PROBLEMS

OF

PRACTICAL CHRISTIANITY

IN

CHINA,

BY

Rev. Ernst Faber, Theo. D.

TRANSLATED FROM THE GERMAN BY REV. F. Ohlinger,

AND

EDITED BY JOHN STEVENS, LL.D., D.D.
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This volume contains the views and opinions of one of the ablest and most experienced of the Missionaries in China, upon some of the more important and difficult questions which have to be faced by every one who takes part in the work of evangelizing the people of this great empire. A careful study of it at the beginning of his active labours in the field, would save the young missionary many disappointments, and perhaps, also mistakes. To those who have been engaged for some time in one or other of the several branches of missionary service, it may be recommended as a valuable book of reference. It would be well if Officers and Members of the Mission Boards of Great Britain and America, and particularly those who are directly interested in what is being done in China, were to give it thoughtful and prayerful attention. They would, as a consequence, be better able to sympathize with those who represent them on the field, to counsel those who look to them for guidance, and to give information to those who offer themselves as missionaries to the Chinese.
The papers comprising it were originally published in German in the *Missionszeitschrift*. They were subsequently translated into English by the Rev. F. Ohlinger, and printed in part in *The Messenger*. As one of the Editors of the latter journal, I received letters, some of them from men of high standing in China, which gave testimony to their great value. I therefore suggested to Dr. Faber that the papers should be completed and reproduced in the form in which they are now presented. To this he most kindly and readily consented; but desired that it should be distinctly stated, that he regards the contents merely as *suggestions* and entertains the hope that other missionaries will publish their thoughts upon the questions he has discussed. Next to the esteemed author himself, thanks are due to the Rev. F. Ohlinger for the translation, and also to the Rev. Paul Kranz for much generously rendered help.

Shanghai, China,  
December, 1897.
A THEOLOGICAL STATEMENT AND ILLUSTRATION OF THE PROBLEM.

Why was Christ crucified? We do not refer to the atoning merit of His death for mankind, but the human cause and immediate occasion of this supreme event. In other words, why did the ministers of the theocracy and the jealous defenders of the divine law reject and condemn Him? The sufficient answer is, because Jesus, as man, lived a divine life, realizing God's thoughts in word and deed. His opponents were the slaves of their worldly human thinking and doing; the worldly-life, the spirit of the times, stirred the depths of their inner life and gave form to that which was outward. Nevertheless, they thought they were serving God and considered themselves the privileged sole possessors of the secret of true worship. The presence in their midst of the external apparatus of the cult, was in their judgment the all-sufficient and unimpeachable evidence that sustained this claim. Yea more, the testimony of historic sequence, all that God had wrought and spoken, according to traditional conception, testified in their favour. One thing only was opposed to their claim, their hearts were far from God, far from ethical communion with the Father in Heaven. But God looketh upon the heart. Christ was one with the Father. The thoughts and desires of the Jews were not fixed on that which is above, but rather on the furtherance and security of the power and glory of their individual standing in the state and of their unique position as a people in the family of nations. Christ, the Son of God, sent into the world by the Father, attested of God by signs and wonders, by the voice of prophecy as well as by the sublimity of His own power and teaching combined with the matchless purity of His life, was by the rulers of the people pronounced guilty of blasphemy and treason, condemned to death and executed as one of the lowest of criminals.
The Jews acted in harmony with their fixed regulations in their treatment of Christ. These regulations were based on laws given by God himself. They had in the course of time enlarged upon these principles by a fuller specification of details. This was not the work of meddlesome or unauthorized hands, but of those who, as ministers of the theocracy, had exercised their official functions. Nor did the work consist in a series of heterodox addenda, but rather in the historic evolution of the true Jewish mind, of the strictest orthodoxy of the "most straitest sect." On this ground divine authority was claimed for the whole complicated Jewish organization of the times, and the rulers enforced it accordingly.

Christ occupied a different stand-point. He lived in direct fellowship with God, and frequently ignored, or even opposed these human ordinances. He did this in a manner especially offensive to the Jews with regard to their law of the Sabbath. This was the conflict between Christ and the Jews that culminated in such a painful crisis.

Notwithstanding, through the death of Christ the divine life conquered human ordinances. They were crushed in the conflict, and that new life which comes from God created for itself new ordinances, new manners and customs, and has repeatedly rejuvenated itself.

But not only Christ, His apostles also had to fight the battle between the divine life and human ordinances. The charge brought against Stephen (Acts vi. 14) was: "For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs (alláxei tâ etthô) which Moses delivered unto us." So the charge against Paul (Acts xxii. 21) was, that he taught the Jews, which were among the Gentiles, to forsake Moses, telling them not to circumcise their children, neither to walk after the customs (ethos). So in Corinth (Acts xviii. 13): "This man persuadeth men to worship God contrary to the law" (parâ ton nomon). In Philippi the same apostle and his companion were accused (Acts xvi. 20) of troubling the city and of setting forth customs which it was not lawful for them to receive or observe, being Romans. The apostle was even branded as a political agitator (Acis xxiv. 5): "For we have found this man a pestilent fellow and a mover of insurrections (knoventa stásin) among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." Also in Thessalonica (Acts xvii. 7): "These all act contrary to the decrees (dogmatôn, ordinances) of Cæsar, saying that there is another king, one Jesus." In Ephesus (Acts xix. 27), while the charge had, in the first place, a
commercial colouring, expressing great anxiety for the lucrative business in images of Diana, they also charged the apostle with sacrilege against the majesty of the goddess and as guilty of a crime that touched both the honor and the prosperity of the city, the temple-keeper of Diana, whom all Asia and the world worshipped.

So also later, in the times of the persecuting emperors, the preaching of the kingdom of God and of Christ was declared to be high treason, worship in the absence of images, atheism, the Lord's Supper a bacchanalian feast, the meetings of the Christians were suspected of plotting secret crime, and the doctrine of brotherly love was considered a temptation to unnatural lust. In view of the universal corruption that prevailed, the Christian conscience shrank from the assumption of civil or military office. Upon this also the heathen looked with suspicion. Christian truthfulness offended the lying refinements of the Græco-Roman super-civilization; it was the supposed bluntness of a religion of barbaric origin, whereas the national religion, transmitted by the ancients, was alone considered worthy of the cultured. The reception of sinners and of people who had been criminals into the Christian congregations, while only those of pure heart (in their sense) were admitted to the mysteries, was viewed with contempt by the proud philosophers. The rivalry and animosity between the different parties among the Christians, because of differences in their respective ceremonies, became a standing reproach among the heathen. From all this we gather that not only the Christian doctrines, but, much more, Christianity, as it appeared in the garb of new manners and customs and the conflict of these among themselves and with those that had attained to legal sanction in the community, was the fruitful cause of the persecutions of the Christians.

Not even the Reformation was a conflict that concerned dogma only; it was a conflict about customs and manners as well. Indulgences, celibacy, mass, the worship of saints, cloisters, hierarchical church government, &c., were the subjects in dispute. The Protestant dogmas spiritualized and idealized the protest against the abuses of the church of Rome. Through the new spirit and life of Christianity the old life, formalism, and everything that the spirit of the times produces is inevitably grasped by the root. The spirit and the form of the world seek to maintain themselves against true Christianity, whose spirit is from above, of God.

Christianity has, notwithstanding all this, from the beginning to the present time, not only exerted a heart-renewing influence
over believers, but it has also leavened the masses outside of its own adherents, and has gradually changed the manners and customs of nations.

Under Constantine and Theodosius the laws already breathe a new spirit. The Justinian code, compared with previous collections of laws, shows in all its statutes new conceptions of justice, or a modified application of the Roman principles of law. We here specify the patria potestas, the position of women, slavery, the abandonment of infants, unnatural vices, cruel amusements, eleemosynary institutions. It would be foreign to our purpose to enlarge on this point. But it is certainly to be highly desired that some competent writer should carefully examine the laws, manners and customs of those nations with whom Christianity has come in contact, comparing them in their original condition and highest state of development among the heathen with their subsequent condition after undergoing those changes which must be ascribed to a direct or indirect impulse from Christianity. Such a comparison would reveal the blessings of Christianity in the most striking manner.
In China also the Gospel produces changes. But we cannot as yet name the characteristic features of Chinese Christianity, because we see the work only in its incipient stage. It is nevertheless of the highest importance for the future welfare of the evangelical church in China that we should even at this stage closely watch the workings of the Gospel in so far as they tend to modify the manners and customs of the people. The earliest changes are the most far-reaching. The Chinese are all too prone to adopt a new order, especially if it appeals to their cherished precedents, and after a brief interval to declare it an "unalterable custom." It is furthermore of paramount importance that the old heathen customs that cannot be reconciled with the Gospel be utterly abolished in the Christian churches. Human considerations of endless variety will urge a compromise with these customs; but it is easy to forecast that they, being roots of evil, will put forth the evil stalk bearing the evil seed and thus spoil the harvest. It is already evident, and may be positively stated, that the manners and customs of China will constitute the chief bone of contention between the churches of the various missionary societies, between the churches of the same society, and that even in individual congregations divisions will occur because of this or that custom. The missionaries themselves cannot escape this sad fate. There is hardly a single question that can be raised concerning Chinese customs that does not at once call up two parties who oppose each other more or less persistently. Nor is the third, the compromise party, often the worst party of all, usually wanting.

It is true there are no castes in China such as there are in India, but instead of castes there are customs to contend with which constitute almost as formidable obstacles. And not only so, there are serious dangers of another kind coming
into view. The Chinese are discovering the great differences that divide Christendom through the different methods pursued by Roman Catholic, Greek Catholic, and the Evangelical Missions (Episcopalian, Presbyterians, Methodists, Baptists, Congregationalists, etc.). "What then is Christianity?" asked the great Chinese statesman, Tseng Kwo-fan, ten years ago—"Each church claims to be the true church and disputes the claim of all the others to this prerogative; get a definite conception of your religion yourselves before you attempt to convert Confucianists who know what they are." To this inquiry and rebuke Christian missions are in duty bound to furnish a satisfactory reply. Other Chinese minds, especially those of a searching turn, as well as some Christians, may become sceptical or even indifferent on discovering this remarkable confusion. If one form is as authoritative as any other, why then should not the Chinese set up in addition to the multitude that already obtain in Christendom anything further they may find desirable? The present attitude of the Japanese to Foreign missionaries is very significant.

We are, therefore, in the study of the manners and customs of the people, not dealing with fruitless philosophic and philological problems, but with questions that are vital to the cause of missions.

In the solution of these eminently practical problems everything depends not only on the mental acumen of those who have to give the final decision, or at least to prepare the way for that decision; an insight into the circumstances of the case is positively necessary. Only in rare cases can a question be decided by itself; we must study the custom to which it relates in its bearing on the whole sphere of life in which it constitutes a factor, as well as in its relation to a whole series of other customs dependent upon it and upon which it is in turn dependent.

Novices are usually the first to reach a decision. They simply apply their foreign ideas to the condition of the mission field, ignoring the real difficulties in the premises and failing to recognize anything like relative claims for consideration. Anything to which such men are not accustomed in the homeland they cannot recognize as Christian, while everything to which they have been accustomed, even though it originated in the most ancient Teutonic heathenism, they would impose upon the young congregations in other lands as self-evident Christian customs.

It is also far more convenient for the missionary to insist simply on the adoption of his own denominational ways and methods: "We do so and so at home, ergo—the Chinese must do the same." Thus denominational peculiarities are transplanted
from the home churches to the mission field, notwithstanding all our platitudes about Christian union in missionary papers and speeches.

Nor will the evil be stayed at this point. The ecclesiastical polemics of the homeland will gradually invade the mission field. In order to justify denominational peculiarities concerning rules and cult, and more especially opposition to the general communion and fellowship of all Christians, it becomes necessary to declare one's own church "The Church" and all others schismatic, disorderly, etc.

Many Chinese are sufficiently alert to draw material profit from this state of things. The best church is the church that grants the highest pecuniary advantages, i.e., the church in which the missionary by virtue of his office has a full exchequer at his disposal and requires little or nothing from the native converts for the maintenance of their local church and school. The funds that must needs be collected are devoted to promiscuous purposes, while practically nothing is done for the advancement of the kingdom of God. Episcopal churches are in greater danger from this source than those of a Presbyterian polity, while the latter in turn are more exposed in other directions. But let no one be deceived as to the final outcome of such missionary methods. Missions that prosecute their work in this way flourish so long as the native congregations are utterly dependent, and from pecuniary reasons are compelled to endure everything quietly, while others, which from the outset keep the speedy self-support and independence of the native church clearly in view, encounter difficulties of which the former have no conception. When the congregations of the former become strong and the material aid of the mission comparatively insignificant, or, if for some reason or other the mission is compelled to withdraw its support entirely, a sad reaction follows. In some cases it even precedes this juncture, because the ethnic customs had not been conquered but simply suspended or ignored.

And again, we now frequently hear the watchword: "The ethnic customs must be converted." This sounds well enough, but unless it is carefully reduced to practice and applied in the spirit of the Gospel it becomes extremely dangerous. Many heathen customs cannot be converted, they must be simply abolished. A purely Christian evangelical stand-point must be taken and rigidly maintained from the outset. It is our high calling as Protestant missionaries to please God and not man. The one question that must ever be kept before us and receive our ready reply is: *Is this custom approved or disapproved in the sight of God?*
What is accomplished by making it easy to become a Christian but difficult to be saved? Every custom is to be carefully scrutinized as to whether it emanates from and leads to God. Christ, our Master, made summary work of the traditions of the elders. Even the innocent washing of hands he omitted and thus offended the lords of his time. Circumcision was a divine institution, but of symbolic character; therefore Paul, the Apostle of Christ, opposed it zealously. The fundamental principle of our cult is this: God is Spirit, and they that worship Him must worship Him in spirit and in truth. This alone is worship in the sense and spirit of Christ. Nor is this worship limited to stated seasons and forms; it rather comprehends all the life and work of Christian beneficence. According to evangelical principles no cult or ceremony is an essential of salvation. Our relation to God is purely personal, based on faith and not on the works of the law, much less on a prescribed ritual or form. All manner of Christian customs, like good works, are not the antecedents but the sequence or natural expression of our actual reconciliation unto God. This includes adoration of God for the whole plan of salvation. In Heaven, when all things have been perfected, this will constitute the chief, possibly the only form of worship. In our present world-period, however, the invisible presence of God is to become visible through the congregation, and to this end the congregation is to seek and receive more and more of the fulness of the presence of God. The union of the divine and human is to increase in depth and fulness.

The manners and customs of a people, of a community, or even of an individual, are the measure of the spiritual life, the fruits of the spirit that dwells in them. The manners show the intellectual, the customs the moral status. The customs are the best index, being the direct expression of the life, while the manners may degenerate into empty forms. The religious life, however, never finds full and sole expression in the manners and customs, though they may be of an intensely religious nature. All our spontaneous acts flowing from religious motives, be they devotional or benevolent, ascetic or fanatical, have to be taken into consideration as their necessary complement.

In the Christian congregation, Christian manners and Christian customs are to be exhibited. Neither the one nor the other may be acquired by imitation; they must be the natural product of the new life from above. It is not the form that produces the spirit; the spirit produces the form. All acquired ceremonialism is unhealthy, or may at best serve as a kind of gymnastic drill, but the mechanism inevitably connected with it
banishes or deadens the spirit. The Christian congregation is the body of Christ, Christ is the incarnation of God. The congregation is therefore the continued incarnation, or, to use other words, the continued working of the divine incarnation through the vital union subsisting between the congregation and the exalted Christ. As Christ was neither purely God nor simply natural man, but a divine-human being in all the manifestations of his existence, so also the Christian congregation is to be neither abstractly heavenly and divine, nor merely human and natural, but like her Lord and Redeemer divine-human in all its manifestations. This divine-human activity of the congregation consists in bringing the redemptive scheme as it relates to the whole race more and more into practical application and tangible exhibition through the mediatortship of Christ and the efficient in-working of the Holy Spirit. This is the great mission of the church of Christ to mankind. Christian manners and customs, as well as the Christian congregation must therefore bear the impress of the divine-human. The purely human is not Christian, nor is finite mortal nature in its highest refinement Christian. God must appear in nature, the Heavenly Father must manifest himself in the human, then and then only will that which is truly Christian be fully realized. Every custom that can be rightly named Christian must be the direct expression of this divine-human relation. Our customs become ungodly and our manners degenerate into abuses (as Washing of Hands and Circumcision) whenever their connection with this relation is severed. The Epistles of the New Testament as well as the Apocalypse clearly point out this danger.

The realization of the ideal set forth above is ever dependent on the degree in which Christ has been “formed” in the individual believer. The death of Christ as the one supreme act of atonement is and remains the fundamental fact in the plan of salvation. Yet the Christian congregation may not abide here; it is divinely called to show forth the great result, reconciliation to God, and the life that flows out from this fellowship with God in all its bearings on our daily walk and conversation. Life in the love of God thus becomes a reality.
CHAPTER II.

SYMBOLISM AND REALITY.

In the Old Testament dispensation the divine-human was foreshadowed and represented in type and symbol. In the New Testament dispensation, in the Christian congregation, the reality, the fulfilment is to become visible. The symbol is no longer in place.

Heathenism in its highest and best forms also rises to the symbolization of the theophany and apotheosis, which, however, cannot take the place of the substance or reality, notwithstanding its occasional profoundness of conception. What avails a symbolic feast for the starving? Only genuine food can refresh him. In the Gospel we have the food of the soul, life and sufficiency: with this we would abundantly supply the needy. The emphasis placed in our day, even by the Protestant Church, on the symbolic, is not an advance but a step backward in the life of faith.

In sacred art the symbol retains its meaning and value. This is self-evident. But as art it appeals to the taste and senses; it may not claim the importance of worship: this would be apostacy from the Gospel. This point is of superlative importance in its relation to the determination of a cult for the congregation in the mission field. The solemn gatherings of Christians, especially those on Sunday, are even termed "divine services." This is correct, whenever the congregation as a body worships, and whenever God, by means of the manifold Charismata feeds the congregation. By employing art in the service of the Church we furnish aesthetic enjoyment and gratify the popular taste. We seek at best to gain forcible possession of the transfiguration of nature, whereas we are far from being done with mankind. Not that the congregation may not enjoy genuine art, but divine service and the enjoyment of art must be rigidly separated. Just as artistic singing is to be avoided in congregational singing,
and concert music is to be avoided in the instrument used in divine service, so also may neither painting nor sculpture, as art, have a place in Protestant worship, and may be tolerated only in so far as the New Testament conception of worship and the wants of the congregation (not individual artists) in its strictly Christian sentiments requires them. Ceremonies or forms that are either inappropriate, or that offend the aesthetic feelings, are also to be carefully avoided, because they occasion greater disturbance, even than does artistic perfection. I always find evangelical simplicity and dignity best adapted for the expression and promotion of the religious life. Sacred art may find an appropriate sphere on the outside of the church building, in the school and home.

It must further be borne in mind that the conditions, as they prevail in the homeland, especially where there is a state church, cannot be transferred and applied to the infant church in the mission field. The ecclesiastical circumstances of the homelands have become historical, and rest on historic facts. This, however, does not show that they are in all respects an adequate expression of the Christian evangelical idea. In the missionary church the foundation is laid anew, and it behoves us to proceed as wise builders and not jeopardize the new structure by the introduction of improper material or by the application of yet more improper plans. This is indeed self-evident, but is unfortunately lost sight of, even by some of our leaders in practical work. The ecclesiastical conditions are different in Germany from those of the missionary congregation. They will and should remain different.

In order to avoid misunderstanding I take pains to state definitely that I do not feel called to say aught against the ecclesiastical conditions of Germany. I simply refer to the indisputable fact that the ecclesiastical conditions there have become such as they are through the power of the historic conditions that have prevailed or still prevail there. In the mission congregation, however, those presuppositions of Westerners are wanting, and the problem before us is the accomplishment of the divine-human reality under given local conditions. The living Christian church of Africa will acquire a form quite different from that of the equally live church in China. The natural-human conditions that give shape and form to the expression of the divine-human relation being different, the mission church must differ from the home church in visible form and constitution. The necessity will assert itself in spite of the prejudices of individual missionaries and missionary authorities limited to a specified ecclesiastical mould.
Still, it is to be regretted that much harm is done and may long continue to be done in the mission field through or by means of an ecclesiastical rigidness and obstinacy, more or less void of life and spirit. Not only much choice energy and money, but also much valuable time is wasted. The native Christians must first be trained to a self-propagating Christianity. The rounded and complete church organization, with its full quota of dogma, ritual and rules, produces a hot-house growth in the mission field and utterly neglects the process of open-air acclimatization, to which alone the future belongs. In saying this I would not detract one iota from the results of prolonged, self-denying labour already performed. In fact I do not speak of the past but of the future of missions. The opening of a mission is always difficult and was especially so in China. Then, for instance, it was quite pardonable to pay a few pupils, if for no other purpose than to bring in a sufficient number to help in keeping school and chapel in proper condition, but the mission that does this now disgraces itself. The same holds with regard to the building of chapels, training of native assistants, the circulation of tracts and Bibles and other mission work. Methods are now totally different, and are more carefully adapted to the peculiar Chinese circumstances. Missions, like all enterprises carried on by men, must learn by experience. Whenever a mission is conducted mechanically, it ceases to be the bearer of the evangelical (Protestant) spirit. For the individual missionary it remains at best a difficult matter to lift himself out of the traditional ruts and to utilize the conditions such as he finds them with tact and enthusiasm. It has become positively necessary that the missionary authorities in the home-lands thoroughly familiarize themselves with the practical questions that come up in the progress of the work, and thus from their objective view-point, with far reaching and profound insight, aid their missionaries in reaching a proper solution.

My fundamental rule for the Chinese mission 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. This is the grand goal and aim we must steadfastly keep in view, regardless of natural foes, social turmoils and political disturbances. Many of the questions of our times that heat the brain and chill the heart appear as the veriest baubles when brought into comparison with this sacred trust.

There is still another point to be considered here: our attitude towards the national customs outside of the congregation. I would state two propositions, which are embraced in what is
said above on manners and customs within the congregation.

1st. The congregation must eschew everything that is foreign to the spirit of Christ. 2nd. 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.

All such popular customs as are in contrast with and opposed to Christian customs are merely the expression of the natural life, of the spirit of the times, not of the spirit of Christ. This we must distinctly understand. There is, furthermore, a great moral disparity among the popular customs, inasmuch as some are the expression of that natural life in its purity and nobility, while others are the outcome of that life as tainted by sin and under the sway of the lower passions. The realm of nature outside of the congregation we must recognize as nature. This is necessary so long as our era continues. It is the duty of all Christians so far as their influence extends to purify this realm of popular customs from all sinful and idolatrous features, so that the natural life may appear in its purity and beauty. To what extent Church-members may participate in these popular customs, without violating their conscience, must be determined by the particular circumstances. There is but one rule in this matter: Christians may enjoy nature in so far as their communion with God remains unhindered by such enjoyment. It would be a grave mistake, however, to seek to extend the specific Christian customs over the whole body politic or to introduce them by force. The popular spirit always objects to this, and does so justly. We must first convert the popular mind if we would transform 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 more fully the natural realm or sphere of the popular customs is purged of everything that is vile and offensive, the more closely will it approach the realm of the Divine and the easier will be the entrance into the Church. Much harm has been done by confounding these two realms, or disregarding the differences existing between them, and to this is due much of the trouble we see in the relations between church and state. The above may suffice on this point, and the experiences 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. If we labour as co-workers with God our work will succeed, even though the first manifestations of it be those of signal failure. Remember Christ on the cross, Paul in prison, the Church during the first three centuries of persecution. The rock on which we build the mission Church is the Incarnate Word of the Eternal Father, which is forever and ever re-embodied in His Church. Finally, I would caution against confounding this question with that of missionary methods. Both subjects come into frequent contact, but they must be carefully separated in our treatment of them. The attitude of a mission towards the customs and manners of a people is only partially influenced by the method pursued by that mission. Under the term method I understand a prescribed course or way of procedure among the missionaries, by means of which the object of their mission is to be attained. It is of great importance that this object should be defined, whether it be the general promulgation of the Gospel, or the conversion of individuals, the organization and training up to self-support of Churches or the Christianization of whole nations. The method of work is, furthermore, dependent on the men and means at the disposal of the Society and on the general and political condition of the field. After due consideration of these circumstances one may determine whether permanent stations are to be established in the accessible parts of the land, or whether general itinerating and preaching to the heathen are to be followed, whether our missionary journeys should be limited to the visitation and instruction of the scattered Christians, whether educational work (including or excluding English), literary work, the practice of medicine, woman's work, or a combination of several of these methods should be pursued. The application of one and the same method will differ again in the hands of different workers. Under the head of missionary methods we have also to consider questions pertaining to the direction and government of missions, such as: Shall the missionary be independent and follow his own judgment, or shall he simply carry out the dicta of the Board? shall all the representatives of a Society be organized into a conference, under whose guidance the individual missionary is placed, or shall there be a superintendent to represent the Board, etc.? This subject would bear fuller treatment from another hand. 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 everyone to church membership that applies. Baptisms and other encouragements are punctually reported and published, but nothing is said of the backslidings of converts and other discouragements. Other and real successes may, being outside of his immediate field, stand in no direct relation to the reporting missionary, and may even be accomplished in spite of him. It requires an experienced eye to avoid making mistakes in judging of missionary work. Yet in this, also the consecrated child-like spirit will come nearest the truth.
CHAPTER III.

THE ROMAN CATHOLIC MISSION.*

In China the Portuguese gained possession of Macao in 1556 and 1557. They did not acquire it as their own in perpetuity, but were given possession in lieu of an annual tribute. They had put down piracy on the China sea, and were now permitted to carry on commerce with China from this port. The Roman Church at once made use of this good opportunity to introduce the Christian religion into the Chinese empire. Jesuits, Augustinians, Franciscans, and Dominicans made attempts to enter the country from Macao, but with little success. Not until the year 1581 did Roger, and in 1582 Ricci succeed in establishing themselves in the Chinese empire. Both missionaries were appointed to high offices in the palace in Peking. They took with them curious articles for the Emperor and the mandarins, such as clocks, prisms, &c.; they made maps, published mathematical works, Ricci especially, producing samples of European art, a larger and one smaller chronometer, models of European palaces, beautiful paintings, &c. A Frenchman speaking of Ricci in a work that appeared in Paris ("Anecdotes sur l'état de la Religion, dans la Chine," Tom. VI in 8, Paris 1733-1735), says: "The Emperors found in him a pliable, helpful man, the heathen a sympathetic preacher of the faith, who understood well how to accommodate himself to all their idolatrous customs, the mandarins a fine statesman, and the devil a true worker, who, instead of destroying his kingdom among the unbelievers, really established it." (I, 21.) This is the judgment pronounced by one priest against another in the Roman Church. I cannot judge Ricci so harshly: I see in him the missionary who, with the utmost devotion and life-long self-denial, did everything in his power to spread the Christian

* All quotations, not otherwise indicated, are from a Jesuit work entitled: History of the Dispute concerning Chinese Customs. Augsburg, 1791."
faith in China. His mistakes were born of the Jesuitic principles that ruled his conscience. He probably never imagined that he was making a mistake; and furthermore, the Roman Church always dealt with the greatest leniency with the popular customs of the heathen. The rules of conduct laid down in Rome by the Propaganda for the apostolic vicarages in China, etc., seem to favour this view. In these we read: "Guard against leading these nations to change their manners wherever these are not openly opposed to religion and morals; for, can we think of anything more absurd than an attempt to transplant France, Spain, Wales, or any other country of Europe, into China? Not our customs, but our creed do we desire to establish in this empire, not only leaving their innocent customs undisturbed, but, on the contrary, strengthening them. And, inasmuch as people are so constituted that they appreciate and love that which is their own more than that which is foreign, there can be no stronger reason for aversion and hatred than the modification of the national customs, especially when these customs have the prestige of antiquity. Admire and praise whatever deserves praise, but those things that do not deserve approval, we need not praise, as is the manner of genteel hypocrites, yet prudence may dictate a withholding of our judgment, or at least prevent us from condemning hastily. Should these customs, however, be really bad, then we condemn them in the first place, by appropriate hints and a suggestive silence, waiting for an opportune season when the minds of converts are properly prepared to abolish them step by step." (I, 23.) These principles deserve the thoughtful attention of the Protestant missionary as well, especially if they are applied in the spirit of the Gospel. Ricci, however, allowed the Chinese to deceive him concerning the real import of some of their most important customs. He may also have seen insurmountable difficulties in the way, especially in so far as they had a bearing on his own work. On ancestral worship he writes (I, 32): "In this ceremony the descendants give expression to their feeling of regard for their deceased parents, obeying them as if they were still living. Yet they do not believe that the dead really partake of the offered food, nor that they are in need of it, but they say, they perform this act of piety towards them because they know no other way of showing their affection. Indeed, many declare that these customs were established for the living rather than for the dead, in order that children and other ignorant people might see how important it is that they obey their living parents when they notice with what reverence and esteem even the highest and wisest men in the land approach even the dead.
Inasmuch, then, as they do not acknowledge a deity in the dead, nor seek nor hope anything from them, there seems to be no idolatrous worship, nor even a superstition mixed with it. That Ricci did not know of the bald superstition that is connected with ancestral worship is explained by the fact that he was occupied with scientific problems and saw the popular customs through the glasses of the scholars and philosophers only. I shall treat more fully of this subject in its appropriate place, when we take up the study of the religion of the Chinese. Ricci sought the advice of Roman theologians and listened to the opinions of his associates with whom he discussed the matter repeatedly. They unitedly resolved "to tolerate the ceremonies performed for Confucius and for the dead generally, and to use the term Tien-tschu, Lord of Heaven, to represent the true God." They also agreed that Tien (Heaven) and Shang-ti (Supreme Ruler) may be also thus used when circumstances and occasion demand after the manner indicated by examples in the Bible. This resolution became a fixed statute for the Jesuits in 1600 and 1603, but the other Catholic missionaries also acquiesced in the decision. Not till 1630 did the preacher-monk, Bapt. Morales, a Dominican, and the Franciscan Anton, of the Association of the Holy Mary, come to China from Manila. These monks established themselves in the Fuhkien province and soon entertained serious doubts concerning the prevailing missionary practice. They introduced the more rigid rules of their orders. The Jesuits complained of them in Rome. Morales had his misgivings printed in Manila. The Sub-Provincial of the Jesuits, Francis Furtado, replied in 1640. I give his leading arguments (I, 36):

1. "They (the opponents of the Jesuits) would use the positive right to observe the command concerning fasts, hearing mass on Sundays and holidays, and to abstain from work for at least a few days every year to introduce the obligation to do these things. The reasons why we (the Jesuits) as yet do not insist on the observance of these commands, are: (1) Because all the legates have thus far, in keeping with the practice in other missions, so ordered. (2) Although many of the neophytes are really observing these commands, the majority of them would at least in the outset violate them. (3) As to fasting, suffice it to say that Chinese diet is very frugal. The observance of the (Catholic) holidays I consider utterly impossible, and this not only now at the beginning but when all China shall have been converted as well. The daily earnings of the poor are so meagre that, to tell them not to work is tantamount to telling them not to eat. This argument also applies to the hearing of
mass, because by so doing they lose the whole or at least the greater part of their day's wages.

