER I.

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### GENERAL REMARKS ON DR. FABER'S METHOD IN HIS LITERARY WORK.

**D**URING the first fifteen years of his missionary career Dr. Faber did a remarkable work in Canton province as a preacher, teacher and a physician. But to his literary activity is due that world-wide reputation which ranks him among the foremost missionaries of all time. In an article on Literary Mission Work in China (published in Professor Warneck's *Allgemeiner Missionszeitschrift*, 1882, page 49), where he expresses his views on the proper methods of literary work, he explicitly states that such activity was not of his choosing, but God's leading. He writes: "When I went to China seventeen years ago I had no other desire but to preach, and therefore I devoted myself the first two years entirely to the study of the colloquial language. I began, however, to read the Classics, because I found in my intercourse with scholars, who often visited me, that their language was largely influenced by their classical literature. I had to read their books, in order to understand their frequent allusions to them. I discovered my need of entering into the Chinese way of thinking, in order to make myself clear both in my conversations and sermons. Thus my work on the Gospel of Mark grew out of my careful preparation for a series of Sunday sermons, which I preached in my station twice with an interval of several years. After that I revised them for the press, so that this work represents the result of the earnest mission work of eight years. Neither is my present work on the Classics my choice, as I have stated before."\* He points to the fact that the General Missionary Conference which met in Shanghai in 1877, had requested him to undertake a Christian commentary on the Classics.

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\* He wrote these lines in 1881. The work on the Classics, of which he speaks, appeared in 1896-98. This shows that he worked on it fifteen years longer.

The chief reason why Faber gave himself almost entirely to literary work during the last twenty years of his life, was a chronic laryngitis (bronchial trouble), brought on by continuous daily preaching to crowds of heathen in a street chapel. This trouble rendered any continued loud speaking before a congregation very difficult and almost impossible for him. Another reason was that, having severed his connection with the Rhenish Mission, for a number of years he occupied a rather isolated position. In this manner he was more and more led to devote himself to the general progress of the Gospel in China and not to the formation of a separate denominational church. He says: "I do not feel called to form a new church besides those already existing, but I seek to spread the one Gospel, which is common to all, to the best of my ability." He closes a short autobiography called "Theory and Practice of a Protestant Missionary in China" with these words: "Not every missionary is called to establish churches, but everyone must proclaim the Gospel of Jesus Christ according to his ability and opportunities. It is God who giveth the increase here in one way, there in another, if we are only faithful."

His success as a writer, according to the unanimous testimony of all Protestant missionaries in China, proves that Dr. Faber made a right choice in devoting the last twenty years of his life to literary work. In doing this, his aim was two-fold, viz.: (1) To lead the Chinese to a thorough understanding of the Gospel and to convince them of its truth and worth; and (2) to explain the peculiar modes of Chinese ideas to foreigners and to help those interested in this country, especially missionaries, to understand the Chinese better. But the former aim stood first in his opinion. Thus he says in his introduction to *The Mind of Mencius*: "The proper calling of the missionary is not the opening out of scientific paths. He is a channel for transmitting Christian ideas. He has the department of *morals* and *religion* as his special field of labor. From this point of view he is to be estimated as a worker and not to be measured by another standard. Still, as a means for the working out of his great problem, the missionary will study closely his field of operations regarding the every-day manners and customs



and the literature of the people as influential factors of the life of the nation. Thus missions have yielded many fruitful results for science (the present work on Mencius being one of them.)" It was a notable trait in Dr. Faber's character that his great learning and his pleasure in scientific research never caused him to swerve from his practical aim—the evangelization of China. Nay, all his books and researches were directed to that end. He considered his German and English publications only as a preparation for his Chinese works. In his essays on Usages and Customs of Christians among the Heathen, he says: "It is very important for the missionary to keep his purpose always in view. He who has a scientific bend and the necessary education, may follow up some scientific question without being drawn aside from the proper calling of the missionary. Linguistic research is in itself the aim of philology; for the missionary this study is only a means to an end. This end is and always remains the most effectual proclamation of the Gospel of Christ" (Problems of Practical Christianity, p. 45). But how essential a thorough scientific study is for the missionary, in order to really convince the Chinese, Faber has very aptly expressed in his essay "The Historical Characteristics of Taoism," where he says: "It is my sincere conviction that the Chinese mind can be influenced by foreigners only in so far as the Chinese perceive, that their mind is understood in its *deepest and most revered thoughts*. Every effort in this direction must be welcome to us."

Dr. Faber worked hard in order to gain himself this true understanding of the Chinese mind and to help others to attain it. Any reader of his works in German and English can see to what an extent he has succeeded in this. He was a very diligent worker, who did not spare himself. He liked a systematic plan for his day's work, and seldom deviated from it. For several years one could always find one or the other volume of Dr. Legge's edition of the Chinese classics on his desk; he studied almost daily in them. Desiring to use his evenings profitably and to avoid evening invitations, the acceptance of which would have been injurious to his health, Faber engaged, besides employing two during the day, a third Chinese writer for

the evening hours, who had to make extracts for him from Chinese books. On Sundays he refrained from Chinese studies, wishing to thoroughly rest his mind from the strain of the mental work during the week, and he sought new inspiration by reading good sermons and theological works in German.

Dr. Faber lived very simply and economically. He allowed himself but one luxury—if luxury it may be called—an excellent library. His first library, gathered during long years, and several valuable manuscripts were burned in a great fire in 1892. Soon, however, his study was filled again with books. Books were his dearest friends, though he could by no means be called a bookworm. For he thoroughly enjoyed also the study of nature and of human life in its social surroundings. He was an interesting companion, and his conversations were seasoned with ready wit. Being an exceedingly well-read and highly educated man, his opinions on most varied phases of life showed a remarkably sound judgment. He had the special gift of saying much in a few words. Possibly the Chinese style, so concise and pregnant with meaning, developed this peculiarity of Dr. Faber more and more. Thus it is that a number of his German books require effort on the part of the reader, in order to take in the fullness of meaning contained in his terse expressions.

Concerning Faber's Chinese works, there exists a widespread, though erroneous opinion, that he had written them with his own hand in the ordinary Chinese manner. Such, however, was not the case; he made Chinese scholars write them after he had "inspired" them with his thoughts (as he expressed it). When I first met the Doctor in 1892, I was somewhat surprised at his statement of this fact, but I have come to recognize that he did the right thing in this respect, and that this is indeed the best way to prepare really good books suitable for the Chinese. The Chinese written language consists, as is well known, of over 40,000 different characters. For ordinary work it is necessary to know from four to six thousand characters. But it is not sufficient to remember the shape of these different signs, often consisting of twenty and more little strokes. For the Chinese literary style is made up

of thousands of polished, ready-made expressions, some of which contain remote allusions to some historical or mythical event, only known to well-versed scholars. The value attached to a book in China and the admiration which it excites among the reading classes, depend very much on the manner in which the writer uses those polished phrases and allusions. To make the book attractive, it must be written in a pregnant, terse, and forceful style and must fascinate the reader by a brilliant combination of expressions and by an ingenious, suggestive playing on words. To the Chinese scholar the style of a book is often more important than its contents. The Viceroy Chang Chih-tung, for instance, is a master of this kind of writing. As a foreigner begins the study of the Chinese language generally only at twenty-five years of age or later, it is impossible for him to master the written language and its peculiar idioms and allusions so as to equal a Chinese scholar. These latter do little else from their childhood, but cram their memories with characters and peculiar forms of style. During childhood and youth the memory is receptive and, as the Chinese have for more than two thousand years laid special stress on the development of this faculty, their memory is unusually retentive. For these reasons we foreigners must admit that we can never equal a Chinese scholar's knowledge of the character or his elegance in style. Even Dr. Faber was not equal to so great a task. Besides, he came to the right conclusion that we missionaries have more important work to do. It is true that some missionaries have attempted to write books in Chinese without the help of a Chinese teacher. But the result hitherto has been that few if any educated Chinese cared to read such books. Still every missionary who desires to do literary work, should aim at such a knowledge of the Chinese character and idiom as to be able at least to know the exact meaning of all that his Chinese secretary writes. Only a few missionaries have hitherto acquired this ability. Faber was one of them. When books or essays are translated directly from a foreign language into Chinese, there is a special danger, lest the work be rendered valueless by misunderstandings or even sometimes wilful misrepresentations on the part of the Chinese teacher. Some missionaries simply

select an English book which they consider suitable for translation into Chinese, and then they translate it by word of mouth into the colloquial to the teacher, who writes it rapidly in the "grass-character," which is not unlike our short-hand. This grass-character copy is afterwards carefully worked out by him into an elegant *Wên-li* style. Now then if the missionary is not able to read and to control the teacher's style and merely hopes that the teacher has thoroughly understood and intelligibly rendered his meaning, he runs a great risk of publishing statements in his book which are entirely misleading. Faber's method was different; his work was more thorough. He had no appreciation at all for mere translations from a foreign into the Chinese language. Perhaps he went a little too far in his depreciation of such translations. For, I think, it has been proved by actual results that such translations, made first by word of mouth to a Chinese teacher and afterwards worked over and corrected by the missionary, have already had a far reaching influence, always provided, however, that the teacher be of quick perception and that the missionary able to revise the final copy. Yet Faber's ideal was a different one. He has explained his views at some length in an excellent article on Literary Mission Work in China [published in Prof. Warneck's *Missionary Magazine* of 1882, see page 49]. His idea was to produce "*inspired books*," as he expressed it, that is to say his aim was to instil the spirit and main ideas of a Christian book into the mind of his Chinese co-workers and to let them absorb these ideas and *reproduce* them in accordance with the Chinese way of thinking and in a classical style. He says: "We should not aim at making literal translations, but rather seek to infuse into the Chinese mind the new ideas of the Gospel and then leave the Chinese *themselves* to formulate these thoughts in their own tongue and according to their own way. But we must not leave them without strict oversight. This is necessary; else the Chinese degeneration will creep in." "For a literary worker in China therefore, one very important thing to do is to choose suitable secretaries and to fill their minds with the new ideas growing out of the Gospel. But to do this effectively a deep knowledge of the psychological basis of the

Chinese mind is needed. The chosen medium (the secretary) must be able to apprehend the new ideas; his inmost being must be touched by them. By conversation and discussion one can find out how far this has taken place. In order to be quite sure I do not contend myself with one writer, but generally employ two or three and use them as the transmitting organs, i. e., as *medium* between the Chinese and myself."

The task of finding such suitable Chinese co-workers was one of the greatest difficulties in Dr. Faber's life. Mr. Fung, however, was a laudable exception. It was he who assisted Faber in his great work on "Civilization or the Fruits of Christianity." This man's conversion was a direct result of his intercourse with the Doctor. As a rule, however, Faber had much trouble and vexation with his Chinese writers; the fact being that the majority of them worked solely for the sake of the salary and never rose to the point of taking a real interest in the grand thoughts and truths which were being unfolded to them. The last one who assisted Faber in his work on the Classics, proved to be a very slow and unwilling medium. Being at first an extremely conservative Confucianist, he was loath to take part in criticising his precious Classics. He very often absented himself from work, so that Faber at one time found it necessary to pay him by the hour. This was done at the rate of ten cents per hour, and thus by working eight hours a day he made about \$20 (Mex.) per month, which on the average is a sufficient support for a Chinese teacher and his family. In the near future, as the reform movement spreads more and more in China, it will be easier to find congenial co-workers among the literati.

Another great difficulty which confronted Faber, was the peculiar genius of the Chinese language itself, as this language is only a very clumsy and inadequate instrument or organ for the accurate expression of the deep thoughts of Christian theology and science. We have first to transform this language into such a suitable instrument; we have to "Christianize" it. "We must study the language intelligently and zealously, says Faber, for we shall not have reached our purpose as missionaries until we have found the most suitable expressions wherewith

to represent all evangelical ideas, both in the spoken and in the written language, and until we have educated our Chinese Christians not only to understand and speak this Chinese Christian language, but to form themselves independently new ideas in this language." Remembering that the Chinese language is a product of the heathen Chinese mind, one can easily conceive what a task it must be to find in it the nearest equivalents for such ideas as the Atonement, Regeneration, New Birth, Eternal Life, Justification, Sanctification, a Living Faith, the Church, the Sacraments, the Trinity, and many other terms. Faber by his life-work in conjunction with his Chinese co-labourers, has contributed a great deal towards creating such a Christian Chinese terminology.

Following these general remarks about Dr. Faber's method, we now proceed to give a short analysis of all his works.



## CHAPTER II.

### FABER'S WORKS IN THE GERMAN LANGUAGE.

- I. A SYSTEMATIC DIGEST OF THE DOCTRINES OF CONFUCIUS. (Published originally in German. Hongkong: 1872; translated into English by Mr. P. G. von Möllendorff, 1875.)

THIS was the first important publication of Dr. Faber's. It established his fame as a sinologue. It was the first attempt ever made by a foreigner to present the entire contents of the three principal works of Confucianism (The Analects, Great Learning, and The Doctrine of the Mean) systematically arranged in a foreign language. Here is an index of the various tenets of Confucianism treated therein: The nature of man; the holy man; the heavenly appointment or destiny; Heaven; Spirits, and demons; Shang Ti (God); immortality; the superior man; the study of things; completion of knowledge; veracity of intention; rectification of the heart; cultivation of the whole person; speaking; conduct; virtue; valour; humanity (i.e., the perfection of virtue in the relation of man to man); reciprocity (the golden rule of life, not only in its negative, but also in its *positive form*, p. 65; second edition, p. 43); loyalty; reverence; faith; earnestness; difficulties; filial piety; paternal virtue; fraternal love; married people; friendship; righteousness; ceremonies; music; order of the state; the model government of antiquity; faults and transgressions; the character of the superior man; the Tao. The book concludes with twenty-four paragraphs on the defects and errors of Confucianism and ten paragraphs containing a comparison of Confucianism with Christianity. This work has won the admiration and approval of all sinologues and missionaries.

- II. AUTHORITIES UPON CONFUCIUS AND CONFUCIANISM (Hongkong, 1873).

This pamphlet was written as the *introduction* to the Digest, but it was published a year later. In its English translation by Mr. von Möllendorff it is, however, printed in

the proper place, together with the Digest of the Doctrines of Confucius. Dr. Faber proposes therein the following principle of treating the whole subject :—

“To estimate Confucius at his full value, a thorough treatment of the history of his time is indispensable. Confucius was as much, perhaps even more of a politician, than a moral philosopher; for the aim of his ethics is *political*. All politicians are greatly influenced by the peculiarities of the public life of their time. . . . We therefore need a clearly sketched and detailed historical background, in order to place the picture of Confucius in its true light. The progress of the Chinese mind from primitive times to Confucius should therefore be explained.”

Then Dr. Faber points to four requisites, in order to treat the subject thoroughly :—

1. What are the authorities bearing on the subject ?
2. Criticism or sifting of all the available sources of information.
3. What literature existed before Confucius and what was his attitude towards it ?
4. What are the relations of Confucius' disciples towards their Master and to each other ?

Dr. Faber's work is not a detailed answer to these questions, but rather a reference to the chief Chinese authorities containing the answer. It is worthy of note that Faber places the beginning of Chinese literature (in its proper sense of the word) at the commencement of the Chou Dynasty, about B. C. 1100 (page 26 ; second edition, p. 18).

III. HIS WORK ON MENCIUS. The complete title of this monumental work is: “The Mind of Mencius or Political Economy founded upon moral philosophy. A Systematic Digest of the Doctrines of the Chinese Philosopher Mencius. The original Text classified and translated, with notes and explanations; published by R. L. Friderichs, Elberfeld, 1877.”

This work is much more comprehensive than the two preceding ones. With the introduction, it contains 316 pages in the English translation; yet even this is only one-third of the



original draft intended for publication by Faber. This original draft, a very valuable manuscript, was afterwards lost in a fire.

The book was published in Germany in 1877 during the author's first furlough. The expenses for publishing this and two other works—one on Licius, one on Micius—were covered by a present from Baron von Diergard. Unfortunately these books had only a small sale, and Dr. Faber therefore did not venture to publish a German translation of Chuang Tsi, the chief of Taoist philosophers, which he had prepared. This manuscript was lost when Faber's house in Shanghai burned down in 1892.

Mencius (379-289 B. C.) was the most eminent champion of the doctrines of Confucius (551-479 B. C.). The book, containing his doctrines, constitutes the fourth of the Sacred Books of the Chinese. These doctrines of Mencius were originally collected and given to the public by his disciples. "The book received at a later date canonical recognition. We can indeed say in all truth that Mencius is now the most cherished book of the Chinese. Out of the whole range of their literature, there is no other work which is such a living reality to them as Mencius. As a school-book it is learned by heart by the little children, and its style is such that even if they are not thorough scholars, it is in a measure intelligible to them. For the examination of the scholars it offers favourite texts for essay-writing (besides the other Confucian classics). The chief *dicta* of modern Chinese ethics and politics are mostly taken literally from Mencius, or adhere closely to his teaching." . . . Mencius is, like his master Confucius, mainly a teacher of political economy. To him the state is the sum of all human endeavours, working together as a united organization for the development of nature and civilization. Through his direct opposition to the socialistic, and in a lesser degree to the sensualistic school, Mencius found it necessary to base his political economy upon ethics and his ethics upon the doctrine of man's nature. To him the ethical problem lies in the utmost development of all the good elements of man's nature. The duty of the State, as a whole, is to offer the means for realizing this supreme object,

and the government should therefore with intelligent determination bend its energies to the attainment of the same." (Introduction, page 18.)

The following summary of Faber's work will give to the reader an idea of the tremendous mental effort represented therein :—

After the preface, the introduction discusses : (1) The Political Aspect of the Far Eastern Question. (2) The Importance of the Chinese Language to Modern Science. (3) An Abridged Review of Chinese Literature anterior to Mencius. Then follows the *Systematic Digest of the Doctrines of Mencius*.

#### BOOK I. THE ELEMENTS OF MORALITY.

##### A. Endowments.

1. Man's Essential Nature.
2. The Heart.
3. Heaven.
  - (a) The Relation of Heaven to Man (Heaven's Gift and Heaven's Action).
  - (b) Human Conduct with regard to Heaven.
  - (c) The World of Spirits.
4. Tao or the Universal Reign of Law.
5. Destiny.

