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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 419.)

ABUSIVE LANGUAGE.

ATTENTION has been repeatedly called to the constant Chinese habit of using language intended to be indirectly abusive of another. Examples of this have already been given incidentally, in treating of other aspects of proverbs. A few additional specimens will illustrate the facility with which such modes of speech are invented. The command of a vocabulary of abuse is apparently universal in China, as well among women and children as among men. Children are often taught it, assiduously as soon as they can talk, that their elders may be amused by the strange contrast between the infantile innocence of the speaker, and the vileness and virulence of its language. The result is that every one can hold his own in a reviling match, which is the form which many Chinese quarrels assume. 'In reviling,' says the proverb, 'it is not necessary to prepare a preliminary draft.' (罵人不用打草稿). Among a people who are universal revilers, it might be expected that abusive language would pass comparatively unnoticed, being too common to attract attention. But if used otherwise than as a playful banter, the person toward whom it is directed is obliged to take notice of it, otherwise he 'loses face.' An attack of this sort, is like 'check' in chess, the player must either take a new position, capture his adversary, or interpose something between his adversary and himself. The latter is the most common mode of adjustment, that through 'peace-talkers,' which ends in a grand feast of native reconciliation or failing that, in an irreparable breach. This simple theory of reviling, and its orthodox treatment contains an explanation of the inception of thousands of lawsuits and millions of fights.

A characteristic aspect of Chinese human nature, is presented in the saying: 'Strike a man's head, but do not strike him in the face; when you revile a man, do not attack his character,' (打人別打臉, 罵人別揭短). The explanation of this somewhat singular direction, is that a man's skull can be hammered for a long time, and with considerable violence, yet without much apparent damage, and without causing great loss of blood; whereas if his face were battered, and if he should go to the magistrate with a complaint, he would have a strong case against the assailant. In like manner, one may go great lengths in reviling, but should he 'twit on facts' to too great an extent, his enemy will be so exasperated, as to make serious trouble! It is said in contempt of one who has been reviled, but who has made no defense, that he feels no pain—he has grown used to it, (作事挨罵不覺疼). By the time a man is old, it is supposed that he is entitled to comparative immunity from the reviling to which, at frequent intervals, he has been subjected, and even the magistrates, who are in the habit of black-guarding those who are brought before them, respect great age, and do not beat men seventy years old, nor revile those who are eighty, as witnesseth the proverb: (七十不打八十不罵). Owing to the fixity of Chinese residence, those who have become bitter enemies, reviling each other at sight, are still neighbors as before, just as a daughter, though often beaten, is still an own daughter, (打不斷的兒女親, 罵不開的近街隣). This saying is employed to urge to kind treatment of children, and to forbearance toward neighbors.

The use of abusive language is nowhere carried to a higher pitch than among the boating population, who are often crowded together in narrow water ways, where, under the most favorable circumstances, it would be difficult to keep the peace. When a boat is once in motion, no one will give way to any one else, in case of collision, or obstruction, each boatman roars and reviles at the top of his voice. But when the boats are again at anchor, the respective crews fall to chatting and laughing, as if nothing had happened. (行船打罵, 住船說話). This saying is used to show that there should be no chronic quarrels.

One method of oblique vilification consists in intimating that the person reviled does not deserve to be called a man. The phrase *wan pu shih jen*, (萬不是人), is the object of allusion in the saying; 'He is merely the *wan* character' (萬字打頭), *i.e.* the character *wan* represents the whole phrase, and the meaning is that the person indicated is in no sense and in no degree a man. So also, as in examples already given, a person is likened to a mud image. 'An image of a hare with a beard attached—vain pretence of being an old man,' (兔搗碓帶鬚子, 竟充老人).

The *t'u tao tin* is a toy popular at the harvest festival on the fifteenth of the eighth moon, having the head of a hare, and provided with a string which beats a little drum to represent the sound of grain beaten in a pestle (碓). This expression is used in ridicule of a young bully, who likes to use lofty language suitable only for a person belonging to an older generation. So also: 'He can't-upset wearing a beard—vain pretense of being a relative of the family' (搬不倒帶鬚子, 渾充老家親).

'He can't-upset sitting on an abacus—a little fellow that muddles the accounts,' (搬不倒坐在算盤上, 是個混賬小子). The phrase *hun chang* (混賬) as an epithet of abuse, has been already explained.

'Sticking a black bean on a straw, and calling it a man,' (草把子安黑豆, 也算個人). That is, he is not fit to be called a man.

From the implication that one is *not* a man, it is but a step to the suggestion that he *is* an animal, as in the saying: 'This herd of Frogs, Rats,* Hedgehogs and Oxen,' (這羣蛤蟆, 老鼠, 刺蝟, 牛的), implying that they are all beasts and reptiles—not men. Although the Chinese do not ordinarily call an opponent a Donkey,† as has for ages been the custom in Occidental lands, they employ the name of this animal in an unfavorable sense: 'Taking my good heart for a donkey's liver and lungs,' (拿着我的好心, 當了馱肝肺).

In the following saying, the donkey stands for an ugly man, married to a beautiful woman: 'a bunch of fresh flowers, stuck on a donkey's head,' (一朵鮮花插在馱頭上).

In a country where 'the chief end of man' is to leave posterity, to point out that one has no children is considered not only in bad taste, but actually abusive. 'A fallen tree that casts no shade—a battle array which destroys all the enemy,' (樹倒無陰, 絕戶陣).

The *chüeh hu ch'en* (絕戶陣) is a triumph of ancient military tactics by which the adversary is beguiled into a certain position, and then exterminated. A man who has no sons, is called a *chüeh hu*; a road which leads nowhere (or which, like the trail mentioned in 'Hyperion,' 'ends in a squirrel track up a tree') is known as a *chüeh hu lu* (絕戶路).

* In the following saying the double name of the Rat, *lao shu*, (老鼠) or *hao tsu*, (耗子) 'waster,' gives occasion for an abusive pun: 'You are a rat brought on a cloud—a heaven-made waster (你乃雲端的老鼠, 天生的個耗兒), where the words *hao erh*, (耗兒) are intended to apply to a young spend-ibrift—'You are fated by heaven to be a prodigal.'

† The Buddhist Priests, as already mentioned, are called 'Bald Donkeys,' by a Pun on their sacred appellation (鬮黎). As the doctrine of the transmigration of souls is a Buddhist one, it is but natural that the popular view should be that at death, Buddhist Priests *become donkeys*, which is the implication in the following proverb: 'Once a Priest, then going back to the world—he does not care whether or not he turns into a donkey,' (當了和尚, 又還俗, 不管變馱不變馱).

Another style of abuse, intimates that one is a bad character. 'A countenance combining a hare's head and a snake's eyes,' (兔頭蛇眼的像貌).

'He has the head and front of a grave plunderer and a coffin robber,' (長了个偷棺掘墓的腦袋).

Grave robbery is punished with summary decapitation. This signifies that the man is what we should call a 'jail-bird.' 'A poor god, a ruined temple, and a stinking thief for a priest,' (窮神破廟, 臭賊老道). This is a collective vilification of a number of persons, signifying that they are at once poor and vicious.

The phrase *je chüeh* (熱決), 'instant extermination,' is employed as a synonym for the punishment of decapitation. It denotes that one ought to be beheaded. 'He has a head fit for execution' (長了个熱決的首級). One who has money at his command, and on this account boasts over others, is reviled by the inquiry; 'Since you have money, why do you not go and pay to have your head cut off?' (你有錢, 何不捐个熱決).

The character *tan* 蛋 signifying an egg, is also defined as the name of a tribe of aborigines. It is a term of universal application in abusive language, as in English a person is sometimes colloquially spoken of as 'a bad egg.' Yet it may also be employed in a good sense, as when the solitary child of his father's old age, is spoken of as a 'phoenix egg' (這是個鳳凰蛋).

'In a kettle containing thick porridge, to add rice-flour balls—glutinous eggs,' (黏粥鍋裏下元宵糊塗蛋). The first moon of the new year, gives its name to these balls (元宵) which are at that time in great demand. They are made of glutinous rice (江米) and are also known as *tang yüan* (湯元).

'The old villager who has never seen *yüan hsiao*—truly this is a turbid egg' (莊稼兒未見元宵, 真是渾蛋). These expressions are employed to revile persons who are hopelessly stupid.

'Hail at the Five Terraced Mountains—dark eggs,' (五臺山下雹子, 陰蛋). The Wu t'ai mountains, in northern Shansi, are under the influence of the inferior, or *yin* (陰) principle. The saying may be used to indicate that one is both morose and vicious. 'Wrapped up in a bog—a good for nothing egg' (窩囊包廢物蛋).

The phrase *wo nang* (窩囊 or 臥囊) has been already explained. The expression *wo nang pao* is used of one much abused, but not daring to make a disturbance, or not knowing how to carry it through, and who therefore is compelled to smother his wrath (生悶氣). The words 'useless egg,' imply that one is universally incapable.

'The *orum* of a duck suspended between the heavens, and the earth—a hanging egg' (半空中掛鴨卵懸蛋.) This is a pun, in

which the character *hsüan* (懸) to suspend, is employed to suggest *hsüan* (誼) false, meaning, 'he is a lying egg.' The same idea is expressed by the phrase: 'A chicken's egg hanging in a spider's web'—(蜘蛛網上吊雞子兒, 是个懸蛋).

'The water in a tea-shop—boiling.' (茶鋪子水, 滾開). The character *kun* (滾) is applied both to the bubbling of water as it boils, and to rotary motions in general. The meaning—as in the next two examples, is 'Roll out of here!' 'Be off with you!'

'The son of a tumble-bug, a rolling egg' (屎孛郎生子滾蛋)
'Pull up the door-sill and roll out!' (拔開門檻子, 滾出去).

'To spend money and become a turbid egg,' (拿錢捐渾蛋).
'To put iron balls into flour soup—an opaque egg that drops to the bottom' (麪茶鍋裏下鉄毬, 渾蛋到底了). This denotes that the person to whom it is applied, is hopelessly stupid all the way through from top to bottom, (糊塗到底). 'An old-age-peach dropped into flour soup—an opaque egg coming to a point,' (麪茶鍋裏下壽桃, 渾蛋出了尖). As the flour dumpling shaped like a peach, differs from an egg in having a sharp point at one end, (出了尖), so this classic specimen of the species blockhead, surpasses all others, (渾的出衆).

The phrase *chia chi* (加級), is used in proclamations, &c., after a list of titles, to indicate the number of promotions through which an official has passed, as *chia pa chi* (加八級), promoted eight steps. This expression is made to do duty in reviling another, in the saying: 'An opaque egg promoted eight steps' (渾蛋加八級).

The irresistible tendency of the Chinese toward the use of reviling language, is well expressed in a saying touching one who has been drinking too much wine, and who is resolved to find some one to abuse. He is not so far gone, however, as not to be half conscious that promiscuous reviling will not be safe; he therefore confines himself to black-guarding *The man that rears a pale-green dog!* (酒後, 罵養月白狗的). The proverb is used of one who wishes to appear very angry, finding fault with everybody and everything—but who dares not take the responsibility of his words. The incessant stream of reviling language, which is sure to be set a-flow by a Chinese quarrel, is described in the saying: 'A sound like the parching of beans—reviling without cessation,' (似爆豆兒一般的, 罵不住口).

PARENTS AND CHILDREN.

The proverbial philosophy of the Chinese in regard to children deserves a little attention, not only because it is considered essential for every one to leave behind him posterity to keep up the family, and to worship at the graves, but also because of peculiar modes of

expression from which it might be inferred that children are by no means considered an unmingled blessing. 'It is of no consequence,' says the proverb, 'that children are born late in one's life—what is to be feared is that fate should decree them a short life,' (不怕兒女晚, 只怕壽數短). 'If one's destiny is to have sons, what signifies early or late, provided they do but live?' (命中有兒, 何在早晚, 只要活着).

Yet another proverb says; 'Sons should be born early—not late,' (能生早子, 不養遲兒). This maxim like many other Chinese sayings, is the expression of pure selfishness. If sons are born early, they may be expected to grow to maturity and wait upon their parents for many years, while they are still alive. If otherwise, there is danger that the parents may die before their sons are of sufficient age to render much service, and thus the trouble expended upon the children will be wasted!

That a nation so firmly persuaded that everything in life is fated, should be strongly impressed with the influence of Fate on one's children, is a matter of course. 'Wealth and children have each a fixed fate,' (財男兒女由天分). 'Wealth and children are alike subject to Fate,' (財帛兒女命相連).

'Riches, sons and daughters are fixed by Destiny,' (財帛兒女有定分), and this is indirectly assumed in such expressions as the following; 'His virtue has been cultivated to the extent of five sons and two daughters' (修的五男, 二女的). On the other hand, a vicious child, is a punishment, inflicted in the present life, (這小子是個現世報).

The absolute necessity of having children in the family—one's own, or adopted—is a postulate of Chinese social ethics, for otherwise there will be no one to keep up the sacrifices to ancestors. 'There are three things,' said Mencius, 'which are unfilial, and to have no posterity is the greatest of them,' (不孝有三, 無後爲大).

But in connection with this tenet, it is essential to take cognizance of the most prominent social fact in China, to wit, the 'struggle for existence.' The tremendous pressure of this mighty force is everywhere felt. 'A child but a foot long, requires three feet of cloth,' (一尺的孩, 三尺布).

But a child, no matter what its linear measurement, requires, even in China, very much more than a yard of cloth. As a rule, the countless millions of this teeming Empire appear always to have spent the main part of the first three years of their lives in somebody's arms, for Confucius assigns this as the singular reason for observing a period of three year's mourning for parents. In China the phrase

'infant in arms,' (懷抱的孩子) has an appalling significance, to which Occidental lands can probably furnish few parallels. During all the time that children are 'in arms,' the treadmill of absolutely necessary work is interrupted, and with this interruption, the small, but indispensable family income, diminishes or disappears. Thus it is easy to understand how 'A poor family rearing a child, is oppressed by poverty for three years,' (小戶人家養個孩子, 受三年窮).

It is due to this grinding experience, as well as to the terrible uncertainty how one's children will 'turn out'—by which is intended as much their external success in life, as their moral character, that they are so often described by the strange expression: 'Yüan chia (冤家), 'foes,' or 'oppressors of the family.' 'Many sons and many daughters, many family foes; no sons and no daughters, a living P'u Sa' (多兒多女多冤家, 沒兒沒女活菩薩). (In place of the last three characters, Mr. Scarborough's book gives, No. 2170, 'a family of fairies). If one is fated to have many children, he comforts himself with the aphoristic reflection; 'If there are many, we can manage to rake up a little more profit,' (多了可以多撈摸), a proverb which encourages to try his luck again in gambling, trading, or any other doubtful venture. 'A son successfully reared is a real son, otherwise he is a trouble to the family,' (養着是兒, 養不着是冤家). Expressions of this sort, are to be interpreted by the same kind of triangular exegesis of which a specimen has already been given, explaining the force of three characters all pronounced *tu* (妒) as applied to women. Here, in like manner, we have three *yuan* characters; when the father is unkind and the son unfilial, this is the *yüan* (冤) meaning wrong, and injustice; when the father and son are inharmonious, this is *yuan* (怨), meaning resentment. But when the father is truly paternal, and the son really filial, this is *yuan* (緣), fate. Ordinary language, however, takes very little notice of these subtleties. These painful uncertainties attendant on the wholesale rearing of children, give rise to the proverbial warnings against having too many of them. 'One son and one daughter, one flower-stalk; many sons and many daughters, many family-wrongs,' (一兒一女一枝花, 多兒多女多冤家). 'If you rear sons do not rear two—if you rear two you will be like *Sing Kuan* horses; if you rear sons do not rear three—if you rear three, you will have no home at all,' (養兒別養兩, 養兩靈官馬, 養兒別養三, 養三沒有家). This proverb is based upon the understanding that the final cause of children is to benefit the parents. When, for example, the mother has grown old, and is obliged to live with her children, if there are two she will be made to go from one to another, and have no rest. *Ling Kuan* (靈官) is said to be the title of a deified Chou

Dynasty officer named *Wang*, who was always on a detail to subjugate some kingdom in the extreme west, or to 'tranquilize' some region in the remote east. Thus his horses' hoofs never had any rest, (馬不停蹄). A mother who lives with two sons, may expect a similar experience, but if she have three, 'It will be still worse, for then she will never be at home anywhere. In a word 'He who has many sons, will have many fears,' (多男則多懼). So that, after all, on every ground, 'If one's sons are only dutiful, there is no need of wishing for many—one is better than ten,' (好子不用多, 一個頂十個). The parental love for children, even at their worst, is indicated in the expression; 'Pleasure-going troubles,' (喜歡的冤家). So also, 'children are visible joys,' (兒女乃是眼前歡).

'Even a skillful housewife can not manage four children,' (好老婆, 架不住四个孩子). This saying is one of those touches of nature which show that the whole world is kin. What with cooking, mending, and the general management of domestic affairs, the most expert administrator, must soon reach the limit of her powers.

The relative advantages of sons and daughters are emphatically indicated in the saying; 'Eighteen Lohan-daughters, are not equal to a boy with a crooked foot,' (十八个羅漢女, 趕不上个點脚的兒). By the expression 'Eighteen Lohan-daughters, is intended girls who in beauty &c., are as much models in their way as the eighteen 'Companions of Buddha' were in theirs. It is to be gathered from this that the best girls are not equal to the worst boys. Yet if boys are not to be had, still, girls are better than nothing! 'If one can not get any mercury, red earth becomes valuable,' (沒有硃砂, 紅土子爲貴).

In the essentially selfish nature of the relations between Chinese parents and their children, is to be found an explanation of the otherwise inexplicable dislike of daughters. 'Men rear sons,' says one of their proverbs, 'to provide for old age; they plant trees, because they want the shade,' (養兒防備老, 種樹圖陰涼). But this holds true of sons only—not of daughters. By the time a girl would begin to repay the trouble expended in rearing her, she is betrothed, and becomes an additional burden. Her wedding is a drain on the family resources, for which there is no compensation. After her marriage she is the exclusive property of the husband's family, and as beyond control or her parents, as water which has burst its banks. (嫁出的姑娘, 沖出去的水). When she comes for more or less frequent visits to her own home, she is generally at work for herself or for her husband or for their children (none of whom are any part of her parents family) and when she returns to her mother-in-law, it must

be with a present from her own family. If her mother is old, helpless, and widowed, the daughter can not care for her. 'Wild grain does not go for grain taxes, a daughter does not support her mother.' (穆子不納糧, 閨女不養娘). Upon these terms, it is not, perhaps, surprising that when daughters are most enthusiastically welcomed at their birth, it is with the philosophic reflection; 'Girls too are necessary!'