II. Requiring the Christians to abstain from the customary funeral ceremonies.

The Chinese place the coffin containing the body of the deceased with a picture of the same in a hall under burning lamps or torches. In this hall all the relatives and friends meet. Each one brings two candles and some perfume, and, laying these on a table, he prostrates himself and touches the ground four times with his forehead, after which he retires. The introduction of this custom has, according to their books, a double purpose. In the first place, it is an expression of condolence; and, in the second, it is intended to comfort the bereaved children and friends. Wherefore we not only tolerate this lying-in-state among the Christians but participate in it ourselves, because it is simply a political ceremony of politeness, which may not be omitted without giving offence. The objection—The soul of the dead is burning yonder in hell, why should his body still be honoured here?—deserves no attention. May not Catholic subjects among us in Europe show political honour to the remains of their deceased sovereign notwithstanding the fact that that sovereign was a heretic (and that his soul was, therefore, doubtless burning yonder in hell)? “But to burn candles and incense means to revere or worship as a deity; these things may not be used for other purposes, nor may they be employed to show political honour to man. This is said without reason, for these things are only prohibited when that honour, which belongs to the Creator alone, is bestowed on the creature.

III. The Chinese are in the habit of placing all kinds of fruits and viands on the coffin while it remains in the house, or on the grave after burial, as if the deceased were still living.

The object of this is to preserve the memory of deceased parents, relatives, and friends among the living. Although there is no superstition connected with this custom, our people have never approved of it. (!) We have simply tolerated it, because it cannot be expected that this custom could be abolished so soon. The error into which some have fallen of asking the departed to grant them a happy life, is no reason for condemning a custom that originally had nothing objectionable in it. I do not, therefore, pronounce it good, but simply hold that it may be tolerated, because it is impossible to abolish it among the Christians who are both sincere and conscientious. A note to this says: “Neither is the worship (verehrung) of the saints abolished simply because some dullards among the rabble believe that a higher power resides in the pictures.” The wor-
shipping of the saints may be appealed to in the same manner to justify idolatry. There is certainly no great, if any material, difference.

IV. There lived about two thousand years ago a man in China, whom they call Kungtsz (Confucius). This man distinguished himself by his intellect, wisdom, and moral virtues, so that the Chinese revere him as a saint and even honour him with this appellation. He was unusually experienced in the Chinese literature of his time, and in view of this fact the whole empire considers him a great teacher, just as Aristotle is esteemed a great teacher of worldly wisdom among us. The Emperors have, therefore, established certain customs, through which that reverence may be manifested toward him, which is demanded by his title as “teacher of the realm,” and their books give no other reason whatever for this unique adoration. Yet, inasmuch as there seems to be some superstition hidden among these ceremonies, we allow the Christians no more liberty than to make these bows, by means of which they are accustomed to show reverence toward the living; also, the offering of candles and perfumes; and all this, with the sole purpose of manifesting their gratitude as pupils toward the teacher of their nation, without in any sense asking a gift from him. And this view of the matter is not only entertained by the Christians but also by the heathen, who not only thus honour the departed but also the living mandarins, though they know but too well that many of the latter are dissipated men and acknowledged robbers. I insert the ritual as it is used in the Confucian temple according to II. 146 and 233:

The day preceding the ceremony a pig, a goat (or ox) and other animals are killed. The master of ceremonies is present and inspects the mode of slaughtering. This ceremony is called inspecting the animals. On the day of the ceremony the master calls out with a loud voice, “Let the musicians appear and take their places! Let each participating mandarin discharge the duty of his office!” Hereupon each mandarin, whose office it is to distribute the offerings, and the representatives (vorsteher) that accompany the same, go to their assigned places. The second master of ceremonies and the mandarins, whose office it is to present the sacrifices, go to the laver, and placing their ivory tablets in their girdles, wash their hands, after which they are led by the second master of ceremonies to the place where the prostrations are made, holding their tablets in their hands. The master of ceremonies here leaves them and goes to his station. The first master of ceremonies calls with loud voice, “Approach the spirit-tablet! (The resting place of the
Let the music be heard!" Soon after, "Let the music cease!" The second master of ceremonies calls out, "Prostrate yourselves four times." Then the first master of ceremonies calls, "Produce the sacrifices. Let them be offered! Let the music be heard!" The mandarin takes the silks and the silver goblet and steps in front of the tablet of each of Confucius' pupils. The second master of ceremonies at the same time conducts the appointed mandarins before the tablet of Confucius, and there says, "Place the ivory tablets in your girdles!" Then, "Produce the silks!" After this offering has been made, other mandarins come forward with the silver goblet. The master of ceremonies says, "Let the goblet be offered! Let the ivory tablets be taken from the girdles!" The master then goes to the place where the eulogy is delivered and the music ceases. There he calls, "Let the eulogist bend the knee!" and immediately the appointed mandarin, drawing the eulogy out of his wallet, kneels to the left of the representatives, whose duty it is to bring the offerings. After the eulogy has been pronounced, the master says, "Let the eulogist prostrate himself!" Then, "Let him rise up and remain standing!" The first master of ceremonies calls with loud voice, "Complete the last sacrificial rites and let the music be heard!" When the music ceases, he says, "Drink the consecrated wine and let each one take his portion of meat!" The second master of ceremonies at once goes to the place where the consecrated wine is taken, escorting the mandarins and calls, "Kneel and put the ivory tablets in your belts!" The servants then produce the goblets and the master says, "Drink the consecrated wine!" When the other servants arrive with the meat, he calls, "Let each one take his part of the meat!" Soon after he calls out, "Take the ivory tablets! Arise! Stand!" Having gone to their several stations, he tells them to bow twice, after which the first master calls with loud voice, "Gather the remnants of food! Let the music be heard!" The servants go to the tables (altars) and collect the remnants. The music now ceases, and the first master of ceremonies calls out, "Convey the resting place,"—i.e., seat, or throne, the tablet inscribed with the title of the spirit,—"to its station! Let the music be heard!" The second master of ceremonies calls out, "Prostrate yourselves four times!" The first master of ceremonies then joins in and calls, "Let him who pronounced the eulogy and performed the sacrifice now take the silks, and let his attendants take the viands and all repair to the grave to bury them. Face the grave. Let the music be heard!" The master of ceremonies and the mandarins then stand where they can see the grave, and as soon
as the music ceases: the second master of ceremonies calls out, "The ceremony is finished!"

This graphic description of the whole ceremony is evidently borrowed from the statutes of the Ming dynasty (reigned till 1644). P. Brancati published the text and a Latin translation (De Sinensium ritibus, Paris, 1700). The ceremony is still the same in all essential features. I might simply add that the three days, or, strictly speaking, the ten, preceding the same, are prescribed as days of fasting. The sacrificial animals, consisting of an ox and several pigs and sheep, are killed, but neither skinned nor cut in pieces. They are dressed by scraping to the root of the tail and placed whole, in kneeling posture, upon the altars. All civil and military officers are required to attend the ceremony. In Peking the Emperor himself officiates at the head of the worshippers; in the provinces this is done by the highest mandarin. The silks, among which there are fine brocades, are not, as at the Celestial Altar, buried but burned. It has been calculated that 27,000 pieces of silk, each ten feet long, are annually destroyed in the temples of the empire in honour of Confucius. A kind of mimic dance has always accompanied the music. Not only the chief scholars but also the parents and grandparents of Confucius, have their places and sacrifices in the temple. The cost of one celebration amounts to £25, or about £100,000 annually for the whole empire, not counting the cost and repairs of temples. For the Jesuits, the decision on this matter was the more difficult, because they had not a few mandarins and graduates among their converts. For these, the refusal to worship Confucius would have meant the loss of all their honours. That their work would here find its overthrow, could be readily foreseen. All those high lords, having regard to their social and political standing, preferred Confucius, and, apostatizing from Christianity themselves, abandoned it to the poor. The needful foundation was still wanting.

But to proceed with Furtado's defence:

V. "The Franciscan and Preaching monks are offended, because we do not exhibit the image of the Crucified One (crucifix) publicly in our Churches, and they seem to draw the conclusion from this that we do not preach Christ and Him crucified as did the apostle Paul.

It is true we keep the image of our Lord Jesus Christ on the cross hidden, and do not exhibit it publicly before the heathen, lest we cast that which is sacred before dogs, but we do not hide His mystery from those who are worthy to hear it. For how should those who do not even comprehend that which
God reveals to them through natural reason understand the mystery of Christ's passion, which is comprehended by faith alone?

VI. These religious ones also anoint individuals of the other sex on the chest, and assemble them in their Churches. We do neither of these things. But the instruction of this sex is not therefore neglected, for they have a kind of house-chapel in their dwellings where they attend mass and the confessional. On page 53 this paragraph is further elucidated: "Our opponents complain that the fathers of the Society of Jesus do not, when baptizing those of the other sex, wet the ear of the candidate with saliva, nor place salt in their mouths, nor anoint their chest and head." I (Furtado) reply: "The fathers of the Society of Jesus have received a special grace from the Pope, authorizing them to omit those ceremonies among the unbelievers for whose omission they might find adequate reason. Such reasons certainly obtain in the present case. For it would be contrary to all the ideas the heathen have of decency and propriety if a priest were to uncover the chest of a woman or offer to touch her hands or mouth. In China, if anywhere, it is necessary that the servants of the Gospel exercise care in their dealings with the other sex. Among European Christians the tongue of slander is not so much to be feared, and yet the ritual commands that anointing the kidneys of the other sex be omitted."

VII. "It is asserted that the priests of the Society allow Christians to lend money without specifying a possible gain or loss, on condition that they demand no higher interest than is granted by the laws of the land, i.e., thirty for the hundred." I (Furtado) declare this assumption to be false. For everything is explained to them in detail so far as necessary. If anyone insists on taking more than is honest, he is not released (in the confessional).

VIII. "The fathers of the Society allow the Christians to make contributions towards the expenses of idolatrous feasts, lest they suffer persecution from the heathen who demand such contributions."

We reply: "They would not make such an ado over these contributions if they bore in mind that one may sell a lamb to a Jew, although the owner knows that it is to be used for some degraded, legal ceremony, because the sale in itself is a matter of indifference (so also the sale of opium) and can be spoiled only by the intent of the Jew. So also while he who practices usury, is guilty of sin, the one who receives the money or desires it, is generally held guiltless. One need but remember the
answer given to Naaman by the prophet Elisha to avoid condemning such an act at once as something forbidden. The act of the king, who was Naaman’s master or lord, related to the worship of an idol, that of Naaman to a service rendered his master, who was accustomed to lean on his arm. We must discriminate in the same manner in our case. The deed of any one is wicked who desires the money in order to make an idolatrous sacrifice, or in order to prepare an idolatrous feast; but the deed of another who gives money, is not therefore to be summarily condemned as objectionable, because an innocent use may be made of it, and the immediate purpose or intent of the act relates to the prevention of disturbance and the maintenance of the family.

That the Christians are safe in pursuing this course is plain from still another consideration; for, in the first place a portion of the donation is used for such drinking and feasting as the heathen are wont to indulge in, regardless of their idols. It is not all used to honour their false gods. In the second place, the Christians safeguard themselves when making the donation with the declaration that they do not contribute towards the sacrifice, but simply towards the general feast. Furthermore, many of the believers excuse themselves from contributing by saying that they are Christians and that their conscience does not permit them to contribute. This excuse is sometimes accepted, and in cases where it is rejected some have the fortitude to ignore the demands of the heathen. This was the conduct of a widow in Shensi who allowed her house to be looted rather than contribute the money demanded for the godless ceremony.”

To avoid going too much into detail I pass over the other points as they are of less moment to us.

On Easter 1642, Furtado had a conference with the brethren of his Society at Hangchow, where they adopted an instrument to which the Dominican F. Navaretta of Canton, at a later date, also subscribed. In this document occurs this statement: “It is the duty of us all to explain everything to the candidates for baptism that is evidently a superstition or an abuse; such as (1) To make vows or offer prayers to the idols; (2) To cast lots before coffins; (3) To ask help of the dead for one’s self, children or nephews, or to believe that the dead can help us; (4) To believe that the souls dwell in the tablets that bear the names of the dead; (5) To place viands before them with the idea that they will partake thereof or refresh themselves with the flavour; (6) To burn gilded paper or similar tinsel with the notion of thereby benefiting the departed. Other funeral ceremonies are to be tolerated, but the custom might be introduced,
as very profitable in the future, to place a devotional picture of
the crucifix, or the most sacred name of Jesus, on the table where
the incense is burning and before which the Chinese are in the
habit of prostrating themselves as a token of reverence. About
this time Morales went to Rome. He there represented the gifts
solemnly made to Confucius and to ancestors as genuine
sacrifices made in real temples and on real altars. Hereupon
the Congregation for the Propagation of the Faith and Pope
Innocent X. declared these superstitious customs doubtful and
therefore inadmissible. All missionaries were instructed to
conform to this decision until the holy chair should see fit to
order otherwise.

The Jesuits considering an appeal to the better-instructed
Pope legitimate, sent P. Martini to Rome. After a journey of
three years he arrived there in 1654. He called in person
on the cardinals, asking for a re-hearing of the matter, having
to this intent brought a ponderous volume of documents
with him from China. Pope Alexander VII. submitted the
investigation to the highest tribunal for the trial of heresy.
The decision was given in 1655 and proved generally
favourable to the ideas and methods of the Jesuits.

The other party, however, submitted as little to this decision
as the Jesuits had previously submitted to the papal decision.
P. Hyacinth Serry wrote, not against the Court for the trial
of heresy, but against Martini, accusing him of misrepresentation
and of making a false statement of the points at issue.

In 1665 the missionaries were banished to Canton, where
they remained six years. A few only were permitted to
stay in Peking, and several were hidden among the Christians
in the interior. In Canton the Dominican Navaretta and the
Franciscan P. Anton attacked the practices in question; while
the Jesuits Intorcetta, Le Favre and Brancati, defended them.
The Dominican Sarpetri sided with the latter. Through
him Navaretta was won over to the Jesuit side, in favour of
whose views he declared himself in 1669. But after his arrival
in Spain, and after a visit to Rome, where a change of views
had meanwhile taken place, he published a book in 1673, in
which he severely censured the Jesuits and unhesitatingly
condemned their practices. In China, Pater Anton continued
the assault on them. He also raised the so-called "hat-
question." The following is the statement of that question
as made by Pater Sarpetris:

"So far as the great hat affair is concerned, Pater Anton
demands that we should require all converts to appear in
Church with uncovered head, and that we priests ourselves should, contrary to the permission granted by the Pope, and in disregard of all the grounds that moved the most holy father to extend this favour, always appear at mass with uncovered head. Truly a strange opinion! For in the first place to ask the neophytes to uncover their heads in Church, is tantamount to a command not to show God any honour in His house, because in accordance with the general custom of the land it is more impolite to appear with uncovered head than with the head covered. Is it not one and the same thing whether we appear with covered or uncovered head, provided we in the one way or in the other show reverence? But so far as it concerns the priest, it is certainly not becoming that he should uncover while all the laymen remain covered. And furthermore, the Tartars who rule at present in China have the custom of clipping their hair to a rim (tonsure), which they allow to remain after the manner of the Ethiopians; it therefore does not appear seemly that our priests should stand under the most holy sacrifice at the altar with similarly docked hair.”

A most remarkable order was issued by Pope Clement IX. in 1669, an order highly characteristic of the papacy. He declared the decision obtained by P. Morales from Pope Innocent X. as well as that obtained from Pope Alexander VII. by P. Martini valid, in whatever degree the facts and circumstances had been differently represented. The decree of 1645 against the Jesuits was to remain in force as was that also of 1656 which was in their favour. Both were to be observed to the letter.

Meanwhile the Jesuits at Peking, under the leadership of Ferdinand Verbiest, had succeeded in winning the Emperor and the highest officials of the realm over to their party. The missionaries were permitted to return to their churches, but all Chinese were alike prohibited from adopting the Christian faith. The passage in the decision of the Court relating directly to this reads as follows:—

“We have now, however, been assured that this religion neither disseminates corrupt doctrines, nor does it betray into rebellion, or cause public confusion. It is, therefore, only just that those who followed its teachings in the past should be permitted to do so in the future, and that with the same degree of liberty as before. Nevertheless, the numerous assemblies, the circulation of the books relating to the spread of this religion, and the Indulgence-pennies shall be prohibited.”
The Emperor, however, added further restrictions to the edict and strenuously forbade the erection of churches and the adoption of Christianity by any of his subjects.

In the year 1692 the Emperor was again so much more favourably inclined that he annulled the prohibitory edict and permitted the people to adopt the Christian faith and to visit the churches. The services of the Jesuits in the study of astronomy, in the manufacture of arms, and in the conclusion of peace with Russia, were on this occasion duly acknowledged.

Not a year had elapsed, however, when Charles Maigrot, priest and apostolic vicar of Fuhkien (subsequently bishop of Conon), issued new regulations against the practices, with strict orders to all the missionaries under his jurisdiction to comply with the same until the Apostolic See should direct otherwise.

Maigrot's main points are:

I.—"We decree that inasmuch as the designations for God in use in Europe would seem crude and outré if rendered by Chinese characters, the well-known Tien-chu, Lord of Heaven, be so used. The other two Chinese words Tien, or Heaven, and Shang-ti, or Supreme Ruler, shall be totally abolished; nor shall anyone be so bold as to declare that the Chinese mean by the words Tien and Shang-ti that God whom the Christians worship.

II.—"We expressly forbid the erection of a tablet in the Church with the inscription King-tien (revere Heaven), and wherever such tablets, or other sentences have been introduced, intimating that Tien and Shang-ti represent the true God, we command that they be removed within two months, because we hold that all tablets, but especially those with the inscription King-tien, savour of idolatry.

III.—"We affirm that the questions referred to Pope Alexander VII. in many instances deviated from the truth, and that the missionaries cannot rely on the decisions of the Apostolic Chair in the premises, though good and wise in so far as the questions which were submitted represented the facts, and they may not therefore tolerate the worship of Confucius and that of ancestors customary among the Chinese.

IV.—"The missionaries shall in no manner whatsoever allow, and under no pretence permit, the Christians to present the customary sacrifices and offerings annually made to Confucius and to ancestors, nor shall they allow them to serve as elders; nor even to be present on the occasion: for we declare that superstition is mixed with the glitter of these functions.
V.—“Those missionaries who have endeavoured to abolish the use of tablets in honour of the deceased, in private houses, deserve our approval, and we earnestly exhort them to continue in the good way. But wherever, in view of special difficulties, the custom may not at once be abolished, initiatory measures shall at least be instituted, by putting the name of the deceased or, at most, the word ‘place,’ instead of the character for ‘spirit.’

VI.—“Whereas we have noticed that certain teachings are circulated, either verbally or in printed form, which might deceive the unwary and open the way to superstition,—such as, for instance, that the cosmogony held by the Chinese does not, when properly understood, contain anything contrary to the Christian commandment, that the sages by the term T'ai-ki (the Absolute), God, understood the Author of all things, that the worship offered by Confucius to the spirits was more civil than religious, that the book called by the Chinese ‘I-King’ (Book of Changes) contains the best physical and moral teaching,—therefore we would in all sincerity and earnestness forbid the propagation, whether verbally or in writing, of these notions throughout our whole Vicariate.

VII.—“The missionaries are to see to it that those Christians who read to others from Chinese books in the schools, do not inculcate that multifarious and superstitious trash in which these books abound. They should rather teach them to refute every error, and make use of the opportunity they offer to impress upon their pupils teachings of Christianity concerning God and the creation and preservation of the world. In like manner the missionaries are to exhort the educated Christians not to let any Chinese maxims, that are not in keeping with the Christian law, enter into their writings.

“There are yet other questions, which we will, however, pass by at this time. For if the great leading points above mentioned, upon which the others largely depend, are once properly adjusted, everything else can be readily corrected and put into practice.”

Here the axe was laid to the root of the Jesuit missions in China, which had once more blossomed into prosperity. The Jesuits appealed at once to the Emperor Kang-hi, giving in brief their views of the worship of Confucius and of ancestors, of the sacrifices and of the meaning of the terms Tien and Shang-ti, asking his Majesty for instruction. The Emperor replied: “All that is contained in this document is based on truth, and needs no changing or emendation.” (II, 40.)
This, of course, was saying no more than that the Jesuits had properly comprehended the philosophic conceptions of the Chinese, not that they had exhausted the Chinese creed, or even correctly represented it. A Christian remodelling of Chinese customs was in reality never attempted by the Jesuits. Their whole work was practically a recasting of Chinese belief (des Chinesenthums). This is the secret of their success at the opening of their work, especially of their success among the higher classes. They did not even venture to attack polygamy. Had the Jesuits been permitted to pursue their course undisturbed, they would now constitute the subtlest possessors of political powers (Weltmacht) in China. Confucianism, cleansed of some of its outgrowths, would have remained the State religion, and Christianity, in duly modified form, would now be tolerated side by side with Buddhism and Taoism. In the Divine counsel it was otherwise decreed, and Christendom may well be thankful.

Concerning the Emperor Kang-hi another passage (II, 110) says, "that although the Emperor acknowledges and worships God in his way, he is not to be counted among the true worshippers, who worship God in spirit and in truth, but is to be counted among those who, as the Apostle writes in Rom. I. 21, "although they know God, yet do not worship him as God."

The case was once more heard in Rome and decided against the Jesuits. Charles Maigrot's seven articles were, with the exception of III., fully established and sanctioned. The decision was given in 1704, under the presidency of Pope Clement XI. The verdict is given in full in Vol. II, 125—228. It is interesting in all its numerous details, but cannot here be inserted in full. Charles Thomas, Patriarch of Antioch, was entrusted with the execution of the verdict and sent as papal representative to China. He landed on Chinese soil in 1704, and remained for a season in Canton. Here he received letters from the Jesuits in Peking, in which they emphasized the danger into which a rigorous course of procedure must inevitably plunge the work of the mission. They venture to offer a few words of advice:—"In our judgment, exalted and most noble lord, it is highly important that you inquire carefully into the following questions:—(1.) What is the attitude of the empire at present concerning the acceptance of the Gospel? (2.) What obstacles still remain to the open propagation of the Gospel notwithstanding the imperial favour? (3.) On what is the liberty granted by the Emperor to the Christian religion based? (4.) To what class do those belong who, under this monarch, accept the Christian faith? (5.) What dangers would become imminent should anything be established or advocated contrary to the laws and
customs of the empire. (6.) Finally, what means are most likely to produce harmony under the circumstances and to preserve that which has been accomplished with so much toil and labour?"

In this document the Jesuits make no secret of their position at the Imperial Court. "The Emperor treats us as strangers and guests of honour, and those who know how to utilize the relation of guest, have unrestricted intercourse with all the high ministers and scholars. But the privileges of a guest are not the sole cause of the esteem which we enjoy among the Chinese. They esteem us because they found sciences in the possession of our predecessors, of which their sages had not the faintest idea. This facilitated their admission to the Imperial presence and gave them access to the Princes and Lords of the realm. We enjoy the same advantage. The matters they discuss with us, however, are restricted almost entirely to the sciences, the arts and mechanics. If we intersperse the conversation with remarks on religion, they occasionally seem to listen cheerfully; at times they turn the conversation by means of various questions into other channels, from which we gather that the respect they show us is not based on genuine esteem but rather on selfishness, because we, through our labours, gratify their curiosity and their native inquisitiveness. Inasmuch, however, as the future of our mission depends upon this, we have to become all things to all men, so that if we cannot win all, we may at least win some to Christ. For we have made the sad experience that if we abandoned this course, we should, with other preachers of the faith, be sent back to Europe, regardless of the privileges of guests of honour.

And it is furthermore to be remarked that the esteem in which we are held by the majority of the Dukes and Ministers, is limited to our persons, because of the services we render, and does not concern our religion in the least, which, as we positively know, is hated by not a few, and which, should charges be preferred against it, would be unanimously condemned by all the Ministers, especially if the accusation related to any violation of the ancient laws" (II, 271). I add an extract from a letter written by P. Fonteney to one of the directors of his Order ("History of the Catholic Missions in the Empire of China," 2 vols. Vienna, 1845. I, 167): —"Thus, I would assure you, that we do not obtain with ease the concessions ("recommendations," Empfehlungen) which are required of us, nor without much cost and exertion, inasmuch as we find it necessary to appeal to the highest dignitaries, the Presidents of Boards, and to the most prominent Lords of the Court. In order to realise the force of this, it is simply necessary to familiarise oneself with the ceremony of the country, for not only
is it necessary to watch long and diligently for the opportune moment and to guard against becoming irksome, but one may not appear before a dignitary to seek a favour without an appropriate gift. This is here a general custom, which may not be evaded by strangers like ourselves. Furthermore, we really have no intercourse with the great men of the empire. For whenever we visit the palace, we are locked up in quarters that are far removed from the hall in which the mighty of the land convene, notwithstanding that these quarters adjoin those of the Emperor, a fact which is intended to express great confidence and is esteemed a high honour. We can only speak to a few eunuchs and chamberlains. In these quarters we spend the whole day, leaving the palace usually late in the night, weary and exhausted with the work. It would certainly prove very trying to us to lead such an irksome life and one that corresponds so little to the spirit of the missionary, were it not that God's greater glory makes it a duty. However, the ready access to the Emperor which these method affords us, and which secures such high esteem for our holy religion that the Mandarins cannot but honour and protect the missionaries, compensates for all these trials."