##### B. Virtues.

1. Virtue in Conduct.
  - (a) Conduct in General.
  - (b) That which is to be avoided.
  - (c) Individual (positive) Virtues.
  - (d) The Effect or Consequence of Virtue.
2. Virtue in Speech.
  - (a) Its Importance.
  - (b) What is to be avoided.
  - (c) That for which we ought to strive (positive).
3. The Four Cardinal Virtues.
  - (a) *Wisdom* : Its Characteristics.
  - (b) Its Practical Application.
  - (a) *Benevolence* : Definition (subjectively and socially considered).
  - (b) Benevolence in Operation (hindrances to it and the kind of its exercise).
  - (a) *Righteousness* : Righteousness explained.
  - (b) Righteousness in practice.
  - (a) *Propriety* : Its Source and Significance.
  - (b) Various Requirements.

BOOK II. THE PRACTICAL EXHIBITION OF MORALITY.

A. *The Individual Character:*

1. The scholar.
2. The Great Man.
3. The Superior Man or Sage.
  - (a) His Individuality.
  - (b) His Conduct.
  - (c) The Treatment which he receives.
4. The Holy or Ideal Man.
  - (a) His Individuality.
  - (b) His Conduct.
  - (c) Holy Men recognized by Mencius.

B. *The Social Relations.*

1. The Relation between Father and Son.
2. Brothers.
3. Friends.
4. Husband and Wife.
5. Sovereign and Minister.
  - (a) *The Sovereign* (individually and in his demeanour towards others: the Officials; the People; the Ruler as a Feudal Prince and as Emperor; Effects of Bad Government).
  - (b) *Ministers*. Their Preparation: Ministers seeking Office; Ministers entering Office; Duties in Office; General Duties; Duties in Work and Deed; Failures; Causes of Failure; Failure leads to Resignation, and may lead to the Dethronement of a Sovereign.

BOOK III. RESULT OR AIM OF MORAL DEVELOPMENT: THE ORGANIZATION OF THE STATE.

A. *National Economy.*

- (a) Production.
- (b) Commerce.
- (c) Taxes.

B. *National Education.*

- (a) Theory.
- (b) Schools.
- (c) Teachers and Scholars.
- (d) Methods of Education.
- (e) Music. (Its Philosophic Conception; its Moral Influence).

*C. The National Defences.*

- (a) Inner Strength.
- (b) Defences against External Foes.
- (c) War (aggressive wars are to be deprecated).

*D. Home Politics.*

- (a) The People as the Chief Consideration in the State.
- (b) Prosperity and Happiness shared with the People.
- (c) Political Factors (The individual is the basis of the State organization.)

The above is a short sketch of Dr. Faber's work "The Mind of Mencius." Each paragraph of the book contains a faithful translation from Mencius and an explanatory note by Dr. Faber. For instance, Mencius says (paragraph 40): "When Heaven created the people, it made for them rulers and leaders (teachers), making manifest the purpose that they should be fellow-workers with God." Dr. Faber comments on this as follows: "We see that Providence refers not only to the maintenance of the bodily existence, but pursues a higher aim—the spiritual cultivation—that is, the moral improvement of the people. The higher classes, the leaders of the people, are here alluded to as being what they should be everywhere examples to the people, both spiritually and morally. Their duty it is, likewise, to bring the lower classes to a consciousness of that good which slumbers concealed in their hearts and which has already come to light and perception in the case of the few who are enlightened. This truth (of the moral example of the rulers) forms the thread of life manifest in the long existence of the Chinese commonwealth. Where, on the other hand, the perpetual renewal of the higher life comes to an end, and the object of cultivation is more or less exclusively sought in mere material interests, there self-seeking becomes rampant, and, as a consequence, that spirit of party which, in its remorseless revolutions, crushes the State to atoms" (p. 71). Again Mencius says (paragraph 49): "When Heaven is about to impose an important office upon a man, it first brings his heart through bitter experiences; it causes him to exert his bones and sinews; it lets his body suffer hunger; it inflicts upon him want and poverty, and confounds his undertakings. In this way it stimu-

lates his heart, steels his nature, and supplies his incompetencies." The comment of Faber is as follows: "Here, again, we see Heaven as a conscious and free agent. Amongst all people the belief obtains that great men are special instruments of the Providence of Heaven, or rather of God. Such men have also usually passed through a course of training peculiarly full of suffering" (p. 75).

Mencius said (paragraph 159): "I like fish and I also like bear's paws; if the two are not to be had together, I let the fish go and take the bear's paws. I like *life* and I also like *righteousness*; if the two are not to be retained together, I let go life and hold to righteousness.—Life appertains also to the things which I desire, but amongst the things which I desire there is *something greater than life*; therefore I will not retain it (life) by baseness of conduct. Death, again, appertains to the things which I hate, but amongst the things which I hate there is something greater than death; therefore there are calamities which I do not avoid. Supposing that amongst those things which men desire there was nothing greater than life, should not man employ every means by which life might be retained? Supposing that amongst the things which men hate there was nothing greater than death, should not man do everything by which calamities might be avoided? After this fashion one might live, and yet oftentimes one does not adopt it. The cause of this is, that what man desires is greater than life; and what man hates, is greater than death. It is not distinguished men only who have this mind; everyone has it. It is the distinguished, however, who succeed in never losing it." Dr. Faber comments: "That life is not the greatest thing in the world, men often spontaneously prove, in spite of a deep-rooted materialistic conviction. But thereby it becomes manifest that this inner sense of righteousness points beyond this life, so that thereby man attains a higher destination. Concerning this, however, the Chinese know nothing of themselves. The gospel of the kingdom of Heaven with its righteousness is the only satisfactory complement of man's intuitive idea. Apart from this it would be simple folly to throw away one's best good—his life—for an empty idea."

In this way the moral principles contained in Mencius' book are all explained and commented upon by Dr. Faber. May these few quotations induce many a reader to thoroughly study this work. He will be surprised at the many grand and noble thoughts of the ancient Chinese philosopher. Faber's book on Mencius has been translated into English, the second edition of which has been published (see under "English Works").

#### IV. FABER'S WORK ON LICIOUS.

The full title of the book is: *Naturalism of the Ancient Chinese in its Pantheistic as well as its Sensualistic Phases; or The Complete Works of Licius, the Philosopher.* First complete translation with annotations, Elberfeld, 1877. Published by R. L. Friderichs.

Dr. Faber places Licius' birth about the year 450 B. C. The book, however, which bears his name, was compiled by his disciples after their teacher's death. Licius was an adherent of the school of Laotze, who required his disciples to live in retirement, away from the world's turmoil.

The book contains some very profound thoughts and indicates the remarkable gift of the ancient Chinese for the production of a speculative philosophy. The work is divided into eight books, but for the sake of a clearer comprehension Faber made further divisions and sub-divisions with appropriate titles. Short explanations were added to the literal translation. In so short a sketch as this it is impossible to give an exhaustive analysis of the work; one must read or rather study and ponder it, for it is not easy reading. The following quotations may give an idea of the spirit permeating the book: "There is a creating force which itself was not created; a changing force which is itself unchanged. This force has in itself life, power to change, form and shape. It is the essence of wisdom, strength, growth, decay. But it would be wrong to call it life, change, form, shape, knowledge, strength, growth or decay" (p. 3). "There exists life and that which gives life; form and that which gives form; tone and that which produces it or that which sounds; beauty and that which creates it; taste and that

which gives taste. That whereof life is born, is death, but the principle of life has never ceased."

"That whereby form becomes form is the mass, and its formation has never been accomplished. That which makes the tone to be tone is the sense of hearing, but the tone producing principle has not been discovered. That whereby beauty becomes beauty is bodily appearance, but that which creates beauty has not appeared yet. That which makes taste to be taste is the tasting faculty, but that which gives taste to things has not yet been discovered"\* (p. 5). Tse Kung growing tired of study said to Confucius: "I long for rest." Confucius answered him: "Life was not intended for resting." Tse Kung asked again: "Can I then find rest nowhere?"

Confucius' answer was: "Oh yes! Look at yonder fallow ground and those many graves; there you see where rest is found."

"Ah! death is grand, is grand indeed," Tse Kung exclaimed, "for it gives rest to the good, and the wicked it brings into submission." Then Confucius said: "Now you understand it. Men know the joy of life, but its bitterness is not known. They know the infirmity of old age, yet not its delight; they know the terrors of death, yet they ignore the rest which comes with it." Yeng Tsë said: "How beautiful is this saying of the ancients: those who were humane, will find rest; those who were not, will enter bondage. Death is the fortune wheel of virtue. The ancients used to speak of their dead as having *gone home*. If the dead have gone home, then the living are still pilgrims. But the pilgrim who forgets his home, loses his right to it; and he who loses his home, is despised by all who know him. But if all mankind lose their home, who then will despise them?" (p. 14).

"In this world there are two ways leading to an end. The one is always sure, the other only at times. The ever sure one is called *meekness*, the other violence. The difference between them can be known, but men do not yet estimate them at their right worth" (p. 48).

\* Compare Kant's "*Ding an sich*" as distinct from its appearance,

The seventh book of Licius contains the grossly materialistic doctrines of Yang Chu. The following quotation characterises his philosophy; "Only in life things differ from each other, in death they are all alike. Among the living we distinguish between wise men and fools, between rich and poor; there is a difference. But the dead are all mouldering bones and decay; there is the likeness. Therefore let us enjoy life! Who cares what comes after death?"

These quotations from Faber's work on Licius give sufficient evidence that this book likewise contains much that is interesting.

V. MICIUS. The full title of this book is:

*The Principal Thoughts of the Ancient Chinese Socialism; or The Doctrines of the Philosopher Micius.* (Elberfeld, 1877. Published by R. L. Friderichs.)

After a short preface Dr. Faber discusses in an "introduction" the nature of Socialism and especially the errors of the modern socialistic party. This essay shows, with what thoroughness Faber had studied the social question, and it would even to-day deserve a new print in a separate edition. I cannot resist the temptation to quote a few passages also from this introduction.

The only redeeming feature about socialism is "the fact that it negatively points out existing wrongs. Its positive tenets are very weak" (p. 9). "Individual liberty can only be granted to those who have an opportunity of acquiring private property. He who would abolish private property, abolishes individual liberty." (p. 15).

"On a ship the captain does the least work, but receives the largest salary. Should therefore the whole profits earned by the work done on the ship be equally divided on the basis of a certain number of working hours?" (p. 21). "In a State governed by socialistic principles, some people will perhaps be asked to produce a certain number of inventions as their quota of a day's work." (p. 24).

Socialism will surely be the gainer if it will really "practise universal love towards its opponents and enemies. Jesus Christ has been called a socialist, and He has been the noblest one that ever trod this earth. He came and lived as the embodiment of 'Heaven's plan' (to quote Micius). His universal love is still working towards a peaceable solution of the social problem and the abiding happiness of all his adherents." (p. 27).



Many labourers ought to be *compelled*, in some way or other, to save something of their earnings and they ought also to be compelled to use part of their leisure hours in mental improvement (p. 28).

There are people nowadays who clamour for "equal rights in government. They wish to participate in the legislation, administration, and jurisdiction of the State. This claim is absurd or at least indefinite. It looks to me as if every member of a vessel's crew demanded equal rights, so that each man would be captain for a few days, then engineer and then again a common sailor, or as if in the army the private would claim equal right with the General. As the common sailor or soldier lacks every qualification for the positions they would thus demand, so the common labourer lacks every qualification for participating in State affairs" (p. 30).

"Only for the smaller circles of society (for communities and districts) should the right of electing representatives be granted to the people, but for the Parliament only those should be eligible and entitled to vote, who in more or less important positions of responsibility have already proved themselves suitable and worthy to be representatives of the nation. But nowadays the masses of the people *cast their vote and do not know what they are doing*" (p. 32.)

"The errors and mistakes of the socialistic movements can only be avoided if the State, by suitable measures of reform, remedies the evils pointed out by socialism" (p. 32).

These are quotations from the introduction. The main body of Faber's work on Micius is not a mere translation; it is an elaborate exposition of the chief principles laid down by that philosopher, in 39 chapters.

Micius was, according to Faber, a young contemporary of Confucius, but the doctrines of the two differ widely. That of Micius is characterized by its preaching of *universal love*, which should be an imitation *of the love of Heaven*. Micius says for instance :

There is nothing better than to imitate Heaven. "Heaven's work is universal, not selfish; its bounties are abundant without limits; its light is lasting without waning. Therefore the holy ones have taken Heaven as their model. But if one chooses Heaven to be one's law, one should remember Heaven in one's motives and actions, one should do what Heaven desires and avoid what Heaven dislikes. Which things does Heaven desire and hate? It desires that men should love one another, serve one another, and it dislikes men to hate and rob each other" (p. 40).

“The holy ones, whose business it is to govern well, must know whence disorders arise; then only can they establish order. Like unto a physician who must first ascertain the cause of a disease before he can attempt a cure, the holy ones ought to search out the cause of troubles (rebellions). This cause is *lack of mutual love*” (p. 63). “If mutual love without distinction were cultivated in the world, and if insubordination were hated, would there be room then for those void of pity? If children, younger brothers, and even servants, were considered like oneself and sympathy were cultivated, there would be no room for insubordination. If other men’s houses were considered like one’s own, who would then think of robbing? If other men’s families were considered like one’s own, where would disturbances arise? If other States received the same consideration, who would make an attack? In this way the empire would be well governed. What else can the holy ones do, whose business it is to govern, than repress hatred and encourage love? Therefore the empire is well governed when *mutual love without distinction* rules, but by mutual hatred it comes into confusion.” (p. 64).

It is easy to see that these doctrines of Micius bear a certain similarity to the Christian commandment to love one’s neighbour. Therefore many Chinese are inclined to say when they hear the Gospel preached: “Why, this is just like the doctrine of Micius!” And there are even foreigners who assent to this. But such an assent is of very doubtful value and even apt to *greatly hinder the progress of Christianity in China*. For Mencius condemns most bitterly the doctrines of Micius concerning universal love without distinctions. Since Mencius is the final authority for all Confucianists, all Chinese scholars despise the doctrines of Micius. If the missionaries do not persistently and most emphatically protest against the analogy between the Christian doctrine and that of Micius, the contempt of the nation for the latter is sure to be extended to Christianity. And as a matter of fact, when it comes to a close examination of the difference between Mencius and Micius, Christianity is on the side of Mencius.

Confucius and Mencius also lay the greatest stress on the right observation of the five sacred relations, namely—between father and son, prince and minister, husband and wife, brothers and friends. Mencius had the impression, that Micius’ doctrine of an *indiscriminate universal love was shaking the foundations of these sacred relations*. In this connection Mencius says:

“The doctrine of Micius calls upon all people to love one another *without distinction*. This does not recognize the *special* honour due to one’s father. Not to honour one’s father and one’s king is to act like beasts.” (Compare Legge’s Mencius, p. 138.)

In another place he says: “Does the disciple of Micius really believe that a man’s love for his brother’s child is only equal to his love for a neighbour’s child?” (Legge, p. 134.)

The famous Confucian scholar Han Wen-kung (A.D. 768-824) thinks, Mencius was too hard on Micius, and that the doctrine of Confucius could easily be reconciled with that of Micius. Two eminent modern sinologues—Drs. Edkins and Legge—are of the same opinion. (Legge, Proleg.; Mencius, p. 120.)

The majority of Chinese scholars, however, decidedly agree with Mencius, and it is an undeniable fact that Micius has actually neglected to add to his proclamation of the principle of universal love the *necessary ethical limitations and restrictions*; he has used expressions (consider especially his “*wu-pieh*,” i.e., *not to make differences*) which must lead to the misunderstanding, as if a son were not obliged to show more consideration and affection for his own parents than for the parents of others, and as if a prince or minister had no need to consider the good of his own State more than that of others (of Legge’s Proleg., p. 113, 121.) Such a doctrine is not only impracticable, but it is also *against the principles of Christianity*.

Dr. Faber remarks on this subject: “It must be mentioned here that love without distinction is impossible. Love always has degrees, and they must be maintained. It is unnatural to love everybody so much as the nearest relatives. In some cases they can be treated as such, but not generally.” (Compare also Faber’s conversation with a Chinese scholar on the Christian love towards enemies. Prof. Warneck’s Magazine, 1884, April, Appendix, p. 29).

Seeing therefore that the Chinese, in consequence of Mencius’ strong condemnation, have such a deeply rooted aversion against this doctrine of universal love, Christian missionaries ought to rejoice if they are able in accordance with the *actual truth* to convince the Chinese that *Christianity*, rightly under-

stood and rightly explained, entirely *sides with Mencius* in this matter. Because just as in Japan one of the chief obstacles to the progress of the Gospel consists in the *prejudice* that Christianity undermines the principle of respect and loyalty underlying those five human relations, and that it thereby *endangers the very existence of the family and of the State*, so in China also this prejudice will show more and more its baneful influence.

Another interesting feature of the doctrines of Micius is his condemnation of all aggressive wars. On this subject he says, among other things: "If a man enter the orchard of his neighbour and steal his peaches and plums, the multitude, on hearing of it, will condemn him, and should those in authority get hold of him, he will be punished. To steal dogs, pigs, or fowls, is a yet greater injustice than to steal fruit, because the loss of others caused thereby is greater, the lack of love more considerable and thus the guilt heavier. If people break into their neighbours' stables and carry off horses and cattle, the guilt is still greater. All those of noble character under Heaven recognize it, condemn it, and call it unrighteous dealing. But the worst of these things, the attack on a State, they do not consider wrong, nor do they condemn it; on the contrary, they praise it and call it a righteous act. . . The account of it is kept in books and handed down to posterity. Were the unrighteousness of such actions recognized, would people want to preserve their records in books for posterity?" (p. 73).

In conclusion we bring a few sayings of Micius about Heaven:

"How does one know that Heaven loves all men under the sun? Thereby that it enlightens them. This enlightenment is shown in the fact that Heaven is in possession of all without distinction, which is manifested by the fact that it nourishes them all without distinction. \*The grain-eating people within the four seas prove this by the sacrifices which they offer to God and the spirits. Should Heaven withdraw its love from the 'hundred generations,' the reason for this would lie in the fact that men try to kill each other. Heaven sends calamities upon them because of this, and thus shows its love for the 'hundred generations.' (Punishment flowing from love!) To carry out Heaven's intentions, is righteous government; to oppose Heaven's intentions, is to rule by violence.

A government proves itself to be righteous in such dealings as: 'Great States do not attack small ones, great families do not oppress small ones, the strong do not defraud the weak, the rich do not treat proudly the poor, the wily do not take advantage of the credulous' (p. 86).

"Heaven's will is to me what the circle is to the wheelwright, what the square is to the joiner. That which is in accord with this will, I pronounce right; that which is not in accord, I pronounce wrong. The scholars and notables have any number of books nowadays, and there is no end to their talk, but they have strayed from humanity and righteousness. How do I know it? I measure them by the clear law of Heaven" (p. 87)."