Such being the Chinese social philosophy in reference to children, it is not surprising to hear that the duties of parents are exhausted when they have seen their offspring married. The obligation to achieve this, is recognized as being most imperative, and second to none other: 'To marry boys and wed girls, this is the great rite of chief importance; how can parents repudiate this debt?' (男婚女配, 大禮攸關, 父母焉能辭其責).

'Daughters must not be kept at home unmarried; if they are forcibly kept in this condition, it is sure to breed enmity,' (女大不可留, 強留必定仇).

'When sons are paired, and daughters mated, the principal business of life is accomplished,' (兒成雙女成對, 一生大事已完). This done, parents can then proceed to 'die without remorse!'

One of the very few current aphorisms which suggests any duties at all on the part of parents, towards children, bases the demand for kind treatment, on the fact that extreme severity will prevent the children from being filial—in which case, the parents may have all their trouble for nothing.

'If the father and mother are not lenient, it will be difficult to bring about a filial course on the part of children,' (父母不見寬, 難顯兒女的孝道來). The same reasoning is applied to the behavior of the Prince toward his people, and with a similar motive. 'If the Prince is not upright, the ministers are sure not to be loyal; if the father is not compassionate, the son is certain not to be filial,' (君不正臣必不忠, 父不慈子定不孝).

Selfishness is therefore at the bottom of this virtue. Such being the inherent difficulties, only those can boast, who have achieved success: 'He who has no father and mother, can boast of his filial behavior; those who have no children boast of their neatness,' (沒老子娘誇孝順, 沒兒女誇乾淨).

'One may rear a son who is thievish, but not a son who is destitute of sense,' (能養賊子, 不養癡兒). This signifies, not that it is better that a son should be a thief than to be stupid, but that a youth whose natural disposition would be likely to lead him into theft, may by good training become an excellent and prosperous man; whereas the youth who has no sense, will never under any circumstances, come to anything.

It is of course easy, to affirm, in the language of the opening sentence of the Trimetrical Classic, that 'all mankind at their origin have a nature which is originally good,' (人之初, 性本善), and that 'The heart of a child is like the heart of Buddha,' (小兒的心, 似佛心). And when the facts recorded by observation and experience cannot readily be harmonized with this generalization, it is equally easy to argue—as is often done when dissuading from punishing a child; 'When the tree has grown large, it will straighten itself,' (樹若大了, 自然直), (or more briefly 樹大自直). In practice, however, the method of treating a child born obstreperous—in defiance of the Trimetrical Classic—is to let him alone, and hope for the best. To this effect is the following saying; 'A violent boy will turn out well; a turbulent girl is sure to be skillful,' (利害小兒是个好的, 利害閨女是个巧的).

The course of things when any one really undertakes any discipline of children, is well expressed in the proverb; 'Domestic chickens only fly round and round—wild chickens fly into the skies,' (家鷄打的團團轉, 野鷄打的滿天飛) *i.e.*—ones own children can not get away—those of others run home.

The common view that every one else's children come to something with an implication that one's own do not, is conveyed in the saying; 'Everybody who rears children likes to have them succeed,' (人家養兒養女, 要往上長). *i.e.* other people's do so—mine do not, often said in mere politeness. The excessive and blind love (呢愛) for children which can refuse them nothing, is satirized by impartial observers in the following saying; 'If he calls for a man's brains, then hold the man down, and knock out the brains!' (要活人的腦漿子, 按倒就砸). Parents who are irrationally anxious about their children, and always guarding them with superabundant care, are ridiculed in the following saying; 'Hold him in your mouth, for fear he should melt,' (口裏含着, 怕他化了).

It is a common jest on a rainy day, when one's ordinary occupation is interrupted; 'A cloudy day—leisure to beat the children,' (陰天打孩子, 閑着的工夫).

The Chinese view of the parental relation is in some aspects a highly practical one, as the sayings already cited show. It is in this view that we are told that: 'A whole house-full of sons and daughters, is not after all equal even to a second wife,' (滿堂的兒女, 不如半路的夫妻). The children, that is to say, escape, and have other concerns elsewhere, while one's wife is always at hand.

The love of parents to children is alluded to in many sayings: 'The tiger, though fierce, does not devour its cubs,' (虎毒不吃子).

'Cats love their kittens, and dogs their pups—if they are not one's own, one does not care for them,' (猫養的猫疼, 狗養的狗疼, 不養的不疼).

'What fasten to the hearts strings, and pull on the liver, are one's sons and daughters,' (連心扯胆的; 是兒女). 'Seven bowels, and eight bowels full of posterity,' (七股子腸子八股子葉). 'Seven' and 'eight' are numbers not very distant from *ten* which signifies completeness. The meaning is that the greater part of one's existence is for posterity, that is for one's children, and there is a covert implication that posterity is a nuisance, and only a visitation for the parents sins. The character *yeh* (葉) is intended to suggest another character *yeh* (孽) (or *nieh*) meaning the retribution *q.d.* children are a visitation of Heaven to punish the parents' sin (罪孽).

The Chinese are far too good observers of human nature, not to have discovered that the love of parents for children—especially the mother-love which knows no oblivion, and is irrespective of time—is of a totally different quality from the love of children for parents, which under no circumstances can be expected to stretch its mourning *beyond* the three years fixed by immemorial custom. Hence the saying: 'There are only affectionate fathers and mothers, but no affectionate sons and daughters,' (只有慈心的父母, 沒有慈心的兒女).

In the following saying, the object is to emphasize the excellence of the parental, as compared with other human relationships. 'There are in the world no parents who are not perfect, and the most difficult thing in life is to secure, brothers; (天下無不是的父母, 世上難得的是弟兄).

'A father and mother can do without their children, but children can not do without their father and mother,' (能叫父母缺兒女, 不叫兒女缺爹娘).

'One may give up a father though he be a magistrate, but not a mother—though she be a beggar,' (能捨坐官的爹, 不捨叫花子的娘).

In regard to this giving up one's parents, the Chinese have many jests. The business of raising fruit is said to be a very lucrative one. An orchard is colloquially termed 'a row' (行子) and the phrase 'row of things hanging from the branches' (吊枝行) indicates both an orchard, and also denotes the business of dealing in fresh fruit. Hence the saying: 'One can give up his old father and mother [as he does not make anything out of them] but not a fruit orchard,' (能捨老子娘, 不捨吊枝行).

'It is proverbial that the daintiest fish in rivers are the carp (鯉), and in the sea the *so* (鮫), (河中鯉, 海中鮫, 最肥不過). Hence the saying; 'One can surrender his own mother, but he could

not give up sauce made from the *so* fish,' (捨却老親娘難捨鮫魚湯). The doctrine of Filial Piety upon which the Chinese lay so much stress, is, as has been often pointed out, so entirely defective in enforcing the duties of parents to children, that we here find one of the weakest spots in the Chinese social system.

CHINESE SUPERSTITIONS.

The current superstitions of a people like the Chinese, are sure to be reflected in their proverbial sayings. The popular ideas in regard to those who are physically deformed in any way, have been already adverted to. Many other notions far more unaccountable, are universally and firmly believed. Such, for example is the tenet that large ears are a token of great good fortune, and should they be long enough to depend upon the shoulders, the pitch of felicity attained by their happy owner would be extreme. This opinion is an article of solemn faith with nearly all Chinese; it gives occasion, however, for bantering sayings aimed at those who have some specially prominent characteristic—Thus;

'When the head is big one's luck is great, for happiness hangs from the skin of the pate,' (頭大福也大, 有福在頭皮上掛).

'Your mouth is big—that's luck for you, for happiness hangs from its corners two,' (嘴大福也大, 有福在嘴角兒上掛).

'Big feet—great luck; we all suppose felicity hangs from the tips of the toes,' (腳大福也大, 有福在脚尖兒上掛).

But while elephantine ears—like those of *Siu Pei*, which depended to his shoulders, giving him such an amount of good fortune that he was enabled to found a dynasty,* are of great importance—they should not stand out from the head, as if flapping in the wind, like the wings of a bird, for he who has such appendages, is sure to be the evil genius of his family; (兩耳搨風, 敗家的妖精).

Another superstition of the Chinese, is connected with the raphis or groove in the middle of the upper lip—if it is long the owner is certain to be long-lived, and not only so, but his age will be in the direct ratio of the length of this little channel, (called 人中).

In illustration of this tenet it is related that the Emperor Han Wu Ti (漢武帝), in conversation with Tung Fang So (東方朔), observed: "I have read in the books on physiognomy (相書) that if the *jen chung* is an inch long, the man will live an hundred years; now mine is an inch and two tenths, so that I shall certainly live to be more than a century old." Upon this Tung Fang burst into so immoderate and uncontrollable fit of laughter, as to surprise and

* To *Siu Pei* the current saying is especially applicable; 'Both ears hanging to the shoulders—a most illustrious man,' (兩耳垂肩大貴人).

offend His Majesty, who demanded what he meant. "I was not laughing at Your Majesty," was the reply, "but at the idea of old P'eng (老彭) of the Shang Dynasty, who lived 880 years, for the groove in his lip must have reached from the top of his head to his chin!" Thereafter Wu Ti no longer believed in physiognomy. The Chinese books on physiognomy give rules for the determination of every doubtful point, with extreme minuteness, and the dicta of these works have attained a currency to which Lavater never aspired. The following rules by which to measure beauty, are widely current, and implicitly accepted. For Men; 'Clear eyebrows, comely eyes; a square face, and large ears; a straight nose and broad mouth; a face which looks as if it had been powdered, and lips which seem to have been rubbed with vermilion' (眉清目秀, 方面大耳, 鼻直口闊, 面如敷粉, 唇若塗硃). For Women; 'Eyebrows like the leaf of the willow; eyes like the kernel of the apricot; a mouth like a cherry; a face shaped like a melon seed; a waist like the poplar and the willow,' (柳葉眉, 杏核眼, 櫻桃口, 瓜子臉, 楊柳腰). A woman's face ought to be oval, wide at the top and narrow at the bottom, like a water-melon seed. If these proportions are reversed, the result is most displeasing. She should sway gently in her walk like the poplar and the willow in the wind, (風吹楊柳細而擺).

'A twitching of the left eye denotes wealth; that of the right eye signifies calamity,' (左眼跳財, 右眼跳禍).

'He whose ears flap like a fan, is a monster who will ruin his family,' (兩耳搵風, 敗家的妖精).

'When the tops of the ears of an old person hang down, and are dry, he must be destined soon to enter his coffin,' (老人耳垂子乾, 必定要入棺).

'If the space behind the ear is not large enough for a finger, though he be eighty years old, yet he will not die,' (耳後不容指, 八十不能死).

'A man with round shoulders and a stooping back, will suffer bitterness all his life,' (弓肩縮背, 一世苦累).

'He whose steps resound like the beating of a drum, will be always poor,' (脚擂鼓, 一世苦).

'Small hands and large feet, a life of wretchedness,' (小手大脚, 一輩子糟糕).

'If the forefinger twitches, one is sure to have plenty to eat,' (食指動, 必有嘴頭吃).

'If a boy is born with fingers like a girl's, he will have a living without effort,' (男生女手, 不賺自有). This is a dictum of the books on physiognomy (相書) and is regarded as indubitable. The fingers in question are both tapering and supple.

'If a girl is born with a masculine countenance, her dignity will be beyond all account.' (男生女相, 貴不可諒).

In English we often hear the reply, when one observes that his ears burn, 'some one is talking about you.' A similar notion prevails among the Chinese; 'Eyes that twitch—eyebrows grown long—Somebody's telling what you've done wrong,' (眼跳眉毛長, 必定有人講).*

That the hair turns white while its owner is still young, argues to the Chinese apprehension superior capacities. Hence the proverb; 'He who has a white head in youth, will be much sought after,' (少白頭, 有人求), with a view, that is, to gain his help in adjusting their affairs. Despite their admiration for a certain amount of physical development, especially in a Magistrate, a person who is too large,—as has been already observed in speaking of the Old Age Star (壽星老)—is by no means regarded with a favorable eye. For a person to be of great size, and still not a simpleton—this is a real treasure,' (大漢不獸, 真寶貝). 'A person of great size is sure to be a fool—if not a fool, he must be vicious,' (人要是大身量, 必獸若不獸必奸). Many Chinese superstitions are based upon something which the Chinese have observed, or suppose they have observed and upon which they put a peculiar interpretation of their own.

'Of three tigers at one birth, one will be a leopard—of nine dogs in a single litter one will prove to be a Ao,' (三虎出一豹, 九狗出一獒).

The *Ao* or *Ngao*, usually translated mastiff (see Mayer's Manual No. 52) is a creature whose amazing intelligence casts into a penumbra all that we know of the shaggy quadrupeds of St. Bernard and Newfoundland, or of the trained elephants of India. He is able to discriminate, for example, a loyal man from a traitor, and even to read human thoughts. Upon meeting a *Ngao* ordinary dogs are rooted to the spot, and unable to stir. In the Chou Dynasty, when the northern barbarians brought tribute, there was among them a *Ngao*, and the duke of Chou exhorted Ch'eng Wang not to let the animal get away!

* An expression involving a play upon the *chiang* (講) character, may be instanced as an example of the facility with which puns are lost sight of. The boundaries of farming land, it should be premised, in a country where fences are unknown, and in regions where stone posts are unattainable, are marked by little bushes of various kinds of plants, generally selected for their vitality. The phrase *sang k'o* (桑棵), has come to be a generic name for 'boundary bush,' and to say that one has 'cultivated beyond the boundary bush' (耨桑棵以外) means that he encroaches upon the rights of others. A speaker who wished to make it clear that none of his hearers understood the causes of rain-fall, observed: 'You could not explain it, or if you did, you would explain it beyond the *sang bush*,' i.e. they would get off upon a territory that did not belong to them: (你講不了, 若是講了, 必講桑棵以外, *q.d.* 耨桑棵以外), 'cultivate beyond your own boundary.' The manner in which such phrases are spoken and heard, often shows that all sense of the pun originally intended, is so obscured as to be practically lost.

'A cow bringing forth a *ch'i liu*, a pig producing a *pen* (牛生麒麟, 猪生奔). If a cow has three calves at a birth, one of them will turn out to be the famous 'unicorn,' which appears when sages are born. When there are eighteen pigs at a litter, one of them is a *pén*, a quadruped with one horn, a sort of cross between a horse and a pig. These animals die with great promptness, making it impossible to secure specimens for a menagerie!

'Children born within ten months after their parents' marriage, will always be poor,' (邁門子兒窮到底兒). This proposition is regarded as an indubitable family axiom.

'If a widow who has remarried, has a son soon after her marriage she will make her second husband rich, (寡婦進門養小子必定發達後老子). The attitude of the Chinese in general toward sayings of this sort, is well set forth in the comment of a teacher, who remarked in reference to it; 'This saying although incredible and extravagant, is however quite accurate. I have always noticed that a daughter born under these circumstances never became wealthy'; but a *son* is sure to grow rich. I can not explain why,' (此言雖荒唐然極準, 每見生女者, 不發財, 生男者, 必發財, 不解何故).

Of the same character is the following; 'An orphan boy will have many sons and grandsons,' (孤兒, 子孫多). This is also regarded as a 'fixed principle,' (常理).

'Children that lose their mothers in infancy, will grow up to be interminable talkers,' (從小兒沒娘說話長).

This is another singular idea, which is now regarded as an indisputable proposition. When it is desired to convey an intimation that one is talking in a tiresome manner, it can be obliquely done by remarking; 'He probably lost his mother when he was small,' (從小兒沒娘).

It is difficult to exaggerate the importance which the Chinese attach to a person's fate as determined by the horoscope. Men and places alike have their foreordained destiny (人有人運, 地有地運). Those who were born under an evil star can never escape its baleful influence, and carry their ill luck wherever they go. Hence the saying; 'A fate which induces ruin in every direction,' (妨八敗命的運).

This refers, for example, to women whose horoscope is unfavorable, and who, if any one is rash enough to marry them, bring calamity everywhere (八方). If the natal hour was unpropitious, such persons on crossing the threshold cause the death of the unhappy father-in-law, and mother-in-law, and very likely of their husbands. The family often comes to complete ruin within a year.

Thus, some children, as soon as they are able to eat, unwittingly exterminate their parents, and so on through all the dismal catalogue of evil auspices and effects. The same superstition is referred to in the saying; 'The youth fated to have a short life, marrying a woman who is fated to ruin her husband,' (短命的兒郎, 遇見妨夫的女).

A similar theory prevails as to the occult influence upon a bride of the weather at the time when she alights from the chair to enter her future husband's door. 'If it blows hard—she will not prove a good wife—if it rains she will not live long,' (颳風不長, 下雨不長)*. Or, as in another version; 'If the bride is not a virtuous woman, it will either blow hard [while she is in her sedan chair], or else it will rain,' (不賢良的女, 不颳風, 就下雨).

Notions of this sort, are capable of an indefinite amplification, and the Chinese are quite equal to the task.† Not only do men and even localities possess certain fated properties, but inanimate objects as well. Of this the 'jewel-dish' is a conspicuous example. Certain kinds of pottery—generally the coarser, such as large water jars—during the process of kiln-baking, contrive in some way to absorb exactly the proper proportion of the essential principle of the universe, (天地精華之氣)—for in China everything whatever can be explained by means of some *ch'i* (氣)—and thereupon their qualities are such as to excite surprise, nearly resembling those of the cruse which held the oil provided by the prophet Elijah, for everything which they contain is at once multiplied. There is a story of a certain fisherman in the Ming Dynasty, who cast his net with no other success than entangling in it a broken jar which was worthless for any purpose but that of feeding the pigs, for which he accordingly employed it. The next day he was surprised to find that his pigs had not eaten all their food, and on the third day when it had overflowed and formed pools in the court-yard, the truth first dawned upon him that this was a true *chü pao p'en* (聚寶盆) a precious dish of augmentation. How these vessels come to be always broken before they

* This sentence is an example of the frequent impossibility—already referred to—of arriving with certainty at the meaning of a Chinese expression as heard. The very same words here cited, with the slight change of one character for another of the same sound, are in use as a weather proverb (颳風不涼, 下雨不長). 'If the wind blows and it is not cool, the rain will not last long.'

† In a country so devoted to fortune-telling as China, it is not strange that there is a formula for almost everything. Here, for instance, are rules to decide the month in which a bride ought to be married, according to the animal, under the influence of which (in the cycle of twelve) she may have been born. (正七迎雞兔, 二八虎和猴, 三九蛇和猪, 四十龍和狗, 牛羊五十一, 鼠馬六十二). 'The first and seventh moons, match the chicken and the hare; the second and the eighth, go with the tiger and the monkey; the third and the ninth with the serpent and the pig; the fourth and the tenth with the dragon and the dog; the ox and the sheep belong to the fifth and the eleventh; the rat and the horse, to the sixth and the twelfth.'

are capable of multiplying their contents, is as unaccountable as the circumstance that while in the possession of a person who has no luck (運氣), they absolutely refuse to work, whereas, as soon as the inherently lucky man turns up, as their owner, they begin to reduplicate their contents with cheerful regularity, whether that contents be the food of pigs, or ingots of silver and gold, jade or pearls. In an Occidental land this state of things would soon result in the engagement of some individual known to enjoy good luck, at each pottery kiln, to test every jar and dish as to its powers of reduplication, before it leaves its maker's hands. The faith of the Chinese, implicit as it is often found to be, does not however extend to this point.