From this it is readily seen that the position of the Jesuit Fathers was anything but enviable, and that the contempt shown towards Christianity is not of modern origin called forth by opium and wars. The Chinese can tolerate sin and injustice to a high degree, but anything that claims a higher culture than that of ancient China, is thrust aside as the most brazen-faced pretension. The Emperor Kang-hi acted as *Summus Episcopus* of the Christian Church in China, though not invited to do so. He had the Fathers at Pekin instructed, continues the letter to Tournon (II, 278): "That inasmuch as he was informed that missionaries wandered about the country without system and order, everywhere building chapels and following entirely their individual ideas, at the inevitable risk of creating confusion, he therefore commanded that the number of churches be diminished, that the numerous small congregations be consolidated into larger ones, and that a complete record be sent to the highest authorities." Again (p. 282): "There is no manner of doubt about it that the Emperor dislikes to see any of the Tartars adopt the Christian religion; and he had investigation made with reference to their women within the last year. . . . It is probably for this reason that one of the courtiers recently remarked to P. Parrenin, "It is very laudable in you to preach to us men, but in order to preach to our wives, you should have wives come out from Europe for you."
The Emperor Kang-hi not only received the Papal Nuncio but conferred high honours on him, charging him, however, in the presence of the whole Court: "Tell the Pope in my name: For two thousand years we have followed the teachings of Confucius; for nearly two hundred years, from the time Ricci came here, and during the forty years of my reign, the conduct of the Europeans has been blameless. Should your Europeans in future create the slightest objection to this doctrine, then it will be difficult for you all to remain here." He subsequently ordered the following addition to his words: "If I, the Emperor Kang-hi, were to make you a present of my old slippers and you were to preserve them with reverence at an appropriate place, would you therefore seek riches or the office of a Mandarin from them, though you might not be able to suppress a feeling of reverence for them at the thought that they came from me?" The application of this illustration was left to the Nuncio. The Emperor also despatched a Mandarin to the Nuncio with the message on the term for God: "Mark, that the Emperor says: Tien-chu, the term you use, is burdened with as many difficulties as our Tien." His Highness replied: "We declare our Tien-chu very good." "And we, our Tien not bad," responded the Mandarin. "Furthermore," continued the latter, "our Tien has a more comprehensive meaning. Tien-chu means with you the Lord of Heaven, and Tien with us means the Lord of Heaven and Earth, of all living as well as inanimate beings." In an investigation which the Emperor and Maigrot, the Bishop of Conon, instituted subsequently, his Majesty said: "Ricci and his associates came to our country two hundred years ago, when China knew nothing of the incarnation of this Tien-chu, who was not incarnated in our country!!! Why was it allowed to call God Tien before the arrival of Ricci? And how does it come about that this term is suddenly offensive?" Maigrot answered: "Because Heaven is not the Lord of Heaven." The Emperor replied in a more serious tone: "Have I not said that Tien designates the Lord of Heaven?" After a pause he continued: "We revere Confucius as our chief teacher out of gratitude for his doctrine. We do not seek honour or prosperity from the dead when we worship before the tablets. Behold, these are your three misapprehensions. If you dislike these, our customs, then prepare for your departure. The Chinese, who readily observe your incessant quarrels and backbitings, will despise your religion. I myself can only look upon you as men who have come here to your own destruction."

Hereupon the Papal Nuncio issued his decree at Nanking, 1707, against the Chinese sacrifices offered to Heaven, Earth,
Sun, Moon, Planets, Spirits, the Founders of Cities, etc., as well as those offered to Confucius and to ancestors; also against the terms Shang-ti and Tien for God; to which the Emperor responded by prohibiting Christian preaching unless the preacher pledged himself to remain in China for life and to follow the manner of Ricci. Maigrot and two of his associates were sent out of the country. The Papal Nuncio met a sadder fate at the hands of an episcopal colleague. Cast into prison by the Bishop of Macao, he died in his dungeon the third year of his imprisonment. Although the Jesuits once more sent a detailed petition to Rome, Pope Clement XI, in the year 1710, confirmed the previous condemnation of the Jesuit practices and prohibited by special ban any person at any future time from writing on the topics in dispute, acting contrary to the papal decision, or printing and publishing anything relating to the matter. A later addendum from the same Pope cut off all attempts to palliate, as well as all pretexts for acting contrary to the decision. The Jesuit General Tamburin, at the head of the Fathers of the Society, solemnly pledged obedience, so that the “Pope wept with consolation” and openly avowed that he could well see what a contrast there was between the Jesuits and their opponents in yielding cheerful obedience.

In the year 1720 the Emperor Kang-hi commanded that all letters from Rome should be submitted to him before delivery, in case those concerned should require to be dealt with as disturbers of the peace. Pope Clement XI, however, sent another Minister, Mezzabarba, who landed at Macao in the autumn of 1720 and had some correspondence with the Emperor in 1721. The latter said, among other things: “How can the Pope pass judgment on Chinese customs, having never witnessed them. Would no objections be raised if I were to issue decrees relating to European customs, and most justly raised, seeing I know nothing about them?” The legate aptly replied: “The Pope does not presume to pass judgment on Chinese customs, but restricts himself to regulations in behalf of the Christians, and pointing out to them which customs they may follow without doing violence to their Christianity.” (Mailla, XI, 341.)

On his departure Mezzabarba issued from Macao, Nov. 4th, 1721, a pastoral letter, in which he sanctioned, although with reserve, ancestral tablets, the worship (Verehrung,) of Confucius, as well as offerings to the dead at the coffin and in the ancestral hall. Kang-hi died the following year, and his successor to the throne, Yung-chêng, immediately began to persecute the Christians. Some three hundred churches were destroyed or confiscated; the missionaries, with the exception
of a few astronomers, permitted to remain in Peking on the intercession of the Jesuits, were banished to Macao.

The Pope sent two Carmelites as legates to China, who arrived in Canton in 1725. They were permitted to proceed to Peking, where the Emperor received them pleasantly and admitted them to audience without, however, deviating from his policy. He told them among other things: "I now feel how greatly you desire in your hearts to win over all the Chinese to your religion. However, if you are really in earnest about it, then begin at the Court and in the most populous cities of the realm, such as Peking and Canton. If you are once successful in these, you need not exert yourselves further. For the people of Peking and Canton will be sufficient to propagate this much-lauded religion in all the provinces, and will not require your help. Furthermore, if your religion differs from that of our scholars only in this or that particular, why do you ask us to abandon ours and adopt yours? If, on the other hand, it is radically different, then do not expect us to accept it in exchange for a religion that has had the esteem of several thousand years, unless you can convince us by tangible evidence that it comes nearer to the Truth." (III. 277.) The persecution spreading more and more, the Bishop of Peking, in order to save the mission from utter ruin, ordered the proclamation and observance of Mezzabarba's pastoral letter. But Pope Clement XII annullèd both the letter and the Bishop's order in 1735.

Kien-lung, who ascended the throne in 1736, assumed the same attitude towards Christianity which his predecessor had maintained. He prohibited the adoption of it by any of his subjects and told the Jesuits who remained in his employ: "I have not condemned your religion, although I have forbidden the adoption of it, especially by the soldiers. You Europeans have full permission to practice its precepts." He commanded that no further reference be made to this matter.

Pope Benedict XIV in 1742 issued the bull: Ex quo singulari, in which he solemnly condemns the Chinese customs and prescribes a new form of oath for missionaries. By this the prolonged contest was at last closed, but the flourishing mission was also destroyed. The former influence of the Europeans had long ceased to be felt. From mere opposition to the introduction of Christianity the Chinese officials now proceeded to persecution, at first confining themselves to the native Christians, but soon laying violent hands on the European shepherds as well. In 1747 the blood of Bishop Peter Saus was shed in Fuhkien. He was a member of the Preacher order (Predigerorden) and was beheaded. Soon after four Spanish Dominicans were executed
by strangling. In 1748 two Jesuit priests, one an Italian and the other a Portuguese, were hanged, and, in the Kiangsi province a Franciscan from Silesia. A few Chinese Christians were tortured to death, others were banished, but the majority were punished with the rod and released. A large number utterly apostatized during this season of persecution. (Vide Abbé Huc's work.)

The conflict had lasted more than a century in the Roman Catholic Church. A few remarks in conclusion as to its supreme importance may here be in place. Possibly a skilled hand and one favoured with more time and better circumstances, will take them up and elucidate them more fully.

I.—We are impressed by the fact that the much—lauded unity of the Romish Church is an illusion, so far as the life and work of its adherents is concerned.

The mutual hostility that existed between the several orders has hardly been surpassed by anything of the kind among the separated Protestant churches.

II.—The Romish Church has ceased to develop; is stagnant, or even moribund, and no longer able on a large scale to carry on foreign missionary enterprises. The Jesuits, notwithstanding the many grievous errors into which they fell, at least followed out a correct fundamental idea—namely, to implant faith and not merely ecclesiastical ceremonies. They would have received the popular customs into the Church, rejecting only that which they considered anti-Christian. But they tolerated much as neutral that was evidently inimical to Christianity. Their method—leaving out the gross mistakes—may be called the historical, inasmuch as that which has entered into the history of a nation is respected, and so far as possible, sanctioned by the Church. Unfortunately this point was not properly considered and was in our sense of the word barely touched upon during the whole long controversy. The two parties, we might say, can be briefly characterized as follows:—The Jesuits assumed the standpoint of the Chinese throughout, introducing Christian customs into the Chinese sphere of life and thought, and thereby at the same time purifying Chinese customs. Their opponents, on the other hand, maintained the Romish-ecclesiastical standpoint, and endeavoured to draw the Chinese over to them by banishing, as accursed and devoted to the devil, all which was distinctively Chinese. (Chinesenthum). This was to require the conversion of the individual, a prerequisite that was not demanded by the earlier Catholic missions, but belongs rather to the general practice of Protestant missions. The Romish Church has thus become a church of individual converts as much as any of its rivals.
The chief missionary problem then is: Shall a church maintain its peculiar manners and customs as an unchangeable rule and basis of activity and thus assimilate only fractions of the nations, or shall the church that carries on missionary work itself enter upon the new process of self-formation called forth by the Christian life of fresh believers among other peoples?

III.—The dispute of the Roman Catholic missionaries was finally suppressed by authority, and as to the principles involved, it has never, notwithstanding the long time that has elapsed, been settled. It does not convince the opponent if he is met with the assertion: That which you do is mixed with superstition, therefore away with it! It is incumbent upon us to prove that what he does is superstitious and to show why it is so. But this was hardly attempted in this long controversy, although the customs in question were thoroughly examined and described. Why may sacrifices be offered to God only? Why is the customary worship of Confucius sinful? Why do we inculcate Sabbath observance and condemn the observance of new and full moon? etc., etc. To all these questions we are to give the Chinese a convincing answer. But the Romish Church may not enter into the discussion of the principles underlying customs, lest it expose to criticism many of its own ceremonies that rest on the same basis as the heathen customs and which are equally vain.

Some Protestant missions suffer from the same defect. One should have enough sense to understand that if the missionary cannot explain, much less justify, his own ceremonies and customs, the heathen have as good a claim to urge the maintenance of their customs as he has to maintain his, the more so that they can plead the right of nationality, and, especially in China and India, the prestige of antiquity in defence of them. Instead of driving them away from us by decisions of authority, instead of embittering them toward us by harsh judgment, we should in all meekness and with all patience expose the objectionable features of their customs and demonstrate to them in the simplest way possible the truth and utility of genuine Christian customs. This is the high calling of Protestant missions. I have in my recent Chinese work, entitled: "Christianity from its Practical Side," better known under the title "Civilization East and West," endeavoured to the best of my ability to contribute my mite to the accomplishment of this sacred end. It has been asserted that this is not bonâ fide missionary work, but rather and simply linguistic hobby-riding. I mention it here, however, to repeat with special emphasis that it is missionary work of the most important kind. The future will testify to it.
CHAPTER IV.

THE PROTESTANT MISSIONS.

The beginning, as well as the continuation of Protestant Missions in China, differ materially in their character from the first period in the history of Roman Catholic Missions. Up to the present time no Protestant missionary has found employment at the Imperial Court in Peking, either as Court Mandarin or as Court Fool, although through the influence of the Inspector-General of Customs and that of the Foreign Ministers residing in Peking, several missionaries have been employed to translate scientific works. One or two also have found a position as Professors in the institution called a university, in Peking. But precautionary measures have not been wanting to prevent any direct Christian influence being exercised on the part of Christian employés over the Chinese empire. Some degree of enlightenment and a corresponding emancipation from certain forms of superstition, are accomplished by this means, but no religious and moral renewing. The missionary physicians also have as yet no influence outside of the hospitals. Artists, cannon founders, prominent mathematicians, mechanics, etc., the Protestant missions have not in their employ; and if they had such, their help in spreading the Gospel would be very little. Times have changed. The Chinese have learned, from the Roman Catholics and from their hundred years of struggle against Christianity, to fully realize that the propagation of this religion threatens the very existence of their peculiar theory of life in its entirety. The Chinese Court could not help considering the Pope's condemnation of Chinese customs, a condemnation so diametrically opposed to the declaration of the Chinese Emperor, as nothing less than a piece of disgraceful arrogance on the part of the foreigners. This explains the general antipathy of the higher classes to Christianity, as well as the prevalent idea that the Christian ceases to be Chinese.

† This was written in 1883.
This, as we have said before, is the natural result of the strife among the Romish missionaries, and still more the result of their wholly abortive explanation of the rejection and condemnation of the Chinese customs. Christianity was thus brought into the strongest possible contrast with the Chinese peculiar view of life and of society; reconciliation between the two was made impossible. Nothing remained but the annihilation of one of these factors by the other. A further consequence of the spread of Catholic Christianity would have been the subjection of the Chinese Emperor to the dictatorship of the Pope. There was but one course open to Chinese national pride—the eradication of Christianity wherever found within the bounds of the empire. And inasmuch as the papal decisions had also violated the Chinese sense of right, Christianity itself became an object of contempt among them.

It is, therefore, as far as possible from the truth when the friends of the Romish missions assert that the Protestant missions are reaping the benefits of the Catholic missions. We do, indeed, find some fruit, but alas! it is not sweet. Romanism has made the work difficult for Protestantism by creating among the Chinese prejudice and antipathy against Christianity. The first Protestant missionaries went too far in the opposite direction. They ignored the Romish missions and began de novo. This was a fatal step. Everything truly Christian, so far as we have it in common with the Catholics, could have been acknowledged in the presence of the Chinese without thereby necessarily identifying the Protestant Church with the Church of Rome. And, furthermore, the Protestant missionaries might have learned a few things from the two hundred and fifty years' experience of their Romish colleagues. That this has not been done to the present day and that barely one in a hundred Protestant missionaries has any close acquaintance with the Romish missions, is due to another sin of negligence on the part of missionary Boards at home. It is for them to consider and to decide what is most essential for each particular field; the experiences of the early workers of all denominations should be gathered and sifted, and the result, with notes appropriate to each Society, should be handed to every young missionary as a guide and hand-book.*

It, therefore, remains a fact that, notwithstanding the noble work done by individual Romish missionaries, China was more firmly closed against Christianity at the advent of the first Protestant missionaries than it was three hundred years before.

* Probably the greatest need of the missionary enterprise. Translator.
The wars of the English and French have since then produced a considerable change, but they could not open the hearts of the Chinese to the Gospel. The Romish Church also secured for itself great advantages from the treaties with Western Powers. Since the conclusion of those treaties the priests meddle with the civil and criminal cases, not only of their converts but also of those who make this a condition of becoming converts. This has caused the contempt in which foreigners were held by certain classes to change into bitter hatred. Practically, however, the Catholics conduct their work now in great quietness, amounting almost to secrecy. This is probably in consequence of the former persecutions suffered by the Christians. The priests do not work among the people, but deal solely with their converts and under certain circumstances with the officials. The Protestant missionaries, on the contrary, conduct their work openly, preaching in chapels with open doors, on the streets, market-places, etc., distributing immense quantities of Christian literature, and by means of hospitals and other institutions reaching the masses. Their converts, with few exceptions, are from the lower classes. This is the orthodox beginning. Moral and religious renewing may not be decreed from above, but must proceed from the root of civil life. Herein lies the chief difference between our missions at present and those of the Roman Catholics in the seventeenth century. I will not dwell here upon the ecclesiastical character of the two forms of Christianity and the consequent difference of missionary methods. It is not my object to advocate the introduction of a foreign Church into China, but to aim at laying the foundations of a Chinese national Church, supported and held in living efficiency by a scriptural faith. The two great columns or principles of the Reformation—the Holy Scriptures and Justification by Faith—are the substantial support on which Protestantism rests. But Luther, in his day, discriminated between this Faith, or living in Faith, on the one hand, and Ceremony, Church Government, and in part also Theology, on the other. In making Faith the basis, I know myself at one with Luther and the other Reformers and with God's children of every denomination and of every period of time. But so far as formulating theological dogmas, determining the details of a cult, the introduction of an appropriate form of Church government and especially of Christian customs—so far as these are concerned—I hold that the Teutonic manner suits China as little as, or even less than, the Romish. The same Evangelical Faith which we hold must be applied in China to the far different China surroundings. This is the highest problem of all missionary work. This at least is the standpoint of the
Apostle Paul.* The imposing greatness of this man as Apostle to the heathen consists in this, that he did not bring the Gospel to the heathen in Jewish form, but, as a wise master-builder, at once applied himself to the framing of the new structure. The foundation is Christ, and a personal relation to Him by faith, is the one important specification—the ground-plan. The building, however, is not to be constructed of the decayed débris of ecclesiastical statutes, much less of the hay and stubble of modern sentiment, nor of scientific opinion and the like, simply because these are cheap in the market; it is everywhere to be reared with new material adapted to the locality. Paul, though a Jew himself, left the beautiful Jewish ritual and its many forms—even the whole Temple-service, which to him was only a prototype of Christ—to the Jews. Even the Jewish custom of praying with covered head he abolished in the new Church. But as Paul had to endure vilification and persecution from the Judaizing false brethren, even so must Christ’s disciples suffer from this element now, if they would prosecute their mission in the spirit of Paul. This need not surprise us; but it is to be regretted that, after eighteen hundred years, there is still so little light on this subject in the evangelical Church.

Hence it is not the duty of Protestant missions 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 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. The missionary must fully realize this in order to advance with firm step amid all the embarrassing circumstances of the field. The foreign missionary cannot speak the decisive word on these questions for the Chinese. For it is one thing to place a complete ecclesiastical system in contrast with, and in opposition to, the Chinese heathen system, and it is quite another thing to show them, in all sincerity, what is wrong in their system, and why it is wrong. A still deeper impression is made by showing the Chinese that they also—in their own peculiar national characteristics—may have share and lot in the Gospel as have had the nations of Europe, of Asia, and of Africa, in ancient times, together with Western lands at the present time. This fact, presented in the best possible Chinese phraseology, is an impressive apology of Christian preaching to the Chinese. I cannot enter here into the details of this subject, but shall simply

give, in a brief form, the leading ideas derived from my long and active connection with missionary work. These results are also utilized in my works published in Chinese, but they are there brought forward in connection with the whole subject of Christian civilisation.

In order to give a more succinct survey of the subject I have grouped the several chapters, into which it is divided 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. 4. Methods of Teaching. 5. Chinese, or Phonetic Writing.


F. **Government.**—41. Clan Organizations. 42. The Laws of China. 43. The Administration of Justice. 44. The Mandarins.
CHAPTER V.

LANGUAGE AND LITERATURE.

I. The Study of the Language in the more limited colloquial as well as in the higher and broader philological and literary sense.

Language is man’s chief possession. The whole history of any race is delineated in its language. By means of it the individual holds intimate relationship and communion with his clan and people, and that not only with the present and later generations, but with the generations of remote antiquity as well. All that has ever been in man’s possession and has in any degree directed his genius, though the actual fact may have long ago been forgotten, has left its impress on the language. The language of a people in its fulness, represents the mental acquisition of such people from their origin to the present time. The individual, however, cannot under any circumstances appropriate to himself all the treasure his language may hold in store; he can acquire a greater or smaller fraction of it corresponding to the degree of his own mental development and education. In order therefore to acquire a broad and comprehensive knowledge of a people’s language, we may not limit ourselves to the services of one teacher nor to a narrow circle of acquaintances from the same walks of life. We must supplement the language-treasure they may possess by drawing from other sources. It is of special importance to consult different classes of society. Wherever we find a comprehensive literature as in China, the study of the language may be greatly facilitated by carefully selected reading. It is generally known that the Chinese language, I mention only its monosyllabism, presents marked peculiarities. It deals with root-words only, without inflection or other modification in form and derivation. Each word has, however, a large number of derivative meanings, while the original meaning has generally been forgotten. The language of the Protestant missionaries on the contrary belongs to the most highly developed, to the Aryan (Teutonic) family. These two extremes of intellectual life
are not found to meet elsewhere in the same degree of distinctness. The contrasts are not limited to mere forms of expression, but the Chinese conceptions and their combinations of thought differ widely from those of Europeans; in many cases they are in direct opposition. It is not, however, so generally borne in mind that our European mental life, and with it our language, has for centuries been undergoing a process of Christian development, and that we have, by appropriating the Old Testament, assimilated the chief acquisitions of the Semitic languages into our own. The Chinese were practically restricted to their own domain. The Mongols and Manchus, who have for centuries been the rulers of the land, and who are the representatives of a different language-domain, have exerted no influence over the language of China, because they have been of no intellectual importance to the Chinese. But Buddhism, a religious system that invaded the country from India, to a certain extent agitated the Chinese mind. We have sufficient evidence of this in the Word-monuments of this religion found in Chinese writings. Chinese Buddhism thus offers an illustration of the intimate relationship between religion and language. The Chinese studied Sanscrit (Pali) in order to translate the sacred writings of the Buddhist religion into Chinese, and they did it successfully. But too many foreign words were retained and they render the study of this literature very difficult. A few Indian terms have, however, become the common property of the Chinese language, e.g., P'osat (Bodhisatvat) for idol, Yin Wang (King Yama) Ruler of the Underworld, etc. The influence of Buddhism on the Chinese language deserves careful study, if for no other reason than for the fact that the pronounced Chinese mental features in uniting with the Indo-Aryan, maintained themselves in the midst of a powerful intellectual activity, creating an extensive and peculiar literature. This contact in Chinese Buddhism between the Aryan and Chinese, would of itself be sufficient reason to make Buddhism the natural starting point of our Christian operations.

It is also a fact that our Christian vocabulary in China contains many terms that are derived from Buddhism. Nevertheless the whole attitude of the Christian missions, Roman Catholic as well as Protestant, has been from the outset one of hostility to Buddhism. I admit that looking at Buddhism as a religious system from the standpoint of Protestantism we, must condemn it. But the practical question is, how is this to be done? Buddhism to say the least, embodies ideas that are related to Christianity, and knows how to reproduce them in Chinese so as to be intelligible and forcible. The careful study of Buddhism by the missionary in order to find the key to the expression of its religious
ideas, is therefore not a waste of energy, but may on the contrary find eminently practical and useful application in the preaching of the Gospel. Up to the present time, however, scarcely a beginning has been made in this direction. The Confucian classics have, of course, the first place of importance for the missionary, inasmuch as they are memorized in all Chinese schools. The Buddhist sacred Scriptures are not so generally known among the people. But another highly popular literature is based on them; these are the heathen tracts published and circulated in various forms and by various methods among the Chinese. From these tracts, which constitute the popular religious and ethical standards, one may learn the religion and morals of Chinese life. Fear and hope, virtue and vice, in short, everything that moves the Chinese heart, is here treated of in all its details. The worship of idols and other superstitions are generally recommended. Inasmuch as this popular literature reveals whatever there remains of conscience among the Chinese, and inasmuch as the missionary desires to reach the conscience, it becomes highly important for him to cultivate a closer acquaintance with these books. Furthermore, in works of this kind one often meets with popular epigrammatical sayings, proverbs and expressive metaphors.

The doctrines and ceremonies of Taoism also have great influence among the Chinese. The numerous Taoist monasteries and priests found all over China, and the common custom of private individuals consulting as exorcists Taoists who may, or may not be connected with such institutions, substantiate this assertion. There has been much speculation wasted concerning the Theosophy of Taoism while the truly important fundamental doctrines of the system have been ignored. These doctrines relate to the attainment of a blissful immortality without the necessity of tasting death as an intermediary experience. However, I intend to treat fully of the Chinese Religious Systems elsewhere. I am now simply speaking of the religious and ethical ideas that have found expression in the Chinese language, and trying to point out the use that can be made of these expressions in the Christian sermon, in the translation and exposition of the Holy Scriptures, in the preparation of Christian tracts, etc. I heartily endorse the opinion coming with such emphasis from certain quarters that the missionary should first of all acquire the popular speech and have nothing to do with profound linguistic research. But I would have this properly understood. Under the term Popular Speech I understand the language of the whole nation and not merely that of a small fraction or class; and this includes all those sources from which
the spoken language is constantly enriched and renewed. Among those sources we count in China the sacred writings of the three above-mentioned religions, the popular literature in its entirety, proverbs, official proclamations, historical standards, and influential works of all kinds. It is of course of the utmost importance that the missionary do not lose sight of his calling. However, if a man has natural adaptation and the necessary education, he can occasionally take up with safety a scientific problem without necessarily losing his head over it. Linguistic research is in itself an end for the philologist; for the missionary the means to an end. This end is and ever remains the most effectual proclamation of the Gospel of Christ.

What has been said of the language is also applicable to the study of the literature, religions, mythology, history, geography, archaeology, natural sciences, etc. All things are yours for ye are Christ’s. To whatever extent these can be made subservient to the cause of missions, to that extent the missionary is justified in his attention to them. Paul was the greatest apostle, and yet he continued the weaving of tent-cloth without being disturbed thereby in his apostolic work. An affected and exclusive clericalism is apt to lead to a hollow sentimentalism and to weakness of character. But the dangers of a fragmentary many-sidedness and the multiplicity of occupations are also great, and few escape them entirely. Amusements and shallow society are nevertheless more inimical to faithful missionary work than earnest research. Should, however, plain Christian people object to the use of the pedantic word research, let them put in its place the modest German word—lernen (to learn and improve). I am not urging the necessity of every missionary becoming a “learned scholar,” and that he should invariably pass an examination on every topic that has any bearing on his work. Much rather let each one be guided by his individual task and talent. Whoever has a desire to increase his knowledge will find opportunity to do so, and will gradually approach perfection though his natural endowments may not be brilliant. On the other hand he who does not pursue this course, but is content with what he has, gradually loses what he fancies he possesses. This is the case in all departments of knowledge. One of the most important principles in education is: Study on! But even in the application of this principle intelligent counsel and direction will obviate serious mistakes. It is for us in China to pursue the study of the language with all diligence and intelligence till our object as missionaries is accomplished. And this will only be realized when all Christian ideas and conceptions have found the most adequate expression in the Chinese language, both written and spoken, and
when our communicants have not only attained to an understand-
ing and practical use of the Christian Chinese language but also
do their thinking in it.

2. The Term Question. I am compelled to retain the English
wording of this title inasmuch as the German language has no
equivalent for it. We might translate it: “The Question
relating to Expressions or Words,” that is, such as are used
to designate God and Spirit. Concerning this question there has
been these forty years a very unprofitable dispute among
Protestant missionaries. The various missionary authorities
have unfortunately thus far done nothing to stop the dispute by
means of a solution of the underlying problem.

The first Protestant missionaries, as already shown, made
the great mistake of simply ignoring the Roman Catholic
missions. This was done chiefly in order to evade the imperial
laws then in force against the Roman Catholic form of Chris-
tianity—laws that practically made missionary work impossible.
In following this course they not only ignored the experiences of
the Romish representatives but also gave the impression that the
Protestant missions propagated another religion and worshipped
another God. They did not accept the terms for God, etc.,
sanctioned by the Romish Christians, but sought and found
others. They turned to the classics, like the Jesuits two hundred
and fifty years before them. In these writings the unbiased
reader will find the term Shang-ti for God and Shin for Spirit
and Spirits.* The sacred writings of Taoism correspond with
those of Confucianism in this particular. Buddhist literature need
not be taken into account inasmuch as that system recognizes
no God.

Some time between 1840 and 1850 a number of American
missionaries began to oppose the use of Shang-ti as the term for
God. I do not know whether they were led to do this by a study
of the older Romish Dominicans or not. At any rate many of the
same arguments against Shang-ti, as well as many of those in
favour of Shin as the proper term for God, were advanced. It was
especially urged against the use of Shang-ti that a number of
idols are now designated by this term. They might have readily
discovered how futile this argument is, seeing there are many
more idols called Shin. They failed to discover that only a few
idols bear the highest appellation—Shang-ti, having a more specific
and descriptive name in addition to that title. Such is not the
case with the Shang-ti of the classics; nothing human is predi-

* See my works on Mencius and Confucius, in which the doctrine of the Four
Books is elaborated at considerable length.
icated of him; he is always proclaimed as the most holy Lord of the Universe, rewarding righteousness and punishing iniquity.

The **Universality** of the worship of *Shin* is emphasized in favour of this term. Whatever the common people worship in China is called *Shin*. But these idols are termed *Shin* because they are regarded and worshipped as inferior deities. The Chinese think of heaven as organized on the same plan as the Chinese state. Every function has its special officer, and these officers are the *Shin*. The *Shin* are subordinate to *Ti*, who are the Viceroy, and above all is the **supreme God or Shang-ti**. *Shang-ti* is identified with heaven, *Tien*, in popular treatises. The *Shin* advocates, however, overlook the difference between the two terms. Heaven designates might and providence, while *Shang-ti* designates the heavenly power as a personality, as the holy, righteous, omniscient and all-wise ruler of things, especially determining the fate of man. All *Shin* are his ministering (serving) spirits. According to popular literature the *Shin* appear at special seasons of the year before the throne of *Shang-ti* to render account to him. They may neither injure nor help mortals further than they are commanded by their supreme Lord.