"Heaven loves everything under Heaven without exception; it allows everything to prosper in order to be useful to men. The very smallest thing is created by Heaven, the people get possession of it and find it useful. Who can deny that?"

"But there is no one who returns these favours, not recognizing the fact that such indifference is neither humane nor conducive to prosperity."

"The greatness of Heaven's love is readily seen in that it created sun, moon and stars to illumine and guide man; that it determined the seasons for man's direction; that it sends sun, rain, snow, frost, and dew on the grains, hemp, and silk. Heaven avenges the innocent, rewards the good, punishes the wicked. As the compasses are the standard for the wheelwright, so Heaven's will is the standard by which human circumstances are judged. . . . The government and administration of justice by kings, dukes and notables is to be measured by Heaven's law. If it is apparent that their words, ways and laws are like Heaven's thoughts, they are good. To conform to Heaven's thoughts is the law of righteousness. If one commits a crime he can flee from one family into another or from one State into another; relatives give warning and exhort to watchfulness. But all men dwell beneath Heaven; if one commits a crime against Heaven, he can find no refuge" (p. 89).

There is an evident analogy between the above sayings of Micius and certain Christian principles, and one can but rejoice that *God has not left Himself without witness among the ancient Chinese*. Dr. Faber comments on the above extracts: "A certain similarity to Christian thought is found in several of the above thoughts of Micius, viz., that law has its origin in Heaven; the evidences of the love of Heaven; the statement that even *divine judgments are the issue of love*. It is to be deplored, however, that here, as with Confucius, the term 'Heaven' is always used instead of God, and that the relation of God and the spirits is nowhere defined."

The Systematical Digest of the Doctrines of Confucius, the work on Mencius, Licius, and Micius are Faber's principal works on Chinese philosophy in the German language. Unfortunately these works met with so little interest after their first publication among the educated classes in Germany, and their sale was so limited, that Dr. Faber relinquished his original plan of publishing more such dissertations on Chinese philosophy. Such little appreciation as was shown for these books and by a few scholars only, was altogether out of proportion to the tremendous toil and the amount of time required to prepare them. At present, however, seeing that the general interests of Germany in China have increased so much, it is hoped that now, at least, these scholarly books of Faber on these four Chinese philosophers will find an ever increasing number of intelligent and appreciative readers. May this short review of their contents help towards this end!

#### VI. PROBLEMS OF PRACTICAL CHRISTIANITY IN CHINA.

Translated from the German by Rev. F. Ohlinger. It was first published in 1884 in Professor Warneck's Missionary Magazine under the title: "Manners and Customs of the Christians among the Heathen, one of the most important problems confronting missionaries, with special regard to China."

With remarkable good sense and biblical clearness Faber sets forth in this little book the manifold problems and difficulties growing out of the conflict of Christianity with heathenism, especially with heathen usages and customs in China.

This conflict confronts the missionaries in their daily work.

The book contains such a vast amount of *theoretical wisdom*, based on many years of *practical experience* in the mission-field, that it forms a veritable *vade mecum* for young missionaries in China. Especially all leaders in missionary work should study it. We will attempt to indicate at least its spirit and contents in a few words.

Faber is of the opinion that in years to come these heathen usages and customs will prove the main source of disagreement between the churches of the different missionary societies in China. He strenuously objects to the different denominations

saddling their own particular church government on their converts. He says: "The aim of my labours is not to establish a foreign denomination in China, but to lay the foundations of a Chinese national church on the basis of an evangelical biblical union. (German original, p. 99; English edition, p. 39.)

The Protestant faith teaches that there is no salvation "in any of the different outward forms of worship." "The church in China must prove herself *the body of Christ*, thus showing the thought of God in the Chinese surroundings."

"My fundamental rule for Chinese missions would be: The mission church of China, ever remembering her exalted character as *the body of Christ*, must bring to adequate realization and exhibition the divine plan of salvation under the conditions that obtain in China." "I would state two propositions: First, the congregation must eschew everything that is foreign to the spirit of Christ. Second, this new Christian spirit will in due time create its own form within the congregation, based on the peculiar nature-life of the individual members."

"We must first convert the popular mind if we would change the popular customs. This is most thoroughly done when the whole nation is truly converted and receives a new spirit. Wherever this is not the case and small Christian congregations are dotted at long intervals over the land, *a strict separation of these congregations from the masses is necessary*, until the Christian customs of the church are not only sufficiently established not to be overwhelmed by the prevalence of the popular customs, but strong enough to purge and refine them."

"The above may suffice on this point, and the experience of the Roman Catholic missions in China may serve as a warning to all who would Christianize the popular customs of a people before the *mind* of that people has been changed."

"In the extensive field offered by China *all methods* may be used. But in view of the importance and difficulties of the several departments of labour, it is desirable to have a thorough *division of labour*, avoiding all accumulation in the hands of one man and aiming constantly at the highest degree of order and thoroughness. In China *genuine* work is needed; but in order to have this, we must have genuine missionary supervision, in order that locality, method and worker may be fully adapted to each other. Nor may we jump at the conclusion that because a man has suddenly met with success, therefore his method must be the right one and he must be an exceptionally genuine worker. *Superficial missionaries baptize readily* and admit any one to Church membership that applies" (p. 13-15).

Then follows a very valuable history and exposition of the principles of the *Roman Catholic church*, especially their attitude towards ancestral worship. Dr. Faber's opinion is condensed in these words: "Romanism has made the work difficult for Protestantism by creating among the Chinese prejudice and antipathy against Christianity" (p. 38).

"Hence it is not the duty of Protestant missionaries to propagate European forms of theology, modes of worship, church government, or Christian customs, but rather to spread abroad the faith in the *Saviour of sinners* and to implant the *new life* of fellowship with God in Christ. The evolution of this new life in new modes and forms belongs, in China, exclusively to the *Chinese* Christian congregation" (p. 40).

In order to give a more succinct statement of the subject, Faber grouped the whole material as follows:—

#### A. HEATHEN LANGUAGE AND LITERATURE.

1. The study of the language in the more limited as well as in the broader sense.
2. The Term question.
3. The heathen classics in mission schools. (They are to be eliminated in primary schools.)
4. Methods of teaching.
5. Chinese or phonetic writing.

#### B. QUESTIONS RELATING TO THE CULT.

6. The worship of Confucius.
7. Christians in heathen employment.
8. Christian masters and heathen servants.
9. Contributions to idolatrous feasts.
10. Sabbath observance and holidays.
11. Order of Divine service.
12. Altar and appurtenances.
13. Church discipline.

#### C. SUPERSTITION.

14. Omina and portenta.
15. Divination and Astrology.
16. Geomancy.
17. Dreams.
18. Spiritualism.
19. Demoniacal possession.

#### D. DOMESTIC LIFE.

20. Matrimony and divorce.
21. Solemnization of matrimony.
22. Marrying heathen.
23. Polygamy.
24. Widows abstaining from marriage.
25. The position of the daughter-in-law.
26. Cosmetics and female ornaments.
27. Treatment of children.
28. Foot-binding.
29. Ancestral Worship.
30. Worshipping at the grave.



## E. SOCIAL LIFE.

31. Slavery. 32. Deception. 33. Forms of politeness.  
 34. Presents. 35. Separation of the sexes. 36. Luxuries.  
 37. Long finger nails. 38. The manufacture of idols.  
 39. Chinese physicians and remedies. 40. Chinese art.

## F. GOVERNMENT.

41. Clan organization.\* 42. The laws of China. 43. The  
 administration of justice. 44. The mandarins.

## VII. CHINA IN THE LIGHT OF HISTORY.

This little volume of 56 pages, which Dr. Faber published on his thirtieth jubilee in China, contains a marvellous amount of information concerning China. Here is especially shown that gift of the author of saying much in a few words. The contents are as follows :—

1. Extent of the Chinese Empire. 2. History of the dominions.  
 3. Productions. 4. Organization of the State. 5. Social administration. 6. Extracts from the History of the Emperors of China. 7. The Imperial women. 8. History of the Imperial family. 9. The eunuchs. 10. Ministers and officials. 11. On the history of civilization in China. 12. History of Chinese literature. 13. Taoism. 14. Confucianism. 15. The temple of Confucius. 16. Buddhism. 17. Darkness of the present. 18. Stars of hope. 19. Dawn. 20. Break of day. 21. Conclusion. (An appendix, a missionary view of Confucianism, is included in the English edition.)

Some quotations deserve special notice. Faber is of the opinion that China's resources are such that she could support at least *five times as large a population* as at present, if her administration were better (p. 2).

“Eastern Asia formed into one well regulated state or into a confederacy of states would be a guarantee for universal peace” (p. 4).

“Until 1000 A.D. the Chinese excelled all surrounding lands in weapons, in the organization of their armies and in military tactics” (p. 5).

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\* Faber makes here the important suggestion to “procure rights of incorporation (a legal status) for the Christian congregations, which would place them *on a par with the clans*. The church officers or council would then be vested with the same rights and responsibilities as the clan council. This only would form a reliable basis of protection for native Christians.” May foreign ministers and mandarins take note of this.

"Custom houses prevent foreign goods from entering the interior" (p. 9). "The History of the Chinese Emperors is the most striking refutation of Confucianism; there is no salvation for China as long as the imperial palace remains in its present horrible condition" (p. 14).

"Would it not be the best thing that could be done for China to rid her of this sink of iniquity? Would it not prove a far sighted policy to *compel* the Imperial court to spend the enormous sums of money, which are now rotting in this plague-spot, in improving the means of communication by water and by highroads?" (p. 21).

"Really capable and trustworthy high officials have always been the exception, villains have been the rule" (p. 21).

"The Chinese form of writing is the greatest barrier to intellectual progress" (p. 30). "The Chinese writing is the strongest hindrance to the thorough scientific education of Chinese youth. This writing is very good when there is little or nothing more to learn. But if everything is dependent on a thorough and real education, then writing must become subordinate to those main interests, and the simplest form of writing is the best" (p. 45).

"*Confucius was essentially not opposed to religion. Some expressions are misquoted far too often by foreign authors*" (p. 34).

"The Chinese are Confucianists in spite of the few Buddhist forms they exhibit, by which not a few foreign scholars have been misled." (This passage occurs only in the German original (p. 45).

"A rapid gain which impoverishes a nation injures commerce. A healthy commercial policy must see to it that the traffic *raises the productive power* of the nation, for only on this condition can trade be expected to continuously flourish" (p. 44).

"The increase of imports is dependent upon the paying capacity of the Chinese; this, in turn, is regulated by the exports. Whatever hinders the increase of exports must necessarily hinder the increase of imports. An important increase of export might be brought about, but not without a number of internal improvements. It is a still more pressing need that the host of labourers, particularly women and children who lose their means of subsistence on account of cheap imports, should be able to find another occupation; otherwise they will become a burden to their countrymen and will lessen the purchasing power. In addition to all this a progressive suitable education is an imperative necessity. It may be said that the influence of the trade of an enlightened nation on a half civilized race is ruinous, unless much energy is expended in elevating the latter, until an even balance is approached" (p. 51).\*

\* The fear lest German commerce be hampered by the spread of modern ideas in the East of Asia is unfounded. A proof in point is the fact that the import of German goods into Japan is still on the increase. The articles of trade change, but trade as a whole is constantly increasing with the requirements of Japan. This will be true also with regard to China.

“The Chinese are particularly worried by their ancestral worship. It might be said that they are *slaves for life* on account of this” (p. 45). Faber says that China spends thousands of millions of dollars on idolatry (p. 47).

For a thorough reform Faber makes the following suggestions :—

- I. *Utilization*.—1. Of all natural resources. 2. Of every working power.
- II. *Removal*.—1. Of all profligacy in the imperial palace and among the nobility. 2. Of extravagant expenditure connected with idolatry, etc. 3. Of public misery (famines, flood, pestilence, robberies, riots and rebellions). 4. Of vice, opium, gambling, etc.
- III. *Prevention*.—1. By education, 2. By sanitary arrangements. 3. By means of communication. 4. By military protection.
- IV. *Promotion of General Welfare*.—1. Administration of justice. 2. Duties and taxes to meet the needs of the State. 3. Simple habits and customs. 4. Marriage and the training of children. 5. Religious liberty, though barring any degeneration. 6. Regulation of the poor laws, hospital regulations, and insurance methods (p. 46).

Towards the end of the book Faber discusses the effects of Western civilization and Christian missions on China and says : our work for the Chinese is not in vain. I have been able to convince myself that the gospel is a power of God in the hearts of men, which changes sinners into children of God (p. 56).

#### VIII. THEORY AND PRACTICE OF A PROTESTANT MISSIONARY IN CHINA.

I had asked Dr. Faber repeatedly to write a sketch of his life and missionary experiences, as none was better able to do it than he himself. The last three chapters of a series of essays with the above title are a partial fulfilment of this request. In them he gives us some very interesting details about his life and missionary experiences. When he wrote them in the spring of 1899, he scarcely realized that it would be his “swansong.” The papers were published in 1899 in the *Missionary Magazine* of his society and contain the following chapter headings :—

I. *Idea of Mission Work*. II. *Field of Labour* (China in particular.) III. *Missionary Methods*. IV. *Missionary Success*. V. *Western Civilization follows in the wake of Missions*. VI. *Objections to Mission Work*. VII. *Personal Work*. VIII. *Travels and Collections*. IX. *Literary Work*.

The book is full of valuable hints on missionary work, and those whom it may concern may read many a criticism between the lines.

IX. Among the German publications of Dr. Faber there are several other papers. First and foremost his reports to the Rhenish Mission (1866-1879). Notice especially that of 1869 referring to *the study of Chinese* in its relation to the work of missions; Faber advocated then already the introduction of a phonetic writing.

*The missionary and politics* (1871).—General report about China (1876).—Three letters written to the German Consul in Canton (1879). (Three Hakka Christians had been unlawfully arrested. Faber protested, relying on the treaty rights, and defended his position against the accusations of the Viceroy of Canton).

His *Pictures from China* date from this time. They are vivid descriptions of life in China, with 38 illustrations, forming two small volumes. (Mission house, Barmen, price 10 cents). Furthermore there are several articles of Faber's published in Dr. Warneck's missionary journal, as for instance, "*China and her relations to foreign countries*," "*Chuang-tse the philosopher*," "*A visit to Chinese monasteries*," "*Literary mission work*," "*A conversation on the love for our enemies*," "*Mr. Fung, the first fruit of literary mission work*."

Faber's quarterly and annual reports to the General Protestant Missionary Society contain many descriptions, opinions and suggestions as to mission methods, which are of lasting value. For instance, in his annual report of 1891 he discussed the social causes of the riots in the Yangtze valley. Those same causes were the chief source of trouble during the Boxer rising. A right understanding of those causes is of great importance.

Other essays are: "*The Dragon in China*," "*Chinese architecture*," "*Authentic mirror of Chinese morals*" (extracts from the *Peking Gazette*, 1889-1891).

"*An Encyclopedia of Chinese Knowledge*," 1890. "*Medical Missions*," a translation from the English, 1892. "*A Trip by Honolulu*," 1894.

"*A Description of the Flora from Tsingtau to Lao-shan*," which paper was added to the annual report of 1898, issued by the Kiautschou Government.

During the summer of 1899, Dr. Faber contributed to the *Deutsch-Asiatische Warte* (a German paper published in Tsingtau) a series of short essays called "*Gold Dust gathered from the Sands of Chinese History*."

We mention here also a small volume of poems written by the mother of his betrothed and edited by Dr. Faber in 1877. Among those ninety-five poems there are some real gems of religious poetry.

This long list of *German* books from Faber's pen proves conclusively how earnestly he desired to awaken in Germany a keen interest for the Chinese and to help towards a better understanding of their civilization. It is all the greater pity that only a few men showed any appreciation of his efforts. One must admit that English-speaking Christians valued Faber's books much more than his own countrymen. He complains in one passage that books on China, written in German, are as good as thrown away. This explains the fact that several of his writings have been translated into English and that he himself wrote some of his later publications in English.



## CHAPTER III.

### ENGLISH WORKS.

#### A. English Translations of German Books.

1. *A Systematical Digest of the Doctrines of Confucius*, with an introduction on the authorities upon Confucius and Confucianism. Hongkong, 1875. Translated by P. G. von Moellendorf.

This gentleman was at that time in the German Consular service ; afterwards he became Commissioner of Customs. He died at Ningpo in 1901.

2. *The Mind of Mencius or Political Economy founded on Moral Philosophy*. Translated by the Rev. A. B. Hutchinson, of the Church Missionary Society. He was first stationed near Canton and later on he went to Japan. A second edition of this work appeared in 1897.

3. *The Principal Thoughts of the Ancient Chinese Socialism or the Doctrines of the Philosopher Micius*. (Presbyterian Mission Press, Shanghai. Translated by the Rev. C. F. Kupfer, Ph.D., of the Methodist Episcopal Mission.)

4. *China in the Light of History*. Translated by Miss Ethel M. Hunt, of the China Inland Mission.

5. *Problems of Practical Christianity*. Translated by the Rev. F. Ohlinger, a member of the Methodist Episcopal Mission. He first laboured in Korea, afterwards he went to Fukien Province, China, where he is still engaged in mission work.

Parts of this work appeared first in the *Messenger* ; afterwards the whole book was edited by the Rev. Dr. J. Stevens, then Pastor of the Union Church, Shanghai. It appeared in 1897.

These translations of Faber's works show, how highly they were appreciated by English and American missionaries.

## B. Books written in English by Dr. Faber.

I. INTRODUCTION TO THE SCIENCE OF CHINESE RELIGIONS.  
(Hongkong, 1879.)

The book covers 154 pages. In his essay *Theory and Practice of a Protestant Missionary in China*, the author says that it is a collection of lectures, the object of which was to point out the great possibilities of a Christian life, its influence in all the phases of human society and the development of character. On the title page the author calls it "A Critique of Max Müller and other Authors."

This critique can be traced throughout the whole book, which, to my mind, is not to its advantage. So many quotations, mostly from English authors, make it difficult for the reader to follow the trend of the argument.

In the first chapter is formulated a definition of religion in its essence as expressed by Max Müller, Teile, Fairbairn and Schleiermacher, and then Faber expresses his own views on the matter in these words:—

"Religion is to me not an external profession but the element of my inner life. I find it not only in one faculty but in the very substance of my soul. Religion gives evidence of the human soul as belonging to another world. Religion may therefore be called the manifestation of a spiritual world, of which the soul forms one link; it is the shadow of eternity cast upon the earth-life" (page 13).