There is a legend that in former times the south gate of the city of Tientsin could never be solidly built, for whatever the pains taken it always fell down. At last a wise and able man made the announcement that it was positively necessary to bury under the wall a *chü pao p'en* belonging to a certain Shên Wan Shan,* (沈萬山) which would repress the evil influences. To this the Shên family would naturally object that they wished to use their jewel pot themselves, but however this may be, means were found to overcome their scruples, and the dish was buried, which insured to the gate most indisputable 'pot-luck,' for it has never since fallen down. In proof of this legend, the circumstance is pointed out that unlike the other city gates, the exit of the enceinte of the south gate is at right angles to the city wall and not in a line with the inner gate! This statement of the theory and practice of the jewel-pot will render intelligible the saying; 'As I have no jewel-dish, I cannot meet your reckless expenditures,' (我沒有聚寶盆,經不起你胡花).

A similar doctrine is enounced in the expression; 'Do not take him for a money-shaking tree,' (別拿他當作搖錢樹). This

* Shên Wan Shan is a name held in great esteem in China, as that of a reputed Croesus, who lived in the early part of the Ming Dynasty. His home is said to have been at Nanking, the first capital of the Mings, hence the saying: 'Shên Wan Shan of Nanking, and the great willow of Peking; the fame of the man, and the shadow of the tree.' (南京的沈萬山,北京的大柳樹,人的名,樹的影子). The 'willow' is one which formerly existed, and is said to have cast a shadow 100 *li* in breadth! When Yen Wang (who became the Emperor Yung Lo), 'swept the North' (燕王掃北) with the besom of destruction, destroying, as is said, every human being within vast areas, he is reported to have exhausted his own resources, and to have called in the aid of Shên Wan Shan, whose inexhaustible treasures are popularly attributed to his ownership of the multiplying-pot just described. From this tradition he is called 'the living god-of-wealth,' and one who is extremely prosperous, is likened to him: (好似活財神,沈萬山一般). 'It is impossible to be richer than Shên Wan Shan' (富貴不過沈萬山). The use of this famous name in connection with the Tientsin legend, may be due to the circumstance that in each case, public results of some importance, were alleged to have been accomplished by the assistance of a single private individual, a phenomenon in China of very infrequent occurrence.

'money tree' is well known, but no one ever distinctly saw a specimen, and it is therefore not botanically classified. Its branches are hung full of cash, which the slightest disturbance is sufficient to precipitate in showers to the ground!

The belief, common in Oriental lands, in the power of one person to injure another in occult ways, is firmly held in China. It is alleged that a custom of secret poisoning is prevalent in all the southern provinces, from Fukien to Szech'uan. The poisoning is accomplished by means of spells which are conveyed to the food, which is eventually fatal to him who eats it. In the districts where this art is practiced, malaria is said to prevail, so that the inhabitants dare not rise early in the morning. The methods of 'planting the poison' differ. In some instances a sword is metamorphosed into a mustard seed, which is mixed with the food or tea; others effect the same change with a stone, or a serpent. The poison, in whatever form is capable of remaining in the alimentary tract for a term of years, in a perfectly inert condition, awaiting the pleasure of the holder of the potent spell. Whenever he or she chooses to exercise the mysterious power in their hands, whatever the distance of space between the person pronouncing the spell and the victim, the poison operates with terrible rapidity. It is a singular and somewhat convenient peculiarity of this deadly influence, that it is innocuous as against natives of another province; by three years residence, however, they may be so far naturalized as to become eligible to its benefits. Hence the saying; 'Giving poison, and also selling the food in which it is mixed,' (又種毒, 又賣飯的). The proverb is used metaphorically of one who under guise of friendship, inflicts a fatal injury.

The most trivial incidents when read in the light of superstition, become pregnant with meaning. Thus the advent of a strange cat, or the departure of a dog, is held by some to be an omen; 'When new cats come and old dogs go, the owners grow rich whether or no,' (來貓去狗, 不賺自有).

'After shaving the head or taking a bath, never gamble, (剃頭洗澡莫賭錢). Otherwise you will be sure to lose, but this is no more than happens to confirmed gamblers, no matter how unshaven and dirty they may be; 'If they gamble continuously even gods and fairies will lose,' (常賭神仙輸).

[N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the

Author.]

(知過必改得能莫忘. *Millenary Classic.*)

(To be continued.)

ECCLESIASTICAL RELATIONS OF PRESBYTERIAN MISSIONARIES, SPECIALLY
OF THE PRESBYTERIAN MISSIONARIES AT AMOY, CHINA.

BY REV. J. V. TALMAGE, D.D.

WE have recently received letters making inquiries concerning the relations of the Missionaries of the English Presbyterian Church, and of the American Reformed Church to the *Tai-hoey* [Presbytery, or Classis,] of Amoy; stating views on certain points connected with the general subject of the organization of ecclesiastical Judicatories on Mission ground; and asking our views on the same. We have thought it best to state our answer so as to cover the whole subject of these several suggestions and inquiries, as (though they are from different sources) they form but one subject.

Our views are not hasty. They are the result of much thought, experience and observation. But we are now compelled to throw them together in much more haste than we could wish, for which, we trust, allowance will be made.

As preliminary we remark that we have actual and practical relations both to the home churches, and to the churches gathered here, and our Ecclesiastical relations should correspond thereto.

1. *Our Relation to the Home Churches.* We are their agents, sent by them to do a certain work, and supported by them in the doing of that work. Therefore so long as this relation continues, in all matters affecting our qualifications for that work,—of course including “matters affecting ministerial character,”—we should remain subject to their jurisdiction. In accordance with this we retain our connection with our respective home Presbyteries or Classes.

2. *Our Relation to the Church here.* We are the actual pastors of the churches growing up under our care, until they are far enough advanced to have native pastors set over them. The first native pastors here were ordained by the missionaries to the office of “Minister of the Word,” the same office that we ourselves hold. In all subsequent ordinations, and other ecclesiastical matters, the native pastors have been associated with the missionaries. The *Tai-hoey* at Amoy, in this manner, gradually grew up with perfect parity between the native and foreign members.

With these preliminary statements we proceed to notice the suggestions made and questions propounded. “To extend to the native churches on mission ground the lines of separation which exist among Presbyterian bodies” in home lands is acknowledged to be a great evil. To avoid this evil, and to “bring all the native Presbyterians,” in the same locality, “into one organization,” two plans are suggested to us.

The first plan suggested, (perhaps we should say *mentioned*, for it is not advocated), we take to be that the missionaries become not only members of the ecclesiastical judicatories formed on mission ground, but also amenable to those judicatories in the same way, and *in every respect*, as their native members, their ecclesiastical relation to their home churches being entirely severed. This plan ignores the actual relation of missionaries to their home churches, as spoken of above. Surely the home churches cannot afford this.

Perhaps we should notice another plan sometimes acted on, but not mentioned in the letters we have now received. It is that the missionaries become members of the Mission Church Judicatories as above; but that these Judicatories be organized as parts of the home churches, so that the missionaries will still be under the jurisdiction of the home churches through the subjection of the Mission Judicatories to the higher at home. This plan can only work during the infancy of the mission churches, while the Mission Church Judicatories are still essentially foreign in their constituents. Soon the jurisdiction will be very imperfect. This imperfection will increase as fast as the mission churches increase. Moreover this plan will extend to the native churches the evil deprecated above.

The second plan suggested we take to be that the missionaries, while they remain the agents of the home churches, should retain their relation respectively to their home churches, and have *only* an advisory relation to the Presbytery on mission ground. This is greatly to be preferred to the first plan suggested. It corresponds to the relation of missionaries to their respective home churches. It takes into consideration also, but *does not fully correspond* to the relation of the missionaries to the churches on mission ground, at least does not fully correspond to the relation of the missionaries to the native churches at Amoy. Our actual relation to these churches seems to us to demand that as yet we take part with the native pastors in their government.

The peculiar relationship of the missionaries to *Tai-hoey*, viz., having full membership, without being subject to discipline by that body,—is temporary, arising from the circumstances of this infant church, and rests on the will of *Tai-hoey*. This relationship has never been discussed, or even suggested for discussion in [that body, so that our view of what is, or would be, the opinion of *Tai-hoey* on the subject we gather from the whole character of the working of that body from its first formation, and from the whole spirit manifested by the native members. Never till last year has there been a case of discipline even of a native member of *Tai-hoey*. We do not know that the thought that occasion may also arise for the discipline of

missionaries, has ever suggested itself to any of the native members. If it has, we have no doubt they have taken for granted that the discipline of missionaries belongs to the churches which have sent them here. But we also have no doubt that *Tai-hoey* would exercise the right of refusing membership to any missionary *if necessary*.

It is suggested as an objection to the plan that has been adopted by the missionaries at Amoy, that "where two Presbyteries have jurisdiction over one man, it may not be always easy to define the line where the jurisdiction of the one ends, and the other begins; and for the foreign Presbyterian to have a control over the native Presbyterian which the native cannot reciprocate, would be anomalous, and contrary to that view of the parity of Presbyters which the Scriptures present."

From our last paragraph above, it will be seen that the "line" of demarcation alluded to in the first half of the above objection has certainly never yet been *defined* by *Tai-hoey*, but it will be seen likewise that we have no apprehension of any practical difficulty in the matter. The last half of the objection looks more serious, for if our plan really involves a violation of the doctrine of the parity of the ministry, this is a very serious objection, fatal indeed, unless perhaps the temporary character of the arrangement might give some sufferance to it in a developing church. It does not however, in our opinion, involve any such doctrine. It does not touch that doctrine at all.

The reason why *Tai-hoey* does not claim the right of discipline over the missionaries is not because these are of a higher order than the other members, but because the missionaries have a most important relation to the home churches which the other members have not. The *Tai-hoey* respects the rights of those churches which have sent and are still sending the Gospel here, and has fullest confidence that they will exercise proper discipline over their missionaries. Whether they do this or not, the power of the *Tai-hoey* to cut off from its membership, or refuse to admit thereto, any missionary who might prove himself unworthy, gives ample security to that body and secures likewise the benefits of discipline. If time allowed us to give a full description of our Church work here, it would be seen that the doctrine of the parity of all who hold the ministerial office so thoroughly permeates the whole, that it would seem impossible for mistake to arise on that point.

In connection with this subject it is also remarked "that where two races are combined in a Presbytery, there is a tendency to divide on questions according to the line of race." With gratitude to God we are able to bear testimony that at Amoy we have not as yet seen the first sign of such tendency. We have heard of

such tendency in some other mission fields. Possibly it may yet be manifested here. This however does not now seem probable. The native members of *Tai-hoey* almost from the first have outnumbered the foreign. This disproportion now is as three or four to one, and must continue to increase. It would seem therefore that there will now be no occasion for jealousy of the missionaries' influence to grow up on the part of the native members.

But, it may be asked, if the native members so far outnumber the foreign, of what avail is it that missionaries be more than advisory members? We answer; If we are in *Tai-hoey* as a foreign party, in opposition to the native members, even advisory membership will be of no avail. But if we are there in our true character, as we always have been, *viz.*, as Presbyters and acting Pastors of churches, part and parcel of the church Judicatories, on perfect equality and in full sympathy with the native Presbyters, our membership may be of much benefit to *Tai-hoey*. It must be of benefit if our theory of Church Government be correct.

Of the benefit of such membership we give one illustration, equally applicable also to other forms of government. It will be remembered that assemblies conducted on parliamentary principles were unknown in China. By our full and equal membership of *Tai-hoey*, being associated with the native members in the various offices, and in all kinds of committees, the native members have been more efficiently instructed in the manner of conducting business in such assemblies, than they could have been if we had only given them advice. At the first, almost the whole business was necessarily managed by the missionaries. Not so now. The missionaries still take an active part even in the routine of business, not so much to guard against error or mistake, as for the purpose of saving time and inculcating the importance of regularity and promptitude. Even the earnestness with which the missionaries differ from each other, so contrary to the duplicity supposed necessary by the rules of Chinese politeness, has not been without great benefit to the native members. Instead of there being any jealousy of the position occupied by the missionaries on the part of the native members, the missionaries withdraw themselves from prominent positions, and throw the responsibility on the native members, as fast as duty to *Tai-hoey* seems to allow, faster than the native members wish.

We now proceed to give answers to the definite questions propounded to us, though answers to some of them have been implied in the preceding remarks. We combine the questions from different sources, and slightly change the wording of them to suit the form of this paper, and for convenience we number them.

1. "Are the Missionaries members of *Tai-hoey* in full, and on a perfect equality with the native members?"

Answer. Yes; with the exception (if it be an exception) implied in the answer to the next question.

2. "Are Missionaries subject to discipline by the *Tai-hoey*?"

Answer. No; except that their relation to *Tai-hoey* may be severed by that body.

3. "Is it not likely that the sooner the native Churches become self-governing, the sooner they will be self-supporting and self-propagating?"

Answer. Yes. It would be a great misfortune for the native churches to be governed by the missionaries, or by the home churches. We think also it would be a great misfortune for the missionary to refuse all connection with the government of the mission churches while they are in whole or in part dependent on him for instruction, administration of the ordinances and pastoral oversight. Self-support, self-government and self-propagation are intimately related, acting and reacting on each other, and the native Church should be trained in them from the beginning of its existence.

4. "Is it the opinion of Missionaries at Amoy that the native Presbyters are competent to manage the affairs of Presbytery, and could they safely be left to do so?"

Answer. Yes; the native Presbyters seem to us to be fully competent to manage the affairs of Presbytery, and we suppose it would be safe to leave them to do this entirely by themselves, if the providence of God should so direct. We think it much better however, unless the providence of God direct otherwise, that the missionaries continue their present relation to the *Tai-hoey* until the native Church is farther developed.

5. "Is it likely that there can be but one Presbyterian Church in China? or are differences of dialect &c., such as to make different organizations necessary and inevitable?"

Answer. All Presbyterians in China, as far as circumstances will allow, should unite in one Church organization. By all means avoid a plurality of Presbyterian Denominations in the same locality. But differences of dialect, and distance of separation seem at present to forbid the formation of one Presbyterian organization for the whole of China. Even though in process of time these difficulties be greatly overcome, it would seem that the vast number of the people will continue to render such formation impracticable, except on some such principle as that on which is formed the Pan-Presbyterian Council. One Presbyterian Church for China would be very much (not entirely) like one Presbyterian Church for Europe.

CHURCH ORGANIZATION IN CHINA.

BY A PRESBYTER.

THE progress of missionary effort in North China would seem to indicate that at no distant day the general question of Church organization will assume practical shape and importance, and will force itself more directly than hitherto upon the attention of those who are charged with the supervision of this work.

There are at present about 50 missionaries at labor in the province of Chihli representing some six different Societies, and established at five different centers. The number of denominations thus represented is four, or five if the American Methodist Episcopal and the English Methodist are to be classed separately. The writer has no hesitation, and he presumes his readers will have none, in classing the London Mission and American Board as of one denomination. The writer has not within reach the necessary data to enable him to speak accurately as to the number of nominal church members enrolled in the twelve or more so-called churches which have been partially organized. These are at best only partially organized since among the entire number there is not one, so far as I have been able to learn, which has a complete list of subordinate officers with its own pastor chosen and entirely supported by the membership of the Church. In other and more general terms, there is not one so symmetrically and vigorously developed as to be competent to take care of itself and to carry on an aggressive warfare against heathenism.

But the success which has followed missionary effort in the more recent past, warrants the belief that the time is near at hand when there will be not one but many independent, vigorous, self-supporting, and self-controlling Churches in this province. And it is this belief, thus warranted, which gives pertinence and interest to the topic which it is proposed to discuss at this time.

This topic naturally divides itself into two general heads which for the sake of convenience, are here thrown into the form of questions.

1st.—What particular form of organization may best be given to each Church?

2nd.—Into what general form of ecclesiastical organization shall these churches be combined?

It may be proper, and indeed necessary, for the writer of this paper to disclaim all intention of seeking to develop any controversy as to the merits of the various forms of church government known in Western lands. Nor does he wish to be understood, in any thing that may follow, as making invidious comparisons or unfriendly criticisms between any or towards all of these well known forms. In his opinion, to be a Christian is a matter of vital importance to every man.

Being that, it is not of the faintest possible consequence whether he be of this, that, or the other denomination. And assuredly the perfect harmony and good fellowship which have characterized all the labors, both joint and separate, of the members of this body for the past 15 years, are the best guarantee that the subject raised in this paper may be discussed without embarrassment or friction of any sort.

At first thought the answer made by any person to the first question raised in this paper would be decided by the fact of each person's own church membership. That is to say there will be as many answers to the question, what particular form of organization may best be given to each church, as there are denominations represented and each person will answer by giving the name of his own denomination.

But after all, on second and more serious thought, is this the wisest and best course to take? Is it either necessary or desirable to endeavor to perpetuate in this new field the denominational divisions which have prevailed at home? Is it certain, or even probable, that such an effort, if made with the utmost earnestness, will be permanently successful? Is it not quite within the bounds of possibility that the Chinese race, so different in its modes and habits of thought from any Western nation, will finally demand, and adopt, some form of church organization or structure different in essential points from any now known in Christendom? Have we any more right to assume that they will follow our guidance more in this matter than in the adoption of our fashions of speech, clothing, or architecture? We see many traces and remnants of the old patriarchal system of government in their political structure, and especially in their village and clan organizations. Is it improbable or unlikely that they may interject this same form into their ecclesiastical system, and, without an educated or paid ministry, make the old men in each church the governing body, the priesthood, so to speak, of the organization? Would it be possible or wise to interfere with such a system? To go a step further, might not such a system be even better and more efficient in China, than any transferred from Western lands? These ideas are put forward as questions, because *they are questions*, and are not to be understood as covering either a theory or the opinion of the writer.