It is further urged against the use of *Shang-ti* that the common people sustain no personal relation to him, but that they do sustain a personal relation to the *Shin*. The fact that certain idols are worshipped as *Shang-ti*, breaks the force of this assertion; there exists after all a certain relation which is known and acknowledged by the people. Furthermore, on matrimonial occasions not the *Shin* but Heaven and Earth are worshipped; the Earth as the consort of Heaven and Heaven as the highest power and author of life. This answers also the other objection, namely, that only the emperor may worship Heaven. Any one, not excepting the meanest beggar, may honour and worship Heaven to his heart’s content; Chinese law simply forbids the offering of sacrifices to Heaven and Earth by any one besides the emperor. These facts were not fully comprehended at the outset, and now a calm discussion of the subject has almost become an impossibility.

The discussion of the term for spirit has been marked by peculiar warmth. The *Shang-ti* missionaries use the word *Shin*, the term used by the others for God. The Catholics also use *Shin* for spirit, though they use *Tien-chu*, Lord of Heaven, for God. They therefore call their priests *Shin-fu*, spiritual father. The Protestant *Shin* missionaries would apply this term to God the Father—the First Person of the Trinity. This circumstance
alone shows the deplorably hopeless state of the dispute among Protestant missionaries after a duration of forty years.

It is also an indisputable fact that the human spirit is called Shin and that the term is frequently used in this sense in popular literature. This demonstrates the correctness of the translation of the term Shin by spirit and spirits. The Shin worshippers use the word “Ling” for spirit, which commonly means “intelligent.”

There can be no doubt that the adoption of the term Shin (the generic term for the vulgar idols) for “God” is the result of superficial observation and a lack of deeper insight into the underlying facts. The friends of missions at home can readily conclude from the persistency of this discussion—a discussion that has robbed the work of much strength, time and money and still continues in its wasteful course—that zeal and the best intentions alone do not suffice in the foreign field; insight into the real state of things and a thorough knowledge of facts, both theoretical and practical, are very material demands of the China missions. The voices should consequently be weighed, not counted, for nonsense usually controls the majority. Such weighing however presupposes a sound evangelical spirit, thorough knowledge of facts and an experienced judgment.

Recently a number of missionaries, especially in North China, have adopted the Roman Catholic terms, i.e., Tien-chu, heavenly Lord for God and Shin for spirit. Others, however, are publishing grave doubts concerning this course—doubts to which the Chinese emperor already gave utterance in the dispute among the Catholics. Another serious point is the adoption of the term Tien-chu Kiau for the Romish church and Jesu Kiau for Protestantism in all the treaties and other state papers.

Thus we have three camps in the Protestant missions in China—camps not separated because of religious ceremonies and practices but because of three different names for the same God. It is almost incredible, but the facts not only speak, they cry out with loud voice. Even the harmony which prevails elsewhere among the different churches (with all their other differences) concerning the word of God in the Bible, and devotional literature, such as tracts and hymn-books, has been torn asunder in China. Each of the three camps has its own Bible, etc. This is sad indeed. Yet, what avail all regrets?

Personally I hold with full conviction to the term Shang-ti for God and to Shin for spirit, and believe that when the Chinese become sufficiently independent to decide they will choose no other terms. I consider it highly objectionable to use the word Shin to designate God. I could for the sake of harmony with
the Catholics accept Tien-chu, though the term does not seem as appropriate as Shang-ti. Shang-ti is pure Chinese and classical, and without doubt designates the supreme Being. That the conception of God is not expressed as fully in a natural religion as in Revelation is too self-evident to justify the waste of many words. There are degrees also in revelation. He who would strain every difference would for consistency's sake have to say that the New Testament God differs from the Old Testament God, the Protestant God from the Catholic. It is a part of our missionary calling to complete that which is imperfect and to deepen that which is good. In the blessed eternity the profoundest theologians will find ample opportunity to enlarge and deepen their conceptions of God.

We have gained much with the Chinese if we acknowledge their most ancient God-idea, removing the modern débris that settled around it by pointing out the purity of antiquity. On the basis of a common first-idea (Urbegriff, original conception) the Chinaman, if at all inclined to religious investigation, readily accepts all further Christian emendation and enlargement of his creed. And herein also lies the opportunity of bringing the nation as such to a higher conception of the true God as opposed to all the false gods and their worship. It is, on the other hand, a doubtful procedure if we, at least by half, invent or manufacture a special term as in the case of the term Tien-chu.

Note—The above was written ten years ago with the purpose of making the German reader somewhat acquainted with the difficulties of missionary work in China. Though now translated into English and published in China it should be considered not as a theoretical examination of the question, but as one of the Chapters on "Problems of Practical Christianity in China."

Those who like to enter into all details of the Term question will do well to read Medhurst, Boone, Legge, Chalmers and Inquirer. In a very concise and practical way the question is treated by Rev. C. Hartwell of Foochow in a pamphlet of 11 pages under the title: Teachings of Experience in the Use of Terms for "God" and "Spirit." (Shanghai American Presbyterian Mission Press, 1877.) Two other terms came to my knowledge lately, Shin-ming (神明), used especially at Ningpo. The same objections apply to this term as to Shin; it seems to have even a closer connection with ancestral worship.

The other term is Shang-chu (上主), a combination apparently of Shang-ti (上帝) and Tien-chu (天主). Unfortunately, what is recommendable—in Shang-ti, viz., its classic use by the
Chinese, and in T’ien-chu, viz., its uniformity with a strong section of the Christian Church—is all lost in the new term. The Hunan publications should be a warning to us against using newly coined, or comparatively unknown terms as sacred names. The Chinese cannot have any reverential feelings in regard to such. I am convinced that no Chinaman would ever dare to speak or write of Shang-ti as has been done of T’ien-chu.

We need not fear that Christianity in using the term Shang-ti for God is thereby confounded in the heathen Chinese mind either with Confucianism or with Taoism. We have to use heathen language throughout in making known Christian truth in China. Our attempt, however, must result in failure if we cannot bring the mind of the Chinese into contact with our Christian mind and through it with the Spirit of God. This contact and as far as possible, penetration of the Chinese mind by the Christian mind is the real problem of missionary preaching and teaching. Without it we have only unprofitable quibbling about empty words.

I have been told we should not trouble ourselves about the term question any longer, as the Lord himself had shown His approval of every term in use by blessing it to the conversion of souls. I grant the fact but not the conclusion. That the Lord has blessed and is still blessing any term in use shows that the Lord attaches no more value, i.e., truth, to one term than to the other. But this is no excuse whatever for division on terms among the preachers of the Gospel. The desire to bring the revelation of God before the Chinese in one definite version, the desire to appear before the Chinese as the Church of Christ, though divided into many churches for human reasons, still all worshipping the same true God in the same Spirit, the desire to impress on the whole nation of China the fundamental doctrine of only One God—should allow us no rest till we have united on the one term least misunderstood and most reverenced among the Chinese.

Every one of us has, of course, a right to follow his own conviction and to maintain his individual views. But we may carry individualism to an extreme. We also believe in a communion of saints and in a holy Catholic Church. The requirements of the whole are necessary limits of individual liberty in politics as well as in the development of the Christian Church.

3. The Heathen Classics in Mission Schools.—The Chinese have various classic writings. We number among them all the sacred books of the three religions, a few ancient works on
philosophy and history and a large number of newer works, whose style is their chief claim to classicality. It is as difficult in China as elsewhere to draw the dividing line between classic and other able works. But this is of little moment to the cause of missions. In speaking of the classics, those writings are usually understood which have been sanctioned and approved by the emperor as standards for the competitive examinations. Such are all the Confucian writings and a number of compends and commentaries. The classics are not read in China as the Bible is read in Protestant countries in the schools and homes, much less as Schiller and Goethe are read. Nor is it the aim of the student to familiarize himself with the tenor and spirit of these documents of antiquity; the traditional and authorized interpretation alone being tolerated. He memorizes verbatim both text and commentary and adopts some of the turns and technicalities of their style and metre, in order to reach the highest goal of his aspirations—a literary title. It is furthermore to be observed that competition at these examinations is disproportionately severe; only one in two hundred candidates receiving a degree. Nor may we consider the number of those only who appear at the decisive occasion; their number having, through various preliminary examinations, been reduced to one-half. The prospects are therefore anything but promising. A certain talent for the required essay-style and indefatigable devotion of time and energy are essentials under these circumstances.

In mission schools the heathen classics can never constitute more than a part of the course of study, and this is a sufficient cause to deprive all, except the most brilliant pupils, of the remotest prospects of ever attaining a degree. There is danger, however, that all the pupils neglect their other studies or consider them at best a necessary evil as compared with the favourite classics. These classics not only constitute the conditions on which depend all civil honours and preferments; they are the basis of all learned culture and of all claims to distinction in civil life. Just here is the delicate point: worldly honour. Inasmuch as spiritual Christianity knows no compromise with the spirit of the heathen world, but by its contrariety to it brings manifold reproach on its votaries, such educated Chinese Christians usually conceal as much as possible of their religion at first, and eventually when occasion serves recant openly.

Unfortunately but few missionaries realize as yet the far-reaching consequences of admitting heathen classics into Christian schools. There are certainly enough heathen schools and more
than enough so-called Chinese scholars. Why should we as Christian missionaries help to increase their number?

I will not dwell here on the objectionable religious contents of these classics. We are dealing with the practical question: Can we in addition to healthy Christian instruction also impart Confucianism after the manner of the Chinese in our schools? I am convinced that we cannot. The mission schools are to be nurseries of Christianity. It is also of the utmost importance that the Chinese be made acquainted, or better still, should become familiar with the Word of God. This is best accomplished by training a goodly number of young people as thoroughly in the Bible as the heathen are drilled in the classics. This can only be done by using the Bible as the chief study, not mechanically but pedagogically in addition to the necessary secular lessons in all our elementary schools. For the elementary course the heathen classics are altogether out of place as text-books. These pupils, who commonly attend school only for two or three years, will sacrifice but little of the esteem to which they may be entitled and will certainly become all the more useful in the Church and in society.

In the higher schools the classics cannot be ignored. But the Chinese old-fashioned method is not to be adopted by enlightened teachers. The classics are to be treated historically and critically in the light of Christian culture. The present evil of retaining the Chinese classics in the mission schools is aggravated in many cases by the employment of heathen teachers to explain them; these, as a matter of course, explain them after their old, accustomed method, if not in an anti-Christian, certainly in an antiquarian heathenish sense.

The publication of a hand-book on these classics in Chinese has been felt as an urgent need for many years. Such a work should serve the two-fold purpose of a text-book in the schoolroom and of a guide-book to the gates of the kingdom of Heaven in the hands of educated Chinamen. In order to produce such a work a masterpiece is needed that would really come up to the highest aim and purpose; its author would necessarily have to devote the undivided efforts of several years to it. It does not mean simply the pointing out of objectionable sentences and placing their refutation over against the authorized explanation. This would not be difficult, but it would not convince the learned Chinaman of the truth of Christian teaching; it would, on the contrary, like the papal condemnation arouse direct opposition.

The large apologetic work—Civilization—Chinese and Christian, an attempt to present Chinese thought and life
as they appear to one occupying the standpoint of Christian Western life (written in 1883,) is in some respects a preliminary to a comprehensive treatment of the classics. For the full elucidation of the Confucian sacred writings by the light of divine revelation, it will be necessary, however, to substantiate at the outset the character of the divine revelation as compared with the revelations on which every heathen religion is based. The history of God’s revelation from its beginning to its completion in Christ, the continuance of this revelation through the Holy Spirit in and by true believers, would have to be given in outline; inspiration as conceived of by the men of God on the one hand and by the saints and sages of the heathen on the other, would have to be treated, and the peculiarities of the recipients and promulgators of revelation would in some instances require delineation. These points, should receive special attention. A complete record of the origin and history of the different sacred writings would then be in place. All the salient points of divine revelation might be treated: God before the World, Creation, the Visible and the Invisible World, Man, Sin, the Means of Grace, Human Conditions of Salvation, the Person of the Mediator, Reconciliation and Justification, the Sanctification and Perfection of the Individual, the Body of Christ or the Christian Church, the Judgment of God, the End of the World, the Kingdom of Heaven. In dealing with the Chinese sacred writings it may be advisable to give a complete epitome of each work separately with the necessary notes (after the manner of “The Mind of Mencius”) and to conclude with a resumé of the contents of all as constituting the sacred literature, the highest ideal of the Chinese mind. An apt characterization of the chief Buddhist and Taoist sacred books should form the appendix. Neither the Buddhists nor the Taoists have a completed canon, and no one knows how many sacred books these two religions possess. Confucianism has, in the narrower sense of the word, but five holy books, each consisting, however, of a series of documents dating from different times with contents generally older than Confucius. According to the present popular conception of the Confucian canon the Four Books are included. These consist of two chapters, from one of the five sacred books, of the aphorisms, used in conversation by Confucius and his pupils, and of the works of Mencius. In its broader sense the canon is comprised of thirteen different works; those given above being counted as seven; to these are added three volumes of explanatory stories to Confucius’ Annals of the State of Lu, but, including them as text, to works on Manners and Customs, the Classic of Filial Piety and the oldest dictionary, the Rhya
attributed to a pupil of Confucius. Some of these works are voluminous, and together with all the noteworthy commentaries, published during eighteen centuries, constitute a library of several thousand volumes. Although these thirteen Confucian classics contain much that is good, by far the greater bulk of their contents is antiquated and cannot possibly repay time and trouble spent over them. For Christian schools we need first of all an expurgated edition of the classics. We might retain all that is true, also much that is beautiful, as far as it is not inimical to Christian principles. To the Chinese, who are ignorant of all else, their classics contain the quintessence of wisdom. They will devote all their time and energy to classical studies. An awakening is already perceptible among the leading statesmen of China; the urgency of the time will awaken many more. A thorough reform of education is required to ameliorate the condition of the people. The first step must be to throw out all ballast of unprofitable learning, especially from elementary schools; let boys and girls be taught what they need for life and eternity, nothing else. Our Christian schools should lead the way. If we wish to graft something better on the tree of the Chinese mind we must make use of the pruning knife and remove all wild branches. Chinese learning has grown wild; its fruits are badly degenerated. The classics and essay-writing absorb too much of the vital power, so that too little is left for a healthy development of other requirements. Mission schools may carry out a great mission in China, if conscious of their mission.

4. Methods of Teaching.—There are, strictly speaking, but two methods of teaching: the mechanical and the intellectual. The mechanical method attaches great importance to the subject-matter or information imparted to the pupil. The mind is chained to the topic. The intellectual method seeks to discipline the mind by means of the topic and enables it to handle and master the same. The mechanical method is not to be wholly discarded; it should, however, be restricted and subordinated to the intellectual. Chinese methods of instruction are closely related to the aim and object placed before teacher and pupil in all their schools, namely the writing of essays for the competitive examinations; these essays to consist of a collection and arrangement of classic phrases without so much as the addition of one new thought. Memorizing is the chief task. The explanation of the text is also stereotyped. The mind of the pupil remains entirely passive, accepting only that which is offered, without further search or inquiry, truth having, according to Chinese notions, reached its highest development with the ancients. Every departure from these patterns is not only no improvement but in
every instance a perversion. The ancients have fixed all ethical
standards, the later emperors all standards of research. For a
subject to form and hold an opinion of his own would be
disloyalty and presumption. Furthermore, this method has now
become the broad road to honour and preferment. Whoever
uses his own common sense in opposition to it, though he be an
angel from heaven, may be certain of falling into a tangle of
briers, possibly behind bar and bolt, should he essay to instruct
not only himself but others as well. Scholars have frequently
assured me they did not dare to read any but the authorized
books, lest they unwittingly reproduce something thus imbibed
in their essay and lose their chance of taking a degree. It is
difficult for the missions to stem such a current. Yet unanimity
among the missionaries would soon lead to the goal.

There is then no alternative; missions must awaken reflection.
It is their aim to strike off the shackles of superstition, of various
prejudices, of wrong and misleading religious ideas, in short to
free from error and lead to the Truth. The watchword is:
"Think!" and he who does not know how to think must hasten
and learn it.

With reference to the intellectual method as opposed to the
mechanical, simplicity and thoroughness are to be chiefly recom-
mended. The imparted knowledge is not to be stored away in
the memory as so much dead matter, but should prepare the
pupil for the practical duties of life as well as for the rest in
heaven. No theology should be taught in elementary schools,
but rather Scripture history, and this in such a way as to become
the abiding possession of the pupil. Even in the higher schools
connected with missions in China, knowledge of the Scriptures,
with thorough analysis of the contents of individual books
and chapters, is more important than the comprehension of a
theological system. This also appeals to the mental peculiarity
of the Chinese. They have a voluminous literature bearing on
their classics, but no systematic arrangement of their doctrinal
contents, and still less anything like the evolution of dogmatic
systems. Their commentaries deal solely with the exegetical
problems of the text, summaries, superficial classifications, &c.

Suitable passages from the Old and New Testaments should
be selected and memorized. These would also serve as lessons
in writing the Chinese character instead of the patterns containing
Buddhistic doctrines, which are in general use perhaps every-
where in China, but certainly out of place in Christian schools.
As one pattern is copied many times for the sake of calligraphy
its contents will be retained in the mind of the pupil and should
therefore be well chosen. Wherever phonetic writing has been introduced it will be found a good exercise to translate from the classic into the colloquial, written phonetically, and from the colloquial into the classic, written in character. Instruction in vocal music cannot be dispensed with in a Christian school; the method of teaching it should, however, be as simple and practical as possible. In arithmetic each pupil should acquire facility, both in whole numbers and fractions. Of the natural sciences the more important and daily phenomena of life are to be explained in a simple way. Geography and history may ordinarily be limited to general outlines, without necessarily neglecting opportunities that may offer for taking up certain chapters more thoroughly. Geometry should be made to bear directly on practical life. Drawing is of great value as a means of educating the mind and practising the hand and the eyes.

The curriculum has, as a matter of course, to be adapted to the financial ability, age, preparation and object of the pupil, as well as to the ability of the teachers. Wherever it is possible to divide the school into a number of classes the work becomes easier for both the teacher and his pupils. The Christian method of teaching should, by all means, fill out the serious gaps in the Chinese system, imparting a well-founded religious, moral and intellectual training. The standing of the pupil in actual life, however, must not be lost out of sight. The school is to come to the aid of actual life and must not unfit and estrange the pupil from it, or render it irksome. This deserves special emphasis, both in the education of boys and girls.

5. Chinese Writing and Alphabetic Writing.—This is another burning question for those missionaries who are in the thick of the battle.

Under the term Chinese Writing we understand the ordinary Chinese way of writing, in which each word requires a particular character. Under the term Alphabetic Writing we understand the European method, namely that of analyzing each word into its component sounds and using for each sound one character, usually a Roman letter.

About twenty-five letters only, that is, as many as are used in writing German or English are required in writing Chinese according to this method. The Chinese word-writing has in the common dictionaries not less than 40,000 different characters. Through the introduction of scientific terms this number is increasing from year to year and will soon reach hundreds of thousands. This is unfortunate. The missionaries should do their best to turn the current that has set in, but they on the
contrary help to augment it. Every new scientific work contains new characters, together with many familiar characters bearing a new meaning. The difficulty of mastering these texts therefore becomes greater and greater. The adoption of a fixed system of alphabetic writing for scientific purposes would greatly aid the progress of Chinese education and is highly to be desired. Such a system would greatly facilitate the adoption of foreign technical terms, proper names, etc., etc. By rendering one of the Mandarin dialects into alphabetic writing, it would soon become the book-language and consequently the language of modern education throughout the empire. The so-called Southern Mandarin or Nanking language, being already the language of more people than any other dialect, is probably best adapted to this purpose. A few minor improvements could be readily effected. And yet the idea is hardly feasible without the energetic co-operation of the Chinese government. It is true there is a considerable amount of alphabetic writing already in use, but it is limited to the missions. It remains a remarkable fact that the Chinese government, notwithstanding its acquaintance with the Manchu, Mongolian and Tibetan alphabets, has never entertained the thought of introducing an alphabet into China; no, not so much as to make the preliminary preparations for its introduction. Neither did Chinese Buddhism do aught in the matter. And even the Roman Catholic mission, notwithstanding the introduction given in Latin in their seminaries for training priests, has produced no alphabetic text-books for the Chinese. To the Protestant missions therefore belongs the credit of having made a beginning in this direction. Nor should we underestimate what has already been accomplished. Neither may we on the other hand close our eyes to a serious objection. The whole empire is by means of these different missionary alphabetic systems divided into a large number of so-called language districts. Each local dialect is constituted an independent book-language, having a literature of its own and therefore wholly shut off from adjacent dialects, that is, in case the effort be successful. At first the result will not extend beyond the Christian congregation or mission school. Alphabetic writing is attached to colloquial speech. Most of the native preachers, teachers, and even pupils are therefore opposed to the innovation. This, however, need not discourage us. The scholars and those who are such only in their self-conceit are apt to turn away with contempt from the popular speech as something unworthy of their class. This attitude, as one might expect, has its advocates among missionaries also. They unfortunately fail to see that these particular Chinamen are,
after all the Western education they may have received, still chiefly concerned for their classics and far too much wedded to their antique school methods (Schulzopf). One should here emphasize the truism that thorough instruction goes hand in hand with the written use of the popular language. General education, including the education of the female portion of the population, is simply an impossibility so long as the Chinese mode of writing holds exclusive sway. And again, congregational worship as well as family devotion lose much of their proper interest and influence so long as the classic style rules. The hymn-books for instance are intelligible to a small minority only of those present at Church-meetings. The Scripture lessons also that are read from classic text have to be translated, in order to convey the sense to the hearer. I have therefore always advocated the use of the popular speech or colloquial, though I have for several years confined my own labours almost entirely to the classic style (Wên-li), in order to work for all China. We also need Bibles, tracts and scientific works in this book-language, because they are intelligible to the scholars of the whole vast empire; always let it be understood, intelligible to the eye only not to the ear. Whatever is intended for the family or congregation should be expressed in the local colloquial speech. In the Mandarin language a vast literature has existed for centuries, a literature though colloquial yet written in the character (though not in the classical vocabulary and construction—Translator) and not in alphabetic style or text. There is also a limited number of similar works extant in the Canton dialect, prepared chiefly by missionaries and with but one exception in the Chinese character. More has been done in the Swatow, Amoy, Foochow, Ningpo, Shanghai, Formosa and Hainan dialects. Some missionaries are still opposed to this style of literature, claiming that by the use of the colloquial the Gospel is made contemptible in the eyes of the learned. This is certainly a strange objection for Protestant missionaries to raise. Vulgar expressions should, as a matter of course, be avoided, and no one would deny that mistakes have been made in this respect. The work is but just in its inception. But it should be borne in mind that expressions that may not go into print should not be used in conversation and still less in preaching and teaching. The opponents to the use of colloquial in writing, if consistent, would be obliged to discard the popular speech in toto when lecturing and preaching. As this is out of the question missionaries and Church stewards should unitedly labour to cleanse the colloquial of all heathen impurities. To this category belong all obscene reflections and insinuations; many
of the terms used by way of rebuke, raillery and dispute, using
the name of God, Satan, etc., etc., in a profane manner and the
like. Christians must strive for that which is lovely and of good
report. We should also, following the example of the Apostle,
warn against jesting, which is not becoming to the Christian.
The salt of Christian conversation, together with other healthy
phrases substituted may, in the course of time give the common
language a better flavour. But in order to do this it is not only
desirable but necessary to use the language in print. The more
we use the language in this manner the sooner it will adapt itself
as a medium for conveying Christian thought. The difficulty
here as elsewhere lies in the novelty of the thing. The classics
are the standard for everything in the classic style; there is no
standard for the colloquial, except, in a measure, the native works
published in mandarin. Neither should such missionaries abandon
in despair colloquial publications in alphabetic writing which have
been provided in special dialects, notwithstanding the inevitable
difficulties which check their use among the people. Books in
colloquial offer many advantages as compared with the charac-
ter. The classic text may represent the unity of the empire; the
colloquial in definite written forms, will illustrate the peculiarities
existing within the empire. The varieties needed will not be over-
numerous, inasmuch as each colloquial dialect is the language
of several millions of souls. To endeavour to establish every
slight, local variation or brogue would be futile. In other mission
fields a certain language is spoken by several tens of thousands
or a hundred thousand people only. In India many languages
are utilized in vernacular literature without detriment to the
missionary work. Here, in China, moreover, the classic text
(which I do not desire to discard and could not if I would) would
continue to serve as a bond of union between the different pro-
vinces and the adjacent kingdoms. Nevertheless it might be
greatly simplified. The method of teaching is also sadly in need
of reformation. Even the school-masters of Hongkong realized
this fact a few years ago, but a weak, spasmodic effort to
produce new primers was the sole result. At present instead of
carrying on Chinese and English studies and fitting their pupils
for a ready use of both, the higher schools emphasize English
studies only and aim at successful competition in English. This
seems somewhat overshooting the mark. The problem of adapt-
ing Chinese studies to a form equivalent to the higher course in
English still remains to be solved. Chinese methods cannot go
together with the highest English requirements. If foreigners
cannot see this now the Chinese pupils will soon enough feel it and
give expression to this feeling. The aim should be to acquire a
power to express in good English what they know in Chinese, and
to render into clear and elegant Chinese style in Chinese writing
what they know in English.
6. The Worship of Confucius.—All Christian denominations are agreed that heathen ceremonies must be utterly abolished. There was, however, bitter contention among the Roman Catholic emissaries concerning the worship offered to Confucius, and Protestant missionaries are not unanimous on the subject. It is true there has no dispute arisen as yet, but it is simply slumbering and will awaken soon. The problem is nothing less than the admission of the native Christians to the heathen State (competitive) examinations. Those missionaries who allow their converts to attend the examinations, or who go so far as to prepare pupils for the same, must also permit the adoration, that is, the worship of Confucius connected therewith. They must admit that this worship is unobjectionable from the Christian standpoint. However skilfully participation in these examinations is glossed over, the candidate is and remains an active participant in the customary worship offered to Confucius. I have already described in detail (Chap. III) of what these ceremonies consist. But Confucius is not only worshipped at the examinations, but also, though in a less pronounced manner, in all heathen schools. The name Confucius occupies a prescribed position in every school-room, and every pupil on entering must bow before it and waive his hands three times. The burning incense sticks are supplied by the teacher. It is true that Confucius is not worshipped as an idol, that is, he is not implored for help, for a gift, nor for the forgiveness of sins; but the adoration offered to him is worship in the proper sense of the term, that is, adoration of his excellence. This excellence is, however, raised far above the proper human standard. He is placed on an equality with heaven and earth, and together with them constitutes the third person of a trinity. Again, the manner of performing this worship, namely by means of bloody sacrifices at the chief festivals, is a manner of worship
due to the deity alone. These offerings are the highest expression of the profoundest sense of dependence and of the most unrestrained submission. The life of the sacrificial animal is given for the life of the worshipper. Bloodless sacrifices also express more than a mere feeling of respect; they are the acknowledgment of the one to whom they are offered as the author of the gift offered. We therefore cannot tolerate the adoration of any creature through any sacrifices whatever; they are irreconcilable with the plain teachings of the Gospel, and we are compelled to condemn them as idolatrous because the things that belong to the Creator alone are thereby given to the creature. The standpoint of the Roman church in this matter is ambiguous. Why should not Confucius he honoured as the national saint of the Chinese as well as any of the saints of Rome? The claim of Confucius to such adoration is even stronger than that of the Roman saints, inasmuch as the Chinese do not even expect intercession from him. Against all of this, however, we place our evangelical fundamental doctrine: We worship but one God, the creator, preserver and ruler of all things and the only Saviour, the God-man, as mediator between God and man.

We may, however, show that respect and honour to both the living and the dead which properly belongs to noted persons of all ranks. If the Chinese desire to honour their Confucius as the pattern of Chinese classic conception and as, in addition to this, the ideal of the most ancient statesmanship we need not object. That Confucius is all this to the Chinese the missionaries should readily and generally acknowledge. Confucius is the climax of Chinese nationalism (Chinesenthum.) We can regard the feelings of the Chinese and at the same time establish all the more firmly our own standpoint. Confucius never claimed to be a religious teacher. As a teacher of morality he is the offspring of his times, though offering in this respect the best that China has produced. His ethics are based on a sublime secular life; Christian ethics presuppose the divine life. We must seek to make the Chinese comprehend this difference. We cannot accept Confucius as the highest ideal of man, or as the ideal man, because of his ignorance in divine things. The ideal man must be God-man. Such is Jesus Christ only.