In the second chapter Faber deals with Religion in Fact, in the third with Religion and Theology, in the fourth with Religion and Science, the world of spirit and of matter. Among other things there are here some striking passages on answers to prayer.

"I myself entertain therefore not the least doubt that God answers prayer. I even believe that no sincere prayer will remain unanswered; but the divine answer will always be in accordance with the divine will and not exactly in accord with human wishes."

"God knows the laws of nature perfectly and makes them subservient to His ends."

"The conflict of religion and science is never a conflict of religion and nature, but commonly a conflict of theories on religion (theology) and of *hypothetical theories* on nature, *misnamed* science, being in fact metaphysical speculations" (p. 36).

The fifth chapter deals with Religion and Morals, the sixth with Religion and Law (Politics), the seventh with Religion and Civilization, the eighth with Religion and the Arts, the ninth with Religion and Nature, in which there is a good criticism on the common hankering after modern novels (p. 106).

Faber was a true lover of nature, yea, more, he was an authority on botany. In view of this, the following passage will be interesting: "Nature cannot give true peace to our souls; we have to find this in religion. If our mind is gratified with the enjoyment of eternal blessings, we are prepared to see and cherish all the glimpses of this same divine goodness and glory in the creation surrounding us. Such joy is superior to any other joy depending on human contrivance. What the vulgar voice calls pleasure is in many instances a painful sight to a religious mind. The true enjoyment of nature is far, however, from sentimentality. As food taken regularly and properly will not weaken but strengthen the body, so will the innocent intercourse of the mind with nature and history invigorate us to perform our duties with more cheerfulness and mental health" (p. 110).

The remaining chapters treat of the following subjects: tenth, Religion and Language; eleventh, Religion and Mythology; twelfth, Classification of Religions; thirteenth, True Religion; fourteenth, Divine Education, and Conclusion.

Faber's aim in writing this work was not to give information on the different Chinese religions, but rather to suggest different *points of view* for a thorough examination of these and the science of religion in general, at the same time hoping to formulate these problems in such a manner as to contribute something towards their solution.

II. PREHISTORIC CHINA. Printed in the China Branch of the Royal Asiatic Society, Vol. XXIV, No. 2, (1889-1890), which was published in Shanghai in August, 1890.

In this work, remarkable for its scholarship, Faber draws conclusions from the composition of the ancient Chinese written characters as to China's civilization in prehistoric ages. As



a result of his elaborate investigations he arrived at the conclusion, that historical records before 722 B. C. cannot be reliable. This is the year from which Confucius begins his annals of Lu, written 240 years later. Documents relating to events previous to the eighth century are *productions* of Confucius' time or the century following, therefore not to be relied upon as historical authorities.

"This is a conclusion of very serious import. All monuments of literature, *including some very famous portions of the Sacred Books of China*, said to be older than the Chow Dynasty (1122 B. C.), are thus pronounced to be *later productions*" (p. 154).

"Any detailed stories, such as of Yao, Shun and Cheng Thang, are *legends* which grew into shape a few centuries before Confucius. Not even the 'Book of Odes' contains an allusion to Yao and Shun. Writing cannot have amounted to much even in the first centuries of the Chow dynasty till Chou invented the Great Seal Characters about 800 B. C." "The number of written Chinese characters cannot even then have been more than about 1,000" (p. 155).

During the reign of the Chow dynasty a phonetic principle was introduced into the pictorial writing, but it never quite overcame the latter, an act of negligence on the part of the Chinese which Faber severely criticizes (p. 15). He distinguishes different periods in the formation of this ancient pictorial writing :

1. That of the simplest figures, composed of about one hundred elementary characters (p. 162).
2. The period of combined or ideographic characters. (Symbols.)

The elementary characters of the first period bring Dr. Faber to his conclusion as to China's civilization during the prehistoric times (p. 187).

The whole book shows a marvellous sinological scholarship. A member of the Royal Asiatic Society calls it the most important publication which ever appeared under its auspices. It was translated into French in Saigon.

III. PAUL THE APOSTLE IN EUROPE, A GUIDE TO OUR MISSION WORK IN ASIA. (Shanghai : American Presbyterian Mission Press. 1891.)

This book, which is and will be of lasting value on account of its wealth of ideas on mission methods, was almost wholly translated into German by a German lady. In order to show the importance of the book, we give a sketch and summary of its leading thoughts.

(a) PAUL'S PREPARATIONS.

1. Time of waiting after his conversion. 2. The purely religious aim of his work. 3. His freedom from the law; how he rebuked Peter. 4. His dispute with Barnabas. 5. Silas and Timothy. 6. His dependence on the Holy Spirit. 7. His call to Europe.

(b) PAUL AT PHILIPPI.

8. Difference between circumstances in the time of the apostles and our times. 9. Paul was never in a hurry. 10. Conversion of Lydia. 11. Paul waits God's time. 12. He commences to work for those who worship in the synagogue. 13. The woman with a familiar spirit. 14. Christian mercy is rewarded with persecution. 15. Cause of persecution. 16. The charge brought against the apostles for overthrowing the old customs is the same that missionaries meet with to-day in China. The Jesuits had a seeming success, because they left the customs untouched. 17. Beating the apostles and putting them into prison. 18. The law of the Kingdom of Heaven: "Through suffering to success." 19. The miracle of answered prayer: God's knowledge is unlimited, therefore His power over nature is unlimited too. Definition of the term "laws of nature." 20. Conversion of the jailor. 21. Importance of the head of a family. 22. Paul protests against those in power disregarding the law. 23. Paul leaves Philippi; to yield often leads to greater success than to insist on treaty rights and to settle in places in the face of opposition on the part of elders and people. 24. Luke remains in Philippi. 25. The Christians in Philippi send contributions of money to Paul. No difference is made between ecclesiastical and lay helpers; all are servants of Christ. 25. The establishing of churches is always the aim of Paul's journeys. Paul's helpers. In China we cannot do without seminaries. "A mission without trained native helpers is like a man without arms and legs." Voluntary labours of church-members.

## (c) PAUL IN THESSALONICA.

27. In Thessalonica was the seat of government and a synagogue. Opening of new places in China. The heathen need plain preaching; the Christian service in its accepted form is for Christians only. 28. The Jews of the diaspora in those days were more religious than our countrymen in the colonies. 29. Public debates of Paul. Three principal points: (a) The Messiah had to suffer; (b) His resurrection; (c) Jesus is the Messiah. Suffering in general; its first cause, our alienation from God, sin; Jesus, the Saviour, imparts new life; moral forces in the Christian world; Christ's resurrection, His victory over death and hell; hope of our own resurrection; Jesus sent from God, is the only Saviour. "In conversation we learn best how to adapt the gospel to the needs and to the understanding of our audiences" (p. 45). Meetings recommended, where each may express his doubts or difference of opinion. 30. Conversions are the signal of the outbreak of enmity; political reasons of persecutions. Toleration. "*No Christian can become a Mandarin in China at the present time*" (p. 50). 31. Paul and Silas flee by night. To resist enmity is to aggravate it; left alone it will die out of itself. Flight is commanded in Matt. x. 23. *Our success depends on our spiritual power.* 32. Paul preached in Thessalonica on three Sabbaths only (Acts xvii. 2); on week days he worked in order to earn his living and travelling expenses.\* Warning not to preach every day. 33. After the apostles' flight the Christians are persecuted. Satan is the originator of these persecutions. 34. Epistles to the Thessalonians. Offices in the church in apostolic times. There was no synod of churches of different towns. Paul allowed the new life time for developing. *We must not force Western church organization on the Chinese.* First the life, then offices and organisation. 35. The apostle's love. Difficulties in China. "To many Chinese the foreigner is nothing but a silver mine" (p. 62). "If the missionary in China is kind to everybody, but self-composed and rather reserved, he will find both respect and love. Too much familiarity *encourages arrogance* and leads to disagreeable occurrences" (p. 62). There is a danger in the use of foreign money in mission work. 36. Exhortations to the Christians to work. Difficulties in China. "Most mission schools ruin their pupils for practical life, because they aim too high" (p. 66). Agricultural and industrial schools. 37. The trials of Christian life. "Our faith in God and in Him alone cannot be tested by success after success, answers to prayer and praise

\* Probably he worked with his hands on Sunday even (i. e., the first day of the week) up to the time of the evening meeting. P. KRANZ.

of men, but by suffering for the gospel when the enemy triumphs and *we* have the humiliation; when our work seems doomed to ruin. This is the hour of darkness in which our earthly hopes must die, but God will glorify us, if we glorify Him in keeping the faith" (p. 69). 38. The waiting for Christ's return. Significance of that hope and the expression "Kingdom of God" in the preaching of the missionary. "Christ is no more hanging on the cross; He reigns at the right hand of God as the King of Glory" (p. 72). 39. Brotherly love (especially among missionaries). 40. Exhortation to Intercession. "God in no way forces His grace on any man; He makes the advance of His heavenly kingdom *dependent* on the wishes and expressed prayers of those for whom it is destined" (p. 75).

(d) PAUL FROM BEREIA TO THE SEA-SHORE.

41. His hearers in Berea knew the Old Testament. This was a great advantage in comparison with China. The *conscience of the Chinese* nation finds expression in the classics. It is good to make this a starting point. Chinese Christians need to study the Bible thoroughly. 42. No baptisms mentioned in Thessalonica, Berea, and Athens; see I. Cor. i. 14. Native helpers should baptize, not missionaries. 43. Paul's work in Macedonia is a seeming failure, but he planted there seeds of divine life.

(e) PAUL IN ATHENS.

44. Paul was lonely in Athens. 45. Idolatry is sin; hence Paul's indignation. 46. His preaching out of doors. 47. The Stoics resemble the Confucianists, the Epicureans are like the rich in China. The seed of the resurrection body. 48. His speech on the Areopagus. Paul remained strictly on religious ground . . . He ignored altogether Epicureans and Stoics, and spoke to *men*, to *men* that showed *religious wants* (p. 93). An appeal made to religious feeling and to an awakened conscience with its apprehension of retribution is rarely without some immediate effect" (p. 94). "In China we should avoid in our sermons any controversy on the classics, though we may take clear statements from the classics which point to something higher and proceed from them to revealed religion" (p. 95). 49. The hankering after a new thing in Athens. 50. Paul does not once mention the name of Jesus in his speech on the Areopagus.\* He preached Christ to them, not as saviour but as judge, in order to awaken a sense of sin. Only the resurrection is mentioned (p. 101). 51. Quotations from heathen authors. 52. Paul did not regret his manner of preaching

\* The speech was interrupted and remained unfinished. P. KRANZ.

in Athens and did not alter it in Corinth (p. 106). 53. People might have said: "Convert Athens and Greece will be converted." "Any Mission Board would have ordered Paul to remain in Athens, under all circumstances." "We should not attempt the building of churches on the basis of intellectual persuasion; the intellect will be satisfied afterwards" (p. 108).

(f) PAUL IN CORINTH.

54. Other useful work besides preaching is no hindrance to the missionary's success. 55. Paul's method of preaching: "*By obedience to the gospel men enter God's kingdom*" (p. 114). 56. The Apostle devotes himself entirely to his converts; preaching to the heathen devolves on the church members. 57. The conversion of whole families. 58. Paul purely and strictly preached religion without any admixture of science or metaphysics (p. 117). "Not many wise after the flesh" believed, still, there were influential men—Crispus, Gaius, Stephanas. (Dyonisius in Athens.) 59. "I have much people in this city." It is our duty to collect the children of God from among those who care nothing about God (p. 120). 60. Paul preached the word in Corinth, the seat of the Government of Achaia. He established only *one central church* in every province (p. 121). 61. The accusation before a heathen judge, Gallio. Sosthenes is converted. I. Cor. i.i. 62. After a stay of more than eighteen months in Corinth, Paul goes to Ephesus. 63. He learns of the low moral standard of the church at Corinth (see the First Epistle to the Corinthians). We should not expect young converts to reach the highest Christian ideal (p. 128). 64. The factions in Corinth and at the present time. Only one remedy against this division: The one Christ who is "made unto us wisdom from God, righteousness, sanctification, and redemption." 65. Church discipline. "Expulsion from the church is necessary, if a Christian commits a sin which is condemned by heathen morals and punishable by the prevailing laws. To tolerate sin within the church, without even taking notice of it, is *ruinous to the church and altogether destructive to its influence upon the world*" (p. 132). 66. Rather to suffer wrong than to do it. 67. Rules against fornication. *Our body is the temple of the Holy Ghost* (a favourite theme with Dr. Faber). 68. Celibacy. 69. Avoiding idolatry. 70. Keeping aloof from heathen associations. 71. Paul provided for his helpers. 72. The relation of men and women in the church. 73. The Sacraments. The Christians are the body of Christ in this world (p. 147). The hope of the coming of Christ. 74. Spiritual gifts. 75. Love (Charity). I. Cor. xiii. 76. The resurrection. 77. Collections for the saints. 78. The preacher's duties. "We have to be on our guard and not allow ourselves to be used as fools and tools by the world for selfish

purposes" (p. 157). 79. Paul's personal Christianity. "To him Christ was not a dead or distant person, but present always and everywhere. Paul knew of *no other purpose in life* but to spread the knowledge of Christ among all men." "His personal life was really hidden in Christ and Christ became manifested in Paul. This is the secret of Paul's success" (p. 160). 80. Value of the Old Testament for the converts. 81. Paul and Titus. Value of the latter's help. 82. "Bishops" were originally the same as "Elders." Their qualifications. 83. The quotation concerning the Cretans. 84. Dangerous sources of heresy. In China, the ancestral worship.

(g) PAUL IN ROME.

85. Paul said he had "no place" in Asia Minor and Greece; the fire of the Gospel had been kindled in the chief places (Rom. xv. 19-23). 86. Paul's epistle to the Romans, an introduction of himself to the church in Rome. 87. Leading thought of this epistle. 88. Paul's picture of heathenism. His silence concerning Cicero, Virgil, Horatius, Livius. *Paul kept strictly on religious ground* (p. 175). 89. The law in the divine economy of salvation. 90. Justification by faith. Faith is "the opening of the heart to divine influence" (p. 178). God does not work directly on sinful man, but "*through the glorified Jesus as medium*" (p. 179). 91. Justification and Sanctification. Christian Individuality. 92. The Christian's attitude towards heathen authority. 93. Overcoming evil by good. 94. Christian liberty. 95. We should work for the edification of others, not please ourselves. 96. Collection of money for Jerusalem. 97. Paul's protection by Roman soldiers in Jerusalem. God's last invitation addressed to Jerusalem (p. 188). 98. God leads Paul before the emperor, but in bonds. 99. Paul on board of the ship. 100. Malta and *modern mission reports*. 101. Paul and the Jews in Rome. 102. Two years in Rome. "The Kingdom of God" is the best text for all missionary sermons. Paul's captivity lasted about five years. God's working during that time. 103. Paul requests the Christians in Asia Minor to pray for him. His letters written from Rome. His prison became his pulpit. God's presence is the best success. 104. Onesimus and Philemon. Paul did not enforce the emancipation of the slaves. God's Spirit works from within and brings about changes for the better in social life. In China this principle holds good, too.

The above sketch shows what a wealth of thought this book contains. It deserves a separate edition in German and a new one in English. Dr. Faber says in his paper "Theory and Practice" with regard to it: "In the light of long years

of missionary experience a great many things in the Acts of the Apostles and Paul's epistles assume a somewhat different aspect, not recognized beneath the gleam of the student's lamp."

#### IV. THE FAMOUS MEN OF CHINA; FAMOUS WOMEN OF CHINA; THE STATUS OF WOMEN IN CHINA.

These three booklets, grown out of lectures, have been published separately in Shanghai.

I. The first one, called "The FAMOUS MEN OF CHINA" a little book of nineteen pages, appeared in 1889. In the introduction the author points out that by studying the famous men of China, we find out what the Chinese consider great and worthy of reverence and we learn thereby to appreciate the nation, her way of thinking and the development of Chinese history.

The rank and file of these famous men is headed, of course, by Confucius. Then follow his four companions, seen in Confucian temples, one of whom is Mencius. Then there are 156 famous Confucianists; then Laotze, the chief representative of Taoism, and the eight Taoist patriarchs or Immortals; then Sakyamuni, the founder of Buddhism and the eighteen Lo-han. After them are mentioned famous writers of China, philosophers, poets, painters, musicians, ministers, and generals. In this connection Dr. Faber mentions the fact that Kuan Ti, the god of war, is "the modern national god of the Chinese." He was a general, who was beheaded during the time of "the three Kingdoms" (220 A.D.). "He is worshipped to fight the evil spirits and to help, in general, against *all kinds of evil*. His image is to be found not only in households, but in special temples and in almost every Taoist and in every Buddhist temple" (p. 15). "Such veneration of warriors among the Chinese is the strongest evidence *that the Chinese mind is eminently warlike*. The facts to the contrary repeated over and over by foreign writers in general works on China—though such facts are true—have their cause not in the Chinese mind but in other circumstances, of which I only mention: Inferior weapons, lack of drill, bad organization, want of provision for

wounded and invalids, absence of thoroughly educated officers, and the universal corruption of mandarins.”

In conclusion a number of famous upstarts are mentioned who, though sprung from the lowest class, yet became emperors and ministers, and lastly we have the twenty-four and the hundred famous examples of filial piety.

2. The booklet on *THE FAMOUS WOMEN OF CHINA* appeared in 1890 and comprises 62 pages. Its contents are :—

(a) Women made famous by Imperial decree for some such reasons as having given pieces of their own flesh to their parents to be used as medicine, for not having married again when left a widow, or for having followed their dead husband into another world by committing suicide.

(b) Women made famous by the voice of the people. 1. Filial daughters. 2. Devoted sisters. 3. Young ladies. 4. Courtesans. 5. Intriguing women. 6. Empresses. 7. Good wives. 8. Bad wives. 9. Good mothers. 10. Bad mothers. 11. Widows. 12. Authoresses. 13. Artists. 14. Artisans. 15. Supernatural females. 16. Goddesses.

There follows a general comment on the contents with

(c) A chapter on Christian work among Chinese women.

3. The third booklet dealing with *THE STATUS OF WOMEN IN CHINA* appeared first in 1889 and in a second edition in 1897.

After a few remarks on the position of woman in Christian lands, Dr. Faber endeavours to show by quotations from Chinese Classics what is the Chinese mind with regard to the nature, education and the duties of woman. Then there follows a résumé of the laws of China touching woman and marriage, and finally some quotations from popular literature on the same subject.