It must be remembered that race peculiarities and habits of thought and mental organization have much to do with deciding questions of this sort. It is idle to ignore such peculiarities, as *they will not be ignored*, and any attempt to work in the face of them results in a foreordained and necessary failure. Is it wise to invite this failure by assuming that what suits us will suit the Chinese? An illustration in point is found in the efforts made during the past 18 years by the Romish Church among the freedmen in the southern portion of the United States. These efforts, made

on the largest scale, with the utmost faithfulness and persistency, and backed by a seemingly inexhaustible treasury have resulted in total failure. It goes without argument that this lack of success is not due to any intelligent objection on the part of the negroes to the peculiar tenets and doctrines of the Romish Church. It is due rather to inherent incompatibility between the rollicking, fun loving, clannish temperament of the black, and the austere and cut and dried forms of Romanism. An intelligent gentlemen born and educated in the Southern States, when speaking to the writer upon this topic, said;—"The negroes always take either to fire or water. Hence they are, by an immense majority either Methodists or Baptists."

To come now to a somewhat critical examination of the various forms of church organization known in Western lands, what serious reason is there to lead us to strive for the introduction here of any one form rather than any other? With rare or no exception among protestant Christians, there is no indissoluble or important connection between the form of government of a denomination and its articles of faith. Episcopalians, Methodists, Baptists, Presbyterians, and Congregationalists might all change places and still not be required to make the least alteration in the essential articles of their religious belief. No candid and intelligent student of the Bible in the present age pretends to find in any of its pages a positive "*thus saith the Lord*" in favor of any particular form of church organization. It cannot be successfully claimed for any one denomination that its history shows it to be, on the whole, better adapted to the Western mind, taken *en masse*, than any other. Neither does the record of missionary work in this Empire as conducted by the different churches, show any such greater success for one over and above the others, as would for an instant warrant the belief that any one is especially and preeminently adapted to the conformation of the Chinese mind. None of them can claim divine origin or command for itself. They are at best but shrewd guesses as to what comes most nearly to the system adopted by the early church. And none of them can point to any such overwhelming successes as will serve for its own supreme vindication at the expense of the others. They are all serviceable, all good, perhaps equally good. But they are all only human. They are but scaffolding, having no necessary connection with the real structure. They are but the clothing, having no absolute relation to the mind and soul of the man whom they sometimes cover and sometimes embarrass. And so one Christian criticises the overtight fit of what he pleasantly denominates the "straight jacket" of his Presbyterian friend, who in turn objects to the over loose and ill fitting—ulster, shall we call it?—of Congregationalism, and both join in good natured raillery at the antique and old fashioned doublet and tights of Episcopacy.

To come still nearer home, who among us entered the particular church of which he is a member, after a careful preliminary examination of all forms of church government and resultant profound conviction that it was of all the best. *Probably not one.* We entered this or that church because our fathers and mothers were there, or because our more intimate friends were among its members, or because we attended its Sunday School, or were first approached upon the subject of Christianity by its pastor or some person connected with it. It was accident and not choice which led us into this or that denomination.

And this rule holds good too, in a large degree, in cases where some particular rite or article of belief is inseparably connected with the church organization. It is true that some persons are born Baptists, as certain young men have an inherent predilection for the navy. Others are blessed with such large lung power that they must shout when they are happy, and they are Methodists. But, as a whole, leaving out of sight the vital doctrines of evangelical faith, on which all substantially agree, is it not true that, in an immense majority of instances, each person enters this or that church because of personal and friendly association of one kind or another with its adherents, and not because of any special examination of the peculiar forms and tenets of the church itself. Is there among the total membership of all Christian churches, an average of say one individual in each ten thousand who has determined his church connection by any such prior examination?

Then again some of the denominational divisions in the church had their origin in theological issues which were dead and buried generations since. Others were political and in the march of humanity have long since been left in the rear. Aside from the old war horses of dogmatic theology, who knows or cares anything, in the energy and vigorous life of practical Christianity of to-day, about the subtle wordy distinctions between predestination and free will or foreordination and election? What missionary in China can even put these technical phrases into elegant Chinese, or cares to waste his time in endeavoring to educate the Christian natives under his charge in such subtleties. Even at home the rank and file of the Christian Church know little and care less about them. They have come to be distinctions without a difference, and a battle over them is a useless and untimely war of words. A gentleman in New York some two or three years ago after attending a Presbyterian and a Methodist Church upon the same Sabbath remarked that in the former he heard the rankest Armenianism preached, while the Methodist pastor delivered one of the strongest Calvinistic sermons to which he had ever listened. And so it is. Our Presbyterian friends hold, in

opposition to their Methodist brethren, that a true Christian cannot fall from grace. Yet as a matter of fact and practice there is quite as much perseverance of the saints among the latter as the former, and Presbyterians constantly fall from grace with the same eminent success as marks similar performances among the disciples of Wesley.

If the foregoing statements are correct, and it is believed that they are made with all due moderation, it naturally and indeed almost necessarily follows that these minor and unimportant denominational differences should find no place in the graver and more essential work of preaching Christian faith among the Chinese. No good but much harm will be the probable result of any attempt to fill their minds with the petty differences of organization and administration by which the church in Western lands is divided. Doubt, distrust and suspicion will probably be the issue of such an effort, and certainly that most objectionable and pernicious form of Pharisaism, a spirit of denominational proselytism will be engendered, if, indeed, they come permanently to accept any of our forms of church organization. There is not the least occasion or necessity for the interjection of these petty questions into their simple faith. They will be better Christians without than with such additions to their knowledge, at least until they have acquired such increased grasp and capacity as will enable them to relegate such questions to their proper relative positions.

What then should be done with converts to Christianity from among the Chinese?

There are two courses open. The first, and, in the mind of the writer, by far the better would be to organize them into *Union churches or congregations*, with as simple a form of organization as possible. There might perhaps be gathered to-day in this city two such congregations, of sufficient numbers and intelligence to be nearly or quite self-controlling and self-supporting. The gain by such an arrangement over the present system would be very great and in a variety of directions. In the opinion of the writer it would accelerate the progress of the work very materially. We all know how timid each Chinese is by himself, and how among them, courage and confidence increase in a large ratio to any increase of numbers. Instead of a half dozen frightened Chinese in the corners of each of some six or seven different chapels there would be one or two congregations respectable in number, and aggressive if for no other reason than their numerical respectability. Much money now spent in the construction of "domestic chapels" which are seldom or never half filled would be saved; a large portion of the time of three-fourths of the missionary body in Peking would be relieved of present demands; and last, but by no means least, that suspicion and dislike which

exists in the minds of outside Chinese towards Christian converts, and which bids fair to exist so long as such converts seek close shelter under the wing of the foreign missionary would be to a large extent disarmed.

It is admitted that very serious difficulties lie in the way of the adoption of any such system. Those difficulties lie, however, not in the nature of the field nor in the Chinese mind, nor yet in the Gospel which the missionary comes here to preach, but in the human nature of the missionary himself, and of the directors of the various boards of missions at home. Yet these difficulties are more imaginary than real. And it should not be forgotten that for many years some of the Missionary Boards represented here were supported by several different denominations, and the work of those boards during those periods was, to say the least, not less prosperous than at present. A foreign mission field is a poor place for denominational or sectarian effort, and let us hope that the time will come when Christian human nature may differ more widely from unchristian human nature. Then some such plan as that sketched above may be practicable, and greater success to missionary effort will be the result.

The second course would be to keep the so-called church organizations separate as they are at present, but to give to each no specific denominational bias or tendency, to connect these churches into some sort of church Union, or ecclesiastical organization; and then leave them free to permanently affiliate into a permanent combination or to form separate general organizations as their own opinions when developed and matured should determine. An action of this sort would be simple and easily taken, since, to the credit of our missionary body be it said, so little attention seems to have been hitherto given to purely denominational effort, that it may well be doubted whether there is to be found in this province one Chinese convert who is able to pass the simplest possible examination upon questions of sectarian differences. The follower of the London Mission would probably content himself with the declaration of his adherence to the "*Ying Kuo Chiao*," while a convert under the American Methodist Mission would, in a similar manner, begin and end his answers with the assertion that he was of the "*Mei Kuo Chiao*."

The second course suggested with regard to the so-called Chinese churches leads naturally to the second question propounded at the outset; "Into what general form of ecclesiastical organization shall these churches be combined?"

Much that has been said in regard to the first topic applies with equal pertinency to the second and need not be here repeated. The writer is convinced that some simple form of general organization among the Chinese churches is not only eminently desirable—it is

entirely practicable. If it served no other end than to bring the few and timid members of the several Churches together more frequently, so that they might gain thereby courage and confidence, the result would be a great benefit. Similar organizations of an ecclesiastical character have existed in Christian lands and have served a good purpose.

The writer does not propose at this moment to suggest any plan for such an organization. There are, however, one or two points in connection with the general question of all ecclesiastical systems in China upon which a word may be said. It is to be taken for granted that the sole object of all missionary effort in this Empire is the building up of a vigorous aggressive church. It is to be a Chinese church, either of one or of several denominations. When the work is so far advanced that the Chinese church is self-reliant and able to cope with the remnants of heathenism about it, then missionary efforts on our part are to cease and foreigners are to withdraw from further control of or interference with its affairs. In the nature of things all the efforts of Christian missionaries should therefore be aimed to secure a termination of their labors at the earliest possible moment, and to leave the church, when the time comes for them to withdraw from it, compactly built up, free from tendency to schism, and with no unnecessary complications of church machinery, and with no vicious systems which originated not in China but elsewhere, which may hamper the freedom and usefulness of the church. It may be necessary to leave her—because of the weakness of our human nature—divided into several denominational organizations. But it is assuredly unnecessary and inexcusable for us to perpetuate here divisions within denominations, divisions originated in political or other causes of which the Chinese know nothing and with which they have no possible concern. To speak to the point, there are to-day two American Presbyterian organizations at work in China, one English Presbyterian, and one Irish. The Scotch Presbyterians work, it is understood, with the Congregationalists. There are thus four Presbyterian organizations doing work in this Empire. It assuredly would be unpardonable, if these four should fail to combine here their efforts into *one* Chinese Presbyterian Church. Again there are a Northern and a Southern Baptist Society, and a Northern and a Southern Methodist Society at labor in China. It is well known to us all that the rupture in these two denominations in the United States was caused by slavery and that this cause has long since ceased to exist. There is assuredly no reason why these two Societies of the same denomination, identical in belief and in church form, should fail to work heartily to build up one undivided Methodist Church, or Baptist Church in China. Nor is there any good cause why English Baptists and Methodists should not work with them, and so

contribute each his own converts to form one ecclesiastical organization in each denomination. And so again, there can certainly be no valid cause assigned why the churches formed by the missionaries of the London Mission and the American Board, should not constitute one organization of the Congregationalist Church in China, if indeed Congregationalism can be said to have an organization.

To summarize—the various missionary organizations within the limits of the same general denomination, whatever be their nationality or whatever schisms may exist among them at home, should, without exception, combine their efforts and seek to build up one and but one church of that order in China.

Again ; such a church should be, *from its inception*, entirely independent of all connection with or control by the ecclesiastical courts of the same denomination in any other land. It should be composed of Chinese members only, and any relationship which it may have with other churches of the same order should be limited to this Empire. We are not seeking to extend English or American churches into China but to build up a Chinese Church of Christ. In some denominations a vicious system has been adopted in the past, and is still adhered to, under which churches organized in Peking are attached to the Baltimore Conference, or the Presbytery of New York. Just why Baltimore or New York is chosen does not appear. The careful study of the subject makes it apparent that such a connection is abnormal and ineffective for any good purpose. It is quite out of the question for the General Assembly or for the General Conference in the United States to exercise any valuable surveillance over churches of those orders in Peking. And they ought not to do so if they could. The missionaries in charge of those churches must be trusted to guide, direct and control them until they are able to look after themselves. If it cannot be done by missionaries on the spot, then certainly ecclesiastical bodies on the other side of the world, whose members are almost as ignorant of the Chinese as the Chinese are of them, can render no assistance.

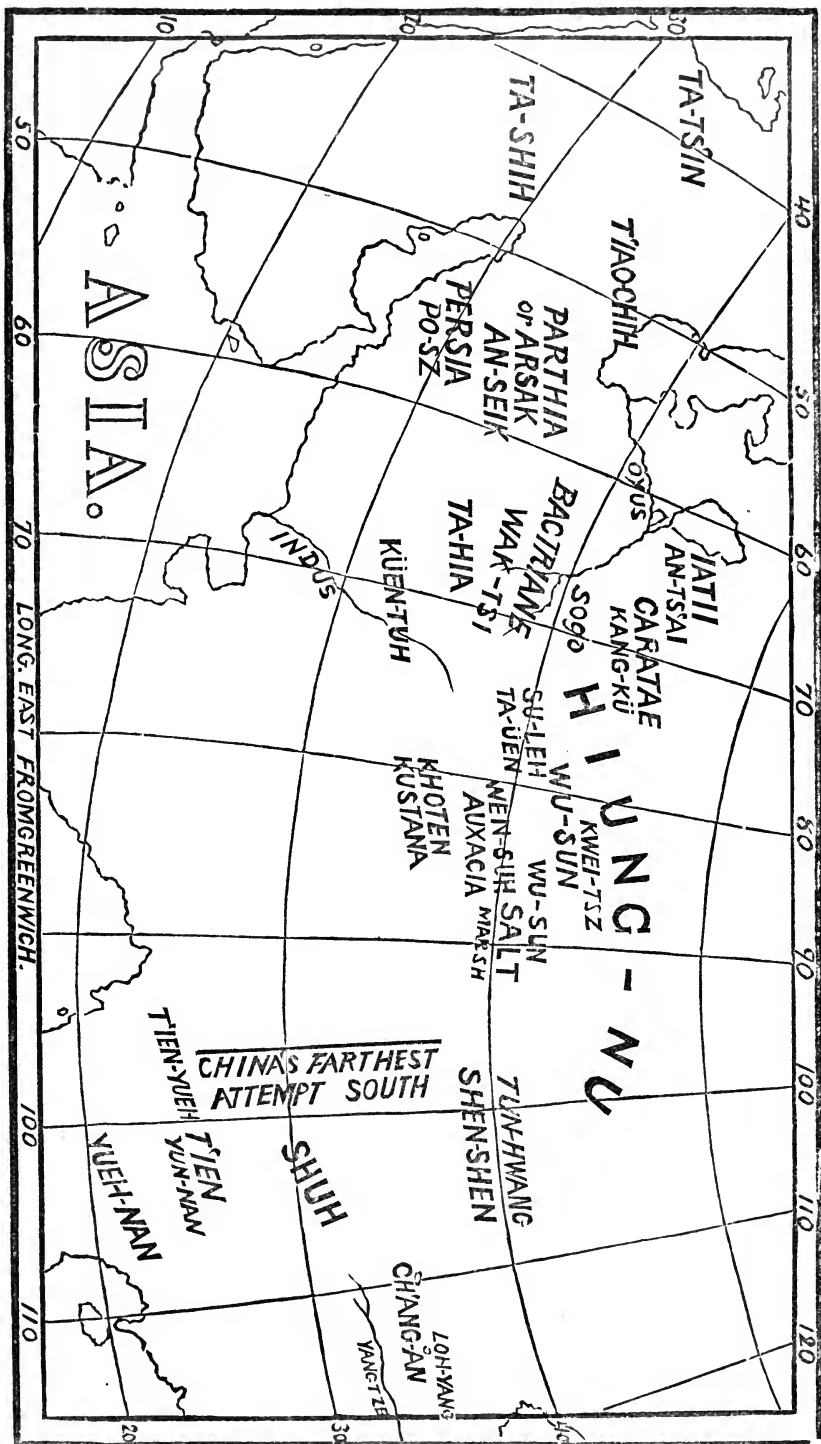
In conclusion a Church of the living God is being builded in this Empire. It is to be of Chinese, for Chinese, and, sooner or later, to be controlled and governed exclusively by Chinese. Faithful missionaries of Christ desire nothing so much as to see their part of the work done, and the young Church, symmetrical and vigorous, turned over to those who, under God, are to be its natural guardians. By so much as the Gospel is preached in all its purity and sweetness, free from any admixture of human divisions and differences, by so much will the period of tutelage and weakness be shortened and the end of our labors be hastened forward. May God speed the day !

ASIA RECONSTRUCTED FROM CHINESE SOURCES.

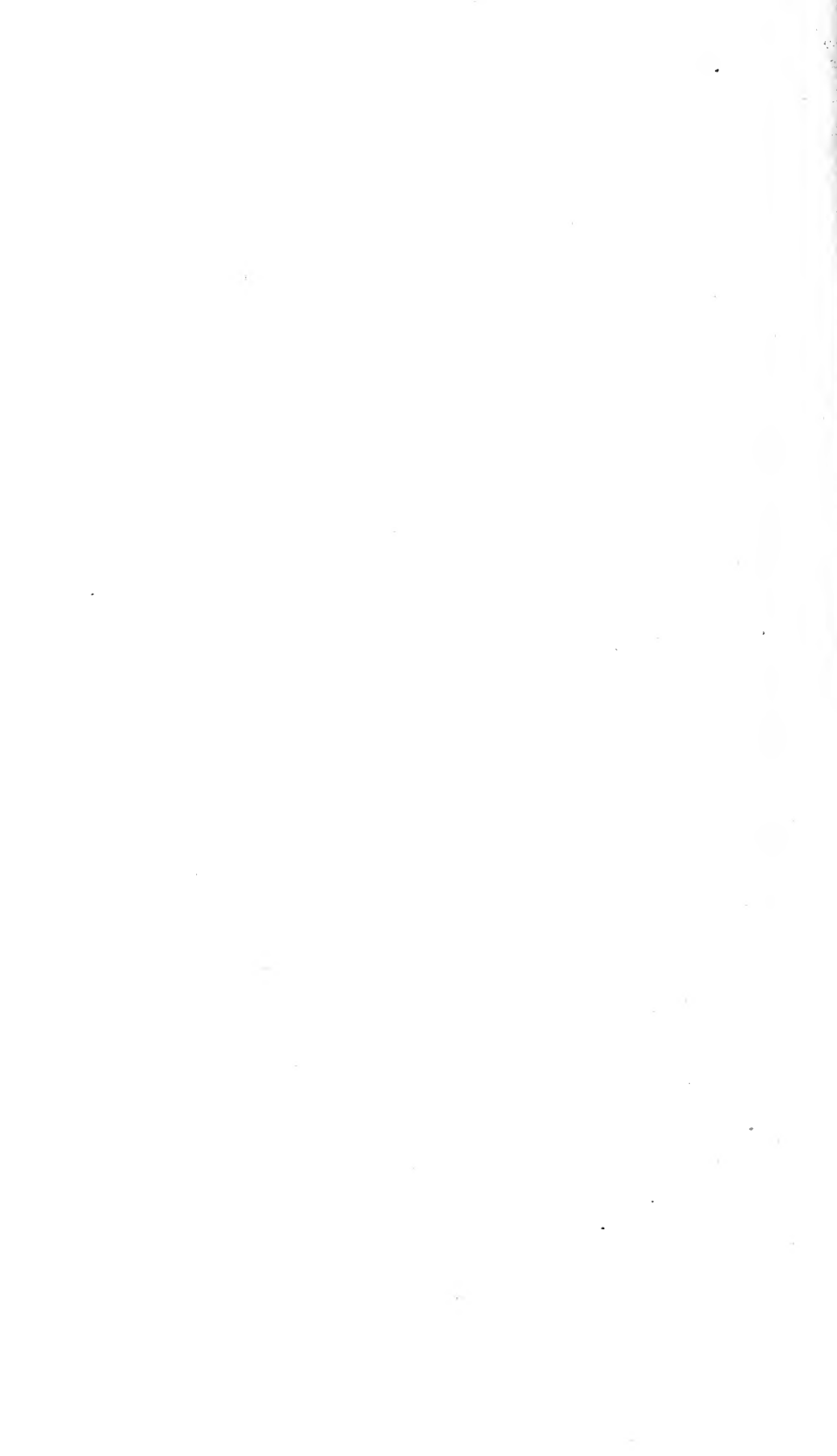
BY E. H. PARKER.