It follows from the above that the Christian conscience cannot participate in the worship offered to Confucius, much as that worship may differ from vulgar idolatry; the Christian congregation dare not participate in it. I therefore consider the preparation of Christian pupils for the heathen State examinations as the opposite of missionary work. It is our duty to prepare
and train our Christian children for Christian living and working in their respective stations. It therefore further becomes our duty to warn Christian parents against sending their sons to heathen schools. Christian schools should be established wherever possible, in order that the young generation may grow up without the taint of superstition, living to the glory of God, becoming a joy to their parents and a blessing to China.

7. Christians in the Employ of Heathen — It is impossible for a mandarin, if he is a Christian, to hold office in China under the prevailing conditions and maintain a conscience void of offence. He is not only required ex-officio to worship certain deities on stated occasions or given days of the year, but must share in all official practices; and so honeycombed with injustice and corruption are the metropolitan and provincial administration, that the Christian in China has more reasons for keeping aloof from civil and military employment than the early Christians had in Rome. It behooves us to exercise the patience of the saints until political life has been reformed from within. To become a Christian is almost a matter of life and death for the Chinese official, from the high mandarin down to the petty subordinate and common soldier. Individual cases of Christians holding office nevertheless occur, but they usually result in much trouble and embarrassment. Conversions to Christianity are more numerous, however, among the dependent classes, such as servants, apprentices, business-partners and women, than among the official class, and those who hold these positions are frequently required either to join their masters and employers in heathen ceremonies or to officiate at pagan altars in their stead. What then? To refuse usually brings inhuman treatment. A mere loss of position in such a case may be considered a very favourable issue. Women and children are in the saddest condition, because their relation cannot be severed. The case of Naaman (II Kings iv. 18, 19) often occurs to us. May we who live in these new Testament times follow his example? It would be a doubtful course, and I have personally never been able in such instances to give any other advice than this: Be true to conviction. Idolatry is an abomination in the sight of God, and can never be condoned after we have once for all recognized its sinfulness. Herein we must show by our words and actions that we honour and love God above all things. Results must be cheerfully left to Him. The faith that nerves the true witness—aye, the martyr—will not fail to make an impression on heathen superiors and masters. Of this we have ample illustration in the history of the ancient Church and in modern missions. Even China can boast of some bright examples.
The baptism of women and children who are completely dependent on others should be carefully considered and all undue haste avoided. Sometimes parents and employers are favourably impressed by being told beforehand and by the candidate himself of his intention to embrace Christianity. It is an incentive for them to examine into the tenets of our religion. But it would be saying far too much to declare that there are no tests and trials of faith in store for those who proceed in this manner. Careful preparation should be made for such trials, and then simplicity of faith and earnest prayer will gain the victory. But just in proportion as the Christian is compelled to be firm and pronounced against idolatry, to that same degree should he strive to excel in conscientious fidelity to his parents and employers. If newness of heart is manifested by blamelessness of conduct all opposition from without will soon be disarmed. Wherever Christianity is paraded in the home of the missionary or in the chapel and timidly concealed in the domestic circle, there hypocrisy is nourished and the ethical-religious character ruined.

8. Christian Employers and heathen Employés.—We have of recent years become very much accustomed to toleration. Forbearance with those who hold views differing from our own, is a Christian virtue; while fanaticism and the tendency to persecution are far from the mind of Christ. Genuine toleration, however, cannot embrace that which is evil. We are to tolerate the opinions of others, especially their inner life, their thinking and feeling, taste and judgment, without attempting to force them into the narrow limits of conventionalism. Conscience must ever be left untrammeled.

But this does not hold with regard to the public actions of man. Here we are bound to make an ethical estimate and refrain from pronouncing everything good. To this category belongs idolatry, the antecedent of all heathen vices and an abomination in the sight of God. Every Christian should so regard it, and he may in no degree cherish a spirit of toleration towards any of its varied forms and types. At the same time he should ever manifest the deepest sympathy with the benighted idolaters. It is indeed nothing less than a Christian duty to show a strong aversion to idolatry in order that idolaters may be impressed with the wickedness of the system. And yet our Western merchants and government representatives tolerate idolatry in their own residences and godowns. Wherever their heathen servants and clerks are found there we also find heathen altars and stated sacrifices, and even missionaries are found occasionally who allow their heathen employés to perform pagan rites on their mission premises. Such toleration is decidedly reprehensible. It
is true we ought not to use pressure to induce the heathen for the sake of temporal gain to embrace Christianity. I am at the farthest possible remove from such a course, and I advise my adherents to hold their faith in all the sincerity of heart conviction. But it therefore becomes all the more important that I myself be strictly true to my own convictions. In the case of unbelievers and worldlings religious indifference lies at the bottom of their attitude concerning idols in their homes. All too frequently do we hear the remark that all faiths are alike. It would be more correct to say that one form of unbelief resembles the other, and this makes it the more important that every Christian should know what attitude to assume. Every man has a right to expel idolatry from his house, and it often relieves difficulties along other lines when we have once for all declared: This house or family is under the protection of the only true God; He alone is worshipped here, and every other cult is rebellion against Him. If the Chinese will not be convinced of the folly and sin of idolatry then let them resort to their countless temples to gratify their wants. They will, nevertheless, understand the firm conviction and decision of their employer and esteem him more highly than one who is indifferent. In the case of an employee who is a blasphemer nothing remains but summary dismissal.

The social conditions are often very complicated among the Chinese. A Christian is, for instance, a partner in a certain firm in which all his associates are idolaters. In such instances the Christian should not fail to express himself openly. Rarely, however, do such relations prove satisfactory. Sometimes the Christian cheerfully forfeits certain privileges, or assumes more than his share of the required work for conscience sake. And yet, sooner or later, every true Christian will discover that he cannot do business in partnership with heathen. A rupture cannot be avoided, inasmuch as heathen dishonesty cannot be endured. And here we again confront the question: What is to become of the man and of his needy family? Many are importuned and finally yield to the temptations held out by heathen relatives. They say: Christianity is grand, but it is impossible to be a Christian in China. I have often heard these words from the lips of heathen who were, as it seemed to me, convinced of the truth, but hesitated from business and domestic considerations to unite with the Christian Church. It is impossible to state the number of those under such conviction (though not converted), but I am sure it is far greater than the number of native Christians or unregistered Church members. The Christian employer should not deprive his heathen employés of the enjoyments and advantages they might derive from idolatry without offering
them an equivalent. Herein mistakes are numerous, and are even made by Christian parents in the treatment of their children, who do not yet comprehend the real, Christian earnestness of life. Christianity tolerates amusements and cheerfulness, and all that is necessary is to guard against those things that are of doubtful propriety or sinful tendency.

9. Contributions to Idolatrous Feasts.—Contributions are often solicited from house to house for sundry heathen festivities. Custom usually determines the amount of these contributions. The money thus collected is frequently used to defray the expenses of theatrical performances, banquets, etc., all, more or less, mixed up with idolatry. The Chinese are passionately fond of the spectacular. Thousands flock to the theatre, some travelling great distances on foot, others making expensive trips by boat, the more aristocratic often paying double the ordinary price for extra accommodations and luxuries.

From all this the Christians should abstain. They can derive no possible benefit from it. Even the heathen, that is, the better class, at least, denounce the stage on grounds of morality. Yet all exhortations may at first fail to persuade the native Christians,—the temptation to follow the crowd is very strong and many yield.

Custom allows women to appear in public on such occasions, and it is not surprising that most of them make use of this temporary freedom. This goes far toward popularizing these pagan festivities. The women thus feel under obligations to the idols of their country for at least a degree of pleasure and enjoyment. These exhibitions and performances are given in the open air; no admission fee is charged, and everyone gets his diversion gratis. The incidental expense to each one is not considered, and thus the Christians are unable to see anything wrong in being present. There are some praiseworthy exceptions among them. But all unanimously evade the assessments made upon the public for these amusements, an inconsistency which I have often pointed out to them. Unfortunately these efforts usually prove futile until curiosity has been satisfied, and are remembered only so long as no further temptation approaches them. "Why should not we look at it so long as we take no part in it?" Because when you attend for pleasure it becomes your duty to pay for such pleasure. This is the principle we should rigidly maintain and inculcate.

Only landlords (the owners of houses and fields) are taxed for these amusements, and the multitude of labourers go free. We cannot claim immunity from such taxation for the native
Christians on the ground of religious conviction until they, as a body, abstain from both direct and indirect participation in the amusements. Meanwhile, however, it might be found practicable to designate the gifts of the native Christians for the indigent members of the clan instead of for the idols, and this should be explained to the collectors of the money. The poor are found everywhere, and here and there a fund has been established for their benefit. Most Chinese communities accept this alternative, because it affords tangible evidence that it is not because of penuriousness, but from religious conviction that the Christians refuse to contribute, while absolute refusal on their part often causes bitter feelings and has not infrequently led to persecutions that might have been prevented.

10. Sabbath Observance and Feasts (Holy Days).—Heathen feast days may be divided into three classes:

1. Astronomical, such as new moon, full moon, equinoxes, etc., 2. Idolatrous feasts, and 3. A combination of the above. Some of these have become popular feasts, because of the popular amusements that are now connected with them. This is notably the case with such feasts as New Year, the feast of Lanterns and of the Dragon boat.

It is the plain duty of all Christians to eliminate from all popular feasts everything that savors of idolatry, as well as everything bordering on license and dissipation that lower the tone of public morals.

The Christian may doubtless rejoice with those who truly rejoice in the good and beautiful in nature and art, but such rejoicing should find modes of expression that do not offend conscience.

It is a great satisfaction to know that our people do, as a rule, abstain from all participation in bona fide idol feasts. They celebrate New Year's day, for instance, in a Christian manner. But this in itself is not sufficient. In the presence of the dense paganism that surrounds us it behooves us to demonstrate that we do not ascribe to particular days or seasons beneficent or divine influences bringing temporal prosperity, and that we observe these times and seasons in order to express our gratitude to God, the giver and preserver of all things, full of grace and mercy. And more especially is this the case with our observance of the Sabbath,—that day which is given to us as a foretaste of the rest that remaineth for God's people. We should not burden our native Christians with the other feasts and holy days ordained by the Churches. The observance of these would
impose heavy burdens upon all and afford enjoyment to none save to those of our employés who find a blessing in every opportunity for idleness. Whenever we desire to unite in a specified celebration with the home Church an evening meeting can be announced and attendance made optional. This is all the more important so long as Sabbath observance is fraught with so many serious difficulties.

What shall the poor labourers, women and slaves do, who are wholly dependent on their masters and are compelled to work? In many cases permission can be procured to attend at least one Sunday service. The missionary should insist upon this, and the Church officiary should exercise strict supervision over the attendance of all adherents on divine worship. Every act of negligence should be promptly investigated, and wherever a tendency to lukewarmness is discovered it should be nipped in the bud.

In the case of those whose time is at their own disposal it should be insisted upon that they and their whole household so far as possible keep the whole Sabbath day holy; meetings and services, Sunday schools and classes of various types should be conducted, affording suitable opportunities as well as inducements to spend the day in increasing religious knowledge and doing good. A quiet, sacred Sabbath day should be gradually introduced into our Christian Chinese families, a day to which every member of the household can look forward with joyful anticipation.

A few rigorists would make the day for themselves, and those around them, a day of torture. This can only work harm. Herein it is also well to learn of Jesus himself.

II. Order of Divine Service.—The specific character of Protestant worship must above all things be kept in view, not only in matters pertaining to the cult, in general, but especially in those things that relate to the order of the stated Sunday service. The congregation assembles as the body of Christ, and everything depends upon His presence and upon the relation the individual members sustain to Him and to each other. Protestant worship has nothing in common with theatrical or pictorial exhibitions. The Divine presence must be a reality. Curious, sensual crowds may be attracted and entertained by any variety of inventions and appliances, but for these special meetings can be arranged. Such meetings, properly speaking, cannot be called public worship, and must not be considered a substitute for it. This is no disparagement of them whatever as a valuable
agency to influence the masses, but we should diligently guard against anything, in any degree whatever, taking the place of public worship, that has in it elements more or less at variance with the essential nature and purpose of public worship. Here we recognize the communion of individual believers with each other and with Christ, the Head of the Church, as the very heart and centre, and hold all else pertaining thereto as in itself secondary and unimportant. All ritualistic and hierarchical tendencies are thus avoided.

On this basis we have as fundamental elements and in their natural order: 1. The hymn. The singing should be essentially congregational, being an expression of the harmonious union of all in the Divine presence. It is by no means necessary that the officiating minister open the service by chanting a liturgy, prayer or benediction. The use of choirs may in some cases be permitted, also responsive singing, as practised by the Moravians, etc. Great difficulties are, however, encountered in China with regard to congregational singing, inasmuch as the people have no training whatever in singing, and our tunes are utterly foreign to them.

Next in order comes the invocation. It is not the prayer of the presiding clergyman or of any other individual, but of the congregation as a body. It consists naturally of confession, petition, supplication, intercession and thanksgiving. The creed is virtually embodied in this, but may follow the prayer as an additional part of the service in the customary form. The whole congregation should join in repeating the Lord's Prayer and the creed, the pastor leading. In order to prevent the confusion of voices, which is often very annoying in the English Church service, some method of audibly beating time to every word should be adopted, and a suitable pause observed at the end of a sentence.

Third in order comes the reading of one or more portions of Scripture. It might be well to have this done by laymen as in the English Church. The Church officiary should determine whether the prescribed lessons for the day or some other portions adapted to the sermon shall be read. The sermon follows the reading of the lessons. As an important part of the service it must be an exposition of God's words and deeds in such language as to adapt it to the needs of the congregation, and must not consist of a series of anecdotes, human ideas, and notions. That which "is written" should be made the living possession of the Christian congregation, and the individual hearer should be brought to realize this in his inmost soul.
After the sermon comes the **Communion**, the crowning act of all Protestant worship, setting forth as it does the union of the individual believers in Christ. The Scriptures and the reformers teach that the sacrament is, strictly speaking, not the means, but rather the seal of pardon. Justification in the sight of God is the result of **believing**, i.e., a personal appropriation of the atonement and redemption wrought by Jesus Christ. Neither the Church nor the ministry has been constituted the custodian of Divine grace. The Protestant Christian must never yield his birthright—free access to the heavenly Father and direct heart-fellowship with the Saviour of souls—to any power on earth. The authority of the keys to which appeal is sometimes made belongs to the congregation, and has reference to the expulsion and re-admission of delinquents who have given public offence according to II. Cor. ii. 10. Comp. I. Cor. v. 4.

The peculiar manner of celebrating the Lord's Supper in Europe is based on historic conditions, the absence of which in China is not to be greatly lamented.

Sacrament of Holy Baptism also pertains to the public worship. In chapter 13 the reader will find some thoughts on this topic.

The Benediction closes the service. The Apostolic Benediction appeals much more forcibly to the consciousness of the Christian congregation than the Old Testament or High Priestly Benediction.

The above is a mere outline of Protestant public worship. A degree of freedom should be allowed to each one in his own practice.

12. **Altar and Appurtenances.**—The true conception of the Christian congregation, contemplating as it does the Divine presence, it follows naturally that a sacrifice or oblation in the sense of the Roman Catholic mass cannot be tolerated.

The atonement is finished once for all. Unbelievers themselves do not require another sacrifice; all that is necessary for them is to appropriate the atonement completed in Christ. The scriptural Christian idea of a sacrifice differs from the heathen conception in that God Himself provides the offering by which we are saved; the heathen believe that it is for them to make themselves acceptable to the gods by presenting stated offerings. The members of the Christian congregation are children of the Most High, and look up to God as to a loving parent. For daily sins and shortcomings they have free access to a throne of grace.
The Old Testament sacrifices typified Christ, yet Christ was not offered on a consecrated altar, but on the accursed tree. His sacrifice consisted in His consecrated life in the midst of a sinful world, and emulating His example the Christian congregation offers itself, not only in the sanctuary, but everywhere, in loving obedience unto God, bringing all its earthly treasures, even life itself, to his blessed service. Earthly lusts are banished, and the mind that was in Christ Jesus becomes the atmosphere of the soul. And yet, all being of grace, abounding grace, of ourselves we can bring nothing to God. The Scriptures, the reformers and our own experience teach this clearly. Works of Christian love, so called, are in reality the fruits of the Divine Spirit operating in the regenerated heart. No sacrifices of any kind are brought or offered in a Protestant Church, and it is therefore inconsistent to speak of an altar in these Churches. An altar without sacrifice is, strictly speaking, not an altar. The original form of Christian worship was patterned after the synagogue and not after the temple cult. It had no altar. Placing a cross on the altar in a congregation of converts from heathenism is also of doubtful expediency. Idolatrous notions are liable to cluster around it. As to burning candles on the altar it may suffice to state that we find them in every heathen temple. We are to let our light, even the light of the Two Testaments, shine in a different way. The Symbol has never yet enlightened a heart. In the place of incense, ignorantly introduced into Protestantism by the Irvingites, we have the real incense, even prayer in the name of the Lord Jesus Christ.

13. Church Organization.—It is not my purpose to elaborate a complete or universal plan of Church government, but rather to discuss briefly a few points on which there is difference of opinion.

It may, at first sight, surprise some of my readers to find this subject taken up in a chapter on The Cult. However, properly understood, Christian Church organization pertains necessarily to the cult. Church government is nothing more nor less than the regulation of the Church or congregation, and the action taken by a congregation in a given case is not the outcome of a whim or of individual preference, but of a generally accepted, definite rule. The said rule, however, is not to be considered as a matter of agreement merely among a number of individuals as, for instance, the statutes of a "club" or literary society; it must, on the contrary, bear the seal of Christ Himself, and stand as an exponent of the character of the congregation, inasmuch as its members among themselves and in fellowship with Christ, collectively represent His body.
Reception into membership is a matter of supreme importance, and is consummated by the administration of holy baptism. Candidates admitted to this sacrament must have the required preparation, and be in the enjoyment of corresponding spiritual fitness. No dead members are to be implanted into the body of Christ. Wherever the candidate presents the necessary conditions, baptism becomes the "washing of regeneration," but the ceremony in itself does not effect a magic renewing of the heart. In the ancient Church they consequently established a catechuminate, in which applicants for the sacred rite were carefully prepared beforehand. Such a plan is nowhere more desirable than in China. With the utmost care extremely sad experiences are still met with. It is therefore highly advisable to wait at least a year after desire for baptism has been expressed. During this probationary term the candidate should be required to attend the services of the Church regularly and to use his spare time in acquiring an adequate knowledge of the plan of salvation. He is under the watchful care of all the Christians, who are to familiarize themselves with his domestic surroundings, his employment, his "conversation," and standing among his heathen neighbours. Of all this the native officary in charge of the congregation is to be duly informed, and at the expiration of the probationary term he must communicate his convictions to the missionary. This will always enable the missionary to determine whether the candidate may be admitted to baptism or whether further probation is desirable. In the latter instance the candidate is further instructed, admonished and directed for a longer or shorter term. It may be found desirable to administer baptism at stated intervals or seasons, and thus simplify the work of the catechuminate. It was so arranged in the ancient Church. The question whether the candidates are to be baptized at their respective homes or in the Church must be determined by the circumstances. The service is, as a rule, far more impressive when conducted in the presence of many Church-members.

The baptism of an adult should admit him into full membership in the congregation. I hold the baptism of infants as a practice that is in full accord with the mind of Christ, provided the parents or guardians act from a sense of sacred duty in thus consecrating the little ones to the triune God. A further condition is the prospect of subsequent Christian education. The participation of the sponsors in the ceremony is not to be merely pro forma, on the contrary, their consent and promise must be understood as a solemn covenant and vow made before God and the Church. It follows naturally that they will exercise
great care to shield such children against even the slightest taint of heathen superstition.

Church discipline should be administered in the spirit of the Gospel. Open offences should be followed by public expulsion from the Church; secret sins or old sins of race and custom should make the offender the subject of special, earnest exhortation, and, whenever the circumstances demand it, deprive him for a season of the Lord's Supper. Many questions pertaining to Church discipline are indirectly discussed in the following chapter.

Differences of opinion on dogmatic questions should be treated with the utmost leniency. Our salvation does not depend upon our view of this or that minor doctrine. The denial of Christ as the God-man, amounting to an abandonment of the confession on which the Church is founded, naturally excludes from Church membership. So also the denial of the resurrection. The Christ who rose from the dead and ascended into heaven, and is seated at the right hand of God the Father, He, and He only, can be present in all Christian congregations. A prayerful consideration of 1 Cor. xv. will guard against inquisitorial fanaticism.

The deacons are to be chosen by the congregation itself, but it is advisable that the missionary solemnly induct them into their office after election. The missionary should have a recognized share of control and authority in all the affairs of the congregation. This is of special importance in China, where the most hopeful and healthy Church organization is liable to suffer sooner or later from indifference or even corruption, as we see in the case of many of the purely native organizations. Every Church-member should therefore be required to do something in the building up of Christ's kingdom, and it should be made the duty of the deacons ("leaders") to ascertain the particular fitness or otherwise of each member for a specific task. Everyone, who participates in missionary work, will soon learn to delight in it. It is therefore also very desirable to call on laymen to assist the missionary in the Sunday services by asking them to read the Scripture lessons, to deliver short addresses and to assist in the administration of the Holy Communion. It was thus in the ancient Church.

The Church or congregation should not only contribute money for its own needs, but also assist in opening and sustaining work elsewhere. This requires the instruction of every member as to his duty to contribute according to his means into the Church treasury. All the talk of great poverty has a spurious
source. The poorest heathen has enough to spare for his idols, to afford the daily stick of incense, and to participate in the general festivals, ceremonies, and anniversaries. He who claims to have nothing to spare for his God and Saviour is not only not a Christian but worse than a heathen. So soon as the rule is established that every Christian must contribute of his substance money gifts come in as a matter of course. In many places the earlier missionaries put great obstacles in the way of self-support by indulging the Chinese too much, and it is now very difficult to introduce a change. They simply accepted help; the missionary provided everything. And even to this day there are missionaries, who to the great detriment of the work, seek popularity with the Chinese by pursuing such a policy. “This is a good man,” they say, “a man who loves us, Chinese,” while upon others they cast suspicion as being nearly on a level with the mandarin and pocketing much of the immense sums of money given in Western countries. Wherever there is a man of the indulgent class in a mission, others will find it up-hill work to introduce permanently even the most urgent measures. And yet the future of missions in China depends largely on the self-support of our native congregations. “Covetousness is the root of all evil,” a true and solemn proverb. But Christians are on the contrary called to be stewards of God, and must realize it as their sacred duty to hold their possessions subject to the demands of His cause. The congregation should foster and stimulate this conviction and root out all semblance of covetousness.

The accumulation of property by the congregation is another serious matter. I am personally opposed to it, but see little prospect of successfully stemming the current. Yet Church history shows unmistakably that such property has never been helpful in the prosecution of Christian work. Its shape and purpose seem to be of small moment. Now it is used to feed the indolent, then it becomes the object of jealousy and greed, next it falls into the hands of the mighty of this world, and finally is used as a weapon to oppose true Christianity. It should be the rule that whatever is collected in the course of the year is to be spent in the course of the same year for the advancement of Christ’s kingdom within and without the local congregation. Thus vitality is preserved and fresh interest perpetually stimulated. No more real-estate should be secured than is necessary for existing conditions of the work. The kingdom of God is built up by gifts of love made for a specific purpose; not by forcibly exacted rents, dividends, interests, or by speculations in the “unrighteous mammon.” This is nothing less than the blinding of the spiritual senses by the things of this world. Of
all this there is much danger among the Chinese, and comparatively few missionaries seem to realize the fact.

Instead of funds or endowments for the support of widows, orphans, the indigent, sick, etc., I should consider mutual aid societies more in keeping with present conditions. In the administration of endowments there is always danger of withholding aid, where something positive might be done to advance the kingdom of God by helping the needy, suffering and sorrowing, in order to lay up treasure in heaven.

Communion and fellowship of the congregation with other Protestant congregations—not under the patronage of the same missionary society—should also receive early attention. The nature of such fellowship naturally depends on local conditions. The members of my Church are at liberty to receive the Lord's Supper in other congregations, and others (not belonging to my congregation) are welcomed at our table. In this way, and in this alone, can we create and maintain among our people the consciousness of a general Protestant (Evangelical) Church. And yet this also depends entirely on our real, lively fellowship and communion with our blessed Redeemer. He who denies to other earnest Christians this fellowship in the Lord's Supper thereby imprints the word "sect" upon the escutcheon of his own Church. This we call "dividing or severing the body of our Lord," and is, strictly speaking, not only a sin against our fellow-Christians but against the Lord Himself, of whose blessed body and blood all believers are partakers.

As to the question what manner of Church government Chinese Christians will eventually adopt, it is easy to foresee that when the time comes for them to organize congregations of their own, they will organize them after the manner of their clans, having the customary elders and a stated pastor or superintendent. Synod or Conference relations and connections will be established without difficulty.

The Chinese Church, as a whole, should conduct an ably edited magazine or journal, to represent it before the ruling classes and civil authorities, to supervise the cult (yet without imposing rules), so that it may be possible to prevent the growth of excrescences, and to enhance the development of that variety which springs spontaneously from the soil of her unity. Such a journal should also be the central organ and authority in all educational matters.

Rules for conducting examinations of preachers, teachers, and officers of the congregation should be adopted and so framed that they may apply to the whole Church.
The above central organ should also constitute the highest court of appeal in all disputes among Christians. It should decide those cases that have baffled the individual congregation and Synod.

However, lest I cross the bridge before I come to it, I will not further anticipate.
14. Omina et Portenta.—The Chinese have as yet but a very limited knowledge of nature and her laws. Every unusual occurrence or circumstance is supposed to be decisive in the life of the individual and in the history of the family or state. These superstitions relate not only to the great phenomena of nature, such as the appearance of comets, eclipses, meteoric showers, hurricanes, drought, epidemics, unusual ailments, war and the like, but to every-day occurrences, both indoors and abroad. A domestic animal crossing the path one is in the act of choosing, the breaking of an implement or article of daily use in the family, the scream of a bird, the twitching of a muscle, ringing in the ears, etc., all are significant. Ordinarily the most superstitious Chinaman does not notice these things, but when he is planning something, or contemplating some important action, then the most trivial circumstance has a meaning. There are also generally accepted interpretations of all these signs, so that nearly everybody knows the significance of the commonest among them, whether favourable or otherwise. Nevertheless in many cases the Chinese consult a fortune-teller, who is supposed to impart the real, or at least, the mystic significance. If the omen is favourable the interested parties naturally rejoice and gladly follow the instructions of the fortune-teller to make their good luck doubly sure. Should the omens be unfavourable the enterprise is either abandoned, or if this proves inconvenient, recourse is had to the prophylactics prescribed by the sooth-sayer to render the evil influences and opposing principles harmless. Such means consist in formulas, either recited or written, amulets, offerings to the idols and many other devices. Seeking to avert calamity or, on the other hand, to bring misfortune upon others in this way is nothing less than the witchcraft spoken of in the Bible and punished with death under the Mosaic dispensation. Of course, Christians have other
and better reasons for abstaining from all these sinful practices. Certain missionaries, however, following the tendency of the times, go to the opposite extreme and teach men to regard nothing whatever. It is true we Christians have nothing to fear except sin. Being reconciled to God through Christ we have the assurance that all things work together for our good. The Scripture nevertheless plainly teaches that a certain relation between nature and human life exists. Superstitious interpretations of natural phenomena are doubtless reprehensible, and our people should be instructed concerning them. The stars in their course have for us a far more exalted significance than to indicate, as the heathen imagine, the course to be pursued by us in the trivial affairs of this life. Yet there are signs in nature in the heavens and in the earth relating to the development of the kingdom of God which, taken together with other occurrences, point to God's supremacy in the affairs of nations and in the interests of the individual. These axioms can no more be rendered void by the laws of nature than the intervention of the physician in the legitimate course of certain diseases can be excluded by exact science. It is furthermore an indisputable fact that human desires and aims, even those of Christians, are too frequently centred on the attainment of temporal success and physical well-being. Earnest dissertations on eternity are to be looked on as a memento mori of prime importance. There is also a sad need of diverting the attention of Christians from secular politics and directing it to the signs of progress in the kingdom of God with its laws of an incorruptible life and fadeless joy. All these indications should be conscientiously considered by the Christian, and they should move him to new devotion and sincere penitence before God. Yet everything that is the outgrowth of heathenism is to be rooted out of the Christian heart. We have a Saviour to whom we can flee in times of distress, and the blessedness of knowing that we are children of God must afford joy and consolation, even amid the pains of death.