All his quotations point to the fact that woman receives much less respect in China than in Christian countries. This booklet has been translated into German by Dr. Bahlow.

V. DR. E. BRETSCHNEIDER'S *BOTANICON SINICUM*, Part II. *THE BOTANY OF THE CHINESE CLASSICS*, EDITED WITH ANNOTATIONS, APPENDIX AND INDEX by Rev. Ernst Faber, Dr. Theol. Shanghai: Kelly & Walsh, 1892.

This is the second part of Dr. Bretschneider's "Botany of China," dealing with the names of plants mentioned in the Classics. The author was formerly physician to the Russian legation in Peking and became, later on, professor in St. Peters-



burg. Dr. Faber was superintending the printing of this work in Shanghai, and he enriched it by many valuable annotations and an appendix of the names of such plants as are identified in Japan; besides he added two indexes: the one giving the Chinese names occurring in the work, the other naming the classes of the plants mentioned in the book.

No scholar in China was better fitted for this difficult work than Dr. Faber, seeing he had studied botany most thoroughly, mostly in times of leisure, seeking rest and recreation from Chinese studies. He was in possession of a herbarium containing more than four thousand Chinese botanical specimens; he himself discovered one hundred and twenty new species in China; twenty species and one class were named after him (see *Bretschneider's History of Botanical Discoveries in China*. London 1898).

#### VI. MISCELLANEOUS ESSAYS IN ENGLISH.

Among their large number we mention a somewhat extended treatise on the Chinese Classic "ON FILIAL PIETY" which has been published in the *Chinese Recorder* in the years 1878-1880; besides essays on Chinese music in the *China Review*, Vol. I. Furthermore

#### THE HISTORICAL CHARACTERISTICS OF TAOISM,

published in the *China Review*, Vol. XIII. It purports being a review of Henry Balfour's book on Taoism, but it brings a number of very valuable suggestions of Dr. Faber's concerning the methods to be applied in the study of this religious system. He claims for instance that in order to do justice to Taoism, one ought to consider all documents relating to it from an *historical* point of view, i.e., the date, authenticity and completeness of the documents should be first examined and each *period* should be considered on its own merits and *separately from the others*. Books belonging to different ages must not be mixed and due attention must also be given to the different shades and parties of Taoism. Confucianism is conservative, while Taoism stands for all that is liberal and independent and which opposes despotism and antiquated ceremonies. Micius and his communistic dis-

ciples are found among its adherents, as well as many famous physicians, astrologers, writers on the art of war, eclectic philosophers and politicians antagonistic to Confucianism, lawyers and popular authors. The revolution of Shih Huang-ti, by whose orders the Confucian books were burned in 213 B. C., was due to the disseminating of Taoist ideas.

Dr. Faber says : " Confucius selected from among the great number of texts transmitted from antiquity only such as accorded with his political bias and purpose, and *he pruned them without mercy* in order to produce in them something of uniformity and consistency. The Confucian Classics are the Canons of the *conservative party of Ancient China* ; they are, however, not reliable historical documents but bear unmistakably the hallmark of Confucius and his party " (p. 239).

Like the Confucianists, the Taoists have their canonical books or Classics ; nine of these form the mystical and nine the magical canon (cp. China Mission Handbook, p. 25). They claim that the Tao-te-king, their most famous book, was written by Lao Tze himself in 488 B. C.

The " Book of Changes," the Yi-king, is admired by Confucianists and Taoists alike.

Taoism teaches that in every human being there exists an ethereal principle which can be so developed as to lead to immortality. Buddhism asserts that this very existence is an evil. Confucianism considers nothing but the things of this world ; Taoism looks beyond this world and seeks the refinement of this material nature in order to obtain immortality. The Taoism of later years shows a strong Buddhist influence.

Neither Lao Tze nor Confucius founded religions ; they rather established *political theories*. The foundation of those political ideas was a system of *morals*. The religious basis of this moral foundation was *already in existence* previous to their own time. Taoism lays stress on individuality, Confucianism on society. The Taoists worshipped nature, especially stars ; they gave themselves up to astrology and alchemy and the search after the elixir of life. They invented legends about spirits and the land of the dead.

These are but a few of Dr. Faber's leading thoughts on Taoism. This essay deserves a careful translation into German. Many missionaries would be grateful for an exhaustive history of the development of Taoism. The comparative science of religions will still find many untrodden paths in China, and researches in this line will be a help to Christian missions.

In May, 1890, Dr. Faber took part in the great Missionary Conference in Shanghai. The Records of this Conference, covering 744 pages, are a very mine of wealth as to missionary methods and suggestions born from years of missionary practice. They contain several valuable contributions from Dr. Faber's pen. There is first his essay on

THE BUSINESS MANAGEMENT OF CHRISTIAN LITERATURE in China (p. 551-555). In it he emphasizes the following points: 1. Examination of manuscripts. 2. The printing and 3. The distribution of Christian literature in China.

"Depôts are required at all centres of trade. Business men should be in charge of them. A central dépôt would be necessary in Shanghai. There should be one general agent whose principal duty would be to look after the harmonious working together of all the literary branches in China, uniformity of terms and so on. Without capable men, well up in Chinese, as agents, there is little hope of attaining union in literary work, including the Bible"\* (p. 555).

During that Conference a discussion took place on the position of the Chinese Christians with regard to the government and the laws of the country. Dr. Faber expressed some opinions on this point which are worthy of note. He says: "By granting permission in the treaties to Chinese subjects to become Christians and practise the Christian religion in China, Imperial sanction is already given to exempt Christians from Chinese law, as far as Chinese law is in contradiction to the Divine Law obeyed by the Christians. As, however, Chinese law does not recognize individuals as units of the state, but

\*One of the chief difficulties in the translation of the Bible are the technical terms: There are, for instance, three different terms for God in the different translations. The difficulty is still greater with regard to names in Geography, History, Chemistry, and other Sciences.

families, clans, village communities, and other corporations, it seems of the greatest importance that Christian churches should aim at *recognition by Chinese law* as corporations. Every Christian church should be placed legally on the same level with village communities. The elders or pastors of the church should hold a position *analogous to that of elders of villages or of clans*, with all the privileges and duties of this class of Chinese subjects. This would be possible according to Chinese law and would remove almost all the difficulties of the present state of things" (p. 439.)

On p. 586 of these same Records we find several remarks of Dr. Faber's concerning Christian literature in China. According to his opinions there are three ways of producing Christian literary works :—

(a) By literal translations.

(b) By rendering Western ideas in the established way of thought and expression as found in the Classics, and

(c) The regeneration of the Chinese mind by Western learning and the Spirit of Christ.

On p. 654 and following we find seventeen strong paragraphs on ancestral worship denouncing its practice as incompatible with Christianity.

In 1899 there were in China 1,766 elementary and 105 high schools under the control of Protestant missions. In these schools the scholars numbered 35,000. In order to promote the progress of Christian education the Educational Association of China was formed in 1890. This Association meets every three years in Shanghai in order to discuss problems of an educational and missionary nature ; it also issues standard textbooks on the various branches taught in mission schools. Dr. Faber was Vice-President of this Association from 1890-1893. The Records of its first meeting contain a valuable paper by Dr. Faber on *Problems of Christian Education in China*. At this meeting and in the course of a discussion regarding industrial schools which sometimes fail financially, Dr. Faber suggested teaching English as an "industry" (p. 55). During the second meeting of the Association in 1896 he delivered a very important lecture on the following question :—

WHAT SHALL WE DO WITH THE CHINESE CLASSICS AND THE WEN-CHANG IN OUR EDUCATIONAL WORK? (p. 64-76).

He divides the subject under three heads :—

1. Our educational work.
2. The Classics and the Wen-chang (an essay required at the Government Examinations) and
3. What shall we do in the future? He strenuously objects to the memorizing of the Classics as a whole in general, and particularly in primary and girls' schools.

To memorize the Four Book and Five King is "like harnessing nine horses at the back of your cart to pull against two in front!" (the two being knowledge of the Bible and Western learning).

"The Classics were guide books for future high officials; they were not intended as *primers for children*" (p. 69). Higher grade schools ought to include the Classics in their course, but only carefully selected passages from the Classics as well as the most beautiful passages from other Chinese works should be memorized. In these schools the contents of the Classics should be presented in the form of a systematic digest. "Literature can only be taught intelligently as an important *part* of the national history" (p. 75.)

"*This then is the task* which belongs to those who undertake to teach the Chinese. The Chinese Classics, literature and history have to be thoroughly digested and put into a form suitable both for teachers and students. No one foreigner can accomplish this gigantic work. Still it has to be done. *There is the stronghold of Chinese heathenism which must be taken if the battle is to be won*" (p. 75.)

The preparation of graded text-books on the "Classics, on Chinese history and literature, on geography and elementary science, should be done principally if not exclusively by native teachers who have been trained in mission schools" (p. 76.)

"A higher life must also call into existence a new language by both deepening and raising the old and by adapting the Chinese Vocabulary and syntax to the new ideas. *Life will win the victory. Are not we living agents of life eternal?*"

In this same paper we find the following noteworthy utterance on the *political* problems in China :—

"Let us not deceive ourselves as to the character of the present Manchu-Chinese government. At heart it is even more anti-Christian than anti-foreign. It would strive to root out every vestige of Christianity from the empire, were it not for the *fear of*

*the Western gun-boats.* All the proclamations in favour of Christianity have been obtained from the high authorities under great pressure. Their real sentiment may be judged from the infamous Hunan publications, from the equally infamous "Deathblow to Corrupt Doctrines" and from the Blue Books, etc. They are bound, willingly bound, to idolatry, ancestral worship, polygamy, "squeezing" and deceit. They hate what is foreign, and if they now make use of some foreigners, of their skill and of the appliances at their command, it is with the hope of recovering their lost superiority. Their chief desire in the adoption of Western knowledge, so far as they can be said to have adopted it, is to gain *money* and *power*. The whole body is rotten to the core and no missionary effort will avail to effect a cure. A thorough reform of the Chinese government *must* be introduced by the Western powers, who alone can *enforce* and accomplish it. No amount of good-natured sentimentality should blind us to the plain truth" (p. 68).

On this sad condition of affairs the author bases his advice to mission schools not to prepare students for the government examinations and government positions.

As can be seen from the Association Records, Faber was in favour of *teaching English* in theological seminaries. He compares the degree of culture of the apostles with that of the Chinese preachers. Aramaic was to the former what the Chinese colloquial is to the latter; Hebrew, the written language of the Holy Book, corresponds to the Wên-li, and Greek to the English language in the Far East.

"Now, if the Apostles had had the advantage of such teachers like our advocates of the classics in mission schools, they would have devoted all their available time to the study of their native language, *Hebrew*, so as to write it well and gain the *respect of the Pharisees and Scribes*. Our Lord, however, and the Holy Spirit directed them differently. Is it not astonishing to find that these poor fishermen became accomplished writers in *Greek*? Greek was the language of foreigners, despised by the Jews; Greek in Judaea corresponding in this respect to *English* in China. Is there one among your students whose English composition can compare with the Greek of Peter's letters and the gospel and the epistles of John? This may be used as a powerful argument in favour of English in theological seminaries. Greek had the future, and the apostles wisely preferred it. *Sapienti sat*" (p. 220).

Among the many other articles which Faber has written in English and published separately, two more deserve to be specially mentioned: his lecture delivered in Chicago at the

Parliament of Religions on the subject "ORIGIN AND DEVELOPMENT OF CONFUCIANISM" and his paper entitled: "*A Missionary View of Confucianism.*" The latter was first published in the China Mission Handbook (Shanghai: Presbyterian Mission Press, 1896).

The principal feature of his lecture delivered in Chicago, a résumé of which has been published in the second volume of the Records of this Conference,\* is the exposition and critique of *modern* Confucianism. Confucius and Mencius are represented as travelling once again through China, in order to see the life and walk of their followers. Confucius is indignant at the sight of several things. He notices how the people profess his doctrines with their lips, but their hearts are untouched by his spirit. With distress he sees the foot-binding, the wearing of a queue, the smoking of opium, the buddhistic and taoistic superstitions, the abuses of ancestral worship, the dragon festivals, infanticide, prostitution, etc. Then Confucius, noticing the progress which Western nations have made, turns to his followers with these words: "The Western nations are in advance of you; learn from them what they have good and correct their evil by what you have better; this is my meaning of the great principle of Reciprocity." Unless I am mistaken, this lecture by Dr. Faber gave to an American writer the first suggestion to a book called "*Christ in Chicago*" or "What would Christ say if He came to Chicago to-day?" which book has had a ready sale. The paper on "A MISSIONARY VIEW OF CONFUCIANISM" contains a comparison of Confucianism with Christianity in three parts:—

#### I. *Points of Similarity.*

- (1) Faith in a Divine providence. (2) An invisible world.
- (3) Moral law. (4) Prayer. (5) Sacrifices. (6) Miracles.
- (7) Social duties. (8) Cultivation of personal moral character.
- (9) Virtue is valued above riches and honour. (10) Steadfastness in failure. (11) Sincerity and truth required. (12) The

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\*From Faber's original draft I have lately republished the Paper, as far as I could bring the loose sheets together, in the *Chinese Recorder*, April 1902. It is reprinted together with the essay "A Missionary View of Confucianism" as Appendix to the new edition of Faber's *Digest of the Doctrines of Confucius*.

golden rule is proclaimed in the positive form. (13) A benevolent government should be exercised.

## II. *Points of Antagonism.*

(1) Polytheism. (2) Worship of spirits and demons. (3) Ancestral worship. (4) Erection of temples to great warriors, statesmen, etc. (5) Memorial arches erected to widows who have committed suicide. (6) Oracles. (7) Choosing of lucky days. (8) Polygamy. (9) Rebellion. (10) Exaggeration of the absolute authority of the Emperor. (11) Exaggeration of the absolute paternal authority. (12) Blood revenge. (13) Absolute subordination of sons to fathers or elders. (14) Official corruption. (15) Confucius breaking his oath. (16) Magic.

## III. *Points of deficiency in Confucianism, which are perfect in Christianity.*

(1) The God of Confucianism is *inaccessible to the people*. (2) Fate. (3) Only a divine revelation in nature, not for the salvation of men, is known. (4) No conviction of unconditioned responsibility to God, no deep sense of sin. (5) Necessity of an atonement not recognised. (6) Absence of a personal Saviour. (7) Absence of the teaching that man was made in God's likeness. (8) Lack of the idea of the universality of salvation. (9) Estrangement from God. (10) Defective doctrine about the soul's immortality. (11) China's political prosperity, not the kingdom of God, is Confucius' ideal. (12) Lack of a perfect ideal to stimulate self-improvement. (13) Lack of purity and cleanliness; difference of moral standard for man and woman. (14) Defective teaching as to human relations. (15) Lack of a regular day of rest. (16) Dry morals and ceremonies have no power; the fulness of Christian Life alone can give this moral power.

In concluding this list of Faber's *English* publications we mention, last but not least, his "CHRONOLOGICAL HANDBOOK OF THE HISTORY OF CHINA," a manuscript left by him and published by the author of this review in the spring of 1902 through the Presbyterian Mission Press at Shanghai. It contains a very terse chronological survey of the long history of China from B. C. 2852 down to the year A. D. 1902. It is Faber's "*Ch'un-Ts'iu*" of the whole history of China (as Confucius wrote a "*Ch'un-Ts'iu*," i.e., a chronological history of his native state Lu). It is written in a lapidary style, an impressive sermon of facts, showing forth the strongest evidence of China's need of Christ. It will prove a very



useful handbook of reference for all students of Chinese history and literature.

The great majority of American and English missionaries in China make good and frequent use of Dr. Faber's books, and so he is still, though dead, not only a teacher of the Chinese, but also, as Professor Warneck has justly called him in his obituary, "*a teacher of the missionaries in China.*"



## CHAPTER IV.

### THE CHINESE WORKS OF DR. FABER.

FABER devoted his main energy to the production of his Chinese publications. All his work had a practical aim and was essentially missionary in character. His studies as well as his writings in English and German were only preliminaries to his Chinese books. Some may consider the number of his Chinese works small in proportion to his long stay in China of over thirty years. Indeed, the expression "the most voluminous author in Chinese of all Protestant missionaries," which has been applied to him, can hardly be justified. Dr. Faber was not a man going in for quantity, but for quality in Christian literature. Not to produce as much as possible was his aim, but to produce only such books which, although breathing a Christian spirit, yet should be so essentially Chinese that their effect on the readers would be deep and lasting. Therefore he never hurried his productions to the Press, but with unremitting energy, unflagging patience and the utmost carefulness, he devoted *whole years* to the production of each book. Thus we know that several of the essays, composed by his Chinese secretaries, who were "inspired" by him, as he expressed it, were reviewed and re-written as often as three times. Then they were laid aside for months, and again revised and rewritten until Faber was thoroughly satisfied that they were really ready for print.

We propose now to give a short sketch of all his works in Chinese.

#### I. "THE SCHOOLS OF GERMANY," or "WESTERN SCHOOLS" (1873).

Having settled down and become somewhat familiar with Chinese life and ways, he became convinced that the greatest reform China needed was an improvement of her educational system. Therefore he wrote several essays on German schools

and the education of the German people. These appeared in 1870 in a Chinese periodical at Canton. They were afterwards published in book form (1873). A mandarin wrote the preface, in which he points out that the reason for Germany's victory over France was to be sought in the better education of her nation. He had learned from the book that in Germany each profession had its own school. Then Dr. Faber's preface follows, emphasizing the educational value of Christianity. The first chapter deals with the village school (primary), the school in the city (the grammar school) with a model plan of study, the Lyceum (public school, preparatory to college), the university (divinity, law, philosophy and medicine).

The second chapter deals with polytechnics, the study of natural sciences, the science of navigation and of war, military regulations, divisions of the army, courier service.

The third chapter deals with mercantile schools, agricultural schools, schools of art and music, normal schools for training teachers (with plans of such schools), and training schools for missionaries.

The fourth chapter treats of girls' schools.

The fifth describes the instruction given to the blind, deaf and dumb, orphanages and reformatories.

The sixth chapter deals with clubs for scientific purposes, evening classes, the educational influences of the church, especially of the regular Sunday services and the different societies for the diffusion of good literature.

The seventh chapter contains a statistical report on universities in England, Italy, Germany, Russia and Spain; likewise on the different schools in Germany and America, on the European and New York press, on libraries in different countries, on the production of new books published in Germany, and finally on the yearly export and import of books in Germany and London.