I HAVE had the privilege of perusing the first hundred proof sheets of Dr. Hirth's valuable and suggestive work *China and the Roman Orient*, which, I understand, will be ready for publication in about a month; that is, as soon as the original Chinese extracts, which Dr. Hirth wisely furnishes with his translations, shall have been correctly put into type. Should the book not be ready by the time the following notes appear, the cart may, to a certain extent, seem to have been introduced to the public before the horse; and I hasten to state, therefore, that the subject is essentially Dr. Hirth's subject, and not mine. His plan of bringing extracts from different books to bear upon the same focus suggested to me another plan,—that of culling short sentences from the great Chinese Concordance, with the same object in view. The hundred or so of such which follow are the result of a few hours' prying into the Concordance, after which it became speedily evident that the extracts would most probably have to be counted by thousands; so that readers of the *Recorder* may resign themselves to the prospect of repeated dishes of the same *olla podrida* character as the present. Mr. Kingsmill's translation of the Shih-ki chapter on Ta-yüan, in the local Asiatic Society's Journal for 1879, though it contains three or four unusually serious mistranslations, and several over-sanguine philological identifications, is not so very bad a production after all, considering that Mr. Kingsmill is rather a closet student than a practical one: he has lent me the original copy from which he translated, and he certainly deserves a share of credit, if only for persistently provoking such exact students as Dr. Hirth to a more accurate *exposé* of the situation.

The rough sketch map which accompanies the following notes is only a first instalment, intended to rivet the reader's attention, and to make the perusal of the notes less wearisome and barren of suggestive light. At present, I do not express any definite convictions as to the identity of the Scythians, Huns, Turks, and Hiung-nu, nor as to the meanings intended at this or that period by any Chinese name for this or that country. I merely present fragments of evidence for the consideration of the jury of the public, each of whom can give his own verdict when Dr. Hirth shall have summed up the case now before him, and given us all the benefit of his direction to assist us withal. As to forms of spelling, whilst approving a



ENGRAVED EXPRESSLY TO ILLUSTRATE "ASIA RECONSTRUCTED."



rigid adherence to Wade's system for routine and official purposes, or for studying the accurate pronunciation of Pekingese, I think it better, in treating of a quasi-philological question, to use that mixed, or half-Morrisonian style, which will better enable students all over China to follow the philological points as they suggest themselves. To one who studies Chinese scientifically, and not as seen in one dialect, each character, as Von der Gabelenz suggests, should be an algebraical quantity, which assumes definite shape in the mind when a given dialect is spoken. Thus, ἐπίσκοπος gives the different forms *vescovo*, *obispado*, *bispado*, *évêque*, *bisschop*, *episkop*, *bishop*; and, when any given European language or dialect is spoken, instinct or practice directs the speaker to the local form. The difficulties with Chinese are (1) that (with due submission to Dr. Edkins) we cannot yet trace back the best oral root forms; and, (2) visually, the root form is, unlike the above instances, unchangeable: nevertheless, for all ordinary purposes, something in the style of Morrison and Williams is sufficiently near for the average algebraical quantity. Thus *kiai* is a very rare form in living Chinese, but conveys the idea of *chieh*, *kai*, *ka*, &c., to students of all dialects, whereas *chieh* would leave all but,—indeed all including,—Pekingese students in doubt as to whether *tsië*, *kië*, *tsie*, or *kiai* was intended, and thus make any attempt at identifying a Tartar, Greek, or Turkish word dangerous, if not impossible. For want of knowing that 疾 (*chi* in Peking) was *tsɿ* and not *ki*, Dr. Bretschneider was in doubt as to *sid*, the final syllable of *Yessid*. Now *tsét*, *tsat*, *tsit*, *zi*, *zih*, (and possibly or probably *zit*) are all existing forms of the algebraical *sɿ*, whereas no ingenuity could extract *sid* from *ki*.

Anyone can verify the extracts I give by hunting them up. I shrink from the labour and delay of serving up and pointing the originals, as Dr. Hirth so faithfully does. Each labourer can work best, or at all events most willingly, in his own line; and I for one am fain to leave the graces of style, consistency in spelling, marshalling of arguments, precise references to authority, and so on, to people who have a taste that way, and to content myself with grubbing up the raw facts.

EXTRACTS FROM THE P'EI WÊN YÜN FU.

1. One general officer opened up Kashgar, and the other, the commander-in-chief, subdued Bactria, [校尉開疏勒將軍定月支].

2. Bactria, [月氏國], has similar customs with Parthia, [安息]. When the Hun Khan Mete, or Matuk, [冒頓, See *China Review*, Vol. 12, Page 373], routed the Bactrians, these split up. Those who passed far away to the west of 大宛, and settled in 大夏, were the Great Bactrians, [大月氏], whilst the remaining smaller hordes,

which could not leave, joined in keeping possession of the Mooz Tagh, [共保南山], and were called by the Ugro-Tartars, [羌中], the Lesser Bactrians, [小月氏]. Hence the names Greater and Lesser Bactria.

3. The world is numerous in three respects. China is numerous in men. Ta Ts'in, [Syria, or the Roman Empire of which Syria was then or afterwards a part], is numerous in precious things. Bactria, [月氏], is numerous in horses.

4. In the 3rd year of 天漢, [B.C. 98], Bactria sent an envoy with an offering of four ounces of 神香.

5. In Bactria there is a Buddha's water bowl, [佛澡澀], which will hold over two quarts; it is of serpentine, mottled with white, and the quantity of water it will retain is variable, as much or as little as you please. [Compare Giles' *Buddhist Kingdoms*, Page 19, and Eitel's Handbook, 縛喝羅, a city of ancient Bactriana, once a nursery of Buddhism, still famous for its sacred relics and monuments. The present Balkh].

6. Bactria is west of 大宛 from 2,000 to 3,000 *li*, on the River 鱒, [or Oxus]. South of Bactria is 大夏; west of Bactria is Parthia, [安息]; north of Bactria is 康居, [? Caratae].

7. The Han Emperor Wu Ti, having heard of thorough-breds, [天馬], and grapes, opened communications with 大宛 and Parthia.

8. Thyme, [蘇], is obtained from Parthia.

9. Chang K'ien represented the Emperor in Ta Hia; Kan Ying went as far as Parthia.

10. Storax, or the tree producing the Parthian perfume, comes from Persia, [波斯國]. The tree is over 30 feet high, and has flowers, but no fruit. Its bark being incised, the gum looks like treacle, [飴].

11. Wu-sun is north east of 大宛 about 2,000 *li*. It is a nomadic country, with customs similar to those of the Huns, [匈奴]. It is warlike, possessing several myriads of archers. Its great K'un-mi [or King] has his capital at the City of the Red Valley, [? Comedae], 8,900 *li* from Ch'ang-an.

12. The Red Valley city is ruled by the great K'un-mi of the Wu-sun country; the ground is jungly; it is rainy and cold; most of the hills are covered with pines and firs. They do not till here, but plant trees, and follow their herds wherever there is grass and water.

13. It is 610 *li* from Wên-suh Land [温宿 the modern name of Aksu city] north to Wu-sun.

14. The Wu-sun are amongst the Turkestan races, [西域諸戎], and their aspect is most strange. Those men [visiting China] of the present day, [A.D. 620], who have blue eyes, [青眼], red beards, and monkey-like faces are of the same extraction.

15. [The Western Turks] led the 葉護 [high officers] and Khans, and [See *China Review*, Vol. XIII, No. 3], annexed the T'ie-lêk in the north, [See *ibid.*], repulsed the Persians on the west, and joined the 罽賓 on the south, lording it over the west, [西域], and possessing themselves of the old Wu-sun country.

16. The white stork, [? 黃鶻 or *Ciconia alba*, which has red thighs and bill], is also called the Wu-sun Princess, [from the freely translated poem]:—

Alas! my friends have married me,
Remote I sing;
They've sent me from my family,
Wu-sun's King!
Would a stork but change with me,
Happy thing!

[This is evidently the bird recently mentioned by the *Shanghai Mercury* in the "Ewo bag"].

17. He, [陳湯, B.C. 40 *circ.*], conducted an expedition against Wên-suh Land, [Aksu], and, following the northern road, entered the Red Valley, crossed the Wu-sun, and touched [? 涉] the K'ang-kü frontier, reaching as far as west of 闐池, [? the sea of Aral].

18. He [as above] led his army in six columns, three of which took the southern road over the Belur Tagh, [葱嶺], across Ta-yüan or Ta-üen, and three columns marched under himself [as in No. 17].

19. Ki-pin is flat and mild; here are lucerne, [目宿], and divers grasses, and rare trees, such as sandal, 檳 [? *Sophora*], 梓 [? *Euphorbia*], bamboo, varnish. [Chalmers' *K'ang-hi* says 檳 is the 婁婆香 of the Buddhist books].

20. The King of Su-lê Land rules the city of Su-lê, [the name given to modern Kashgar], distant from Ch'ang-an 9,350 *li*.

21. I, [Pan Ch'ao], remarked that the soil of [? Sogd] 沙車 and Su-lê was rich and extensive, and the flora luxuriant, both in a less degree than in the neighbourhood of 敦煌 and 鄯善, [*i.e.* near Koko-nor].

22. I, [Kêng Kung, *circ.* A.D. 70], seeing that there was a torrent by the side of Su-lê city which could be fortified, placed some troops there to resist [the enemy]. [But see the description of Ni-shih No. 100.].

23. The north river from Su-lê [Kashgar] runs straight along north of the south river. [This appears to be the case, from west to east].

27. Su-lê city is destitute of water springs within. [Mr. Kingsmill says, that Hayward's account of Yarkand corresponds].

28. T'iao-chih, [條枝], is several thousand *li* west of An-sih [Parthia]. It is close by the Western Sea, and has great birds, with eggs [large] as jars. Old men tell us by tradition that in T'iao-chih there is the weak water, and the Western King's Mother, [Mayers' Manual No. 572]; but she has never been seen.

29. The weak water, [mentioned in the Shu King as being in the extreme west]. The King [of 東女 Land] lives there; his name is 康延, and in the centre of the stream there is the weak water running south; they cross it in boats made of ox hides. [Possibly hot springs; but Xenophon mentions crossing even the Euphrates on rafts made of inflated skins].

30. The 鳳麟洲 is in the middle of the Western Sea, and is surrounded by the weak water, [四面有弱水繞之]: not even a quill will float, and you cannot cross it.

31. T'iao-chih produces lions, rhinoceros, ostriches, [? 大雀],

32. Ta Hia is over 2,000 *li* south-west of Ta Üan, with a population of over 1,000,000: its capital is called 藍市城. [? Drangianaë].

33. The Hiung-nu Khan Chih-chih, [郅支, See *Chinese Recorder* of 1884, *Chinese relations with Tartar tribes*], repeatedly borrowed troops to attack the Wu-sun, and penetrated as far as the Red Valley City.

34. During the reign of the Emperor 宣, [B.C. 73-48], five Khans were striving for mastery. The Khan Huhanya with the Khan Chih-chih both sent their sons as pages. Afterwards Chih-chih routed the 呼偁, the 堅昆, and the 丁令 in the west; amalgamated the three states, and established his capital, killing the Chinese envoys 谷吉 and others. He then fled west to the K'ang-kü, several times raiding and massacring far into their country. [Ch'ên] T'ang pretended to have received the Imperial commands, sent troops after him, and cut his head off.

35. A branch or kinsman of the Ta Ts'in State, and set over a small state as king of Yü-lo [于羅]. [Dr. Hirth thinks this is Hira, near Babylon].

36. K'ang-kü is distant 12,000 *li* from Ch'ang-an.

37. The [Tajik or] Arabian [大食國] horses understand what men say to them. Ta-shih [the Caliph Empire] is the land which was once Persia.

38. The 堅昆國 is the later 黠戛斯. This country is west of 伊吾, and north of 焉耆, alongside of the 白山, [a snow-capped peak in the T'ien Shan Range. Porter Smith]. [See No. 78].

39. The T'iao-chih, [條支國]. The Persians are another tribe of Bactrians, [大月氏], ruling at 蘇利 city: the ancient T'iao-chih.

40. Persia State. Before, there was a fugitive king, [? Perseus], and his descendants took their royal father's name as a family name, [? Persicus], which then became the name of the country, [Persia]. In this country there is the Upadum [優鉢曇] flower, of lovely bloom and luxuriance. It produces dragon-foal [full-bred] horses. Its salt lake produces coral trees one or two feet in length. There are also amber, cornelian, pearls, garnets, &c., which are thought quite common there. [Eitel's *Buddhism*. Udumbara 優曇鉢羅. A sacred tree, often confounded by Chinese with the Jack tree or Panasa, 波那娑. Its fruit is called flowerless. Cf. Page 120, *China Review*, Vol. XIII:—"The *bonoso* tree comes from Persia, and also from Fu-lin, where it is evergreen, has no flowers, and produces fruit."]

41. Going west by the south road are 小宛 State, 絕精 State, and 樓蘭 State, all of which are [since] annexed to 鄯善 State. The 戎盧 State, the 扞彌 State, the 渠勒 State, and the 皮穴 State are all annexed to Khoten. The Kipin State, the Ta Hia State and the 高附 State are all [since, *i.e. temp.* Wei Dynasty] annexed to India, [天竺國].

42. The King of Kuldja, [龜茲國], rules over the 延 city, which is 7,480 *li* distant from Ch'ang-an.

43. The Lou-lan are the easternmost, almost bordering on China. Shen-shen is the former Lou-lan country, the eastern part of which is 5,000 *li* from Ch'ang-an.

44. Shen-shen State; formerly called Lou-lan. The King rules in 扞泥 city, over 1600 *li* distant from 陽關.

45. The Yen-k'i, [焉耆], State, [Harashar], is distant from Loh-yang 8,200 *li*. Its area reaches south to 尉犁, and borders north on Wu-sun: it is 400 *li* square, and is surrounded on all four sides by high mountains: the roads are defiles, and 100 men can prevent the passage of 1,000.

46. K'uan-tuh State, [身 (pronounced 捐) 毒], is south-east of Ta Hia, about several thousand *li*. Its habits are settled [*i.e.* not nomadic] like those of Ta Hia.

47. Like Ch'ên T'ang's feigning orders and again attacking 康 State. The K'ang State is fond of dancing: there they spin round like the wind: it is vulgarly called Tartar spinning game, [胡旋樂].

48. Tajik [大食] is [in part] the land once Persia: [they are] marked by bravery in fighting.

49. The horses of Tajik State understand the human voice [Cf. Bretschneider. *Knowledge of the Arabian colonies*, Page 6.].

50. West of Ta-shih there are 苦者, also an independent State, distant north from the land occupied by tribes of the Turks and Chozars [可薩] several thousand *li*. [Dr. Bretschneider has proved Ta-shih to be the Empire of the Caliphs of Bagdad.]

51. The first communication with 滇國, [Yün Nan], was when [Chang K'ien] tried to get to Ta Hia.

52. Chang K'ien said to the Emperor, on his return from his mission to Bactria, [月氏]:—"Ta-üen is distant from Han, [? the capital Ch'ang-an], about 10,000 *li*: their habits there are settled: they till the ground, and cultivate rice and wheat: they have grape-wine, and many excellent horses.

53. All about Ta-üan they use the grape for wine, and the rich store sometimes over 10,000 hundred-weight of wine. The nobility of Üan set up 蟬 with the dignity of king. He sent his son (s) as page (s) in hostage to Han. Han upon this sent an envoy with bribes [or presents] to subdue him. When King Ch'an of Üan had become a vassal king of Han, he agreed every year to offer two thorough-breds, [天馬]. The Han envoy selected thorough-breds and lucerne seed, and returned. The Emperor, seeing that there were many thorough-breds, and that the envoys from foreign states were also numerous, planted more grapes and lucerne.

54. The commandant [at Canton, by name Chao] T'ö, offered Kau Tsu [the first Han Emperor] sharks and lichees, in return for which the Emperor [sent him] grapes, &c. [It is to be noted that in many extracts the word "grapes" is used synonymously with "wine."]

55. The Tartars [胡人] are so extravagant that they have as many as 1,000 斛 of grape-wine in their houses, and it does not go bad when kept for ten years.

56. The Emperor had been struck [or puzzled] with the saying from the ancient books: "The fairy horses should come from the north-west;" and, when he found his Wu-sun horses good, he named them 天馬; and again when he found his blood-sweating horses from Ta Yüan still stronger, he changed the names of his Wu-sun horses to 西極, and called his Ta Yüan horses T'ien-ma. Afterwards attacking Ta Yüan, he obtained a 千里馬. [Numerous extracts shew that this expression was but metaphorical].

57. What the Han called Hiung-nu the Wei called T'uh-küeh, [Turks]; for generations they have occupied the Altai Mountains,

[金山], and are apt iron-workers. The 金山 is shaped like a helmet, and a helmet [was] vulgarly called T'uh-küeh, which thus became the name of the State.

58. In the second year of 至正, [A.D. 1342], the 西域拂郎國 sent an envoy to offer horses.

59. West of An Sih, [Parthia], is T'iao-chih, and north [? of Parthia] are An-ts'ai and Li-hien, [奄蔡黎軒]. [The latter does not seem to be necessarily one with 犁軒].

60. An-ts'ai is north-west of K'ang-kü about 2,000 *li*. The [?State of Sogd, Sukdeh] 粟特國 is West of the Onion Range, and is the ancient An-ts'ai, [? which may have conquered it].

61. Fu-lin, [拂菻], State, in the 17th year of Chêng Kwan, [A.D. 643], sent an envoy to offer red glass and green 金精.

62. The Lord of Chü-lien [注輦] State in the 8th year of 大中祥符 [A.D. 1015] sent an envoy with tribute consisting of a trayful of pearls and green glass.