15. Soothsaying and Astrology.—The Chinese do not undertake anything of importance without first consulting the decisions of fate in the matter contemplated. In the more important affairs they go to a temple, in domestic concerns to the ancestral hall, to divine by lot. For this purpose they have bamboo tablets in a receptacle which, after sacrifice and prayer, is shaken until one drops out. The number on this tablet refers the supplicant to a sentence or verse in plain writing containing the answer to his petition. Inasmuch, however, as the connection between the writing and the petition is usually vague, numberless soothsayers
have tables and booths in the temples and on the streets to which the poor dupes turn for assistance in deciphering their fate. In minor affairs they go to the soothsayer direct, who draws upon all ages and sexes for his support. Unsuccessful scholars and blind men engage in this calling.

While soothsaying has its basis in the grossest error it is not as palpable a deception as one might at first suppose. There is an extensive literature on the subject based on definite propositions of a naturalistic character. The Dual Powers, the Five Elements, the Eight Diagrams of the Book of Changes, the Constellations, the Names of Days, Months, etc., are all serviceable implements for manipulation. In some cases the constellation governing the birthday of the individual is the chief factor. The fortune-teller does not proceed arbitrarily or at haphazard, but according to the rules of a generally adopted system in which he is supposed to be an adept. He not merely gives a decision, but also substantiates it by the application of these fundamental propositions. The supposed relation of the individual to the universe, and the supposed influence of the chief factors in the universe upon human destiny, are decisive in a given case. Every event in the life of the applicant is compared with the sum total of his destiny and again studied in its relation to the universe. The world is conceived of as the whole of visible nature in which everything is minutely predestinated. There is, therefore, at the bottom of all this error and superstition still a substratum of truth. But putting aside the fact that a correct knowledge of nature and of her laws condemns the manipulations of the soothsayer as nonsense, they are incompatible with our faith in a living God. Man's destiny is not determined by a blindly operating fate among the powers of nature, but by the divine will and the religious and moral bearing of the individual. Our chief concern is that both our thoughts and actions be brought more and more into harmony with the divine will, knowing that God will provide abundantly for all our other wants. Chinese Christians must, therefore, abandon all forms of fortune-telling. Many find this very difficult, having no experience in deciding and acting on a definite course for themselves without instruction and counsel from an outside party. Determining a matter by lot is not to be condemned toto ccelo so long as it is accompanied by prayer and a spirit of Christian confidence and submission; its abuse by resorting to it in trivial matters or in the wrong spirit is to be guarded against. In some way or other God freely gives to the sincere, through His Holy Spirit, all the wisdom required in the weighty affairs of life. Those who are not in the enjoyment of this fellowship will do
well to seek advice of those who are experienced in divine things and have the Spirit of God. In purely secular affairs the decision is usually less difficult, but these also frequently have an important bearing on our future destiny, and the Christian should regulate the minutest details of his life in the light of eternity. This requires but one question: Does the decision I have reached advance my spiritual welfare and the interests of God's kingdom? If worldly gain alone is secured and spiritual gain remains doubtful we should flee from it as from an impending danger.

For a season we may be in great darkness and uncertainty until faith is tried and strengthened, but this condition does not continue long where there is a sincere desire to know and to do the divine will.

Choosing days is also a very common practice in China. This is based on the calendar issued by imperial sanction, and does not depend on the whim of an individual. Criminal law also takes cognizance of this custom. It is considered a crime to shave, to marry, to bury, to lay the foundation of a house, etc., except on prescribed days. The particular relation of the planets to the sun and moon is the chief factor in these calculations, and astronomical science is degraded to the level of astrology. Let it be borne in mind that this utter nonsense is practised by the Chinese government, and that after an acquaintance of more than three hundred years with the astronomy of Christian countries; but this custom dates from the remotest period of ancient China and is sanctioned by the Confucian writings. It has such extensive ramifications throughout Chinese statecraft that in spite of increasing enlightenment no one ventures to institute a change.

Of course our Church members must be taught to realize that one day is like the other; but very little knowledge of astronomy is necessary to reach this end. Nor must the Sabbath be considered a "lucky day" as the native converts are so apt to consider it. Proper observance and "keeping it holy" should be taught with all diligence and thoroughness. Nothing is hallowed in the Christian sense without special consecration to God. The divine rest in the person of his "likeness"—man—makes a Sabbath of our Sunday, and so with all other days; in so far as the day is consecrated to doing good it is a blessed day, in so far as it is spent in sin it is cursed (or "unlucky"). The day is ever the same, but human actions and the corresponding divine recompense,” i.e., the blessing or the curse, dissimilar.

A violation of the civil law should, so far as possible, be avoided by the Christians in all these matters. While they conscientiously refrain from consulting a necromancer, and
from choosing a day for a certain undertaking, they can also, on
the other hand, without much hardship, pass over the distinctly
prohibited days.

The regulations of the almanac, we may add, are of a
general character, e.g., all the days in whose number the number
2 occurs (the "Twos"), i.e., the 2, 12, 22, are prohibitive; all
with the number 3, i.e., the 3, 13, 23 and 30, (the Threes"), are
"lucky"; those containing the number 4, (the "Fours") are
"unlucky," and the "Fives" "indifferent." This leaves large
scope to the manipulations of the fortune-teller.

The Christian must, therefore, for conscience sake, not only
abstain from fortune-telling and choosing days, but witness faith­
fully against all these superstitions. He can show due regard
for the laws of the land as well as for other existing absurdities
without doing violence to his convictions, and furthermore, the
noted scientists, representatives of secular knowledge, of political
economy and diplomatic intricacies, might use their supposed
influence to some practical effect and demonstrate to the advo­
cates of missions that they can do more than merely pronounce
eloquent eulogies and write flattering essays on our behalf. The
tenacity with which the Chinese, including the more enlightened
classes, cling to all phases of superstition, does not forebode good
for the future of the country.

16. Geomancy.—What we have said above relative to the
choosing of days also holds good concerning the heathen notions
of fixing a site or choosing a location, i.e., geomancy. The
popular term for this, literally rendered, is wind-and-water­
doctrine. In choosing a site for a building or locating a road the
Chinese hope to secure unusual prosperity by regarding unique
contours and by appealing to the mysterious powers of nature.
The Christians renounce all these practices once for all. The
heathen Chinaman considers every instance of good fortune in
life, like a plenteous harvest, a phenomenon of nature. The
operations of nature and of the spirits of nature are, however,
according to these views, dependent on the exterior form of the
surroundings, shape of hills, watercourses, etc. etc., Chance is
excluded. The moral and religious attitude of the individual,
though not pronounced nil, is nevertheless considered a matter of
indifference as to the final outcome in so far as the system is
adhered to consistently. By changing the configuration of a site,
and by so doing alone, a man can change the course of his
prosperity, and that of the whole neighbourhood. This naturalistic
superstition is not only at variance with the Gospel, it is also
contrary to the teachings of Confucius which have an ethical
basis, and many Confucianists therefore denounce geomancy. B
is therefore doubly important that the native Christians abstain from everything that bears the least semblance to this far-reaching and deeply-imbued error. Nor should the Christian occupy a merely negative standpoint. It avails but little to refrain from seeking prosperity in geomancy so long as we seek our highest good in that which is temporal and of the earth, earthly. The Christian's possessions lie beyond this world; his joy is in the Lord, and for all temporal blessings he is devoutly thankful, knowing they are apportioned by the Lord, his Heavenly Father. That which brings us nearer to God and promotes our eternal welfare is good fortune, while that which hinders our spiritual growth is always unfortunate. The Christian of every land and of every age must learn this truth from the varied experiences of life, but it has not been emphasized as generally as it deserves in China. It is well with him who grasps this truth betimes and builds on the things of eternity. He only has undisturbed repose.

17. Dreams.—To simply ignore dreams and declare them vanity I do not consider wise. The superstitious custom of interpreting dreams, ascribing to everything a temporal, an auspicious or inauspicious, significance is to be renounced once for all. The dream nevertheless means something to the one who dreams. It is a manifestation of his psychical condition, and finds its origin in the soul. The nature of the dream often reveals the soul-life much more distinctly than the most careful introspection during our waking hours. Our physical condition has a share in the composition of a dream, but the dream is not so much a revelation of this condition as of its effect on the soul. The Christian may learn much from his dreams, and even discover that he is still in bondage to the body. Some dreams suggest a change of one's daily habits not infrequently accompanied by a sense of contrition and repentance. Many other peculiarities of our soul-life are hidden from us and become evident (to him who can comprehend) in dreams. Unsuspected inclinations of heart and secret passions that have long been lurking in the dark and evading discovery are brought to the light; tendencies and potencies usually asleep during the seasons of wakeful consciousness, rise up and assert themselves in our dreams.

On the other hand, spiritual and divine influences also reach the soul. The soul, by means of its spiritual nature, is in constant communion with the spirit world. Our wakeful consciousness is dependent on the senses. As soon, however, as the outer senses are locked up in sleep, the inner sense—in so far as it is not enslaved habitually—is set free.
The Chinese "see much" in their dreams, have fellowship with the departed, etc., etc. The Christian should turn away from this tendency and pray for healthy sleep.

One should never deny the remarkable facts of dreams. If one prefers not to form a personal opinion resort can be had to the current methods of explanation. The only matter of importance in this connection is that we seek for no other influence from the spirit world than for the influence of the Holy Spirit. He who abides under the guidance and illumination of the Divine Spirit will not be deceived by a dream. This divine illumination should, therefore, be sought and cherished,—yea sought with all diligence.

18. Communion with Spirits.—The Chinaman is ever conscious of the presence of spirits; by day and by night, on the dry land and on the face of the boundless deep—everywhere—they hover over him. All the great events of life are ascribed to their immediate and effectual influence. It is only as they will and act that things are brought to pass in heaven, on the earth and under the earth, in the air and in the water. Plants, animals and human beings in all their functions are alike under their control. Many missionaries condemn all this from the outset as mere superstition. We must not forget, however, that the Holy Scriptures also acknowledge the influence of supernatural, spiritual beings. Grasping firmly the pillar of Scripture truth we can boldly face both Chinese superstition and modern scepticism on this subject.

Intelligent scriptural belief in the existence of spirits does not conflict with those numerous fixed laws discovered by natural science. The law of causation especially remains in its full integrity. The analogy of the human body may serve as an apt illustration of this proposition. Every movement of the human body is governed by definite laws, and yet there is a spirit in man that utilizes the body and moves it, subject to the limitations imposed by physical laws. There are consequently but two interpretations of nature from which we can choose—the mechanical-materialistic and the dynamic. The latter by no means denies the substantial results of modern scientific research; on the contrary it cheerfully recognizes all those natural laws that have been fully demonstrated. But we must not fail to distinguish between a law of nature and a hypothesis. The hypothesis may perchance include or cover the law, but the adequate formula and the final setting of its real bounds and limitations being as yet undetermined it lacks certainty and distinctness of outline. And furthermore we should guard well against all illusions concerning these "general laws of nature." They are
after all but formulas of our circumscribed knowledge of a very small portion of the universe. Every material enlargement of our scientific horizon, every advance in our knowledge of nature and of her forces, reacts upon our former definitions and formulas of natural laws and changes them, i.e., the laws remain unchanged but the formulas, as an expression of our finite knowledge of such laws, are modified. Natural science is based on observation; observation must of necessity ever penetrate deeper and farther, and it follows as a matter of course that the status of natural science cannot even for a day remain the same.

Again we must carefully distinguish between natural science on the one hand, and the conclusions with which some enthusiastic devotees would fain bedeck it, on the other. There are those who pose as authorities in the learned world, who find no room in their scientific compendium for the unseen spirit world that projects as a potent factor into and influences our world of matter. Every phenomenon that predicates such a spirit world is impatiently set aside and branded as deception.

As a natural reaction from this unscientific extreme we meet with the newer forms of spiritism, a revival of ancient heathenism under a new name and with almost incredible energy. Every phase of heathenism is more or less interwoven with spiritism. The truth that stands out immovably prominent over against this insipid science ("so-called") is the dynamic conception of nature. But this truth is unfortunately distorted and caricatured into all forms of superstition by both ancient and modern heathenism; while, on the other hand, Christendom and theology have neglected it. And just here we have the reason why so many cultured minds reject both the error and the truth of spiritism without proceeding to a closer scrutiny of it. However this is not the place to enter upon a further investigation of this topic.

The practical attitude to be taken in dealing with the Chinese belief in spirits is the point that chiefly concerns the missionary. It is my conviction that we should not so much as touch the faith of the Chinese in the reality of the spirit world. On the other hand, again, we cannot be too pronounced and emphatic against everything that savours of spirit worship or of communing with spirits.

The Christian who in compliance with native customs seeks either by "mediums," or by personal physical or psychical preparation to come into contact with spirits should be expelled from Christian fellowship with as little hesitancy as the idolater. Christians being children of the most High cannot indulge in
communion with spirits without experiencing a sense of degrada-
tion. Children of God commune with their heavenly Father
only. Whenever He sees fit to send us an angel to help or to
comfort us it is good, but even then we should bear in mind that
he comes on the Father's errand. In short, then, every idle or
curious seeking after fellowship with spirits is a sin to be heartily
shunned and abhorred by the Christian.

19. Demoniacal Possession.—Concerning demoniacal possession
and other manifestations of the influence of spirits over living
men it is also safest to hold on to the Word. The Chinese
claim that these manifestations are very common. We find but
little opportunity to examine into the facts, and certainly have
no desire to dispute them. Everything depends on the proper
treatment of such cases by the missionary. The Christian must
be free from the influence of every spirit, except God's Spirit.
To enjoy this freedom is a Christian duty. Withstand the
devil, and he will flee from you; draw nigh unto God, and He
will draw nigh unto you. These are axioms. No manner of
witchery, but simple, heartfelt communion with God in prayer, is
all that is required. Somatically the Christian is liable to disease
like other men. Mental ailments are also frequently of a physical
nature. Functional disorders of the body may produce delirium
and mental aberration. The relation of the soul to the outer
world is broken off, but the soul in itself may remain undisturbed
and its relation to God unimpaired. And here we have the test
for demoniacal possession; it depends on the condition of the
soul. The utterances that come from the heart soon reveal what
manner of spirit dwells in the patient. The most pitiable
physical conditions, such as convulsions, paralysis, raving, etc.,
prove nothing. These may be simply owing to the state of one's
health, or they may have their origin in the psychic realm of
our being—in undue excitement, disappointment and the like.
"Demoniacal Possession" (so-called) is caused by a spirit or by
spirits foreign to the subject, whether they be demons or the
souls of deceased persons (?). It is the writer's opinion that this
strange spirit first gains possession of its victim's spirit, thereafter
of his psychic faculties and finally operates on the body. It
therefore behooves one to know how to "discern spirits" in
order to avoid confounding them with the ordinary symptoms of
disease. It is possible to influence, move and cast out these
strange spirits in several ways. The only way admissible for
the Christian is by the Spirit of Christ. All formulas for
exorcising spirits, even though they constitute a chapter in some
ancient ecclesiastical statute, are reprehensible. Such formulas
are but a species of Christianized incantations based on the
superstition of magic, and this superstition presupposes that
certain signs and utterances exercise a definite power over the
spirits. All this is utter folly, the recommendations of the
learned doctors to the contrary notwithstanding. Other means,
such as holy water, incense, etc., are even less permissible.

In calling on the name of the Lord in behalf of the demoniac
it is well to do so unitedly with two or three matured Christians. Faith is the fundamental condition on which the efficacy of such
Christian service depends. Faith in the miracle-working power
of our Lord must not only be strong in those present, but must,
if possible, be awakened in the patient himself. Let the
missionary, however, watch against the temptation to play the
miracle-worker or to court the admiration of the heathen. The
laying on of hands I should be inclined to discourage in cases of
demoniacal possession, though it might be recommended in some
diseases, especially in nervous derangements.

To use exorcism in connection with the rite of baptism I
consider a dogmatic misconception.
CHAPTER VIII.

DOMESTIC LIFE.

20. Marriage and Divorce.—Matrimony is sacred, excluding all other contemporaneous sexual alliances, and it is without indissoluble. The church can admit only those grounds of divorce specified by our Lord Himself. Although the Chinese also highly esteem matrimony, chastity and fidelity are required in the wife only, and she alone is punished, and that severely, for a violation of the matrimonial relation. There are no laws in China against open licentiousness practiced by the husband. Polygamy is legally sanctioned, and neither law nor custom place the husband under restraint, except in regard to married women and daughters under parental authority. The ordinary grounds for divorce in China are generally known. The Christian Church can never come in conflict with such laws of matrimony inasmuch as the evangelical purity of the relation to be sustained by husband and wife to each other implies a standard that has never been approached by anything the world has to offer in the way of either law or custom. But we must see well to it that the church really adheres to this Christian-ethical standard, and does not suffer itself to be drawn down towards the ethnic-Chinese standard. Conscientious vigilance is required at this point. It must be frankly acknowledged that the Roman church is more truly Christian on this point than any of the evangelical state churches. And yet the attempt to govern a heathen or even a Christianized state according to the strict principles of the Gospel would involve cruel injustice, because these principles presuppose a community of converted people organized into a Christian congregation whereas the state is but a product of nature.

We use the word nature here in its broader sense, not in so narrow a sense as to exclude mind, but in the sense that mind is in all matters pertaining to the state subject to the influence and even under the enslaving dominion of the things that are visible, or cognized only by the senses. Here the spirit still acts as the
agent of the natural life, having as yet failed to acquire its freedom for the divine life and service. This natural life of the state is to be gradually elevated and ennobled by the presence and influence of the Christian congregation, but it is never to be put in bondage under it.

21. **Solemnization of Matrimony.**—Matrimony is not a sacrament, for it is not a specifically Christian institution, but rather a divine order of nature.

The integrity of the state depends on the maintenance of this divine nature-economy (matrimony), wherefore all civilized countries have statutory marriage laws. This is only as it should be. The ceremony of solemnization adds nothing, strictly speaking, to the validity of marriage, though it is a religious function of profound significance. A devout mind lifts itself above the merely natural basis of this sacred relation into the sphere of the Christian life and into the fellowship of divine love. To such an one it typifies the relation of Christ to His church, and thus reaches into heaven though founded in nature. Christian husbands and wives should ever realize this truth and be all to each other that Christian matrimony contemplates.

Early marriages and the betrothal of children are contrary to the Christian view of the relation, degrading it to a mere relation of things, or to a business transaction. Without a personal life communion between husband and wife there can be no Christian matrimony. This life communion, however, can be expected only in those instances in which the individual life has previously reached its natural maturity, and in which the parties are mutually congenial. And just here it becomes necessary for both to have a voice in the matter. When they have spoken the decisive *Yes*, to the heartfelt desire to dwell together in Christian wedlock until they are separated by death, then, and then only, is there a proper basis for the ceremony of solemnization. Wherever the young people are denied a choice in the matter there the sacred act becomes a lie. One should, therefore, not be too ready with the use of the ritual in cases that do not offer the proper conditions. It is customary in China for the groom to see his bride for the first time on the wedding day, and even if he had previously seen her nothing like an acquaintance on which to base an opinion is possible.

Furthermore, social intercourse between young people of different sexes is as yet fraught with great danger in China, and the interests of morality still demand the customary restrictions. We must simply adapt ourselves to the circumstances. We can ask God's blessing upon all who enter into this sacred relation
(without necessarily performing the prescribed marriage ceremony) and thus consecrate it. This may also be done in cases where one of the parties is a heathen. The course to be adopted by the church must be determined by the circumstances of each individual case. The matrimonial relations of those who hold official positions in the church should be Christian in the fullest sense of the word. Celibacy being equally well-pleasing in the sight of God should not disqualify for such positions, provided purity of conversation is unquestioned. Compulsory celibacy, however, must be condemned most emphatically; the Bible pronounces it devilish. The notion that virginity is more sacred than matrimony is based on a wrong, i.e., on an ethno-ascetic (heathen-ascetic) conception. The doctrine taught by certain Christian bodies that Adam’s desire for a “helpmeet” was in itself a fall into sin also belongs to this category.

We should add that in China matrimony is viewed as a family affair, something done to the glory of the deceased ancestors. When consummated it is protected by the state with relevant laws and precedents; but the state does not take cognizance of the manner of consummating wedlock. There is no civil function performed by or in the presence of one official; there is no church ceremony performed in a temple. The festivities take place in the house of the bridegroom; heaven and earth, the ancestors of the bridegroom, and finally those of the bride are worshipped in order. Chinese marriage customs, so far as they are adhered to among Christians, must be reformed and purified; natural and ancestor-worship, superstitious symbolism and heathen extravagance must be alike discarded. The feast can be a feast of joy without the customary dissipation. Merry-making should be allowed, but coarse jesting is utterly incompatible with Christian character.

22. Intermarriage with Heathen.—Heathen parents often betroth their children in infancy. Such betrothals are always a source of great embarrassment if one of the families is converted to Christianity before the children are married. Neither law nor custom grants a young woman any degree of independence, nor do they regard her personal convictions. It thus becomes a most serious matter for a Christian girl to be married into a heathen household. She has to yield implicit obedience to her husband and to his parents. Heathen law makes the annulling of a betrothal almost impossible since it places it on a parity with all other contracts. Notwithstanding all this, the wishes of both families are accorded some consideration, so that if the girl remains steadfast, and if her parents frankly state the facts to the
other family, assuring them that, because of the change of faith that has been experienced, the girl is rendered incompetent to perform idolatrous ceremonies and the rites connected with the worship of ancestors, the bridegroom (that is, his parents) will, in most cases, comprehend the situation, and realizing that she could never adapt herself to their circumstances, abandon the idea of bringing her into their household, and therefore consent to a dissolution of the betrothal. In this case the parents of the bride return all the presents that have been received and, in some instances, pay an indemnity. Should parents of the bridegroom insist on the marriage of the parties, the parents of the bride, having the right to determine the day of the wedding, may, by repeated postponement, gain time, and possibly a satisfactory adjustment of the situation.

It is a far less serious matter when a Christian marries a heathen bride, and yet in this case also do I consider it the duty of the Christian family to advise the other party beforehand of the change that has taken place in the youth's religion. Should the bride express a willingness to abstain from idolatry in the home of her future husband, an inclination towards Christianity on her part may be safely inferred, and her final decision in the matter remains but a question of time. Unfortunately, however, there are many instances in which both the bride and her parents determine to adhere to their idolatry and willingly cancel the betrothal. To this the Christians should readily give their consent, even if the customary presents are not returned.

It should be strenuously insisted upon that Christians betroth themselves or their children to Christians only, and under no circumstances to the heathen. Domestic felicity, yea eternal salvation, is put in jeopardy by the intermarriage of Christians with the heathen, and no temporal considerations can justify such a step. Persons found guilty of such a course should not be admitted to the communion, and, in grievous cases, they should be dismissed from any offices they may hold in the congregation.

23. Polygamy.—Polygamy cannot be tolerated in the church. Taking another woman in addition to the legal wife, though it be done with the consent or even at the instigation of the latter, is adultery, as viewed from the standpoint of Christian morals, and should in all cases debar from Christian fellowship. There is positively no cause that will justify polygamy. The childless can have recourse to adoption, or rather, learn to be content with their lot. Chinese Christians are fond of referring to the example of the Old Testament men of God in defence of their national custom. But it is to be borne in mind that
polygamy in those days was suffered to prevail only because of the divine forbearance, inasmuch as the Redemption had not taken place, and because man is incapable of leading a pure life without the heart-renewing grace of God. But chastity was not impossible, as we gather from many Scripture examples, especially that of Isaac. Some instances of consistent abstinence are also given in Chinese history; that of Confucius, for example, who though married, lived separate after he had one son, and of a number (probably a small percentage) of Buddhist priests, showing that chastity is not an impossibility, even for the heathen. We must furthermore remind our people of the masses who cannot afford to purchase a second wife and are thus compelled to abide by their lot. Why should it then be considered impossible for Christians to endure that which they see in daily practice among their heathen neighbours who have not the aid and comfort of divine grace? Our converts are also deeply impressed when they learn that in Christian lands even kings and emperors are not permitted to practice polygamy. We must, in spite of all oriental difficulties, maintain the original custom of human society in the Christian church and lay down the fixed and unalterable rule: "One husband and one wife." In this, as well as in other things, wherein our church members seem especially weak, God's power will be revealed.

Great care should be exercised in dealing with those who became ensnared in polygamous relations before they heard the Gospel. The welfare of the children and the mothers as well, may demand lenient treatment. But every form of polygamy should debar from holding office in the congregation. The matrimonial relations should, whenever possible, be brought into harmony with the principles of the church before baptism is administered. This often proves a great blessing to the parties themselves, prevents future complications and unpleasantness and removes a stumbling stone from the path of the weak in our midst.

24. Re-marriage of Widows.—No hard and fast rule can be adopted forbidding the marriage of women who have been married or betrothed and have been bereft by death. Abstaining from wedlock on their part is indeed praiseworthy and is so esteemed by the apostle. If they, on the other hand, again contract Christian marriage no stigma should attach to such relation. Wedlock is limited to the life of the body in this world, and has nothing to do with the future life as heathen superstition and Christian sentimentality (in some degree, at least) erroneously teach. We cannot sufficiently emphasize the sober Bible views in opposition to the varied transcenden-
talism Current on this subject. Those who love in all fidelity and purity enjoy the comforting assurance that love never falleth; no, not even in the beyond. Flesh and blood and whatever pertains thereto cannot inherit the kingdom of God when it is revealed in glory. But the soul and all that is of its essential nature, the innate affinity of one soul for another, enters the other world. But this also must needs come under the purifying and transforming power of the Spirit of Christ.

25. The Daughter-in-law.—As a rule the daughter-in-law in China is placed in complete subjection to the mother-in-law. This is the source of many evils. The daughter-in-law in heathen society being in most cases a mere child needing parental instruction, this subordinate relation becomes a necessity. But in many instances she is not treated as a child but rather as a servant or slave. The mother-in-law has absolute authority in the house. If the wife has reached maturer years and has had the desired training in the parental home she is usually allowed the control of her own household. However, in these southern climates physical maturity often precedes mental maturity, and the time of marriage is a critical period in the life of a Chinese woman. As a rule, the young couple cannot avoid living under the same roof with the husband's family. It therefore becomes our duty to instruct the young men to consider first of all the relation of the bride they would choose to her prospective mother-in-law. The training in our girls' schools might also be so directed as to render some help in a solution of the problem. But there is not one in a hundred of the girls educated in Christian institutions that can adapt herself to a mother-in-law. While this fact is not difficult to comprehend, it does not commend missions to the judgment of the heathen. The difficulty cannot be remedied except by separate dwellings; the young wife must be qualified to conduct her own household independent of her parents-in-law. This is generally acknowledged as the only remedy even in Christian lands.

According to Chinese custom the mother-in-law has absolute authority over the daughter-in-law; she may punish her, subject her to torture or put her to death. The husband must obey his mother even though she should ask him to whip his beloved wife or drive her away with a divorce. The Christian school cannot be expected to prepare girls for such domestic conditions. They should be married only when they can get their own home, and their training at school should qualify them to make their home a Christian home and as such a happy home.

26. Cosmetics and Ornaments for Women.—It were better to leave the use of cosmetics, so common in China, to abandoned
women as a visible mark of their status. On this point instruction and exhortation are greatly needed, and we have the teaching of the wedded apostle concerning the “adorning” of “wives” (doubtless including their daughters) to aid us. Independent “ladies” had not appeared on the scene at that early period. The dress of Chinese women is both modest and becoming, requiring no modification on their admission to the church. The so-called “full-dress” of Christian women from the super-cultured West is, on the other hand, an offence to Chinese taste. It is to be regretted that this immodest fashion, that doubtless owes its origin to the harem of Louis XIV of France, has not only become the court fashion of all Christian countries, but has as yet not even provoked an energetic Christian re-action.* The Chinaman considers the prevalence of this fashion as evidence of a total lack of modesty and of a low standard of public morals.

That which has ever differentiated the Christian woman from her heathen sisters is chastity and cleanliness—her person, her children and her home together testify of her religion. One should see evidences of Christianity on crossing the threshold, yea, on entering the court of a Christian home. The old custom of a general cleaning up around the house on Saturday, and of a thorough change of apparel on Sunday morning, giving everything a renovated aspect, is highly commendable and finds favour among our Chinese Christians. It is important, however, to urge untiring perseverance in this matter; again and again the old filth accumulates and renewed exertions become necessary.

27. The Treatment of Children.—Manifold superstitious customs are observed at the birth and during the first few years of the life of children. All these must be eschewed by the Christians. Nor should they put amulets on the clothes of their children. The blessing of Christ provides all needed protection. Let the parents use all reasonable means to secure cleanliness of habits, suitable food, and, so far as possible, pure air for their offspring instead of heathen phylacteries.