## II. PRINCIPLES OF EDUCATION (1875).

In this work Faber has, according to his own words, endeavoured "to express in Chinese the leading principles found in the best works on pedagogical science in Germany."

The *first* chapter emphasizes the need of training competent men, and it severely criticises the Wen-chang, i.e., the essay form hitherto required in the Chinese examinations. The individual gifts of pupils should be developed. The sad conditions of the life of Chinese scholars are described. Only to establish a few government schools along modern lines is not sufficient to accomplish a thorough reform. To send a few young men abroad for study, does also not bring about the vital changes that are needed. No, the whole system of examinations, the education of the *whole nation* must undergo a radical change, and that change must start at the very foundation, i.e., with the *primary schools*. Christianity is the root of science. Christian countries are at the head of all other countries in civilization, which is a clear evidence of the blessings of Christianity. The introduction of science without Christianity is dangerous. Only through Christian character training can reliable officials and loyal citizens be produced.

The *second* chapter on reform in educational methods, complains of the entire lack of a systematic educational effort for the lower classes. Even the Sacred Edict of the Emperor K'ang Hsi (a short statement of Confucian morals) is in inland places not expounded any more to the common people, as it was originally intended by the government. Why are the classics not expounded to the people in public meetings? Perhaps it is to be feared that both the preachers and the hearers might soon grow tired! How different is all this in our Christian lands! Even the smallest hamlet has its church; men, women, children, young and old, all come and listen to the teachings of Jesus Christ.

Confucianism mainly speaks of the best method of government; it has no comfort to offer to the common people. But Christianity appeals to all without distinction. Confucianism cares mainly for the material side, for the order of society in this short life; Christianity cares for the soul. A further comparison of the two is given. Education must begin early. In Germany education is compulsory.

The principles of a sound education are: (1). To require obedience to given orders. (2). To set a good example. (3). Right-

ly to administer rewards and punishments. (4). To apply right methods in teaching (for instance, to start from the simple and advance to the more difficult; character training is more important than merely to impart knowledge). (5). Thoroughness. Adapting the lessons to the age of the pupils. On things to be memorized.

The *third* chapter.—Education in the family; the ill effects of polygamy on education; children are careful observers; the duties of parents:—

- A. Concerning the physical life of the children, as food, clothing, exercise and rest.
- B. Concerning the natural inclinations of a child.
  - 1. Games.
  - 2. Imitation.
- C. Concerning the training of the character of a child.
  - 1. Love to God—family worship.
  - 2. Respectfulness towards parents.—How parents should deport themselves. God is above the parents.
  - 3. Love among brothers and sisters.
  - 4. Consideration for servants.
  - 5. Choice of friends.
  - 6. Sabbath keeping—growing in every virtue.
  - 7. Loyalty of the subjects to their sovereign, patriotism.
  - 8. Good manners.
  - 9. Love of order, tidiness.
  - 10. Enjoyment of nature.
  - 11. Choice of business.
  - 12. Self-control; importance of the family life with regard to education.

*Fourth* chapter.—Education at school.

- A. Character training is the most important object. Right principles leading towards this are:—
  - 1. Discipline (punishments should be limited). 2. Reverence and love to God. 3. Patriotism. 4. Carefulness. 5. Zeal and delight in the lessons. 6. Order. 7. Gentlemanly behaviour, good manners. 8. Truthfulness. 9. Peaceableness. 10. Cleanliness.
- B. The training of the intellect. Severe criticism passed on the Chinese methods, especially on the Chinese methods of character-writing. Impossibility of pursuing thorough scientific studies through the medium of Chinese characters. The introduction

of a phonetic system recommended. Deficiencies in the Chinese methods of classical studies. Western commentaries are better planned than Chinese commentaries. The Chinese have not yet learned the historical method in the treatment of subjects. No proper teaching of history in Chinese schools. All this is different in Western schools. Even Taoism and Buddhism are not sufficiently studied by Confucianists. Confucian schools pay no attention to sciences. A model is given to them in mission schools. Curriculum: 1. Religious instruction. 2. Writing (advantages of a phonetic system) and foreign languages. 3. Natural science. 4. Arithmetic. 5. Geography. 6. Singing and painting. (All these subjects are discussed in detail by Dr. Faber).

*Fifth* chapter.—Normal schools for teachers necessary. Good teachers are one of the chief requirements to educate the people. Cause for their being so rare in China. China needs normal schools!!

1. The dignity of the teacher's profession.
2. Importance of a healthy constitution for this work.
3. Need of patience.
4. Need of a thoughtful, prayerful preparation for the daily lessons.
5. Need of continual self-improvement.
6. Need of a careful choice of companions.
7. The building of one's own character.
8. The teacher's home-life should be a model for other families.
9. Modesty.
10. Compatibility.
11. Respectful demeanour towards superiors.
12. Polite exhortations of people outside the school.
13. Useful occupation outside the school.
14. The teacher should be a leader in all good endeavours at the place where he lives. He ought to remain a loyal law-abiding subject.

Conclusion.—The usefulness of Mission schools in China. The need of educational reform in China.

### III. COMMENTARY AND SEVENTY-SEVEN SERMONS ON THE GOSPEL OF MARK, 1874-1876.

In his essay on Literary Mission work, Faber says: "In two ways the fulness of the gospel can be presented to the Chinese; one may either start directly by proclaiming and explaining the Christian truth, or one may append the new information to a discussion of existing manifestations of the Chinese mind." In

the work on the Gospel of Mark, he has adopted the first method. The book contains a complete exposition of the evangelical truth, but with frequent references to Chinese ideas and customs. Whatever elements of truth are contained in the latter, these are acknowledged and appreciated; but also their errors and defects are clearly indicated and exposed in a manner, however, which will commend itself to the conscience of Chinese readers. Faber chose the Gospel of Mark as basis for his sermons, because it is the most simple and seems to be the most easily understood by heathen people. He had preached on these texts and the contents of the sermons in Canton colloquial himself at two different times (the second time after an interval of several years). Then with the assistance of an able Chinese writer, he worked these sermons carefully out in an easy but excellent Wên-li style. Thus the book represents, as he himself says, "the result of eight years of earnest faithful missionary work." It contains "biblical truth thoroughly penetrated and assimilated by Chinese religious and moral thoughts." The work was especially intended for Chinese preachers and catechists, therefore it was prefaced by a short treatise on "Homiletics" or the art of preaching, "a preacher's compass" as he calls it in Chinese. He speaks therein of

1. The correct method of preaching.
2. The office of the preacher.
3. The right treatment of the hearers.

Then follows a short description of the Books of the Old and New Testament; an index of the numerous quotations from the Classics contained in the book, then an index of the chief subjects treated in the book. Lastly an index of the propositions and divisions of the sermons. In order to give to the reader some impression of the method followed in these sermons, we will quote here a few of the main headings and divisions:—

*Sermon 1.*—Text: Mark i. 1-8. First a short explanation of the text is given, for instance the words "The Son of God" are followed by this note: "The word Son does not refer here to material flesh and blood. God has originally no visible appearance. He who reveals Him in visible form we call the Son; just as the heart (the seat of thought in Chinese) has no outward form but reveals itself through thoughts and words, so that the word may be called

“the son of the heart.” The heart reveals itself by words. God the Father is known through the Son.”

After this manner Dr. Faber endeavours to help the Chinese to understand and to assimilate the new Christian ideas, and he tries to ward off all possible misunderstandings. The first sermon itself has the heading: John’s call to prepare the hearts of men.

1. He preached the baptism of repentance for remission of sins.
2. He testifies to the power of Jesus to give the Holy Spirit.

As the sermon proceeds, constant references are made to Chinese ideas and conditions of life.

*Sermon 6.*—Text: Mark i. 32-39. Subject: Jesus ‘as a worker.

1. He healed those possessed by demons.
2. He retired to a quiet spot for prayer.
3. He went about preaching.

*Sermon 9.*—Text: Mark ii. 13-17. Subject: Why the worldlings cannot understand Jesus.

1. They lay stress on outward appearances.
2. Jesus looks on the heart.

*Sermon 23.*—Text: Mark v. 1-20. Subject: How does Jesus prove Himself the Saviour?

1. The evil spirits obey His command.
2. Those in distress obtain His mercy.
3. The avaricious receive their punishment.

*Sermon 30.*—Text: Mark vii. 1-13. Subject: Many ceremonies and customs are not right.

1. It was so in Judaea.
2. It is so in China.

*Sermon 44.*—Text: Mark x. 13-16. Subject: On the kind treatment of children.

1. The duties of parents.
2. Wherein children are our examples.

*Sermon 57.*—Text: Mark xii. 18-27. Subject: Worldly-minded people do not believe in the resurrection.

1. They do not understand the true meaning of the Bible.
2. They do not know the power of God.
2. They do not know the difference between soul and body.

*Sermon 73.*—Text: Mark xv. 16-38. Subject: Why did Jesus need to suffer and to die?

1. His death was to reveal the sinfulness of man.
2. His death atoned for the sins of men.



*Sermon 77.*—Text: Mark xvi. 19-20. Subject: Where is Jesus now?

1. In heaven, sitting at the right hand of God.
2. On earth, ever present with His own.

In these seventy-seven sermons of Dr. Faber all important points of the Christian doctrine are fully discussed in a manner which will make them intelligible to the Chinese mind. His style is elegant and yet not too difficult. His position is scriptural and orthodox. From this most valuable book any Chinese scholar with an ordinary degree of education can obtain a clear understanding of the gospel. Several thousand copies from the first Cantonese wood-cut edition in five volumes have been sold.

The book is especially valued by Chinese preachers. As their salaries are generally small, they are unable to purchase many books. Therefore the author of this review in 1896 presented a copy to as many Chinese assistants as applied for one. In this way 2,000 copies were scattered over the various provinces of China. A new stereotyped edition in *one volume* has been published by the Hankow Tract Society (1899), in order to facilitate the circulation and sale of the book in Central and Northern China. This edition can be highly recommended; it is very handy, and only costs 350 cash (about forty cents Mex.) per copy. The book was translated into Japanese and published in 1883. Even in Corea, where the educated classes understand Chinese, it is widely read. Pastor Uchimura Kanzo, called by some the Carlyle of Japan, in a most interesting book, "How I became a Christian, by a heathen convert," gives a very touching testimony to the influence of Faber's Mark in Japan. His father, a self-satisfied Japanese scholar, would not listen to Christian doctrines. For three years his son had sent him at intervals religious books and pamphlets, begging him to come to Jesus. It was all in vain. Then the son bought this commentary on Mark for his father, but the latter threw it into a box of old plunder. The son, however, fetched the first volume out again and returned it to his father's table. In leisure hours, when he had nothing else to do, the father would read a page or more, and again the book went into the rubbish, but again the son put it back on the father's table. This went

on for several days. Finally the son succeeded. He writes : " My father read the first volume through. He stopped to scoff at Christianity ! Something in the book must have touched his heart ! I did the same with the second volume. He finished it and he began to speak favourably of Christianity. Thank God, he was coming. He finished the third volume and I observed some change in his life and manners. He would drink less wine, and his behaviour towards his wife and children was becoming more affectionate than before. The fourth volume was finished and his heart came down ! ' Son,' he said, ' I have been a proud man. From this day you may be sure I will be a disciple of Jesus.' ' I took him to a church and observed in him the convulsion of his whole nature. Everything he heard there moved him. The eyes that were all masculine and soldierly were now wet with tears. He would not touch his wine any more. Twelve months later he was baptised" (p. 58).

No wonder that the son writes in another place : " Blessed is he that makes good books" (p. 26).

This story is only one instance, a type of many similar cases. It is impossible to give statistical reports of conversions effected by Christian literature. Besides, one does not care to proclaim all that one knows about such cases to the world. The best fruits of the Christian spirit ripen quietly in silence.

#### IV. THE HUMAN HEART, a tract, illustrated in Chinese style (1879).

Faber's inception of this book came from an old Roman Catholic tract dating from before the Reformation. He used plates that were already on hand for the illustrations and wrote a new explanatory text for them. The book contains *nine* pictures drawn according to Chinese rules of art and representing the inner conflicts of the human heart. The *first* illustration shows the heart full of all sorts of beasts, symbols of evil lusts, with the devil in their midst. The Holy Ghost, in the shape of a dove and an angel, are hovering on the outside. In the *second* picture the Holy Ghost is represented sending his

rays (signifying the law of God) into the heart; the angel threatens with death and judgment. Satan and the beasts prepare to leave the heart. The *third* illustration pictures the Holy Ghost illuminating the heart through the gospel; the angel is holding up the cross and the Bible before the man, the devil and the beasts are now outside the heart. According to the *fourth* picture the crucified Saviour dwells in the heart, the devil and the beasts have disappeared entirely. The tables of the law are empty, signifying that they do not accuse the man any more. The explanation bears the heading: "The man loves Christ much, because much has been forgiven him." But alas! the *fifth* picture shows how quickly the heart can, through the temptations of the world, grow luke-warm and cold. Though the cross is still there, yet the vision of the crucified Himself has disappeared and a host of demons and human passions clamour for an entrance. The *sixth* picture shows the fall completed. Satan is enthroned as ruler in the midst of the heart and around him are his satellites. The dove and the angel take their flight. The *seventh* picture illustrates the end of the wicked. He is lying on his death-bed. An evil conscience gives him neither peace nor hope; he knows after death will come the judgment! On the left, one demon brings accusation against him, pointing to the ten commandments. At the foot of the death-bed the flames of hell are already leaping up, demons rise to seize the dying man, Christ appears as judge in the clouds, the angel departs in sadness. Such is the end of the wicked. The *eighth* picture, on the other hand, shows the heart of him who has triumphed over the temptations; Christ is enthroned victor. Therefore the end of this man is peaceful, as the *ninth* picture indicates. With folded hands he is lying there in peace on his bed, awaiting the end without fear, trusting in the promise (as the accompanying text explains), "He that heareth my word and believeth Him that sent me, hath eternal life, and shall not come into judgment; but has passed out of death into life" (John v. 24). His loved ones are kneeling at the bedside; but he knows they will all be reunited in heaven. He prays: (as the text says) "Lord Jesus receive my spirit." Christ appears in the

clouds and sends an angel to receive the soul and lead it to heaven.

Many missionaries at first took exception to such representations of Satan and the evil passions as the tract presents. Dr. Faber therefore had it first printed in Canton at his own expense. After 30,000 copies had been sold, thus proving its acceptability to the Chinese, the British Tract Society in Canton undertook to publish another edition. The little book is especially welcome to Chinese with Buddhistic ideas. In order to make it better known in Central China, I ordered a new edition of 5,000 copies in 1897 and had new plates made for the illustrations. Recently I also published an edition in Mandarin, prepared by a German C. I. M. missionary.

V. CIVILIZATION, FROM WEST TO EAST, or the "FRUITS OF CHRISTIANITY," 1884.

This is, in my judgment, Faber's most important work. In seventy-four chapters the author touches almost every phase of life and comments on it from a Christian point of view. The plan of the book was conceived by Faber in 1878. The first draught was finished in 1880. Fifty-two chapters of it were published in Dr. Y. J. Allen's magazine, the *Wan Kuo Kung Pao*, from April, 1881, to July, 1883. Afterwards Faber revised these chapters afresh, and the whole work of seventy-four chapters was published in Hongkong, 1884, in five volumes. It was printed from metal type, in an edition of one thousand copies, for which Faber paid \$1,200 (Mex.). During that time he was not supported by any missionary society, but by some personal friends only. In speaking about it, Faber says: "The generous support by Mr. Dörr in Bonn made it possible for me to complete and print this work." At the end of 1885 the 1,000 copies were already sold. After this, the Tract Society of Canton prepared an edition from wooden blocks in five volumes. In 1888 the Society for the Diffusion of Christian and General Knowledge published the seventy-four chapters of the book separately in small pamphlet form, containing also a short explanation of the more difficult passages therein. In 1894 I had 24,000 copies of these distributed among Chinese scholars by

the Diffusion Society ; I also published a new edition in five volumes, from stereos, and presented 2,000 copies to high officials through the Diffusion Society. Copies of this edition are for sale at the Society's Depôt in Shanghai. In 1897 the Central China Religious Tract Society of Hankow prepared another very handy edition in *one volume (300 cash)*, which has been circulated far and wide. Dr. Faber writes concerning the plan of the work : "There is a very striking way of presenting the gospel to the Chinese, namely, to point to its effects in practical life in Christian lands and to show the corresponding social evils in heathen countries, especially in China. Christianity does not consist in dogmas and moral principles, forms of worship or any particular institutions. It is a *life* emanating from God and reaching to Him, a life proving its worth by acts of love to men. The Chinese appreciate practical demonstrations in preference to any amount of dogmas. They would rather study Christianity in *its effects on society and civilization* than the development of the church in Western lands. I have therefore endeavoured to present the gospel from the standpoint of *social reform.*"

In his essay on THEORY AND PRACTICE he says : "In many conversations with educated Chinese, I have found that the theoretical (doctrinal) aspect of the gospel made much less impression on the majority of my hearers than its *practical results*. This observation has led me to compile a book wherein I have pointed out the *fruits of Christianity* as they appear in all the main departments of the life of Western nations. In this work, as in others, I have discussed the different subjects in the way of a comparison, showing up the state of things in China, in the light of the civilization of the West." The work is divided into five parts, arranged according to the five Chinese cardinal virtues, namely :—

1. Humanity.
2. Righteousness.
3. Propriety (manners).
4. Knowledge.
5. Sincerity (mutual trust).

The following are the contents of the book :—

*Part I. Humanity.*

1. Charity to the poor. 2. Provision for the sick. 3. Care for the old. 4. Attention to orphans. 5. Compassion for the insane. 6. Lodgings for travellers. 7. Mitigation of punishments. 8. Humanity in prison. 9. Mercy in war. 10. Generosity to labourers. 11. Courtesy to strangers. 12. Good feeling to enemies. 13. Kindness to animals.

*Part II. Righteousness.*

14. Reform of finances. 15. Individual responsibility to the law. 16. Public safety. 17. Easy communication by water and land. 18. Regulation of customs. 19. Law of Interest of money. 20. Evil of Luxury and all kinds of waste. 21. Effective suppression of gambling. 22. Answer to the opium question. 23. Abolition of slavery. 24. Increase of population. 25. Prohibition of infanticide. 26. True toleration. 27. The wrong of despotism. 28. The training and duties of officials. 29. General meaning of international law.