63. Chü-lien from ancient times never had intercourse with China. By water to Canton it is about 410,400 *li* (!). In the year A.D. 1,015 its king 羅茶羅乍 [? Raj-rajah], sent an envoy with a letter and tribute.

64. Eight states come to trade at Canton; Chü-lien is the rarest.

65. The Ta-shih had one Mahomet, [摩訶末], whom the people set up as Lord: he extended his land 3,000 *li*, and conquered the city of 夏臘: he transmitted [his power to] fourteen generations. [Dr. Bretschneider quotes this sentence, and identifies Hia-lah with Hira].

66. All the priests venerate Hia-lah. [This must either be Om-al-kara, the Arab name for Mecca, or Halah, the Nestorian archbishopric].

67. On the east boundary of An-sih is 木鹿 city, called Little An-sih, and distant from Loh-yang 20,000 *li*. [Possibly either Maru or Amol of Khorassan, of which province the Abu-muslim, mentioned by Bretschneider, was Governor. This latter, however is west: there is an other Amol near Bokhara].

68. The 回紇 were formerly Hiung-nu: their surname was 藥羅葛], and they lived north of the 薛延陀, on the River 婆陵, [Dr. Bretschneider writes 娑]: they are distant from the [T'ang] capital 7,000 *li*, and they number 100,000: in the 1st year of Kien-chung they asked to have their name changed to 回鶻, the idea being that they were capable of swooping down on their prey like this bird. [Dr. Bretschneider has 787 A.D. for 780 A.D.]

69. They [the Uigurs] are in the habit of using chariots with lofty wheels, hence the name 高車 [also given to them].

70. Of all foreign countries beyond the sea only 馬八兒 and 俱藍 are equal to taking the lead; from 泉州 [Fu Kien] to this country it is about 100,000 *li*. [Here follows an account of tribute embassies to Kublai, evidently Maabar in Malabar and Quilon are meant].

71. The word 吉貝 [from 林邑 or Tonquin] is the name of a tree: its flowers when complete are like goose-down, and the thread is drawn out and woven into cloth. [Dr. Bretschneider says this is cotton, brought by the Arabs].

72. The 高昌 State possesses a grit-stone [or grind-stone], which, when opened, furnishes 寶鐵, called "iron-eating stone." [Dr. Bretschneider thinks this is steel, brought by the Arabs].

73. The [ancient] Manchus [遼] adopted *pin-t'ieh* as their appellation on account of its hardness; [but] this, though hard, wears out in time; only gold is immutable, and therefore they called their country 大金. [The Golden Horde has frequently been identified with the modern Manchus].

74. Their land, [*i.e.* 注輦], possesses very sweet fruits, rattan, [藤羅], dates, [千里棗], cocoa-nuts, [椰子], Kan-lo, [甘羅, said to be the same as 甘茂孫], K'un-lun plums, [Cf. Porter Smith and Bretschneider on K'un-lun in Cambodia or Annam], pineapples, [波羅蜜], &c.

75. The 娑羅 from 注輦. Under the word cotton-tree the *Pên Ts'ao* states that the Annals of Annam says the rude people of 南韶 do not rear silk-worms, but only gather the white floss from the fruit of the *Solo*.

76. South of 賒彌 is 烏菴, which reaches north to the Onion Range, and South to 天竺 and 波羅門.

77. In the 22nd year of Chêng kwan, [A.D. 648], the Caliph [俟 (pronounced *k'i*) 利發] of the 結骨 came to Court. The Kieh-kwuh men had all long red hair and blue [靑] eyes. From ancient times they had never had communication with China, but now their Caliph 失鉢屈阿棧 came to Court. Dr. Bretschneider says these were the ancestors of the 黠戛斯, [No. 38].

78. In the 6th year of the [Western Liao Tartar Emperor] 仁宗, men from the 轄戛斯 State came to Court, [A.D. 1147].

79. San-fo-ts'i, [三佛齊]. Another race of Southern barbarians, neighbours of 占城. The king is called 詹卑, and most of the people are surnamed 蒲. It is nearly always hot. They use Sanskrit [or Pali?] 梵 books.

80. The ancient 豐林 District city of 延州 is still called 赫連城, after Bobo of that name who built it, [See *China Review*, Vol. xiii, Page 43].

81. [Hüen] Chwang came to the eastern boundary of Kustana State, which is what the Han Histories called 于闐 State. [Eitel's *Buddhism* agrees with this, and says "it was the principal metropolis of Tatar Buddhism, up to the invasion of the Mahomedans"]. To the east 200 odd *li* is the city of 媯摩, where there is a sandal-wood statue over 10 feet high. [Eitel says Bhîmâ is the name of a city west of Khoten, noted for a Buddha-statue, and (apparently correctly) writes 媯 or 毗. Compare, however, 昆莫 king of the Wu-sun].

EXTRACTS FROM THE SHIH-CHI AND ITS NOTES.

82. Ta Yüan State is distant from Ch'ang-an 12,550 *li*. [Commentator's Note. 宛 is pronounced *üen* (upper series)].

83. When the Hiung-nu routed the Yüeh-chih king, they used his skull as a beaker. [See Herodotus for a similar Hun custom].

Commentator's Note.—Yüeh-chih is 7,000 *li* north of 天竺. The people are fair and ruddy, [赤白色], and handy with their bows and horses. Its products, and its precious things, the richness of clothing, &c., are beyond T'ien-chuh. Text. They occupy the north of the [Oxus?] 媯水. It is a nomadic state, with customs akin to those of the Hiung-nu. They have between 100,000 and 200,000 archers. The 老上單于 [Mehteh's successor?] killed the king of the Yüeh-chih, and turned his skull into a beaker. The Yüeh-chih first occupied the tract between 敦煌 and 祁連, but when defeated by the Huns, they passed Üen, attacked Ta Hia, and subdued it, establishing their capital on the north bank of the Oxus. Western [modern] Kan Suh was the old Yüeh-chih country, and 氏 is read 支, [i.e. *tshi* or possibly *tri*. See *China Review*, Vol. 12, Page 503].

84. The [Hun] Khan said: The Yüeh-chih are north of me; how can China expect your mission to reach them? Would China let me send a mission to Annam, for instance?

85. K'ang-kü State is 10,600 *li* west of Ch'ang-an.

86. Ta-üen is south-west of the Scythians, [Hiung-nu], and due west of China [? frontier] about 10,000 *li*. There are cities and buildings, and dependent cities to the number of 70, great and small. The population is several hundred thousand; her troops fight on horseback with spears and bows. North of it is K'ang-kü; west of it is 大月氏. South-west is 大夏. North-east is Wu-sun; east are Yü-mi [扞婁] and Khoten. West of Khoten all the rivers run west into the Caspian, [西海], and east of it all rivers run east into the Salt Marsh. Commentator's Note. Another name for the Salt Marsh is 蒲昌海, south west of 沙州. [See Porter Smith as to these names. Lob Nor must be meant].

Text. The Salt Marsh runs underground, and south is the source of the [Hwang] Ho. The Lou-lans and 姑師 have cities on the Salt Marsh. K'ang-kü is about 2,000 *li* north-west of Ta-üen: it is nomadic, with customs like the Yüeh-chih; it possesses 80,000 or 90,000 archers, and borders on Ta-üen. It is a small state, and does homage to the Yüeh-chih on the south and the Hiung-nu to the east. [Elsewhere the Bactrians are said *not* to be nomadic, and again elsewhere to have been *once* nomadic].

87. T'iao-chih is several thousand *li* west of Parthia. It is on the Caspian, and is hot and damp. Commentator's Note. The Han-shu has 犁牛 [? 干]. The Later Han Shu has a name Ta Ts'in. All three countries are on the Caspian, [臨西海]. It is very populous, and there are petty princelets, [小君長], subject to Parthia, which makes use of it [or them] as a dependency [or dependents], and treats it as a foreign state. [The people of] this state are capital conjurers. Old Parthians relate a tradition that in T'iao-chih are the Weak Water and West King's Mother, but [that they] never saw them.

88. [Ta Hia is] south of the 嬌水. There is no supreme ruler, each city is perpetually setting up a petty chief. South-east is 身毒. Commentator's Note; 身 is also written 訖 and 訖. Note 2. 身 is pronounced 乾, and 毒 as 篤, [*i.e.* never *duk*, but *tuk*]. Note 3. This is the same as 天竺, or what are called Buddha Tartars [浮圖胡]. Note 4. 身毒 is south-east of Yüeh-chih several thousand *li*, with habits similar; it is low and hot, and lies by a great river; they mount elephants in battle. The people are weak, [but] Yüeh-chih, accepting the Buddhist faith, does not attack them, so that [their effeminacy] is habitual. The land produces elephants, rhinoceros, tortoises, silver, gold, iron, tin and lead, and to the west there is intercourse with Ta Ts'in.

89. The 身毒 are perhaps several thousand *li* south-east of Ta Hia, and their habits are settled, and very like those of Ta Hia. Political agents were sent from Shuh 蜀 [modern Szch'uan] through the 駝, the 冉, the 徒, [pronounced 斯], and the 邛 筰, each of whom advanced from 1,000 to 2,000 *li*; but they were stopped by the 氐 徠 on the north, and the 僇 and 昆明 on the south. None of them succeeded in reaching Ta Hia, but they heard that, 1,000 *li* or so further west, there was a state called 滇越, where elephants were ridden, and whither 蜀 traders probably went on clandestine trade. [About the year B.C. 122] the Huns were entirely driven from the [Lob Nor Region of] 金城河西西北 南山至鹽澤. [Here follows a history of the Wu-sun state under king 昆莫, son of 難兜靡, slain by the Huns, who set up K'un-moh in 西城, where he subsequently declared his inde-

pendence. The Chinese tried to induce this king to remove east, and occupy the territory vacated by the Huns; but, on account of intestine troubles with his son and grandson, he was unable to place the whole of his horsemen (about 40,000 in all) at the Chinese disposal; still, he assisted Chang K'ien's branch expeditions to Parthia, Bactria, and the other neighbouring states. In consequence of these friendly relations, the Chinese established the 酒泉郡, with the object of keeping open communications with the north-west, and further missions were sent to 窳蔡黎軒條枝身毒 &c.; but the coveted route to Ta Hia through modern Yün Nan was never made practicable].

90. At this time there were military *dépôts* all the way from Tsiu-ts'üan to 玉門, [about Long. 100 W.]

91. The eastern frontier of Parthia, [安息], was several thousand *li* from the royal capital, and a score or more of cities were passed on the way [to the capital], which was populous all along. The Parthian envoys offered ostrich eggs and clever [Syrian?] 黎軒 [? same as 犁軒] conjurors.

92. The small states to the west of Üen, such as 驩潛, [identified by Mr. Kingsmill with Khorasmia], and 大益, [possibly Dahae], as also the states to the east, 姑師, and 扞婁, and 蘇菴, all followed [the Parthians] in the [return Chinese] envoy's train, with offerings for the Emperor.

93. From Ta-üen westward to Parthia, [安息], though there is considerable diversity of speech, still, habits are much alike, and people understand each other: all these people have sunken eyes and very hirsute faces.

94. Westward of Üen, all [the States], feeling themselves distant [from China], were still somewhat saucy and indifferent, and were not to be subdued; all that could be done was to attach them by the [slighter] bonds of [amity or] politeness. Westward of Wu-sun, [in a more northerly line], as far as Parthia, [they excused themselves] on the ground of propinquity with the Huns. When the Huns laid dire hands on Bactria, [月氏], &c., &c., [Here follows an account of the fear inspired by the Huns as compared with the Chinese. Mr. Kingsmill has misapprehended the meaning of the parts above translated].

95. Üen had splendid horses at the [capital] city 貳師.

96. [Commentator's Note]. East of 高昌縣, and 1,300 *li* south-east of 瓜州 it is all desert: grass and water are scarce, and the skeletons of men and beasts alone indicate the route.

97. They [of Üen] told [the governor of] 郁成 on their east border to assassinate and rob the returning Chinese envoy.

98. North of Tsiu-ts'üen and 張掖, the Chinese established the [two districts of] 休屠 and 居延 to protect Tsiu-ts'üen.

99. If Üan, a small State, is not subdued, such as Ta Hia will despise China. . . . Wu-sun and Lun T'ou [侖頭] will then probably molest the Chinese envoys.

100. Lun-t'ou would not surrender, and was taken by storm: thence it was plain sailing westward to 宛城, [in which it explained there were no wells, and which depended on a river for water: this river the Chinese temporarily diverted. Compare No. 22].

101. [The Chinese] set up a Üen noble named 昧蔡 as the new king of Üen. [In order to propitiate the Chinese, the king 毋寡 had been killed by his dastard subjects, who, on the second retirement of the Chinese, killed Mei-ts'ai [Misrah?] and set up Mukwa's younger brother 蟬. Compare No. 53].

102. The nobles offered to let the Chinese have their pick of the splendid horses. [Mr. Kingsmill, who strangely identifies Ershih with Urdu, is probably on the right track when he speaks of the Nesaeen horses of Strabo (*Νησαίους ἵππους*). The characters 貳師 are still pronounced Neisü and Ngisz in that part of China which I identify most with old China, and, moreover, is pronounced in modern Greek, not like the vowel in *say*, but as that in *see*; and there is no call gratuitously to suppose that ancient Greek was less like modern Greek than like other modern languages].

EXTRACTS FROM K'ANG-HI.

103. His subjects called him 撐犁孤塗單于. The Huns call "heaven" *t'êngli* or *ch'êngli* [Tengri], and "son" *kudu*. [From this 2,000 year old remark it is evident that the four first characters are equivalent to 天子, and that the usual translation by the Chinese of 單于 as T'ien-tsz is analogous to the taking of "Arsak" and "Caesar" as equivalents for "King" and "Emperor." 撐 is still *t'ang* in Foochow].

104. Fu-lin [拂菻], Ta-shih, and all the other Tartars, [諸胡] to the number of 72 states, gave in submission.

105. The chief surname [of 林邑] is 婆羅門. [It is probably this which causes Bretschneider to remark that 林邑 and 扶南 were both beyond the Ganges. On the contrary, both places, were in Annam, (see *China Review*, Vol. XIII, Page 44), as is frequently mentioned in the Chinese History of Annam, where 扶南 is placed in 籠州. Eitel says 跋濫摩 or 婆羅門, Brâhmana, is used (1) as a term of purely social distinction (姓 surname); (2) in a religious sense, meaning "a man whose moral conduct is pure."]

CRITICAL NOTES.

One of the most important extracts in Dr. Hirth's coming book runs 從安息陸道繞海北行出海西 &c. Now the question whether taken as a whole, the sentence refers to a sea-route or a land-route, or what construction this or that pair of characters usually bears, and whether they can bear more than one,—all this it is for secondary evidence to settle. Dr. Hirth translates:—"Coming from the land-road of An Sih, you make a round at sea, and, taking a northern *turn*, come out from the western *part* of the sea," &c. The two words we have underlined have been interpolated by Dr. Hirth upon the original, in order, apparently, to bring out more forcibly his view that what was here meant was the sea-route down the Persian Gulf, round Arabia, and up the Red Sea. Apart from all secondary evidence, the words seem to us to have the following plain meaning. "Following the An Sih land-route, skirt-ing the sea, and going northwards, you emerge from Hai-si," &c. We think that this is meant, viz; 又云 "It is *otherwise* said" that, if you prefer the land-road, you must coast the Caspian Sea north of the Elburz Mountains, (which, as Rawlinson shews, confine the high-road into a narrow space), and go northwards in the direction of Antioch in North Syria, through South Armenia, leaving as you go the Mesopotamian Region altogether. In other-words, just as Ta Ts'in (undoubtedly proved by Dr. Hirth to be Syria) was also vaguely used at times to signify the Roman Empire, of which it was or had been a part, so Hai-si, another name for Ta Ts'in, was vaguely used in the sense of the whole Syrian Empire, though strictly meaning Mesopotamia. "This country is on the west of "the sea, whence it is commonly called Hai-si," says another of Dr. Hirth's quotations, referring to Ta Ts'in. Mesopotamia is equally west of both the Caspian and the Persian Gulf, and we have the parallel case of "Asia" and "all Asia" being applied by Greek and Latin authors to whatever portion of Western Asia this or that conqueror may have held.

As to there having been a good land-road from Parthia to Constantinople long before Chang K'ien's time, we read in Cary's Herodotus that, after the battle of Salamis, Xerxes sent an express to Susa. "They say that, as many days as are occupied in the "whole journey, so many horses and men are posted at regular "intervals, a horse and a man being stationed at each day's "journey." Moreover, Aristagoras informed Cleomenes that it was three months' journey from the Ionian Sea to the [Persian] king's residence. "There are royal stations all along, and excellent inns, "and the whole road is through an inhabited and safe country."

The exact road from Sardis, through Lydia, Phrygia, Cappadocia, Cilicia, Armenia, Matiene, to the Persian capital of Susa is carefully described (though on hearsay, or borrowed official evidence) by Herodotus, who counts up 111 stations, and 13,500 stades, thirty stades being equal to one parasang, "the parasangs being four hundred and fifty, and, by those who travel 150 stades every day just 90 days are spent on the journey." Now, that Dr. Hirth's authors were referring to part of this land-route from Parthia (then including Susa) is evident from the language of Dr. Hirth's own translation: "The country is densely populated; every ten *li* are marked by a *t'ing*; thirty *li* by a *chih*. One is not alarmed by robbers." In several other places, Dr. Hirth translates passages manifestly relating to the sea-route round Arabia, but this route is sufficiently well authenticated by Dr. Hirth without the necessity of his seeking to strengthen it by forcing on to a strong chain weak links fairly belonging to quite another chain. The terms 海 and 曲, and the expression "from the western frontier of Parthia" invariably occur when the sea route is unmistakably meant. Further, that "the land-route round by the sea" is intended in the other cases, and not "following the land-route and going round by sea," is abundantly evident from the circumstance that danger from lions, safety from robbers, and a few words about *chih* or *hou*, (*i.e.* parasangs, as justly concluded by Dr. Hirth, of which 30 *li* or stades made up each one), invariably accompany the words "land-route." Finally, it is monstrous to suppose that the Chinese writers would ignore a land route if it existed; and we have shewn that it did exist, and was described by Herodotus exactly as by the Chinese: and, as the Chinese mention a great flying bridge further on, leading to the countries north of the sea, we may conclude that these were traditions of Xerxes' bridge of boats across the Hellespont. It is probable, too, that Herodotus' history, indirectly at least, supplied the Chinese traveller Chang K'ien with some of his facts, gathered doubtless in bazaars and temples. According to Herodotus, "in a long day a ship usually makes 70,000 *orgyae*, and in a night 60,000": that is, about 140,000 and 120,000 yards, or 75 and 66 miles. The stade consisted of 100 *orgyae*, or 200 yards, whereas a Chinese *li* is nearly three times the length; so that the taking of stades as *li* is somewhat a historian's licence, and may need reconsideration.