With or without these desirable precautions, life and death among children as among adults are in God’s keeping. The Chinese believe that sickness and death among children are caused by demons and they have recourse to amulets, charms and exorcisms. Nor can they be laughed out of these notions. The sole remedy is implicit trust in God. Baptized children because specially consecrated to God with faith in His promise, are to be

* To this fashion and its associate—the dance, often put on exhibition for the special benefit of influential Chinamen, we owe much of the contempt they cherish for our boasted civilisation.—Translator.
considered as belonging to the Lord, and merely entrusted to the parents for a season, and that for the purpose of education and discipline. But wherever Christ reigns evil spirits need not be feared. However, no Christian can reach maturity of faith and trust without passing through manifold afflictions and trials.

The unconverted Chinese are all, and always, eloquent on the importance of filial piety. They, however, merely emphasize the duties of children and entirely ignore the weightier duties of parents, whereas the Gospel on the contrary and very justly puts stress upon the latter. Wherever parents do their whole duty as in the sight of God, disobedient sons and daughters will be few. In the first place we must see to it that the mothers early begin to pray with their children; secondly, that Christian hymns and verses adorn the conversation of the family, and finally, that a Christian education, beginning in earliest childhood, accustom the child to everything that is well-pleasing in the sight of God.

Among the heathen a deep under-current of parental selfishness runs through the whole theory of training up children, the question as to how they can be of greatest benefit to the parents ever and anon coming to the surface. Christians, however, should seek the temporal and eternal welfare of their children, and be mindful of the account they must render to God of the treasures entrusted to them.*

**28. Feet-Binding.—The Christian Principle.—**I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service (Rom. xii, 1.) Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: Glorify God therefore in your body. 1. Corinthians vi, 19-20.

A Christian belongs to Christ entirely, soul and body. If we have served sin before knowing God, it is not only our duty, but the aim of a Christian life, to have all members of our body under the control of the Spirit of God and ready for the service of Christ according to His will and purpose. Feet-binding is a deforming of the members of the body, not for Christ's but for the world's sake; it makes the person unfit for many services. The practice is in plain contradiction to the expressed will of God.

*In a work on Christian Education called 慈化議 Kiau-Fa-Yi, I have treated this subject in Chinese. It has been widely circulated in China, but I could wish it had a hundredfold the influence it now has.
Origin of the Abuse.—It is of doubtful origin. Chinese writers disagree. But certain it is that it originated in an Imperial harem during the T'ang dynasty. It is said that it was invented to disguise natural deformity. This is a confession that its origin is in human vanity and deceitfulness.

Is it Legal?—The practice is against the usage of Chinese antiquity. It was not known in the classical period. It made its appearance about 1400 years after the time of Confucius. Thus we may say that feet-binding is out of harmony with the teaching of the Chinese sages.

The emperors of the dynasty now ruling over China have issued prohibitions against this unnatural usage, but without success. We learn from this fact that it is against the will of the emperor. As in China the published will of the emperor is law to the country, this practice is in defiance of the laws of the country. No Manchu lady binds her feet. The Empress of China and the highest ladies of the Imperial court allow their feet to grow in their natural form and to their natural size. Feet-binding is therefore opposed to imperial example.

Reasons for its Wide Spread.—Some court-poets admired it, and praised it under such terms as, “golden lilies,” and “graceful bamboo.” Chinese men found it an addition to the attractions of women, not only in regard to beauty but especially to the gratification of sensual desires. Women looked upon it as a special prerogative and distinction of the lady. Only ladies who have to command but not to work are considered entitled to the privilege. Slave-girls are excluded, and other hard-working females too. Many Chinese women, however, even of the poorer classes, aspire to become ladies and be as such free from toil. Then they find in real life their means insufficient and the bound feet a source of misery.

Bodily and Moral Effects.—Crippling the feet in such a barbarous way interferes of course with the circulation of the blood. Its other effects on the female organism have been indicated by lady physicians, but it seems that the full extent of the harm done has not yet been thoroughly investigated by qualified persons. It seems strange that many women with very small feet reach an old age. The practice is now in almost general use in China and has been for a thousand years; is there reliable evidence of any general deformity, weakness or of unhealthy functions among small-footed Chinese women? Its influence on the moral character of these women has also to be impartially examined by competent lady-missionaries.
Social Evils arising from Feet-binding.—The ambition of a little girl to be a noble lady when grown, exempt from hard labour, is easily aroused. If she is in due time married into a well-to-do family her dreams are realized. But how? One or two slave-girls have to be kept to perform all that work for which the crippled feet disable her. As young slave-girls are often unsatisfactory, the husband has an excuse, his wife often urging him, to take one or more secondary wives. Their feet are either natural or large enough not to hinder them in doing all kinds of work required in a family. Can any Christian encourage this kind of family life? Where, on the other hand, there are no means at disposal of acquiring female help in this established Chinese way the misery goes beyond description. The filthiness of Chinese dwellings may be, at least for the greater part, attributable to the crippled feet of Chinese women. Not only this; how can one who is a mother properly attend to her children? A great percentage of them must become the victims of disease and early death. A woman with small feet can only be a burden to a poor husband and of no comfort to one with only small means. Can any person of sound reason, to say nothing of Christian principles, advocate the continuance of such misery within a Christian church community?

What is to be done?—Deeply rooted social evils cannot be removed by external laws or rules of any kind. We, as missionaries, have also too little influence on the masses of Chinese heathen. We may, in books and tracts, make them conscious of the social evils which render their family life miserable, and also point out the cure. I myself have done so in a comprehensive way in my Chinese work on Civilization. The first and most important step, however, is: Lead them to Christ! We may use different methods to reach this goal; this does not affect our question; it is the Spirit of Christ, which is the Spirit of God, dwelling in human hearts, that is the all-important factor. We are not social or political reformers, but religious transformers. We seek to turn souls from sin and from the world to the eternal God, and especially to the Saviour Jesus Christ. All social reforms should be and must be the result of the new life in the new spirit, which new life is encouraged and perfected in a church of living members.

Duty of the Christian Churches.—Though the evils in connection with feet-binding are great, the heathen Chinese are not conscious of it, and they have no idea that any wrong is done by its practice. We may, therefore, accept small-feetied women into our churches, if they break with idolatry and believe in Jesus
Christ as their Saviour. When in the church, they will of course receive fuller instruction and gradually come under the influence of the Word of God and of His all-renewing Spirit. Their eyes will then be opened also with regard to their feet. We may patiently wait for that moment. Even if there remain some who will not give up their long accustomed usage, I should not dare to judge them—they will have to appear before the judgment seat of our Lord.

Very different it is when Christians bind the feet of their girls. In such cases I should say, No! The children are now the Lord's, especially those baptized. They have been presented to the Lord by the parents' free consent. The church being the representative, as it were, of the Lord, can speak a decisive word. But it should be spoken by the church and not by the foreign missionaries. Hence the importance of creating sound Christian sentiment in the church. If the parents insist on their will, then excommunication from the Lord's supper should follow, not exclusion from the church. If native preachers bind their girls' feet, they show that they are better qualified for something else than preaching the Gospel and should consequently be dismissed. The same should be done with everyone holding an office in the church. They have not the Spirit of Christ and are, therefore, disqualified for any kind of ministry in the Gospel. But I should not exclude them from the church.

Boarding Schools for Girls.—Schools differ from preaching halls. In the latter the Gospel is presented in a suitable form to persons who are still strangers to it. The aim is to win their consent and convert them. Schools are established for teaching and education. Every school must have its standard, its method and its plan for daily instruction and exercises. Mission schools all bear, without exception, the Christian character. Their methods and plans, means and success, may differ widely; their aim is the same,—to lead their pupils into an understanding of Christian truth and accustom them to behave in accordance with Christian usage. Some other instruction is given to qualify them for the requirements of practical life. Injurious heathenish customs cannot be tolerated in a Christian school. They exclude one another. The conditions on which pupils are received into a Christian school, especially where they receive the additional advantage of free board and perhaps of books and clothing, must be an expressed desire on their part to receive Christian instruction, and their willingness to submit to Christian discipline. Schools where heathen customs are allowed in order to please the Chinese and thus gain a few more pupils, are not on the solid basis of Christian faith, but on the sandy ground of human
consideration. Human consideration, on the part of Christian people, is well meant, but it leads into corruption and estrangement from God, as the history of the Roman Catholic Church amply proves.

29. The Worship of Ancestors.—This, in all its details and ramifications, is doubtless one of the greatest obstacles in the way of Christian Missions. Even the relation of the child to the living parents, and especially the authority of the father, as defined by Chinese law and custom, are such as to offend our Christian sense of justice, and in some respects, our ideas of morality. The duties of children to their parents, whether living or dead, to their remoter ancestors, as also to elder persons and superiors, are all comprehended under the term filial piety. This is the basis of Chinese domestic life, and the larger social structure, the state, also rests upon it.

The whole consists, however, in denying to children (and subordinates), all rights, and giving to the parents unlimited authority and control over them. Sons, though parents themselves, have no property rights, and all they possess is subject to the will of their parents. The parents choose the son's calling; they choose his wife for him and, should the daughter-in-law be so unfortunate as to incur the mother-in-law's displeasure, they divorce her. Marriage is contracted simply to render service to the parents and ancestors. If the son were indeed to fulfil all the duties towards his parents as prescribed in the classics, he might as well make up his mind, first as last, to be simply and only, by day as well as by night, their most obedient body servant. However, in China as in other lands, the demands of every day life are often stronger than hoary theory, and the "coming-men" though still quite young, not infrequently enjoy quite a measure of independence. In some instances, even the "piety" seems to be exercised by the parents towards the children. Nevertheless one thing is always in evidence, namely, that Chinese life receives its peculiar mould and fashion from the piety of the children towards their parents, that of subordinates towards their superiors, and of the young towards the aged. Some of the severities of the system do not infringe on the rights of the supposed victims so hardly as we, owing to our different training and way of thinking, would imagine. They are accustomed to them from infancy and know no better. In practical life many of the unnatural features of the system are in a remarkably natural manner eliminated.

Missions will do well to leave this conception of authority quietly alone. When the people once acknowledge God's authority as supreme, all other authority loses much of its
prestige and even ultra paternalism finds its due level. Christians can well afford, as a general rule, to be tolerant of existing conditions and to exercise patience in all temporal affairs. The external manifestations of filial piety we, as teachers of the Gospel, declare to be nothing more nor less than the legitimate fruits of the ethical conceptions—reverence and love. The more intelligent of the Chinese agree with us in this view of the subject. The other corrective, namely the doctrine that the children belong to God much more than to their parents, has been treated in section 27. But we must demonstrate again and again to the Chinese that their teachings are entirely one sided, emphasizing the duties of the child to the parent while barely touching on the weightier duties of the parents to their offspring. The Gospel, on the other hand, teaches the latter exhaustively and barely touches on the former because these are self-evident and depend largely on the faithfulness of the parents. This Chinese feature is characteristic of all men who are entrusted with extreme or unique powers; of their subordinates they demand implicit obedience, but recognize no obligations on their own part. Some make a pretence of belonging to a higher caste and show a graceful unconsciousness of the rights of those less favourably situated, others rudely trample upon these rights. This is not allowable according to the teachings of the Holy Scriptures. For this cause shall a man leave his father and mother and shall cleave to his wife. Matt. 19:5; For the children ought not to lay up for the parents but the parents for the children. 2 Cor. 12, 14, &c. Such passages strike the Chinese mind as “hard sayings” and but few receive them kindly. And yet they have hints and intimations of these truths even in their classics. Of the Five relations, for instance, that of husband and wife, not that of father and son, is the highest. That the laying up of treasures is done for descendants and not for ancestors is conceded as self-evident.

There is, however, notwithstanding all the apparent and real difficulties, usually some way of reaching an agreement so far as the living are concerned, but when we come to deal with the worship of the dead it becomes us to make a clean sweep from the outset. The souls of the departed belong to another world, and every service performed for their supposed benefit by the bereaved must simply cease, because it is absolutely meaningless. Earthly ties are sundered when mortality is laid aside. Some relation or connection may continue, but it is of a psychical or spiritual nature. The essence of the whole matter is this: Every deceased individual is assigned his proper place in the next world in accordance with the righteous judgment of
God, that place or state corresponding in all respects to the relation sustained by the individual in this world to God and to his kingdom of light and love in Jesus Christ. *After death, the judgment.* This is indeed an austere doctrine, but no pious sentimentality can qualify or soften it. Buddhism has indeed taught the Chinese enough of this, but they claim to have found relief in the use of varied silly remedies to which they have recourse. Some of these consist in ceremonies bearing a wonderful resemblance to those of the Roman Church. Human rites are to modify the divine recompense or change it into an illusion! Such superstition is not only pitiable, it is an enemy of the soul. To those Christians who are burdened because of their ancestors who died in heathenism, we can say: Work out your own salvation and leave all besides to the divine love and compassion. God will save all that may be saved, and every believer on earth may become his co-worker.

I should also condemn the erection of ancestral tablets. Those who desire to do so can keep a family record, and in various ways, but especially by living a spotless life themselves, honour the memory of their ancestors. Pictures of the dead are to be tolerated as matter of course; but nothing in connection therewith bearing even the semblance of a cult.

30. *Worshiping at the Graves.*—The rites performed by the Chinese at the graves of their relatives are also based on superstition. They believe, namely, that one of the three souls of the deceased abides with the body in the tomb. This soul, as well as its mate that dwells in the ancestral hall, must be provided with stated offerings of food and clothing on pain of its becoming a hungry demon bent on working all manner of injury to the family.* The same calamity results from burying on a site where the soul is, as they believe, in any way disturbed, and they frequently impoverish themselves in moving the graves of their ancestors after some misfortune has come upon them. This is always a financial “windfall” for the local geomancers who know how to improve their opportunity in giving advice and directing the work in general. Graves are often the cause of prolonged strife, ruinous litigation and village fights. Graves lying scattered at random all over the land, stated cemeteries being used for paupers only, no one is secure, in undertaking a building or other change of locality, against charges being preferred, sooner or later, of having destroyed some ancient

*A Korean crowd asked whether we Western people did not worship at the graves, and being told that we did not, they looked at each other amazed and said: *We should all get sick!* F. O.
grave or disturbed some ancestral spirit. They also have the custom of opening the grave, removing the bones and, after cleansing, depositing them in jars under a convenient rock, tree, or bluff, among the hills. The rich have special vaults or tombs built for this purpose. The soul accompanying these remains continues its guardianship over the family. It is because of this soul, among the three, that many thousands of Chinese bodies are annually returned from America, Australia, and the colonies to their native soil. How much labour for repose in the grave!

Wherever there is a Christian congregation there should also be a Christian cemetery, plain, but neatly kept. The tombstones can be so inscribed in plain character as to bear testimony of faith in the Saviour of sinners and in the resurrection of the body in eternal glory and felicity. Each individual Christian could then visit the grave of his departed, decorating it with flowers or wreaths as affection and taste might prompt him, but abstaining from offerings of food or sacrifice in any form. The setting apart of a special day, annually, by the congregation in memory of its dead is not objectionable. This day might be a sabbath and the whole congregation could meet at the cemetery in the afternoon for an appropriate service; the most impressive hour would be at sunrise.* The Christian should look upon death as a departure home to his Heavenly Father, and should daily seek greater fitness for the event. Heathen mourning and superstitious ceremonies have no place here whatever. The departed soul has gone to meet its God, to behold and to enjoy what it lived for and loved in this world. The mortal remains are to be washed, shrouded and solemnly placed in the casket and, finally, without heathen pomp and noise, borne to their last resting place as simple piety and propriety dictate. In all this missions will do well to exercise close care, so that the change may not be simply from one superstition to another. Prayer and a few remarks to the bereaved, with a hymn or anthem by the congregation or pupils at the grave, should constitute the whole service. The so-called funeral sermon of Christian lands, often degenerating into fulsome eulogy, may well be omitted. Let it be duly emphasized that the departed have simply gone before and we follow them. Walking by faith, in the light, we are not separated from them. The old pious motto suits the case of these Chinese Christians: Lord Jesus, unto thee I live, for thee I die; Lord, living or dying I am thine. Amen!

*The most impressive of all, doubtless, would be at early dawn on Easter morning.
CHAPTER IX.

SOCIAL LIFE.

31. Slavery.—Some years ago a lengthy discussion of the question as to whether slavery was known among the Chinese or not was carried on by the British officers in Hongkong. Several of the gentlemen, taking the ancient Roman form and view of slavery as a standard, concluded, after remarkably learned researches, that what is in vulgar phrase termed slavery in China is in some respects not the same as Roman slavery. Thereupon, by dint of the most extraordinary logic, a syllogism that might even now make old Aristotle turn in his grave, was construed, reading as follows:—“Roman slavery was slavery. Chinese slavery is not Roman slavery—\textit{Ergo}: Chinese slavery is not slavery at all.”

Nevertheless, there is in China an extensive system of slavery. The government has its slaves in the persons of condemned criminals. Having never met any of this class I will not speak of them further. Many wealthy families have male slaves, and the children of the same remain in servitude. They are at the disposal of their masters and may be sold to other parties. Many of the secondary wives are slaves, and were originally bought by their owners (husbands), who may also sell them without their consent or knowledge. All public women are slaves. The same is true of all servant girls. In this latter case, however, slavery appears in its mildest form, and the owners must give them in marriage when they reach maturity. Usually their condition of servitude does not expire, but simply changes when they change owners, because these girls are only in rare cases properly married to poor men; as a rule, they become the concubines of wealthy gentlemen to whom they are sold as an ordinary commodity. They are, therefore, in reality nothing but slaves. The girl is originally bought from her own parents, no heed being given to her bitter cries, unless it be by way of a vile curse or heartless blow. The ties of nature are ruthlessly rent asunder, and the child may neither visit her parents nor the parents their
child after the sale is accomplished. The girl must under all circumstances remain with her purchaser until he disposes of her. In some instances the purchaser may sell her to other parties as a slave, but this is not common.

Some of the disputants, above referred to, tried to defend this system as a form of adoption. However it cannot be called such, the girl having to perform the most menial offices and in no case enjoys the rights of a daughter. The enjoyment of such rights, however, constitute the sole evidence of adoption. It is possible that individual cases in which girls are really adopted occur. I know of none except those adopted by childless women, who now and then take one of the numerous daughters of a relative (as a present, not as a purchase) in order to bring about a change in their own unlucky fate. Relationship is in general considered an essential to legal adoption. A wholly foreign branch may only be engrafted upon the family tree when it can be proved that there is absolutely no one, either closely or remotely related, who could adopt the child. To adopt a girl from a strange family is almost an impossibility because by so doing her surname is changed, and she might peradventure be married to a man bearing her real surname, the mere thought of which is repulsive to the Chinese mind.

It is a very common practice to buy little girls and raise them in the families of the purchasers as prospective daughters-in-law. These children are treated as may be found in keeping with the circumstances of the purchaser, and therefore of the future husband, and do not always fare badly.

Those girls who were originally purchased as slaves sustain no further relation to their former owners after they are married. They are not required to mourn on the death of their foster-parents, whereas the daughter has to continue a whole year in mourning. This also proves that their relation to the family is not that of adopted daughters but that of maid-servants. Any relation of servitude however that cannot be dissolved by the servant, a relation furthermore into which she was brought against her own will and desire; a relation that occupies her whole time and strength and wherein she receives no compensation for service rendered; a relation in which she is subject to the caprice of her master without the power to seek protection or lodge complaints elsewhere; a relation, finally, in which the master has authority to punish, torture, maim, or kill her, as he may see fit, such a relation is *slavery*.

This, then determines the attitude of Christianity, *i.e.*, of the Christian congregation concerning this social question. Missionaries are, as a rule, more inclined to be too radical than too
tolerant in their treatment of all forms of slavery. The principles of the Gospel must also herein be our guide. Chinese heathen conditions may not be altered by a single blow. The struggle against slavery in Christian lands continued a thousand years. We ought, therefore, not to expect the Chinese to abolish it immediately. The epistle to Philemon is our standard. The master’s title to his slave is therein acknowledged, and we, as Protestant (or Gospel) Christians, must do the same. Slaves remain in subjection to their masters even after the latter have become identified with the church. We have no authority to demand of a Christian that he at once set his slaves at liberty, nor to prevent him from adding to their number. I am not speaking now of British or other colonies where the laws against slavery are in force; in these the missionary must not only himself comply with the laws bearing on the subject, but teach his converts to do so as well. Everywhere in China, with the exception of Hongkong, Chinese laws prevail, and slavery is therein not only sanctioned but protected.

Christians are, however, admonished by the Scriptures to treat their slaves with Christian humaneness, and as their equals in the sight of God. Christian sentiment furthermore revolts from the thought of once more selling a slave who has become a Christian, and favours his retention as a Christian servant in one’s own employ as fellow-heir of the same glory, and that he be liberated as early as possible. The disposition of heathen slaves must be determined by the nature of each individual case. We cannot, however, too firmly insist upon it that no Christian shall be allowed to sell his child, or a near relative over whom he may have control, into bondage. He who sells a freeman into bondage traffics in human souls, and excommunication must ensue upon such an act because it can have no source aside from shameful avarice. The Christians must, on the other hand, be permitted to secure heathen servants from the heathen by purchase so long as the laws and customs remain as at present. But, as stated above, Christian treatment must be insisted upon by the church to which the slave-owner is amenable.

Notwithstanding all this, the Christian family is called to a higher mission, even to demonstrate to the heathen that free labour is practicable in China as well as elsewhere; Would it not be possible to draw up a contract with the parents of a girl stipulating for a fixed remuneration (in accordance with the ability of the employe) to be rendered to the parents? Could it not also be stipulated in the contract that the child may visit its parents at stated times and the parents their child, and thus avoid the cruel wrenching of the natural ties? It is not an easy
matter however to introduce such reforms in the social life of the people, and we must be tolerant to the last degree so long as Gospel principles are kept inviolate.

32. Deception.—It is a generally understood fact that the Chinese are given to lying and deception. The complaints of the missionaries concerning this are the same everywhere, though the manner of dealing with the evil shows great diversity. Some permit their employes to go on in the old way giving as an excuse that opposition thereto creates endless annoyance and accomplishes nothing.

He who insists upon honesty and truthfulness cannot keep his people any length of time, and is deceived all the more in the end. What is to be done? Nothing! I also agree to that. Do not try to do it. Conscience must first be aroused and quickened, and in order to accomplish this there must be a realization, a clear sense, of the injuriousness and despicable nature of deception. It is also necessary to exercise proper supervision in order to show our people that we take cognisance of small matters. Care must, however, be exercised to avoid the other extreme, that of penuriousness, “gnawing the bone at both ends.” When my people discover that I measure and weigh carefully in making purchases and in issuing supplies, and, on the other hand, give cheerfully and even liberally when occasion demands, they have no objections to offer. I sometimes take the trouble to sum up in their presence what bits of wastefulness—repeated daily—amount to in a year. Little “squeezes” run up in the same remarkable manner. The cooks count on a certain per cent. of profit on every purchase they make. They frequently have an agreement with the grocer to remit a certain per cent. say, from 6-10%, or more in exceptional cases, on every cash payment, and yet the grocer is not the loser in the transaction. The accounts, prices, &c., tally nicely, but there is a loss to the buyer in quantity or quality. Then again, the cook manages to reserve a portion of the supplies for his personal use; it being customary for Chinese employes to board themselves. The scale of wages contemplates this. But the cooks so conduct affairs that they can keep their wages intact by drawing on the employers’ stores, always preparing their own portion in Chinese style, as a matter of course. And the thing does not end here. The Chinaman ventures farther and farther. If the European is ignorant as to prices and goods he is shamefully “bested.” If he fails to take note of the quantity he stands a good chance of paying for double the amount he receives. Unless he takes the trouble to verify accounts he will pay for articles that have never been
purchased at all. Not even the best and longest-tried Chinaman may be implicitly trusted in such matters. They may be proof against temptation to flagrant misconduct, but secretly they clip their portion of the fleece with the rest. Why should not the "foreign devil" forfeit a couple of dollars for his ignorance or complacency? So reasons the shrewd, thrifty Chinaman. Some cooks, even those of missionaries, become wealthy men. With the majority of them, however, these unrighteous gains profit nothing.

The situation is indeed perplexing. If the foreigner goes to make his own purchases he has to contend with much that is disagreeable, loses his time and gets cheated in the bargain. One can, however, make inquiries and in due time gather sufficient information to exercise a degree of control. I consider this of great importance. If, on the other hand, one allows things to take their course there is not only the financial loss to bear, but the employees sink deeper and deeper into moral ruin. It is our Christian duty to awaken conscience and then to shield the weak from severe temptation. This latter object we can attain by letting him know that he is under constant surveillance. Here we must, however, guard against the other extreme, that of constantly showing suspicion. Nothing could be more injurious. I was often led to think of our Lord's course with Judas,—"a thief." We can learn much from it. But we must not forget that the Master was not dealing with a heathen servant, but with a man called to the office of an apostle. Inasmuch as Judas nourished his avaricious spirit rather than crucifying it in daily repentance, it ripened its legitimate fruit and brought him destruction. Christians, and especially preachers, who indulge this spirit fare no better to-day.

The Chinese, as a rule, make light of the common forms of deception. It is a national custom, it is practiced by high and low alike, and, looked upon as business tact. The most barefaced lying goes hand in hand with it. It is doubtless our Christian duty to apply all Christian remedies to this moral corruption, and patient, steadfast exertion will finally be crowned with success.

It is usually best to speak earnestly to the responsible party whenever strong suspicion is aroused, but to speak of actual deception only when the same can be distinctly proved. A Chinaman, who is repeatedly caught at his game, finally loses his interest in it. Let us bear in mind, however, how general this sin is among them and how difficult it is for them to realize its true character. It doubtless has its source in the most con-
temptible avarice, and is but one of the many evidences that the soul clings to earthly treasures. A genuine conversion to the living God is the only remedy for this deep-seated evil. As the delight in heavenly things increases the passion for earthly joys loses its grip on the soul, and as one learns to trust the Heavenly Father so he learns to doubt and mistrust the things that are seen. We must therefore implant love to God and the corresponding love to our fellow-men. This love we must in all things daily exhibit in the presence of the Chinese.

33. Forms of Politeness, or Etiquette.—The Chinese have had a well-defined system of etiquette from the earliest times in their history. The fundamental idea of this system is the same as that underlying the systems of other nations. In meeting a person, either by chance or intentionally, one is required by the rules of politeness to show his regard for him, while endeavouring at the same time to present one's self in the most favourable light of humane culture. These forms of social intercourse are a necessity in the dealings of man with his kind. But in this, as in other things, man is liable to go astray. The required formalities become more and more numerous, until finally, amid all their intricacies and profusion, sincerity and cordiality are sacrificed. Chinese etiquette is not singular as regards this defect.

A violation of the customary etiquette of society, disregard of the ruling sentiment among the educated, a word of fearless sincerity that blurs the halo that surrounds a man of standing, all are alike offences which this class of society never forgives. And yet we cannot indulge in the flattering phrase with which popular etiquette would have us so well equipped; we must leave this strewing of incense to those who are of the world and who love its ways. The only foundation of Christian etiquette is divine truth, and the truth may, under certain circumstances, be stated with much plainness and emphasis. These circumstances arise whenever true politeness has been either disregarded or despised. Plainness must be distinguished from brusqueness. In the presence of culpable vacillation and sleek sophistry truth is always outspoken and incisive. Boorishness is uncultured nature. Politeness, on the contrary, exhibits an adequate degree of self-control and thereby its ethical character. Under cover of polite forms there is, however, not infrequently a most despicable character and purpose hidden. Christianity, divine law, individual rights, together with all the ideals of life, are silently trampled under foot, while elaborate excuses are framed in polite phrases. The genuine Christian hates such politeness as he hates the evil one himself.
Our politeness is therefore not the expression of the sentiment of the times but of Christian love in noblest terms. In other words, we seek to exhibit both love and personal esteem for our fellow-man in the social amenities which we observe. These we owe to the heathen as well as to others. Their legitimate feelings are not to be disregarded. Every missionary, together with his wife and children, can readily acquire some readiness in the common forms of Chinese etiquette, and the Chinese are highly sensible to any exhibition of kindly feeling and tact. Certain things must, however, be learned in order to appreciate and practice them. Among these are particular forms of greeting to be used on different occasions, the choice and mode of taking a seat, drinking tea and eating, bowing, escorting a guest to the door or to the street, firm reserve as to the women of the house, &c. It is advisable to follow Chinese etiquette so far as possible and to have no admixture of the foreign imported article. Shaking hands with a Chinese woman, and the "holy kiss," for instance, are radically misunderstood by the Chinese. Then again, when we invite Chinese to take a meal with us everything should be so arranged that they may feel at ease, the chief thing to be held in view on all occasions being that recognition and deference which are due to every member of our race, even to the lowliest Chinaman. All this does not convert them to Christianity, but it does facilitate our intercourse with them, and in many instances opens their hearts for the higher truths we would teach them.