*Part III. Propriety, Manners and Customs.*

30. In worship—truth. 31. In mourning—moderation. 32. In the celebration of joyous events—temperance. 33. In social intercourse—respect. 34. In military displays—dignity. 35. The influence of music on good manners. 36. The evil of popular superstitious practices. 37. Binding the feet and other abuses. 38. A critique on geomancy. 39. A happy family life dependent on personal morality. 40. Filial piety based on reverence and love. 41. Suicide—cowardice. 42. Bad language to be abhorred. 43. Cheating and deceitfulness—national evils. 44. Value of purity and cleanliness.

*Part IV. Sciences, Arts and Commerce.*

45. Science and faith. 46. Chinese classical learning and Western theology. 47. The study of history. 48. Mental philosophy. 49. The science of language. 50. Education based on sound principles. 51. Methods of comprehensive learning. 52. Newspapers and periodicals. 53. Progress in agriculture. 54. Advantages of the use of machines. 55. Industrial art in its difference from common labour. 56. A history of mining. 57. The fine arts and their applications. 58. Development of trade. 59. Notes on military science. 60. Scientific method in the art of healing. 61. Some proofs of the progress of Western science.

*Part V. Associations.*

62. Church organisation unknown in heathen religions. 63. Missionary societies. 64. Bible societies. 65. Religious tract societies. 66. Home missions, city missions, etc. 67. Societies to promote the observance of Sunday. 68. Temperance unions. 69. Workmen's associations. 70. Young men's associations. 71. Women's associations for doing good. 72. Divers associations. 73. Adaptability of Western civilization to China.—When we speak of seventy-four chapters of the book the introduction to the whole work "Christianity as the Root of the Civilization of the West" is counted as the 74th chapter.

## VI. BIBLE STORIES with coloured illustrations (1886-1887).

When Dr. Faber came to live in Shanghai in 1886, he first associated with Dr. A. Williamson; the two working in connection with the "Book and Tract Society of China." This Society sent out many beautiful coloured illustrations for a series of Bible stories. Faber wrote the Chinese explanatory text to seven of the series, namely: 1. Joseph. 2. Moses. 3. David. 4. Solomon. 5. Daniel. 6. Ruth. 7. Esther.

During his tour to Western China (1887) he sold a great number of these booklets; and afterwards they were also so much in demand that several new editions became necessary.

## VII. MEDITATION ON THE OLD TESTAMENT (1892).

While Dr. Faber was working at these Bible stories, the plan matured in his mind of summarizing the whole Old Testament in a similar manner, but without the illustrations, for use as a text-book in mission schools. The book, he thought, would also be useful for evangelists and Christians of some experience as a help towards the devotional study of the Old Testament. It was published in 1892 from wooden blocks, in three volumes, containing 572 pages. It is divided into six parts, which are again divided each into several chapters. In the explanation of all the Bible stories, the leading devotional thoughts, arising from them, are pointed out with frequent references to the peculiar conditions of Chinese life. These are the contents of the book:—

*I. From Creation to the Patriarchs.*

1. The beginning of all things. A critique of the Chinese notions on the world's beginning.
2. Creation.
3. Adam, our first ancestor.
4. Cain and Abel.
5. The flood.
6. Noah.
7. The nations.
8. Abraham.
9. Isaac.
10. Jacob and Joseph.

*II. The Story of Moses.*

1. Bondage of Moses' ancestors in Egypt.
2. The birth of Moses.
3. His training.
4. His miracles.
5. The ten plagues.
6. Exodus.
7. Passage through the Red Sea.
8. Arrival at Sinai.
9. Battle with the Amalekites—Moses sets chiefs over the people.
10. God's covenant with His chosen people.
11. Israel breaks the covenant.
12. Tabernacle and sacrifices.
13. Why God had to punish the Israelites so often. The death of Moses.

*III. Joshua and the Judges.*

1. Joshua's call and his leadership.
2. Battle of Jericho.
3. The Gibeonites escape.
4. Division of the land.
5. The judges instituted.
6. Othniel, Ehud, Deborah.
7. Gideon, Jair, and Tola.
8. Jephthah.
9. Samson.
10. Appendix: Ruth, the filial daughter-in-law.

*IV. Reign of the Kings to the Climax of their Prosperity.*

1. Samuel.
2. Samuel anoints a king.
3. Saul's fall.
4. His punishment.
5. David. (Criticism of some passages in his Psalms breathing the spirit of the Old Testament).
6. His loyalty to Saul. Friendship between him and Jonathan.
7. David's fall and punishment.
8. David appoints Solomon to be his successor.
9. General remarks on Solomon.
10. His proverbs. Ecclesiastes and Song of Songs.
11. Appended is the story of Job.

*V. The Kings of Israel and Judah after the Division of the Empire.*

1. Division of the kingdom.
2. Elijah and Ahab.
3. Elisha, Joram and Jehu.
4. From Jehu to the end of the kingdom of Israel. Appended are the dates of the kings of Judah and Israel.
5. Hezekiah.
6. From Joshua to the downfall of Judah.
7. The Persian rule.
8. Esther (in the light of the New Testament).

*VI. The Prophets.*

1. The office of the prophet.
2. General remarks on the origin and history of the prophets.
3. Jonah.
4. Obadiah.
5. Joel.
6. Amos.
7. Hosea.
8. Isaiah.
9. Micah.
10. Nahum.
11. Zephaniah.
12. Jeremiah.
13. Habakkuk.
14. Ezekiel.
15. Daniel.
16. Haggai.
17. Zechariah.
18. Malachi.



This sketch of the book's contents shows that it is really a handbook on the whole Old Testament. The problems of the so-called higher criticism are of course not discussed in the book. Its aim is entirely practical; it will help the Chinese to apprehend and assimilate the *religious* truth as revealed in the Old Testament. In quite a number of mission schools it is used already as a text-book. In order to put it more in reach of those in Central China, I arranged with the Hankow Tract Society to publish a stereotyped edition in one (handy) volume, which was completed in 1901. (Price 350 cash).

#### VIII. CHINESE THEORIES ON HUMAN NATURE (1893).

As already mentioned in connection with the work on Mencius, Confucianists base their ethical systems on their doctrine of human nature. Most Chinese philosophers claim that human nature is originally good. Some, however, overwhelmed by the evidence of so much wickedness among men, assert that it is bad; while still others maintain that it is neither the one nor the other. In 1873, Faber prepared a critique of these Chinese theories as a preliminary study for his sermons on Mark. He did not, however, publish the manuscript at that time. To me it seemed a pity that the public should be deprived of this valuable work. I therefore persuaded Faber to allow its publication and promised \$50 towards this end. The Doctor consented and after he had it once more thoroughly revised, it was printed by the Diffusion Society. The little book of 160 pages contains the theories of thirty-one Chinese philosophers on human nature. Numerous quotations from their works are given. Their views are concisely criticised and compared with the teachings of Christianity. Although the Chinese assertion of the goodness of human nature is contrary to the Christian doctrine, if we consider the present actual condition of the human heart, yet it cannot be denied that the assertion is justified, if we understand by the expression "nature of man" his original essential *destination* that he was created in the image of God. (Cf. Legge, Proleg. Mencius, p. 59-68).

IX. HOMILETICAL COMMENTARY ON THE GOSPEL OF LUKE WITH 1821 SERMON OUTLINES (1894).

This commentary contains a more detailed exegetical exposition of the text than the commentary on Mark. But instead of giving one complete sermon on each text as in Mark, Faber here gives several short outlines of sermons with each text. Faber commenced this work as early as 1875; from time to time he revised and corrected it until in 1892 he handed it to the Chinese Tract Society for publication. With reference to the slow progress of this work he says once: "So many of our best thoughts, when expressed in Chinese, look odd and absurd, and it often takes a long time until one reaches the proper point of view for a Chinese reader." The Chinese Tract Society of Shanghai had the book printed from wood-cuts in Canton, as there this kind of printing is done in the best and cheapest manner. The work appeared in September, 1894, in six volumes. But as its sale in Central China was much hampered on account of the far distance from Canton, I arranged with Faber's consent for a stereotyped edition to be published by the Hankow Tract Society. This was completed in October, 1900, and forms a very nice and handy volume of 628 pages on foreign paper (bound in boards, price 600 cash, limp 500 cash). The book contains 1821 outlines of sermons and is a very valuable help to Chinese preachers, whose choice of Christian books is up till now not very large. In order to give the reader an idea of the method of the book, let us look at the way Luke xv. 1-10, for instance, is treated, i. e., The Parables of the Lost Sheep and the Lost Coin. Faber gives first an accurate *exegesis* of the text on four pages, and then follow ten short sermon outlines, of which we will quote a few.

The *first* proposition is: How the sinner comes back to Jesus.

1. Like as a lost sheep comes back to its shepherd.
2. Like as a lost coin comes back into its owner's possession.

The *third* proposition is: The zeal of Jesus in saving sinners.

1. He is not willing to lose one out of ten, yea, not one out of a hundred.

2. He saves the very lowest.
3. He seeks them everywhere, in by-paths and dark places.

The *fifth* proposition is: The life of man is a thousand times more valuable than gold.

1. Let us not wait till it is lost, and then attempt to regain it.
2. Let us be careful about it in prosperous times.
3. Jesus alone is able to set right crooked thoughts.

The *seventh* proposition: Jesus loves to be the friend of sinners.

1. He Himself is without sin. (The sins of men cannot defile Him).
2. He does not treat the sins of men lightly.
3. He helps men to get rid of every sin.

The *eighth* proposition: The happiness of heaven.

1. The angels take an interest in the repentance of one sinner.
2. By his repentance man becomes the friend of angels.
3. To rejoice over the repentance of others is like the joy in heaven.

The *ninth* proposition: It is the pastor's duty to seek the lost.

1. He must walk carefully, lest he himself cause any to get lost.
2. He must not value only the ninety-nine who are just.
3. He must take pleasure and show diligence in seeking to win back the lost.

In this way the whole Gospel of Luke, from beginning to end, is treated and divided into 144 sections; sometimes there are as many as twenty such outlines given for one section.

#### X. TWENTY TRACTS IN LEAFLET FORM ON VARIOUS SUBJECTS.

While Faber was still in Canton, he published twelve separate religious leaflets. These, when shown or distributed to an audience, afforded a good opportunity for suitable addresses and conversations during his preaching tours. Another leaflet of his was printed in Hankow, and in 1895 he wrote seven more. In 1896 I asked the Chinese Tract Society of Shanghai to stereotype all these twenty tracts and to distribute gratuitously 200,000 copies among the Chinese through the help of missionaries who were willing to co-operate. At the

same time another edition of 200,000 was printed for sale, and several new editions have since become necessary, so that the whole number of these tracts of Faber, scattered all over China, must now be very nearly one million. Here are the titles of those tracts :—

1. On prayer.
2. Points of sacred teaching.
3. Instruction of women.
4. On human nature.
5. Eternal!
6. Assurance of fame and gain.
7. Unfailing road to wealth.
8. A formula to obtain happiness.
9. The Ten Commandments in rhyme.
10. Endeavour songs.
11. The true Saviour of the world.
12. Creation and rest (the Sabbath).
13. Blessings from God.
14. God's Ten Commandments.
15. Male and female enter the church.
16. Universal applicability of truth.
17. Infallible recipe to prolong life.
18. Throw away the false, worship the true.
19. Retribution is certain.
20. Lamentation from hades.

#### XI. FABER'S REVIEW OF THE CHINESE CLASSICS (1896-1898).

The first General Conference which met in Shanghai in 1877, requested Dr. Faber to undertake a commentary on the Chinese Classics from a Christian point of view. Since that time Faber had the preparation of such a work continually in his mind. About the idea and general plan of the work he wrote in 1881: "Such a book is not intended for Christian Schools and educated Christians only, but also in order to attract the attention and, as far as possible, to work for the conversion of heathen scholars. This makes it necessary that the work must be done in a way which will command respect and recognition even from these Chinese scholars. For this purpose it is not essential to instigate minute researches into antiquity, nor to enumerate all the different views of Chinese commentators on various passages, but to give a clear and somewhat systematically arranged exposition of all the principal ideas and doctrinal tenets of the Classics. These ideas refer in the first instance to *religion*, and therefore the whole range of the invisible world and the attitude which the Chinese take towards it, has to be treated. Besides, it is not enough to gather these ideas simply from the Classics, but the *present* condition also of religious life in China has to be taken into consideration and the connection

which exists between this present condition and the principles and ideas laid down in the Classics. The same is true with regard to the *moral principles* expressed in the Classics and the moral or rather immoral *customs* prevailing at the present time. Then there are the maxims of *political economy* contained in the Classics which can likewise not be ignored. From all this can be gathered how indispensable it is to investigate the religion, the ethics and the political maxims of the Chinese, in order to master a task like the one proposed above in a satisfactory manner. Furthermore it is necessary to become thoroughly acquainted with the whole range of these subjects, in order to be able to form a proper judgment on particular details as inherent parts of the whole system."

Two volumes of the work having appeared in 1896, Faber wrote about the progress of the whole work as follows: "The work requires more labour than I had first expected, as now I have to bring forward a great many proofs from history which are much more convincing for the Chinese than any number of abstract arguments. This critique of the Chinese Classics is of such tremendous importance for China's future that I must proceed with the greatest caution. The main obstacle to the introduction of Christian civilization in China is the unbounded vanity of the Chinese scholars, which is based on the conviction that Confucianism contains the sum and substance of all wisdom and is really sufficient for all nations and all ages; and that the Chinese art of writing (the Wên-li) is the ideal of all human education, surpassing in beauty all other culture. Therefore it is not surprising that convincing proofs against this supposition awake at first a feeling of wrath and indignation in the hearts of the majority of these scholars, who are so wrapped up in themselves. Only the power of stubborn facts will make an impression on these people. It is my earnest desire to complete the remaining volumes of my work as soon as possible. Yet I know that its effect will manifest itself more in the future than immediately in the present time; therefore I have to do my very best that it may really be of lasting value." Towards the end of 1897, after having handed the manuscript of the four volumes of the second part to the Press, Faber wrote:—

“These six volumes represent much labour and thought and such a comprehensive use of all the Chinese literature on the subject as I was able to make. I have spared myself neither trouble nor cost in order to do this.\* Furthermore, my work contains not only a negative criticism of the Confucian standpoint, but I have endeavoured, besides drawing proofs from recognised Chinese authors and examples from Chinese history, positively to explain also the Christian ideal as the highest aim of man. Such a work can, of course, not be compared with any kind of literary mass-productions or with the mere translation of foreign books into Chinese.

The purpose which I have in view is nothing less than to permeate the whole Chinese mental life with the Christian spirit. This spirit, as every life-giving force, works in a two-fold manner, namely assimilating and expurgating, dissolving and building up. The time seems now favourable for a somewhat less prejudiced reception of such a work by the scholars of China. May God, by whose grace I was enabled to complete so far this difficult task, add His blessing in causing many readers of the book to search for further truth until they find salvation in Jesus Christ! After the publication of this second part of the work, there will follow as third part, a critical review of the literature of China; and then a fourth part in which the history of China will be considered in the light of the historical development of Christian lands. Having already gathered a good deal of material, I hope to finish these two volumes soon. In the last part I intend to discuss the *needs of China at the present time*. I thank God with all my heart that He has enabled me to complete and publish these two parts. I trust they will be for His glory, a guiding star for the Chinese and a lasting monument of a twelve years' work of our society in China” (quoted from the magazine of the General Evangelical-Protest. Mission, 1898, p. 122).

Unfortunately Faber was not permitted to finish this work in the way he had intended. During the last months of his life, while in Tsing-tau, he was very busily engaged with the preparation of a chronological Handbook of the History of China,

\*As to the method how he worked together with his Chinese writers, I will quote the following words of the Doctor: “I discuss a subject thoroughly with Mr. Yang. I give him the *leading thoughts* and then let him work them out. After that I carefully revise and talk over with him what he has written. Thus he has to correct and improve it once or twice and then it is laid aside for a while. The subjects treated in these essays are in connection with my work on the classics.” In another place he describes his own share in the work: “The greatest part of the mental work, viz., the *permeating and animating*, so to speak, of the Chinese material by the Christian spirit falls to my lot. My Chinese secretaries, on the other hand, have a great wealth of Chinese phraseology at their command. But I have to gather the material, to criticize and arrange it for them. All this is no easy task, in view of the conditions of Chinese scholarship at present.”

which he intended first to publish in English\* and at the same time to use it as a basis for this review of the history of China in the fourth part of his work on the classics in Chinese. He wished to show to the Chinese "how they should understand their history of several thousand years, and what they ought to learn from it." In another place he says:—

"In any case I would like to treat history not only as something which has happened but as an active manifestation of the human mind and Chinese history therefore as a *manifestation of the Chinese mind*. But this is not enough. As a missionary I have the aim to bring the Chinese mind in touch with, and under the influence of, the Divine Spirit. But the Divine Spirit I do not represent as an abstract idea or a dogma, but wish to show Him in His efficacy in the facts recorded in the Bible, in the history of the church, and in His influence on the civilization of the West. These are, in a few words, the principal ideas of the task before me. One must not think such work too profound for the Chinese. Also in mission work the best is only good enough."

Like unto a faithful officer who is cut down in the thick of the battle, so Dr. Faber has been called away from the midst of his unremitting labours to the home above. Alas! To us who remain, his call came much too soon; but we praise God for the work which He, by His grace, has enabled Faber to accomplish. We will now give a short summary of the contents of those six volumes on the classics. The Chinese title of the work literally translated means: "Not to weary in making the study of the classics pure" or "to present the essence of the classics." This alludes to the manner in which Confucius liked his rice to be boiled down so as to get its very essence. †

#### CONTENTS OF FABER'S REVIEW OF THE CLASSICS.

##### *Part I. A Critique of the Text of the Classics.*

- Vol. I.* 1. Chinese Characters: (a) Their origin. (b) The Shuo Wen. (c) Modern dictionaries. 2. The Materials used for making books. 3. The eight catastrophies or destructions of books. 4. The formation of the canon. 5. The modern text different from the original. 6. The

\*The author of this review has published this chronological Handbook of the History of China in the spring of 1902, through the Presbyterian Mission Press at Shanghai.

† According to this process 100 measures of paddy were reduced to thirty measures of "pure rice" (Legge, *Lunyu* x, 8).

text cut in stone. 7. Authorities for the modern text of each classic. 8. Wrong characters in the classics. 9. Words and passages lost. 10. Classics and enlargements. 11. Classics and apocryphical writings. 12. Schools of interpretation.