With reference to Dr. Hirth's identification of Ta Ts'in with Syria, this was suggested by Dr. Bretschneider as the meaning in the 10th century, when Syria was under the dominion of the Caliphs, and an Arab captain told the Chinese Emperor that Ta-

shih was conterminous with Ta Ts'in. On Page 38 of Renaudot's *Mahomedan Travellers in China* it is stated that: "The Chinese "are more handsome than the Indians; and come nearer to the "Arabs, not only in countenance, but in their dress," whereas the Chinese say, [*China Review*, Vol. XIII, Page 120], "Its inhabitants "[大秦] are fine-made, proper-minded people like the Chinese; "hence the name Ta Ts'in." The use of the term Ts'in may have suggested itself to the Chinese on hearing the word Syria. Just as 安 forms the syllable Ar in Arsak, so does *Sir* stand for *Sin*, and Ts'in is still pronounced *Zing* and *Zang* in those parts of modern China whose dialects seem most likely to represent old Chinese. Moreover the same natural law, under which to *tchange* in English becomes *changer* in French, is in active working in China, where *ts* and *s*, *tsh* and *sh* are often interchangeable. In Japanese, where the same law works, the character is still read *shin*, and it is to be presumed that *Shir* was, amongst the Jews, as common as *Sir*. There is evidence that Chinese called themselves men of Ts'in long after the Han conquest, and, anyhow, the early Chinese travellers all started from Ts'in, *i.e.* Shen Si. During the attack by Han Wu Ti's generals upon 大宛, it was found that there were a number of Chinese [秦人] prisoners in the Turkestan capital. The fact that the *ts* and *s* law (or confusion) had its influence on the two Arabs is evident from the circumstance that they talk of *sah* [*ts'a* or *tsh'a*,—tea] as a favourite Chinese beverage. Finally, the two Arab travellers in the ninth century use the word *Sin* for China; their translator adding that the Persians more correctly pronounce it *Tchin*, and that the Arabs got the word from Ptolemy, who wrote Σίβα. Father Martini in the 13th century uses *Cyna*, *Hana*, and *Cyna* for the Ts'in, Han, and Tsin Dynasties, and Chinese History often calls men of the Sz-ma Tsin Dynasty 晋人. The Tartars and posterity probably assumed that the præ-Han Ts'in and the post-Han Tsin were the same.

According to Forster's "Lost Ten Tribes," these are the Afghans, whom he identifies with Ptolemy's Baborana and Doroacana, (Kabulistan), and Elphinstone's Douraunees and Babours: they appear to have been a strong power in the second century A.D. Nebuchadnezzar removed a number of what are now "Black Jews" to Malabar and Spain, and Titus, 600 years later, removed a number of "White Jews" to Cochin. The descendents of these recount the names of other Jewish colonies in northern India, Tartary, and China. The remainder of the Ten tribes, according to the Cochin History Roll, migrated through Media and Persia in the direction of Chinese Tartary, and the tribes of Simeon, Ephraim

and Manasseh are represented to have settled in the country of the Chozar Tartars, when they became ferocious Tartar nomades, celebrated for their horses, and dreaded for their warfare. Moreover, "the Royal Family in this great Tartar tribe were Jews, and the Chagan or king of the Chozars was always chosen from this Jewish stock." Forster quotes Ebn Haukal's *Oriental Geography* to the effect that "the king of Asmed city, in Khozar, is a Jew, and on good terms with the Padshah of Serir." He also says:—"From the sixth to the tenth century the Chozars were the lords of central Asia." Ricci's cross-examination of the Ho Nan Jews led him to believe that they were part of the Lost Ten Tribes, so that Forster is not without support. The Jews in Cochin are also mentioned by Renaudot. Asahel Grant proves to his own satisfaction that the Nestorians, converted about A.D. 1-25, and the Yeziddees and Jews in their vicinity, are the Lost Ten Tribes, and shows that Simeon or Shimon has been, and is still, the official name of their Patriarchs. This sheds light upon Dr. Hirth's "Nestourin Sz-mêng."

Dr. Hirth is not to be blamed for occasional mistranslations, for, in addition to treating with mercy the tremendous errors of Pauthier, he disarms criticism by a frank acknowledgement of his difficulties. Nothing but an extensive reading of Chinese History will enable one to readily seize the point involved in many a Chinese sentence, and it was such extensive reading, and the probable fact that he made careful collection of explanatory *scholia*, that placed Julien so far ahead of others. As the following case is not only a mistranslation, but involves the position of the Parthian capital, notice must be taken of it. In Mr. Kingsmill's excellent copy of the Shih-ki, the sentence runs 行比至 and 人民相屬甚多. This is a perfectly simple sentence, and means, as Julien correctly has it, (without, however, laying down a rule,—for there is, indeed, none), "going then arriving," and "the population is very thick all the way as you go." Dr. Hirth either misreads 比 and for 北, or has a defective edition.* He translates "Proceeding to the north one came, &c.," and "with very many inhabitants allied to that country." There is little use consulting any but the very best Chinese teachers on points of this sort: the only safe guides are examples gathered from general reading. Dr. Hirth himself elsewhere correctly translates 人庶連屬 "the country is densely populated." The last character is *chuh*, upper series, and not *shuh*,

* I have since found that some of Dr. Hirth's books have 比 and some 北. The former word makes the better Chinese, and is probably correct. It is very common for such words as 背 to be printed 背 in error.

lower series, and means 連 or 續. I have come across the following examples in my own reading 民降之者 | 路, "people crowded the road to give in their submission to him." Again 僵尸相 |, "stiff corpses succeeded each other (at every step)." Once more 逃亡者相 |. No doubt dozens of similar expressions are to be found in the Concordance. The character *chuh* has numerous exceedingly common meanings in history which are rare in modern composition. As for 比, this, like many other 虛字, requires careful watching, for it has several nice meanings not given in Anglo Chinese dictionaries. Here it simply means 及, *i.e.* "going when (or until) you arrive." A parallel example is 比有談論者 "when," or "lors, the matter is talked of." In these senses it is (at least theoretically) read *pi*, 去聲 in the lower series; that is, *bi*. In modern official usage 比經札行 means "following which," or "then I did" "instruct," &c., &c. Indeed, there is a combination 比至, which means, not what Dr. Hirth's same pair of characters mean, but much the same as 泊乎, that is "then when;" with this difference, that the latter rather speaks of, or relates, things past, and the former occurs in connection with things going on at present, thus:— 比至餉項稍裕 "after that when there was," or "now that "there is more money in the chest," (I proposed, or propose, &c.). In another place Dr. Hirth mistakes 祆 for 祆. This character, *hien* (not *yao*), referring as it does to "the Ts'in word for Heaven," and "a Tartar (or foreign) god," may turn out to have philological importance, and the misapprehension cannot be passed unnoticed. Doubtless, when Dr. Hirth publishes his texts, there will be plenty of carrion for the critical vultures to swoop down upon; but, unless, as in the present instance, an important point is involved, it is altogether too early for the present race of Chinese students to pretend to sit in severe judgment upon each other's translations. We are none of us more than beginners in Chinese literature; nor was Julien himself much more.

Note 1. Dr. Hirth informs me that, in addition to a French Orientalist some 40 years ago, Mr. Kingsmill has already worked out the *Sir* and *Sin* question; but, if my recollection does not fail me, he identifies Ts'in with *Seres* rather than *Sinae*. Anyhow, his name must not be lost sight of in this connection.

Note 2. I have explained elsewhere how 月支 (*Wak-tsi* or *Vak-tri*) is identified with *Βάκτρα* or *Vaktria*. Further extracts from the Concordance prove conclusively that Yueh-chih, or Yüeh-tsi was *Bactria*, and these extracts will be soon forthcoming.



IN MEMORIAM.—MRS. JOEL A. SMITH.

BY MRS. HATTIE LINN BEEBE.

THE members of the Central China Methodist Episcopal Mission are all saddened by the sudden death of one of their number. The annual Meeting at Shanghai was only just over and we had scarcely reached our various fields of labor and settled into the usual daily routine, when we were startled to hear from Kiukiang that Mrs. Joel A. Smith was very ill with a violent form of small pox. Anxiously we waited for the result, hoping for her recovery, but the skill of an experienced physician and the care of a devoted husband were both outdone by the terrible disease and on the twelfth of December 1884 she passed away. Mr. and Mrs. Smith and their two little ones arrived in China October 12th 1884 and it was my privilege to be with them during their voyage from America. We met for the first time the morning after we left Omaha and were almost constant companions for three months, on railway and ocean, and during our stay in Japan, Shanghai and Chinkiang, saying good bye only when the steamer left us here, at Wuhu, in sight of our own pleasant home, and bore them on to Kiukiang, where Mrs. Smith was eager to settle her home, and begin the work she was so anxious to do in this heathen land. I remember thinking when I first saw her that there must be a strong motive to self sacrifice in her life to prompt her to leave home and native land, with two little children and undertake such a work.

On a further acquaintance with her I found that she had given herself entirely to her Lord, and counted it not a sacrifice but a blessed privilege to do His will in all things, and as she had cheerfully moved from one appointment to another in their conferences in the home work, so she had gladly answered God's call to go into a far country where the harvest is great and the laborers are few. In all places and under all circumstances the spirit of perfect submission and obedience to the will of her Heavenly Father as it should be manifested to her was evidently the ruling spirit of her life, and it could not be without its influence upon her. On the ocean the Missionary ladies held daily prayer meetings in one of our state rooms, and her prayer often was that while we were in ignorance of what was for us in the future, God would prepare us for what He was preparing for us. Her faith was perfect and her trust unwavering. She expected sacrifice and trial and was not disheartened by the great amount of work to be done among this degraded people or by the evident difficulties in reaching them. Those who knew her and loved her as their Conference Secretary in Nebraska will

be glad to know that her missionary zeal did not abate in the least when she reached her field, but that it increased if possible with every day of her stay here. She said in a farewell address to the society of which she was President words which ought to reach the ear of every woman in our Church.

“A happy year of work in Christ’s Kingdom is almost at an end and changes will come as you begin another year. New Officers will perhaps take our places, and she which is now your President will be on her way across the sea to engage and move actively in the salvation of souls. But whatever changes may come, let us accept them as coming from a wise and just God. I would urge you to live near the foot of the Cross. May your hearts burn constantly with Christ’s love and if such be the case your zeal and ardor will only increase in the Foreign Mission work. The language of my heart to night is this. “Lord obediently I’ll go, gladly leaving all below, only Thou my leader be, and I still will follow Thee.” I would entreat you to be earnest in the work, do not become discouraged or weary in well doing. I know it costs time money, and labor. But did not Christ give Himself for your souls and mine? Yea even for those heathen souls. And should we complain of the small part of our time, or small amount of labor we can bestow when perhaps somebody’s soul is to be saved through this very instrumentality? God forbid. May you persevere even to the end and have many stars in your crowns of rejoicing.”

Mrs. Smith passed her 26th birthday while we were in Japan. She was filled with enthusiasm for the work to which she had consecrated her life, and as she had advanced the Redeemer’s cause in the home land we know she would have done so here. To our human eyes it seems as if she could be illy spared, by her husband, her little daughters, and by the great work of establishing Christ’s Kingdom in this Empire. While we sincerely mourn with her bereaved friends, it also seems sad that one so well fitted to do good work here should be taken even just as she had reached the field. But we put aside all questioning for we believe with Cowper:—

“Blind unbelief is sure to err
And scan His work in vain,
God is His own interpreter,
And He will make it plain.”

It may be true God never takes away His believing children unless He can do more good by their death than their life. May the loving and sacrificing spirit of our sister possess all the hearts of those who knew her, and all who are working for the salvation of women in this and other darkened lands; then will hasten the glad day when all shall know Him from the least even unto the greatest.

INFLUENCE OF THE WAR ON MISSION WORK IN FORMOSA AND AMOY.

BY REV. THOMAS BARCLAY.

DURING the summer of last year our Mission Staff, consisting of its families and two unmarried gentlemen (besides Dr. and Mrs. Maxwell who were on the mainland for some months) continued to reside unmolested in Taiwanfoo. It was considered by the Chinese an unhealthy summer, and Cholera was raging badly in the city and at various places throughout the country, so that we had cause of anxiety apart from the French scare. There were of course rumours of threatened disturbances, at one time a good deal of anxiety was caused by the discovery that an order had been given to workmen in the city for the manufacture of several thousand large knives,—and so on. From our stations we heard of threats of persecution of the Christians because of their connection with the foreigners, though these were a good deal quieted by a proclamation of the Tau-tai's pointing out the difference between the English and French nations. Indeed throughout all we were glad to believe that the Authorities were willing to do all in their power for our protection, the only fear was whether they would be able to protect us in case of a popular rising. An additional cause of anxiety was that our Mission compound is situated in the East or landward quarter of the city, so that to reach the post of Anpeng where most of the foreigners live and where we might hope to find a Gunboat we would have been obliged to pass through about two miles of Chinese street and about as much on the open plain, which in case of disturbance might have been difficult. I am glad to be able to state, however, that from beginning to end we have in South Formosa met with no trouble whatever. Neither at our residence in the city nor at any of our 30 country stations has there been an outbreak or disturbance of any kind. This is a matter for which we are all profoundly thankful. At the same time our work has been very much hindered. During the month of August, after the bombardment of Kelung, travelling in the country, we saw little trace of any special excitement. During September, however, the authorities declined to grant passports for country travelling. About this time reports from the mainland grew more alarming, and it was generally felt to be not improbable that French men-of-war might soon arrive off the port. Accordingly it was thought well that the ladies and children accompanied by some of the gentlemen, would cross over to Amoy where also our Mission has a centre. This was accordingly done so that in the beginning of October, Dr. Maxwell, Dr. Anderson and Rev. Mr. Shaw were left

alone in Taiwanfoo. At the same time the students in the College were dismissed to their homes, and it was arranged not to hold a conference which was to have met in the end of November. All these movements caused some little excitement among the Chinese, but it soon passed over. The result of it all is, however, that with the exception of the hospital, there has been very little mission work done during the last quarter of the year, which is a matter of great regret in the present position of our Mission. We have not heard whether the excitement throughout the country has affected attendance at worship at our stations: it is something to know there has been no outbreak. In the North of the Island where the war operations have been carried on, things have not been quite so quiet. (In the South there has been no fighting yet, the French men of war have been simply lying off the harbours out of range of the forts.) On October 2nd, the bombardment of Tamsui began, and on the 3rd, the French occupied Kelung. In the excitement that followed on the 4th and 5th, Saturday and Sunday, gangs of roughs assembled in several places and attacked the chapels and Christians. Six chapels were entirely destroyed and two others were plundered: in one place two worshipers were put to death, and in other places some were badly used. This, however, was soon put a stop to, and I have not heard of any disturbances since then. In October Mr. and Mrs. Jamieson and Mrs. Mackay and family, of the Canadian Mission, at Tamsui, left for Hongkong at the time when all the foreign ladies were instructed to leave. Shortly afterwards Dr. Mackay of Tamsui and Dr. Maxwell, of Formosa left for the Mainland meaning to return immediately. Just then the blockade was proclaimed, and neither of them was able to return. So that for the last two months the only missionaries in Formosa have been Dr. Anderson and Mr. Shaw. We have had no letters from them for about a month: we are glad to learn through the consul that they are keeping well, though no doubt they feel the circumstances somewhat trying.

In the Mission at Amoy there has also been no disturbance and things seem going on very much as usual. For some time after the bombardment at Foochow, when the movements of the French fleet were uncertain there was a good deal of excitement, which affected the work somewhat by preventing the missionaries, and colporteurs, from going journeys into the country as freely as usual, delaying the opening of some of the schools and lessening the attendance at others &c. But since the French have concentrated their efforts upon Formosa, things seem to have returned very much to their usual condition. Some time ago I spent a fortnight in

Chin-chew where Dr. Grant resides and carries on hospital work. During that time I heard and saw nothing amongst the people different from what might be seen in time of peace, except occasional enquires as to whether there was any news. The preaching-hall on the street has been closed during the temporary excitement, but might quite well be opened again now.

I have confined myself to giving a simple statement of events up to the present time: any speculation as to the future would be quite useless.

TROUBLES IN NORTH FORMOSA.

BY REV. G. L. MACKAY, D.D.

The following paragraphs were addressed to the Editor simply as a note, but we have thought best to insert them in this part of the *Recorder* in near relation to the other article on the same subject.

AT present I can only give a few facts regarding the troubles in North Formosa. Perhaps it may not be without some interest to note the following.

First. The work was never in such a prosperous condition as in 1884, before the French bombardment of Kelung. There were thirty-five chapels with as many trained native preachers—twenty-six students in the college and thirty-seven girls in the school at *Tamsui*. *Upwards* of one thousand had been baptized—on the whole the people were never more friendly and well disposed.

Second. The arrival of the French changed the whole aspect of affairs. At once converts became objects of suspicion and hatred. Head-men who had concealed hatred came to the front and stirred up the masses, villians living on the border land near the savages combined to plunder, and almost with the first outbreak levelled seven chapels to the ground—looted the houses of converts and beat many of them. All this took place in *one* district, being the one in which *Tamsui* and *Kelung* lay. According to latest accounts the other two districts were still quiet.

At *Kelung* where there was a large congregation, there is desolation all around. Converts are scattered and hounded from place to place.

Two of the chapels destroyed were large buildings of cut stone, and finished last June. The converts at one of the stations named, gave four hundred and fifty dollars towards erecting their own church which included rooms for preacher and family, teacher and pupils. Now all is in ruins. By latest accounts converts were standing faithful and true. It is impossible now to give a more detailed account.

Echoes from Other Lands.

In default of receiving all the news we would desire directly from our friends, we purpose gleaning from the periodicals of the home lands, such items as we think may be of interest to those of our readers in China who may not have access to the numerous publications of the different societies. We will also, so far as we can, give short notices of the various articles to be found in the home journals relating to China and the Chinese.

ECCLESIASTICAL RELATIONS OF MISSIONARY CHURCHES.

The article by Dr. Talmage in the present number of the *Recorder*, will be the better understood from the following extract from the Proceedings of the last Pan-Presbyterian Council. The subject of the ecclesiastical relations of missionary churches to those in the home lands will demand increasing attention.

After hearing the report of the Committee on Foreign Missions appointed by the last Council, the following resolutions were adopted. "The Council receive the report, and rejoice in the strong desire of the Presbyterian Churches, generally, to secure as much as possible of unity and co-operation in Foreign Missionary work. The Council most thankfully acknowledge the loving kindness of The Lord, in having so largely and in so many lands blessed the missionary labors of the churches. At the same time, in the view of the many new and remarkable openings throughout the Heathen world for the proclamation of the Gospel of Salvation, they express their earnest hope that there may speedily be a large increase of missionary zeal and effort among the churches connected with the Alliance.