34. Presents.—The custom of making presents in China is not only of a doubtful nature, it is in a high degree positively pernicious. Much of the proverbial Chinese corruption is connected with this custom. As fellow-subjects together with their heathen neighbours, the Christians are compelled on many occasions to comply with the popular custom in order to avoid unpleasantnesses. In their more restricted intercourse with each other, however, the abuses should be eschewed. The presents, as expressions of love and esteem, need not be abolished, but all suspicion of bribery must be eradicated. Secrecy is, as a rule, to be shunned because it looks suspicious; gifts, bestowed honourably and with sincerity, will always bear the light of publicity. Greater weight should be attached to the appropriateness than to the money value of a gift. Herein the missionary must establish the correct precedent. Missionaries who remember their Chinese friends with gifts of too great value are not common, and here and there one may be found who might safely cultivate something of this peculiarly Chinese trait. On no account should any one hesitate to bestow suitable gifts on the worthy poor.
because of the Chinese tendency to abuse charity. Repeated ingratitude even should not deter one from doing so. The exercise of Christian prudence is, however, to be commended, and so-called, "blind" giving to be conscientiously avoided.

The above warning to missionaries against presents is intended as a warning against receiving presents. The Chinaman is a shrewd observer, and so soon as he discovers that presents flatter the vanity of the recipient, he finds a way of turning it skilfully to personal advantage. I do not mean to say that everything must be rigorously refused, but simply that a sharp watch should be kept against more or less interested individuals. No objection can be raised against members of one's own household, or against the church making suitable presents on a birthday or on other fitting occasions. However it is not only far more becoming, but also far better for the missionary to show a readiness to decline rather than a desire to promote such giving, especially if the gifts in question are valuable. The Chinese have much tact in exhibiting their regard and affection in an inexpensive manner, and resort need not be had to gifts of great money-value. English officers in the Far East may not receive presents of any material value without first obtaining permission from their superiors. This is a wise provision and much of the high esteem which these office bearers enjoy, an esteem out of all reach of suspicion, is doubtless due to it.

35.—Segregation of the Sexes.—Much has been written of the status of woman in society. It is a generally conceded fact that Christianity alone guarantees to the female sex its divinely ordained rights. In a few countries there is even a tendency to overstep the normal, Christian bound, and to initiate a cult of the flesh. According to the divine will, unequivocally expressed in the Sacred Scriptures of both the Old and the New Testaments concerning this matter, woman's sphere is the household. She is specially gifted in the ordering of domestic affairs, as a mother in the training of children, and as a nurse in the sick-room. Herein we have our standard by which each individual case is to be judged. A woman with suitable preparation and education may also become a real helpmeet in her husband's calling. This, however, becomes the more difficult the higher the calling to which the man attains.*

It is of the utmost importance that the missionary himself have a clear conception of the basal Gospel principles, and inculcate these rather than the abnormal teachings that pass as Christian customs in some Western lands. We have to deal

* As, for instance, when he becomes an Admiral.—Translator.
here not with Western but with Chinese social conditions. That woman has not been accorded her divinely ordained position in China is evident beyond all doubt. Nor can she ever attain to this position so long as polygamy prevails. Furthermore, her complete subjection to her parents-in-law and to her husband, renders the development of a noble female character practically impossible. The fact that we nevertheless meet with somewhat ideal characters among the historic women of China proves that the system is often radically modified in real life. Again, the poorer classes are obliged to be content with one wife, and many a woman succeeds in so ordering affairs that she has reason to be satisfied with her husband. The polygamous customs of the upper classes render the social commingling of men and women in China undesirable. This fact we must duly consider as well as the general standing of woman in the Chinese family. Neither the men nor the women are mentally prepared for a sudden change of their ancient customs, and it is therefore advisable to continue the Chinese segregation of the sexes in its integrity for an indefinite period even in the Christian assembly. The views of the older and more established native Christians should be consulted in such matters. The missionary himself, especially the unmarried missionary, should have as little as possible to do with the women. For evangelization among the women we now have something like an adequate force of lady missionaries.

I would also state here that the Chinese take great offence at the modern dance.* Aside from the morality of the practice it strikes them as silly in the extreme for sane men to hop about like children. The Chinaman employs the clown to do his dancing. Women are excluded from the stage in China. The ballets of the civilized stage the Chinaman would scarcely endure in a bawdy house. Such also is his repugnance to the acrobatic performances of women in the so-called circus, as rope-walking and the like. One must, therefore, not be surprised to learn that Chinese ambassadors after returning from abroad invariably report their own country far in advance of England and other Christian countries so far as public morals are concerned. This is, to say the least, decidedly humiliating!

* The author's moderation in speaking of this "questionable" amusement is to be commended. The opium trade has filled the Chinese with undying hatred, the silly dance (often the first sign they get of Western civilization) with supreme contempt for us. To tell them that its "charm" lies in anything but in its appeal to the lowest passions, is as fruitless as to try to prove to them that it is not the prelude to sexual debauchery.—Translator.
36. Luxuries.—It is by no means an easy matter to define the position which the Christian church should take in regard to all manner of luxuries. Chinese custom prescribes tea and tobacco for every guest. Against the former nothing may be said, against the latter some Americans are declaiming vigorously. I do not smoke, and I hold that obstinence would be well for all. It is certainly a useless waste of time and money. However, I leave it to each one’s inclination. I never buy tobacco and consequently have none to offer to my guests. I advise against using it, or at least, urge moderation, but I have never prohibited smoking. This is also my position with regard to intoxicants. Drunkenness must not be tolerated in the church. Temperate drinking is permitted. Herein we have Christ himself as our pattern. Neither do I object to total abstinence societies, I rather commend them, but both admission and withdrawal must be voluntary. When total abstinence is made a condition of church membership, the bounds of Gospel liberty are transcended, and the words of Scripture, contained in both the Old and New Testaments, disregarded. Consistency would debar our Lord himself from membership in such a church. We must guard against all straining and wrenching of the Gospel standard in our human well-intentioned regulations, lest we inadvertently justify celibacy, papal infallibility, the withholding of the cup, and other heresies of the Roman church.

Neither can total abstinence from tobacco and intoxicants as a requirement of the ordination vows for the ministry, be justified from the Gospel standpoint. This amounts to nothing less than confounding the Gospel with asceticism and has a pharisaic, legalizing tendency. The practice of all forms of asceticism that are good per se should be left to the individual judgment and choice. This is the position which the protestant Christian must take. Asceticism has great value as a method of spiritual training until the real Gospel liberty is achieved, but the latter and not the former is the higher degree of Christian perfection. Asceticism is that stage of the Christian life prescribed by the term “under the law,” and continues until evil habits and sinful lusts are eradicated. Christians have the best claim to the motto: All things are yours, even wine and tobacco. But, what is still more weighty, is the declaration; Ye are Christ’s. We must not permit anything to estrange us from God or to draw us into the service of the world and its treasures. Coffee and tea may, under particular circumstances, also become pernicious. Self-righteous pharisaism imperils the soul far more than all imaginable luxuries combined. Exaggeration and one-sided statements are dangerous too in confounding the truth and the Gospel.
Opium is as far from being a luxury as arsenic. Opium smokers are justly excluded from the protestant church, not because they smoke opium, but because they are slaves of the drug and cannot abstain. The use of opium as medicine is to be tolerated as a matter of course, but the medical profession might use it and morphine injections as well more judiciously. It is generally known that opiates do not as a rule cure an ailment; they simply allay for a time the nervous symptoms. This explains the burning desire for larger and more frequent doses of the poison. The Roman catholics admit opium smokers to church membership. We must, however, maintain our standpoint on both the right and the left. This is the Rule: No indulgence must be allowed to gain the mastery over me so that I lose my individuality because of it. It must be my servant, not vice versa; and thus I enjoy with thanksgiving, strengthening the body, filling the heart with joy and the mind with renewed vigor to serve the Lord in my chosen calling.

If opium smokers are really concerned about their souls' salvation they have the opportunity of getting cured of their vice. This is to be accomplished before baptism, though the majority backslide sooner or later into their old habits.* Individual smokers are however saved, and the most important fact stands unquestioned, namely, that many young men are saved through the Gospel from beginning the habit. The ever increasing consumption of opium throughout all China, notwithstanding its awful consequences, proves clearly that the empire is ripe for the judgment of civilization, though not for the blessing of the Gospel. This insatiable appetite for opium has its source in certain physical conditions in my judgment, in a general constitutional debility arising from sexual excesses.

37. Long Fingernails.—Long fingernails as a mark of respectable indolence do not suit the Christian idea of work. The

* Such is fortunately not my experience with this class of converts. The proportion of "backsliders" used to be far greater than in recent years. — Translator.

I fear I do not comprehend my esteemed friend's line of argument in this Section. To the human organism in its normal state abstinence from tobacco and intoxicants is anything but asceticism; it is not even self-denial. When it becomes such the danger point is reached, and total abstinence is no longer merely a Christian duty (Romans 14, 21), but a means of self-preservation prescribed by even the lowest animal instinct as well as by professional judgment. What the believer has to do with asceticism I fail to see. It belongs to those systems that know no Saviour, none mighty to save. With us Christ is either nothing, or, all and in all.—Translator.
church must brand indolence as something disgraceful. Any Christian that is above the necessity of working for the supplying of his own wants will find ample opportunities to work for the amelioration of his neighbour’s condition. He who would live simply to his own satisfaction or social standing is far from being a genuine Christian. Not even the Chinese emperor is ashamed to put his hand to the plow, why then should Christian scholars and gentlemen shrink from engaging in some remunerative employment, even if it were but for the sake of the example. This is a matter that should be specially emphasized in our Christian schools. Theological seminaries and normal schools should require the learning of some trade as a fixed condition of graduation. Local conditions are to be considered in deciding on a department of work. It is also advisable to see to it that the employes about the place learn to render an honest day’s work, and that precious time is not wasted in idle talk or sleep. Some useful employment should always be insisted upon. Nevertheless, one must bear in mind that the Chinese have not the powers of physical endurance that the corresponding class of Europeans have, and that the conditions for a full day’s work are less favourable here than in Western lands. Nor should one give them reason to think that it is selfishness or greed that imposes unjust burdens upon them. After they have done all that one can reasonably require of them they should be permitted to give the remainder of their time to some task from which they derive personal benefit. Rest, recreation, and an occasional amusement need not because of these more important things be crowded out of the programme. But no Christian, old or young, male or female, should be allowed to live in idleness. Every one can serve the Lord in some useful calling such as may be suited to his circumstances. Indolence, on the other hand, is the mother of all vices. My advice would therefore be, to clip the long fingernails at baptism, or sooner, as a symbolic act manifesting a holy purpose to use one’s hands in a life-long course of doing good.

38. Idolatrous Industries.—There is a large industry with extensive ramifications connected with the worship of idols in China. Not only images of wood, stone, porcelain, clay and copper are manufactured in large quantities, but also many other things pertaining to the temples and altars in the way of sacrifices, incense, gold foil and other objects to be burnt for the benefit of the spirits, amulets, &c., &c. We must, however, discriminate between objects used for idolatrous purposes exclusively, and such as are also required in their daily domestic and social life. Among these are candles, lamps, censers, artificial flowers, fire-crackers,
rockets, &c., &c. Thousands of women earn their support by the preparation of the latter, and, while they are used chiefly for superstitious purposes they are also a means of diversion and possibly of disinfection. It would doubtless be better to drop all such work and engage in something more useful and tending more exclusively to the glory of God and the welfare of humanity. However, it is far easier to theorize than to furnish the needed help for the poor. A family that has for generations followed a certain trade or calling is not readily turned into another course with success. To prohibit their customary work is, therefore, often nothing less than to throw them out of employment and thereby into poverty.

All this should be well considered before baptism, and the native Christians should give both counsel and pecuniary aid in the transition process. Where the native converts are still but few in number the conscientious missionary has a perplexing task before him. This is the chief reason why it has been impossible to organize a permanent church at many of the occupied stations. I personally refused many applicants for baptism simply because they had no prospect of earning their living as sincere Christians. Some of them delayed and others emigrated to distant parts of the world. Such emigration is for the time being a serious drawback to the work and often a deplorable drain on the financial and social strength of the infant church, but must eventually become a great blessing to the country. Many of the emigrants return after a number of years matured in character and experienced in business and civil affairs.

Some provision should be made at each head station for indigent applicants for baptism to earn their support while they enjoy the privilege of hearing God's Word and until they become established in spiritual things. Such institutions usually succeed best when conducted by the Chinese themselves, under the control, however, of the church officiary advised by the missionary.

39. Chinese Doctors and Medicine.—Diseases are often regarded as the work of demons, and exorcism is resorted to by the Chinese. The native Christians must abstain from this. Witchcraft and all manner of malign influences are believed in, and amulets, charms and sorcery, with other nameless devices are resorted to. The Christian looks upon all this as a grievous sin. *Bona fide* Chinese doctors do not indulge in these superstitions. In China, as well as in other countries, medicine is an extensively elaborated science, and yet in its supposed scientific treatment everything bears the inevitable Chinese impress. Neither anatomy nor physiology are studied as a
basis, but instead a certain system of natural philosophy dating from the remotest antiquity. The dual powers and the five elementary forces of nature, constitute the causes to which every disease is traced, and determine the efficacy of each particular remedy. Practitioners of ripe experience, however, study the symptoms of a case carefully and take note of the pulse. The therapeutic effect of many of the remedies constituting the Chinese pharmacopia has been tested, although the imagination nearly always presides over the deliberations of a Chinese medical faculty. A number of herbs are usually cooked together in the house of the patient. The druggist provides powders and pills only. The preparation of extracts, distillations, &c., &c., is left to the individual practitioner or to the patient himself. The Chinese are not ignorant as to suitable diet for the sick, in fact, the common people know more about this than the corresponding class in Europe or America. Acupuncture, pinching, bathing with decoctions of fragrant herbs, moxa, massage, and the like, are extensively practiced. The chief thing, however, that concerns both doctor and patient is the recipe or prescription.

Although the missionary cannot subscribe to the scientific creed of the Chinese physician he cannot object to his practice on religious grounds. One can also counsel these practitioners, to add to their knowledge of ancient systems and teachings, the knowledge to be gained of Western systems by means of the numerous medical works that have been translated from the English into Chinese. The native Christians should also be instructed as to the condition of the healthy body as well as to the proper treatment of the diseased system, and this should be done with the aid of charts and in the plainest language. Wherever missionary physicians are available it is a simple matter to so recommend them, without even seeming to use pressure—that they are preferred to the native practitioner. I use the term “recommend” advisedly, because the Chinese are apt to become suspicious. One can furthermore rest assured that the Chinaman will in due time discover where his interests are best served,—his own money and welfare being at stake. Medical practice, it should be remarked, however, is a free pursuit like that of the teacher, fortune-teller, bric-a-brac dealer, and the like; it is exempt from examinations and government supervision.

It might also be advisable to caution the native believers not to trust too implicitly in visible remedies, lest amid all the agencies at hand they forget God himself. God does indeed bless outward or visible means and the remedies provided by
nature, but man has more than this mortal body to provide for; the immortal soul is entitled to even greater attention. Every sickness should, therefore, be the cause of deeper introspection, more earnest desire for communion with God, more childlike trust in his fatherly love for both temporal and eternal salvation. All this is a secret of grace, no one is taught therein by nature.*

40. Chinese Art.—Not until quite recently has it been acknowledged in Christian countries that the Chinese have their own characteristic art. The Chinese pavilion (and therewith Chinese architecture) has found both favour and imitation in Europe, and in both decorative and industrial art Chinese taste has maintained itself still more fully. It is generally known that Chinese porcelain excels as to form, ornamentation and material. Recently attention has also been directed to their ceramic art, that is to their earthenware in its varied forms and often artistic finish. Wood, horn, ivory, and filigree work often shows good taste and even a degree of real art. Plastic art, though limited in its application, has also reached a comparatively high degree of perfection. Pagan images, of varied conception and execution, are found in great abundance. Many of them are miserable caricatures (of something) almost as void of all art as the images of saints and the crucifixes in Roman Catholic countries. Here and there, however, one sees superior workmanship and realizes that the Chinese are capable of a high degree of art. Their painting is more a matter of style (as required by their pronounced racial standard) than of thought or sentiment. Innocent of all perspective and shading, it nevertheless displays great delicacy and harmony of colours. In music they attain to but a very primitive standard of perfection; although they have quite a collection of melodies, they have but one scale, and nothing in the way of either harmony or modulation. And all this in spite of their great variety of musical instruments and their singing with accompaniment on instruments. Poetry is dwarfed amid rigid forms of style and phraseology.

Religion and art are, however, closely related, and Christian art advances step by step with the progress of Christianity. The question that interests here however is this: Shall the Chinese become servile imitators of Western art, or shall the genius of Christianity revive and ennoble the Chinese faculty for art and thus accomplish a renaissance? The latter is doubtless the higher and more desirable aim. Art, however, is not simply to

* Among other things the Christians should be taught kind and rational nursing of the sick, and especially the injuriousness of scolding the patient.
afford satisfaction to the few gifted artists, but much rather, so far as possible, to adorn the life of all classes of the people. In so far as popular taste becomes refined and cultivated is this accomplished. But in this also the natural basis is to be carefully preserved, and delight in the joys and beauties of nature, of the world that surrounds us must be aroused and cultivated.

Adequate practice must go hand in hand with this revival of the sense of the beautiful. Good examples and models of classic art render invaluable aid herein. The matter of greatest importance, however, is still the preservation of the artistic sense or faculty in practical life, in order that both material and purpose be subordinated under control of the idea of the beautiful. Opportunities for this practical application of art are found on every hand. The ordinary school can do much preparatory work towards this end, although regular schools of art are necessary to a thorough training.

The halls or buildings, however, in which the congregation assembles for divine worship should not be an art gallery. Of this I have spoken above. Notable works of art divert the attention from the real nature of the service—from that service which consists in the congregation,—permeated by the Word and Spirit of God,—presenting itself as the body of Christ for renewed consecration and devotion.

We have reason to exercise a good degree of reticence with regard to a general commendation of our so-called Christian art. The moral sense of the Chinese takes special offence at the presentation of the nude,—whatever name we may give the naked beauty—be it Venus or Eve, Nymph or Susanna, voluptuous Bacchanté or penitent Magdalene. We have many reasons for being ashamed of so-called Christian art in the presence of our Chinese friends, in so far as it exhibits the uncovered mysteries of nature.
CHAPTER X.

GOVERNMENT.

41. Clan Relations.—It is generally known that the state in China has its foundation in the family. But under the term family, we must not understand the family such as every man establishes by simply getting married. Such families are the presupposition of the regulated state organization, but the larger state organization cannot well be established on such a basis. Hence we find that the Chinese state depends on larger corporations, that is, on firmly organized groups of a larger number of individuals or even of families. This union of persons, related to each other by blood and worshiping the same ancestors, and permanently uniting one chief lineage with a number of branches, constitutes the Chinese family in the broader sense of the term. To avoid misunderstanding I speak of this larger family as the clan. The tribe differs from the clan inasmuch as it embraces a number of clans or series of generations. But these have as a rule no common administration. And yet it does occur that a number of clans unitedly worship their common progenitor. In this, however, there is no compulsion. Where the whole tribe, however, bear the same surname, intermarriage between the respective clans is prohibited. No Chinaman may take as wife, nor even as concubine, a woman bearing the same surname as his own. The centre or sanctuary of each clan is the ancestral hall, and all the property (mostly realty) of the clan is connected with this centre. The senior member (by direct descent) of the main lineage—of a child—is the head of the clan. The main lineage alone can present the prescribed ancestral offerings, and it is because of this that the Chinese are so constantly anxious lest there be no descendants in the same. Should there be no issue, then a younger son from among the nearest relatives is adopted, the same entering into all the rights of the direct descendant, but severing all relation to his own parents.
The administration of all clan interests is also in the hands of the senior, though not without the advice and co-operation of the elders. All the graduates within the clan, without respect to age, have a seat in this clan council. It represents the individual in all matters that come under the cognizance of the mandarins. Its testimony has great weight in a court of law, and the dismissal of an accused member always requires the security of the clan elders. No one can be admitted to the competitive examinations without a certificate from the clan officiary. All this goes to prove that the clans have great authority in China.

It is therefore unfortunate that there is a pronounced antipathy between Christianity and the clan organizations. We cannot sanction the worship of deceased ancestors—a cult of the dead—as practiced by the Chinese, nor can we tolerate it among our converts. (See Section 29). With the abolition of the ancestral offerings, however, the main stay, if not the very foundation, of the clan organization is removed. The Christian who is truly in earnest about his soul’s salvation consequently finds it impossible to remain in connection with the organization. If he continues steadfast, he will soon come into conflict with his heathen relatives because of the ancestral offerings; and abuse, possibly expulsion from the clan, ensue. More frequently however he backslides into heathenism. The faithful missionary therefore does not neglect to impress upon those applicants for baptism who belong to a neighbouring clan, the whole gravity of the situation before they take the decisive step. In some cases a peaceable withdrawal from the clan organization before making a public confession of faith in Christ might be advisable. The Christian must at least be willing to yield his claim on the ancestral estates for Christ’s sake. If he is sufficiently established and willing to give up all, if need be, he can quietly pursue his course until fellow clansmen proceed against him. His “joy in believing” and his Spirit-born testimony will not fail to produce blessed results. But it is difficult, indeed, very difficult, to accomplish anything in opposition to these clans. They are the strongest bulwarks of Chinese heathenism—stronger even than the government examinations with the worship of Confucius. In the Canton province it is, therefore, much easier to gain a foothold among the Hakkas than among the natives because families of several tribes live in the same community. Among the Punti, on the other hand, clan organization is powerful, some clans numbering over 10,000 male members. The Christians, with few exceptions, sustain no relation to these organizations and are frequently denounced by the mandarins as vagabonds. Legally this term is justifiable, they being without the legal corporation,
and therefore outlaws. For this reason the missionary is besieged with many cases of "trouble" and is often driven to seek the aid of his Consul. To avoid all these difficulties, it would be necessary to procure rights of incorporation for the Christian congregations, which would place them on a par with the clans. The church officiary 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.

42. The Laws of China.—Every Chinese Christian is in duty bound to obey the justly established laws of his country. Only such mandates as imply idolatry being an exception to this rule. All laws not bearing this taint of idolatry or superstition—no matter how repugnant to the Christian judgment or conviction—are binding. The code of laws can only be modelled after Christian ideas when these ideas have attained revolutionary influence over the customs and opinions of the people. Until then the Christians may well keep in obscurity lest they come in collision with the laws and their administration; I mean, politically in obscurity, for it behooves us all to exhibit our faith in our daily life and to let our light shine before men.

Foreign savants could, however, by making comparisons between Chinese law and the laws of Christian countries, direct the attention of educated Chinamen to the errors and defects in their code.

The representatives of Western Powers at Peking, and the Consuls at the open ports, might well consider themselves commissioned by the higher civilization they represent to the performance of this laudable task, whenever they come in touch with the mandarins of the empire. The missionary can do but little in this line. In my Chinese work, entitled: "Civilization," or "Christianity, viewed from its practical side," I have given a consideration of the leading features of Chinese and Christian law respectively. As the work has already a wide circulation among the official class of Chinese, I indulge the hope that under divine blessing it may not have been labour spent entirely in vain.

43. The Customs prevailing in the Courts of Justice, or Yamen Customs.—Chinese Christians must simply conform to the prescribed customs in the presence of their magistrates, local authorities, and in the courts of justice. Some of these, such as kneeling before the officer, for instance, though not idolatrous, are humiliating to the free man, and, therefore, disagreeable. Let the Christian subject, therefore, so conduct himself that he
need not appear before the authorities, a course quite practicable, with a few rare exceptions.

The Christians are greatly given to evading fees and other dues, though the same are required in accordance with long-sanctioned and characteristically Chinese regulations. Similar dues are exacted in Christian lands, though possibly in a different manner. The mandarins and their subordinates simply cannot get along without their perquisites under the present financial system of the government. The missionary is consequently importuned by his adherents to arrange this, that, and the other matter, with the mandarin (and that under increasing difficulties); or to appeal for aid to his Consul who is to carry it before the Viceroy. The cunning Chinese, of course, have such a way of presenting a case that the unsuspecting missionary is easily persuaded into pulling the chestnuts out of the fire for them. All expenses are thus evaded. The mandarins, and especially their subordinates, readily see through the little scheme and frequently express themselves in unsparing terms concerning it. It is therefore not so much a conscious hatred of Christianity, as these financial considerations, that has caused these men to assume an attitude of growing hostility toward missions. Were the respective missionaries to acquire an insight into these things much unpleasantness, and even danger to the cause of missions, might be prevented. It should be the rule that all native Christians pay what is customary, regardless of both the origin and of the abstract right or wrong of the custom, and in this the missionaries should set the example.

Notwithstanding all this, one may fearlessly expose current abuses, and impress upon the Chinese the necessity of radical reforms and changes in their hoary customs. Study the bearing of the course followed by our Lord Jesus with reference to the required tribute. Matt. 17, 25-27.

44. The Mandarins.—The mandarins, being the rulers of the country, are entitled to respect, and the Christian must not fail to show this respect in the customary way and on all suitable occasions. The fact that the mandarins are idolaters and utterly corrupt does not alter the case. One need not declare wrong to be right, and yet the magistrate is appointed by the emperor, and the emperor is ordained of God, and they together constitute "the powers that be," unto whom we are to offer due allegiance. The apostolic injunction to pray for those in authority should be observed in every congregation. As yet but few prayers are offered for the mandarins, but as to railing against them there is no end of it. Both Chinese and Europeans have much to say, for
instance, of the extortions practiced by the mandarins, and neither can I defend them as in any degree justifiable. At the same time, let it be borne in mind that all China is honey-combed by this spirit of avarice. No difference can herein be discovered between the highest and the lowest; the mechanic "squeezes" his patrons, and the servant his master, to the last point of endurance. Whenever a journey is to be taken, a building to be erected, a purchase to be made: in short, in everything that involves money, this spirit of defrauding, or, as we say in China, "squeezing," comes to the surface. This is the chief reason why foreigners become so disgusted with the Chinese. The conduct of the mandarins is, therefore, entirely in keeping with the spirit of their people, the only difference being their superior power and more frequent opportunity to utilize the corrupt system. I repeat, however, that every Chinaman does the same in his own position. No contract remains sacred, no promise inviolate, if larger profits come within reach. There are individual exceptions, but they are rare.

It is our duty to portray this sin of lying, deception and extortion before our adherents, and so far as possible expose its mischievous and contemptible nature. Only the Spirit of God, however, attending the proclamation of the Gospel of Jesus Christ, can change the heart and root out the sin of avarice.

CONCLUSION.

During the thirty-three years I have spent in China as a missionary, I have had occasion to deal practically with all the questions discussed in the preceding chapters. Be it far from me to claim anything like infallibility. Nevertheless I feel qualified to express my views—views based on ripe experience, careful observation, and sound gospel principles. Not every one is competent to investigate and to deal properly with serious problems the moment they present themselves. And yet how many embarrassments and almost hopeless confusion might be prevented if these were always done at the right time. I feel that I have done my part in the matter by offering these pages to my esteemed fellow-labourers. I leave the rest to others—to missionaries, missionary boards, and to the advocates and supporters of missions generally. And may the blessed Lord who has shed his blood for all men, make also the Chinese partakers of its boundless merits, and thus raise upon among them a holy people to the praise of his glorious grace!
Dr. Faber's other publications may be had at the American Presbyterian Mission Press, 18, Peking Road, Shanghai.

In Chinese there are:

Western Schools, 1 vol. 西國學校.
On Education, 1 vol. 教化義.
Chinese Theories of Human Nature, 1 vol. 性海淵源.
Commentary on Mark, 77 sermons, 5 vols. 馬可講義.
Meditations on the Old Testament, 3 vols. 玩索聖史.
Civilisation, East and West (the fruits of Christianity compared with those of the Chinese religion), 5 vols. 自西徂東.
The Human Heart. Illustrated Tract. 明心圖.
Sheet Tracts, 20 kinds.
An Examination of the Thirteen Classics and the Development of Confucianism (Part I ready; Part II in Press; Part III-V in preparation).

In English there are:

A Systematical Digest of the Doctrines of Confucius.
Introduction to the Science of Chinese Religion.
The Mind of Mencius (Trübner's Oriental Series), out of print.
Paul, the Apostle in Europe, a Guide to Our Mission Work.
The Famous Men of China.
" Women of China.
" Status of Women in China.
China in the Light of History.

In German there are:

Eine Staatslehre auf ethischer Grundlage, i.e., Mencius.
Der Naturalismus bei den Chinesen, i.e., Licius.
Der Socialismus bei den Chinesen, i.e., Micius.