*Vol. II.* 1. The Yi-king. 2. The Shu-king. 3. The Shih-king. 4. The Spring-Autumn Classic and the three enlargements. 5. The three Rituals. 6. The Rh-ya. 7. The Canon of Filial Piety. 8. The Analects. 9. The Great Learning and the Due Mean. 10. Mencius. 11. The best editions of the Classics.

*Part II. A Comparative Examination of the Leading Ideas of the thirteen Classics.*

*Vol. I.* On "Heaven" or Spiritual Things. Religion.

1. The fountains of truth. 2. Uprooting of errors. 3. Superstitions. 4. Divine enlightenment. 5. Belief in God the Father. 6. Belief in the Saviour. 7. Belief in the Holy Ghost. 8. Sacrifice. 9. Prayer. 10. Faith, love, hope.

*Vol. II.* On "Earth" or Material Things. Culture.

1. The world of things. 2. Education. 3. Astronomy and geography. 4. The Imperial almanac. 5. Agriculture. 6. Industries. 7. Commerce. 8. Military affairs. 9. Literature. 10. Systematic digests.

*Vols. III and IV.* On "Man" or Human Relations. Morals.

(A) Considered *Generally*. (Vol. III). 1. Perfecting one's self. 2. Perfecting others. 3. The ancient patterns. 4. Benevolence and righteousness. 5. Good works. 6. Exhortatory literature.

(B) Considered *Socially*. 7. The human relations not confined to five. 8. Husband and wife. 9. Female rulers of China. 10. The harem and its evils. 11. Father and son. 12. Consequences of changing the heir. (Vol. IV). 13. Ancestral worship and graves. 14. Sovereign and minister. 15. Ministers executed. 16. Rulers murdered. 17. Rebellions. 18. Eunuchs. 19. Presents to officials a cause of corruption. 20. Memorial arches and temples. 21. Brothers. 22. Brother against brother. 23. Friends. 24. All relations originate in one.

These are the contents of the two parts of this grandly conceived work, so far as Faber himself completed it and was able to see it through the press. Every Chinese scholar who peruses these six volumes, will be filled with admiration and



respect for the extensive scholarship displayed therein, and thus he will be induced carefully to study those passages of the book which point to the defects and the incompetencies of Confucianism and to the superiority of Christianity.

When Dr. Faber died, he left quite a number of Chinese manuscripts behind, which were intended to form the third and fourth part of this monumental work on the classics. With the help of Faber's principal writer, I have arranged them in the order which Faber himself had indicated in a table of contents found amongst his papers. The third part contains some Critical Remarks on the History of China and the fourth part a Review of the Literature of China in its Relation to the Confucian Classics. I will give here the contents of both :—

*Part III. Critical Remarks on the History of China.*

I. In General.

1. The growth of China. 2. The government of the Chou dynasty was progressive in comparison to that of the Hsia and of the Shang dynasty. 3. On the defects of the Chinese calendar. 4. The Chinese method of naming the year is not ancient. 5. Difficulty of fixing years. 6. The various styles of history. 7. Books on history in China. 8. Number of years of the different dynasties. 9. The changes of dynasties.

II. Ancient and Modern Evils.

1. On breaking the oath, as Confucius did. 2. The abolition of feudalism. 3. The defects of Chinese laws. 4. Beheading only in autumn. 5. The error of fixing different styles of music to the different months. 6. Likin. 7. Opium. 8. Foot-binding.

III. Calamities.

1. Inundations. 2. Famines. 3. Locusts. 4. Epidemics. 5. Earthquakes. 6. Punishments.

*Part IV. The Literature of China in its Relation to the Confucian Classics.*

*Section I. Ancient Literature Parallel to the Classics.*

1. Collection of books known in history. 2. Ancient works lost. 3. Confucius rejecting ancient literature. 4. The Bamboo Annals. 5. The Hill and Sea Classic. 6. The lost books of Chou. 7. Narrative of the States. 8. Speeches of the States (Kuo-yü). 9. Ritual of the Great

Tai. 10. Family sayings of Confucius. 11. Collected sayings of Confucius. 12. The Shě-ki on antiquity. 13. The Han-shu (books of the Han dynasty) on antiquity.

*Section II. Ancient Literature in opposition to the Classics.*

1. The philosophers in general. 2. Kuan-tse (Kuan I-wu, or Kuan Chung B.C. 645). 3. Yen-tse (Yen Ying, died B.C. 493, older contemporary of Confucius). 4. Lao-tse (born B.C. 604). 5. Měh-tse (Micius, 5th century B.C.). 6. Liětse (Licius, born about B.C. 450). 7. Chuang-tse (about B.C. 360). 8. Sun-tse (on war), 6th century B.C. 9. Ho-kuan-tse (a Taoist of the Ch'u state). 10. Kwei-kutse (4th century B.C.). 11. Shang-chiün-tse (Wei-yang, died B.C. 338, cf. Giles' Biographical Dictionary, 2296; Faber's Chronological History, Appendix C). 12. So-wen Ling-shu (on medicine, cf. Wylie's notes, p. 78, new edition, p. 97). 13. The History of Lü-pu-wei (B.C. 235, cf. Wylie's notes, p. 126, new edition, p. 157). 14. Han-fei-tse (died B.C. 233). 15. Huai Nan-tse (Liu An, died B.C. 122). 16. Ch'u-tz'ě (elegies of Ch'u, cf. Ch'ü-yüan, B.C. 332-295; Wylie, p. 181, new edition, p. 225, below). 17. T'ai-hsüan-king (by Yang Hsiung, B.C. 53-18 A.D.).

*Section III. Confucianism in its Development.*

1. Pre-Confucian methods of government. 2. Confucius (B.C. 551-479) and Mencius (B.C. 372-289) as statesmen. 3. The disciples of Confucius. 4. Hsün K'uang, or Hsün Ch'ing, minister Hsün, B.C. 300-230, cf. Giles' Biographical Dictionary, 807; Legge, Mencius, Prolegomena, p. 82; Faber, Chinese Recorder, 1879, p. 247; Dr. Edkins, Journal Royal As. Soc., xxxiii, p. 46. 5. K'ung Ts'ung-tse (a collection of Mencius about Confucius by K'ung Fu, who preserved the chief classics during the burning of books and died B.C. 210). 6. Kia-i (2nd century B.C., another of the Tin-shu, essays on Confucianism). 7. Tung Chung Shu, author of the Ch'un-ts'iu fan lu, "Broad Exposition of the Ch'un-ts'iu" (cf. Giles' Biographical Dictionary, 2092; De Groot, iv, p. 29 and 35). His great influence on the Reformers is shown by K'ang Yu-wei's books 新學僞考 and 春秋董氏學. 8. K'ung An-kuo (2nd century B.C. deciphered the recovered Shuking). 9. Siao Mao-kung (Mao Ch'ang, 2nd century B.C., commentator on the Shihking). 10. Liu Hsiang (B.C. 80-9, writer of the Han Catalogue). 11. Wang Ch'ung (A.D. 27-98, materialist, author of the Lun-hêng, cf. Dr. A. Forke's essay, Journal Royal As. Soc., xxxi, 40-60; De Groot, iv, p. 30, 40, 80, 111, 161, 362, 369, 412, 416, 437.

12. Cheng Hsüan (Cheng K'ang-ch'eng, A.D. 127-200, of Kaomi). 13. The northern and southern schools. 14. Wen Chung-tse (Wang T'ung, A.D. 583-616). 15. Luh Tê-ming (Lu Yüan-lang, A.D. 550-625). 16. Han Wen-kung (Han Yü, A.D. 768-824). 17. Chu Wen-kung (Chu Hsi, A.D. 1130-1200). 18. Difference between Chu and Lu Chiu-yüan or Liu Hsiang-shan (A.D. 1140-1192, Giles' Biographical Dictionary, 1407). 19. The Han and Sung school. 20. Hsioh ngan siao yen, Brief outline of a history of the leading Confucian schools. 21. The Confucian temple.

*Section IV.* Confucianism in Relation to other Religions in China.

1. The insufficiency of the religions of China.
2. Taoism.
3. Difference between Taoism and Confucianism.
4. Emperors following Taoism.
5. Buddhism.
6. Difference between Buddhism and Confucianism.
7. Emperors following Buddhism.
8. Mixture of the three religions.
9. Moham-  
medanism.
10. Outline of the historical growth of Chris-  
tianity.
11. The main points in the Christian Doctrine.

The first two Parts of this work on the Classics contain sixty-seven chapters, the third and fourth Parts eighty-five chapters, making a total of 152 chapters.





## CONCLUSION.

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WE have now given to the reader an insight into the origin and contents of Faber's German, English and Chinese works.

Better than by general eulogies, which would have been easier to write, the reader has thus been enabled to form an independent opinion for himself on the life-work of Dr. Faber and its importance for the evangelization of China. It is the duty and object of the missionary to present the gospel in such a manner to the heathen that they will understand its inner meaning and be awakened to a sense of their own responsibility towards this gospel. Faber, through his literary labours, has contributed his full share in helping towards this end. He has first entered himself intelligently into the Chinese mode of thinking and then presented and explained the gospel to them in a way which commands their respect. The Chinese, when they read his books, feel that he understood them and that by his Christian message he is superior to them. Theoretically the Christian spirit has in these books obtained already the victory over the Confucian spirit. Honest Chinese—and there are such—acknowledge this. Although they may still shrink from an outward profession, yet in their hearts they feel it when they study these books, that it is true in China also what Emperor Julian once exclaimed: "Nazarine, thou hast conquered!"

As in olden times the work of the Christian apologists helped greatly to break down the existing prejudice against Christianity and to inspire the higher classes in the Roman empire with sincere respect for the new doctrine, so much so that *from that time on* it became "a power to be felt in the mental life of the age" (Uhlhorn, Conflict of Christianity with Heathenism), so at the present time literary mission work is of the utmost importance in China. A friendly high official once wrote to us: "China has, for several thousand years, been

swayed by literature, and can therefore now also be raised to a higher level only by the power of literature." We do not go so far in our praise of the literary method in missionary work; we do not wish to overestimate its value. The public preaching of the gospel in evangelistic work, the education of the growing generation in the different grades of schools, the deeds of mercy and Christian charity in the hospitals, and above all, the power of a consistent walk on the part of the new converts as individuals, and the *example of the church as a whole*,\*—these all are important means in China as well as elsewhere to convince the people of the genuineness of the gospel and to lead them to God. It is altogether a mistaken notion to exalt one method at the expense of the other and to place them in opposition to each other by asking: Shall we follow this method *or* that? They are *all* means to *one* end; they are *allied* together like the five fingers of one hand (evangelistic, medical, educational, women's and literary work). Every well-equipped missionary society should not ask, shall we follow this *or* that method, but should say, we will accept this *as well as* that, we will use not only the first four *but also* the fifth, the literary method, helping and influencing thereby all the others. The same principle must be applied to the solution of the often ventilated question, whether one should either work from the higher classes down to the lower *or* from the lower up to the higher classes. The correct answer is not "*either—or*," but *both, as well* from the lower to the higher *as* from the higher to the lower classes. The gospel belongs to *all*, the poor *and* the rich, the uneducated *and* the scholars; nobody is excluded or differentiated. But the point wherein that mandarin was right is this, that literature has been cultivated in China through three thousand years as a most potent factor in the life of the nation and that it is therefore of the highest importance that the gospel should be presented to the educated classes in China by literature also in a way which will command their respect. This need is far greater in China than, for instance, among the negroes in Africa, or even amongst the Hindoos and the Japanese. Besides

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\* i.e., the body of Christ in China.

it must not be forgotten that many leading scholars in China, who are opposed to Christianity, have themselves, on several occasions, made a systematic effort to spread *anti-Christian* literature in China by the million, in order to discredit Christianity among the people and to stir up prejudice, distrust and hatred. We need only point to the famous Hunan pamphlets and other publications of the same stamp. Even in the new and progressive literature which is published by the Chinese Reform Party and scattered broadcast over the empire, the most violent attacks on Christianity occur. Only a really good Christian literature can counteract the evil effects of such an anti-Christian campaign. *Public opinion* is a mighty factor and must not be ignored. It has especially to be reckoned with in that stage of the evangelization of a country which Prof. Warneck calls the stage of "*assimilation.*"\* In China *public opinion* is more than anywhere else influenced by the *literati*. If we wish to reach these millions of scholars, the literary method is the quickest and in most cases even the only method. When Buddhism formerly took hold of the nation, it was mainly through the dissemination of its literature, and Confucianism, as is well known, has also its main source of strength in literature, especially in the classics. All this proves together the utmost importance of literary mission work in China. But on account of the peculiar Chinese way of writing (with the characters), the production of good Christian literature is in China encountered by special difficulties. Not many missionaries are able to undertake this arduous work, which requires much diligence and perseverance. Besides most of our missionary brethren are weighed down and overburdened already with a multitude of different duties and have really no time for literary work. Good Chinese books cannot be written off-hand in a few leisure hours as sometimes friends at home suppose. Faber, therefore, in his essay *Theory and Practice*, very justly emphasizes the necessity of a strict *division of labour* in China. "The missionary work in heathen lands," he says, "has long

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\* "Evangelische Missionslehre" (Science of missions), Part III, A (Vol. III), p. 250. A translation of this most excellent work of Prof. Warneck into English would be a great boon for all English and American missionaries.

outgrown the primitive stage, where every man, like Robinson Crusoe, had to do every kind of work himself. This state of things is past and gone in China long ago. We are confronted here with clearly defined lines of work, each of which requires a special preparation. May missionary leaders give heed to this!" And further on he says: "It is very urgent indeed that university men should be relieved of that kind of *elementary work* which other missionaries can do as well and sometimes even better than they. In order to give reading and writing lessons, one does not need to have studied philology. To teach children the first elements of arithmetic, one does not need to have studied higher mathematics. To instruct Chinese peasants and women in the most simple truths of the catechism, the knowledge of Hebrew, Greek and of all the secrets of theology, is really of no use. But for the translation of the Bible, for the production of a scientific literature and for the teaching in seminaries, a higher degree of education is of course essential. *Division of labour* is required in order to obtain the greatest possible results with the most limited means at our disposal."

"To obtain the greatest results with the most limited means at our disposal"—this may be truly said about Faber's own work.

How limited were his means yonder in the Canton province, when he worked out his sermons on *Mark* and wrote his *Civilization!* And yet what grand results! Thousands of educated Chinese have, through these books, corrected their preconceived notions about Christianity; hundreds of native preachers have daily drawn new inspirations from them as from never-failing sources, and have used them as ever ready weapons in their fight against idolatry, superstition and Confucian self-righteousness. Missionaries, in conversation and preaching, are in a position to refer to these books as standard works, wherein seeking souls can find a deep and lucid explanation of the truth. As on some occasions during the last troubles the thick walls by which so many Chinese cities are surrounded, resisted the light firing of foreign rifles, but had soon to give way before Krupp's heavy guns, which cut a breach with every



shot, so these walls of Chinese prejudice, accumulated through thousands of years, need also to be shelled by such works as Faber's books in order to give way.

The Emperor Kwang Hsü before he promulgated his brilliant Reform Edicts in 1898, had sent for a number of the publications of the Diffusion Society, including Faber's book on Civilization.

Chang Chih-tung, China's most enlightened Viceroy, endeavoured several times to secure Faber's services as a translator, but Faber preferred to remain independent, in order to feel free to tell the Chinese the unvarnished truth. A scholar in Szechuen, after having read the Doctor's book on Civilization, went even so far as to express the wish that Faber should be made Emperor, as he would then be sure to put an end to all existing evils in the government! There is no Christian community in China where Faber's name is not well known and many native Christians quote his works as a standard authority, just as we Protestants in Germany quote Luther.

Many missionaries also, especially the younger generation, have been helped through the study of Faber's books to understand more intelligently the Chinese mind. Wherever Faber went on his many journeys in China as a visitor, he was always and everywhere received by the missionaries with the greatest respect and delight. There is a great deal said about jealousies and variations existing between different denominations, but the members of all the missionary societies in China regard and value Faber as their pioneer, and are delighted to have their native assistants use his books.

After his death, expressions of sympathy came from all parts of China. One of the most valuable was that of the Diffusion Society, being full of praise for Faber's work. A similar expression came from the Committee of the Tract Society of Hankow, wherein they say: "We thank God for the work Dr. Faber was permitted to do, so much of which will be of lasting value. It is to us a special joy that we were privileged to publish three of his works through your kind help." The Missionary Conference of Hupeh and privately several missionaries of note, for instance, Dr. Griffith John, the

veteran of the L. M. S.; the Rev. Jos. Adams, of the A. B. M. U.; Mr. Orr Ewing, a superintendent of the C. I. M., well known for his great liberality, and many others, have all expressed their high respect for Dr. Faber, not only on account of his literary work, but also because of his exemplary life and Christian character.

The latter is, in a most touching manner, expressed in that simple but beautiful confession, which was found on a leaflet among Faber's papers after his death: "As I do not know when the Lord my God will call me away to the heavenly home, I wish to state that in joyful faith in Jesus Christ, the Saviour of all men, who has had mercy on me and prepared me by His Holy Spirit, I depart from this terrestrial world. The kingdom of God in its glory is my hope!"

In the beautiful cemetery at Tsingtau, overlooking the sea, the numerous friends and admirers of Dr. Faber have erected a monument over his grave, on which he is justly called (in German):

"A pioneer of the Christian faith and Christian civilization,  
A German scholar in a foreign land."

Yet more lasting than this monument of stone and iron are his works. He is living now in heavenly glory, resting from his labours, but his influence on earth has not ceased; it goes on through his books, and through this influence the coming generation of China shall still be helped to come to a true understanding of the great salvation of our God.

His books will, by their own worth, win their way more and more among the people in China. But friends of missions at home are able to assist in this great work of leavening the Chinese mind by the Christian spirit. They are for instance able to contribute money for publishing new and cheaper editions of Faber's works for sale and circulation among the masses of the people; or they can make arrangements for their free distribution among the Chinese evangelists and helpers and especially among the two million Chinese candidates who assemble at regular intervals in the different centres for the

government examinations. "To circulate the books of this most gifted Christian apologist is to us a duty and an honour!" So the committee of Dr. Faber's Board wrote in the obituary, published soon after his death. May we all by these words be stirred to action! It means the evangelization of *one-fourth* of the human race. It means the hastening of *the coming of God's kingdom*; it means the completion of the world's redemption from error, sin, sickness and death! "Blessed is he," said Faber once, quoting from one of our poets, "blessed is he whom God has inspired with a great idea, for which alone he lives and labours, which he values higher than all earthly joys and which, ever fresh and new, hides from him the wearying monotony of life!"

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