"The Council re-appoint the Committees, with instructions to communicate to the churches the expression of their hope that the desire for union may assume a more practical form. The Council refer to the Business Committee to prepare a Report founded on this Resolution, in which the names of the Committees will be suggested."

The Business Committee afterward presented the following report which was adopted. "That inasmuch as union and co-operation in Foreign Missionary work are, in manifold respects, of exceedingly great value, the Council rejoices to learn that the Church connected with this Alliance have generally expressed an earnest desire for as large a measure of such union and co-operation as it may be found possible to obtain.

“Further, the Council, having respect to the fact that various topics of great practical importance in the prosecution of the Foreign Missionary work still require earnest attention, appoint two Committees for the purpose of considering and reporting on such questions [Here follow the names of those appointed.]

“In particular, inasmuch as there are two questions that appear to be of special importance in connection with union and co-operation in missionary effort, viz., the constitution of Mission Presbyteries, and the relations of the Mission churches to Home Churches,—the Council, feeling the importance of encouraging self-development, and self-government in native churches,—thankfully recognizing the amount of union already realized, or in process, in China, Japan, South Africa, Trinidad, and New Hebrides, instructs the Committees to approach the various churches connected with this Alliance with the expression of the Christian and brother by regards of the Council, soliciting at the same time, an early expression of their views, and suggestions on these important topics. Further, in view of reported restrictions and hindrances to missionary work, in various fields, the Council agrees that in the event of an executive committee of the Council being appointed at a subsequent meeting, it be part of the duty of such executive to adopt means for the removal of hindrances, and for the deliverance of preachers and converts from persecution.

“Finally, whilst rejoicing greatly because of the accounts brought to them by their beloved missionaries, and acknowledging with heartfelt gratitude the goodness of the Lord in so graciously blessing the efforts already made for the proclamation of the Gospel in all the world:—The Council would remind their brethren in the fellowship of the Lord, that an adequate response to his call will never be given until every Christian who has received the gospel, owns that in respect of this gospel, he is a debtor to a Christless world, and in a spirit of self sacrificing love, prays, works, and gives, for the universal extension of the kingdom of God; and the Council therefore express the earnest hope that, with a new consecration of heart, ministers, office-bearers, and members of Churches will endeavor, to the utmost of their ability, to fulfil the commandment of Him to whom all power is given in Heaven and Earth.”

THE NUMBER OF BUDDHISTS IN CHINA.

In a note to a lecture on the “Insufficiencies of Buddhism as a Religion,” by the Rev. M. L. Gordon, M.D., of Kiyoto, Japan, he says:—The Rev. Dr. Happer, in *the Chinese Recorder* for December, 1883, has an interesting discussion of the question as to the number of Buddhists in the world. He shows very clearly that the large

numbers given to the followers of Shaka has been reached by an entirely different method from that pursued in taking the census of Christians. Following the latter method, he estimates the number of Buddhists in China as 20,000,000; in the world (in round numbers) 72,000,000. I cannot but believe these numbers are too small to represent the influence of Shaka in the world. However, two things cannot be too well borne in mind; (1) that Buddhism is nowhere the exclusive religion of a people; and (2) that the monks alone, not the lay adherents, are members of the church. On (1) compare Rhys David's *Buddhism*, page 7. On (2) Cf. Oldenburg, *Buddha* pp. 162 and 381. As in the Buddhism of ancient India, so in that of modern Japan, no lack of belief, no laxity of morals nothing except disrespect to the priesthood could lead to the discipline of a lay-brother. A formal excommunication of unbelieving, unworthy, or scandalously-living lay-brothers, there was not, and as a result of circumstances, there could not be.

MOHAMMEDANS IN SHANSE.

The A. B. C. F. M. calls for three men, including one physician, for North China. The North China Mission of the same Board, calls for twelve new missionaries to occupy important centres in the midst of millions of people unreached by other agencies. The Rev. C. D. Tenney, A. B. C. F. M., of Taiku, Shense, reports that there are some 15,000 Mohammedans in that city. He writes to the *Missionary Herald*:—

“Several of the Mohammedans dropped in to our Sunday morning service a few weeks ago, and hearing that I had the Scriptures in Arabic, a delegation called on Monday morning. They seemed quite startled to find other Scriptures than the Koran written in their sacred language, and the fact of my having the Arabic Scriptures went far toward gaining their respect. We had a long and earnest conversation on the subject of the Christian faith. It seemed strange, after talking with those who have such difficulty in comprehending the most elementary truths of religion, to have these men lead directly to such questions as the nature of Christ, the necessity of an atonement, and the second coming of our Lord.”

“The first question with which they plied me related to the divinity of Christ. ‘If we said that he was the Son of God, did God have a wife?’ And, ‘If we said that Christ was God, did we not limit and degrade God, and lose the idea of his infinity?’ They seemed to be satisfied with my explanation that Christ is called Son of God because his body was created without an earthly father, and because God’s Spirit dwelt in him. I assured them that our doctrine does not diminish God, but that, while in Christ, he is still the omnipotent and omnipresent God. Then we took up the doctrine

of the atonement. I told them that the weakness of their system was that they had no provision for the redemption of sin, and I told them how Christ suffered that we might go free. They seemed to be much interested in this truth, though in reply to my saying that they had no doctrine of redemption from sin an old man gravely remarked that they had the doctrine of forgiveness, and daily prayed God to forgive.

“The next day several others called, and before leaving asked me to explain to them our doctrine of the atonement. In response to their urgent request, Mr. Stimson and myself attended their worship. As it was conducted in Arabic, it was unintelligible to us. The service consisted of chanting, oral and silent prayers, with many kneelings and prostrations. The leader told us with pride that their worship was precisely like the worship at Mecca. We were pleased to see an Arabic Testament, which we had presented to them, lying on the table with their own sacred books.

“The leader, a priest of the Taiku community, is reading the Old Testament now, and comparing it with the teaching of the Koran. He came to me the other day with the passage: ‘In the day that God created man, in the image of God made he him,’ and asked if it were possible that we taught that God had a *body* like Adam’s. A little explanation satisfied him with the truth of the passage rightly interpreted. These Mohammedans seem surprised to know that there are Christians who neither worship images as the Romanists, who have been in China so long, nor in any way divide the honor due to God alone. The minor resemblances in our forms of worship also surprise them. When we were at their service I overheard one man telling the others that our worship was so nearly like theirs that we even said ‘Amen’ at the end of our prayers as they did.”

INNER MONGOLIA.

Mr. Geo. Parker, (China Inland Mission), calls for missionaries for twelve stations, two in Inner Mongolia, two in Outer Mongolia, two in Kansuh proper, two in Outer Kansuh, three in Turkistan, and two in Sungarea, most of which stations he says would be five hundred miles, or a month’s journey, apart. In *The Regions Beyond*, Mr. Parker reports having traveled over three thousand miles in North Kansuh, and having sold ten thousand portions of Scripture in Chinese. The Roman Catholics have entered Kansuh since 1876, and have now at least seven stations. He reports regarding this interesting and little known region, as follows:—

“The resident who superintends the Mongol tribes south of the desert resides at Ninghia. Two chieftains rule this extensive territory, one having his capital three days’ journey west of Ninghia,

across the mountains. A Chinese, or rather Manchu, princess is always given to this king of the Eluths. I have visited the place, and had an interview with the chief's brother. The second is king of the Artos, and rules the nomads within the great northern bend of the Yellow River. There is said to be also a resident at Shen-mu, in the north of Shensi, with the oversight of six chiefs. Ninghia is 400 miles from the capital.

"Ku-ku Lake province is under a resident at Sining. The most important bordertown in Western Kansuh is, however, Hochau, which gives easy access to Lapelong, perhaps the most important trading town within the Tibetan territory of Western Kansuh. Hochau is so wonderfully surrounded by various tribes, that if the door were shut that gives access to Outer Mongolia, Sungaria, and Turkistan, the races that inhabit those regions could all be evangelized in the remnants that are accessible from Hochau. One day east of Hochau is a large tribe of Mongols, who, 200 years ago, accepted the Moslem faith and retained their own lands, rather than flee westward or perish by the sword. They speak Chinese equally well with their mother-tongue. They are called Tu-ren (aborigines). Three days northwest, on the banks of the Yellow River, is a *Turkish* immigration called Sa-la (the Turks in Turkestan are called Chau-teo). The Sa-la are divided into eight tribes, but four Tibetan tribes joined them, making in all twelve, so that there are Tibetan Mohammedans as well as Mongols. Some of the Sa-la speak Tibetan and Chinese as well as their mother Turki. Three or four days southwest is Lapelong, the Tibetan frontier-town, so that three brethren, sent by the churches to three nations, could live in Hochau and acquire the tongues, and get converts for spreading the knowledge of salvation in Lassa, Yarkand, and Uliasutai."

ITEMS FROM CHINA'S MILLIONS.

China's Millions for December, quotes from *The Christian*, as follows:—"Our Readers will remember that not very long ago, Mr. Hudson Taylor and other friends were led to lay a definite petition before God that He would speedily send forth *seventy* additional labourers to China's vast and needy field. This prayer has now been more than answered. Reckoning the various parties whose departures are fixed for within the next few weeks, *more than seventy* men and women will have gone forth since the petition was first presented, to proclaim in different] parts of China the Gospel of God's grace."

In the same number of *China's Millions* is a letter from Dr. Wm. Wilson of Hanchung Fu, telling of the opening of their hospital. Mr. and Mrs. Eason writes from Yunan Fu of their access to the people, and of a journey Mr. Eason made in July to ten cities

about five days distant. He says "I hope to visit these parts again before very long. I feel that it is so important to commence work soon in these surrounding towns, as the Romanists have not yet attempted anything except at one place; but if we let the opportunity go by, they may gain a footing before us. Can you not send us more helpers?" Mr. Brounston of Kweiyang Fu, Kweichow, tells of two "Miao-tsi" Christians, who had felt compelled to leave their home in consequence of persecutions.

The November number of *China's Millions*, has an extended report of The Flood in South Shensi. Mr. Henry W. Hunt, of Ts'in-chau, Kansuh, gives a long and interesting report of an adventurous journeying in that distant region, during which he travelled 500 miles, called at 30 cities and towns, and sold over 2,300 books.

ITEMS FROM THE CHRONICLE.

The Chronicle of the London Missionary Soc. for December, has a bright, picturesque article on "China and its Superstitions"—the second of a series—by Mrs. Bryson, formerly of Wuchang; and a letter from Rev. T. W. Pearce of Canton, with a date as late as October 6th, telling of the persecutions of native Christians in that region. Rev. Jas. Gilmour, writes, Sept. 16, of the state of public feeling in Peking, "Generally people are badly scared, and this excitement must retard our work greatly as long as it lasts, our boys school has suffered from it, and our Sunday congregations are also somewhat smaller. The wildest rumours are afloat, and people's hearts fail them for fear. My own opinion is that we shall be in no personal danger of a serious kind as long as the Government lasts. Brickbats &c., we may expect; but as long as there is a Government which wishes to keep the peace we are safer in Peking than any where else.**** I feel that there come to the chapel now men who would come under no other circumstances."

MISCELLANEOUS ITEMS.

We clip the following items from *The London and China Express*:—The spirit of enterprise is not altogether dead yet. I notice with pleasure that we are about to have another foreign and another Chinese organ here shortly. The foreign paper is to be a semi-weekly, to be issued Wednesdays and Saturdays, whilst the Chinese paper is to be a magazine, probably issued monthly. To this latter will be added a daily as soon as the affair is in proper swing. Science and religion are to be treated of in the magazine, and ordinary topics in the daily.

The photographing of the Treaty of Tientsin a few months ago by the Chinese Government in order to prove their good faith in respect to that document has been stated in some quarters to be a

novel application of photography to diplomacy. This is a mistake. In 1842 the Treaty of Nanking, between England and China, after the opium war, was copied by the process of Mr. Fox Talbot, and is at this moment in the archives of the Foreign-office.

A correspondent writes :—Printing establishments are gradually increasing in Shanghai. I have seen Mr. Matsuno, a Japanese gentleman, who very courteously showed me around the Japanese printing office lately established in Canton-road. There I was shown a variety of printing presses made in Japan, of creditable manufacture. They are mostly on modern principles, that is, of the self-inking kinds. One of them worked with a treadle.

AMERICAN PRESBYTERIAN MISSION, SOUTH.

From *The Missionary* of November, the organ of the American Presbyterian Church (South), we learn that Messrs. Wood and Woodbridge had secured a site of a residence in Chinkiang. Mr. Stuart reports from Hangchow that “the officials in the city have sent a deputy to one of the mission houses to inquire the nationality of the missionaries;” the object being, as the deputy said, “to make arrangements for the protection of subjects of neutral powers.” No inconvenience had been experienced from the political disturbances.

WORK FOR COREA.

The Rev. Evan Bryant, of The British and Foreign Bible Society, reports at length in *The Christian World* regarding a tour into Manchuria, as far as Mukden. The work of the United Presbyterians of Scotland interested him much. He especially mentions Mr. Ross' Corean press:—From that little press thousands of copies of the gospels of Matthew, Mark, Luke, and John, and of the Acts, have been issued, and many of them have already found their way into the hands of Corean readers by means of our colporteurs and other Christians, and some of the readers have thereby been led to believe in our Lord and Saviour. That press is a very small machine, worked easily by two men; but who can tell the mighty issues of the Christian Scriptures and tracts which are printed there, and thence sent forth through the barriers into Corea? These books are mightier than the mightiest earthly dynamite, and will ere long, I believe, together with the other potent forces which are now silently beating on Corea, overturn all the barriers which have hitherto withstood and hindered the coming of Christ into the realm.

Mr. Bryant gives the case of a Corean convert as follows :—The new born Corean brother has a history of no mean character. Told in brief, it is to the following effect: His surname is Liu, and he is a *Tsin Sz*, or a scholar of the third degree, which

is a very high grade in the estimation of his countrymen, as is the corresponding degree in China. He is highly connected, also, in a district to the south of the Corean capital; but he is now a fugitive from the land of his birth and the home of his fathers. About two years ago he and a number of other scholars presented a petition to their king, asking His Majesty to take measures toward getting His Majesty's Royal father released from the degradation of a Chinese prison and restored to his country. In that petition the brave scholars ventured to offer words of reproof to His Majesty for his hitherto apparent supineness in the matter, and for his therefore seeming want of filial piety. This daring deed cost their lives to some of the scholars, and heavy fines and imprisonment and banishment to others. Our newly baptized brother, Liu, was first imprisoned, and then banished to join the army in a district adjoining Chinese territory. Seven months before his baptism he had an opportunity to cross the boundary into Chinese soil. The opportunity was not neglected. He soon met a colporteur, and obtained from him copies of the gospels of John and Luke and a copy of the Acts. The mysteries of the first chapter of John's gospel puzzled him: the colporteur, unable to fully explain matters to him, led him to Mukden, where he received the needful instruction, confessed his faith in the Lord Jesus, and was baptized on the 27th of April.

PERSECUTIONS AT SWATOW.

The following case of persecution is reported by Rev. H. L. Mackenzie, of the English Presbyterian Mission, Swatow. It throws light on the facts given by Dr. Graves in the last number of *The Recorder*.

"A very severe persecution has broken out at Kong-pheng. The gospel has been preached in that town for nearly ten years, and now a little flock of fifty converts has been gathered in. Ten or eleven of these are Kong-pheng people; the others are from villages in the neighborhood. Owing to its distance, we have paid fewer visits to Kong-pheng than to our other stations; it is between five and six days' journey from Swatow. It has been graciously ordered hitherto that no persecution worth speaking of has distressed the Christians there, though once and again their heathen neighbors have threatened to assault and plunder them. I have sometimes wondered that such a long time of peace was granted to the congregation there, and that they and we enjoyed such freedom from the worry and care of "cases." But at length, and this too is in the *good* providence of God, the storm has burst, and the little flock is feeling, and we with them, the rage and violence of the enemy.

“On the 30th ult., [September] at an early hour, the mob, encouraged by the leading people of the town, attacked the chapel, beat the preacher in charge, and plundered him and his wife and children of all their goods, save the clothes they wore. They then broke down the chapel, carrying away the furniture and wood-work—everything, in fact, that was worth taking. Had their rage ceased then, it would not have been so bad. But evidently the mob was incited not only to attack the chapel and preacher, the center of the good work in Kong-pheng: they were determined to vent their rage on those of their own people who had joined the hated “foreign religion.” They pillaged and destroyed in succession no fewer than eight houses of the converts. Some of these houses were, we are informed, not only emptied of all that could be carried off, but also completely broken down. The very walls were “razed,” and the doors and window frames taken. It will give you some idea of the determination of the mob when I tell you that four of the houses attacked are in villages in the neighborhood of Kong-pheng, one of these being about a third of a mile distant, one over a mile, and one about two miles.

“The rioters intended to attack another village in which there are a considerable number of Christians; but on hearing that the heathens and Christians had combined and were prepared to show fight, they desisted. It seems that in former years Chhenow, the village in question, and Kong-pheng have had feuds; hence the unusual combination of the villagers, Christian and non-Christian. The immediate pretext for this out-break of mob violence was the repair and extension of our chapel premises. For years we have felt the need of more suitable accommodation; indeed, the place we put up in on our visits to the station was positively unhealthy, and both we and the native preachers have in some measure suffered from living in it. We resolved to improve the house, and make some needful additions to it this year; the commencement of this work was the signal for those who had long been waiting to find occasion against us. The “gentry” of the town applied to the district magistrate, asking him to stop the building. They complained that the height to which it was to be raised would injure the prosperity of the town, etc. Now the fact is that the walls of the new part were to be only fourteen feet high, a height exceeded in several houses in Kong-pheng.

“The magistrate refused to interfere, declined to listen to their complaint. The “gentry” then took the law into their own hands, and taking advantage of the excitement produced by an idolatrous procession, intended to prevent cholera, they easily incited the

townspeople to begin and carry out the work of pillage and destruction of which I now write.

“It was resolved that two of our number should go to Hai-Fung district city to see the magistrate, and then, if the way was at all open, to Kong-pheng or neighborhood to meet the Christians. But, on communicating with the English consul, he declined to hold himself responsible for our safety in the present state of angry excitement between France and China, and advised that none of us should go. Accordingly we have put off going for the present, and are doing what we can in this painful case by means of our native brethren, seconded by letters from the consul to the Tautai and to the Hai-Fung magistrate. We have just heard that the magistrate went to Kong-pheng to inquire into, the matter, and also that, thus far he has expressed himself with an unmistakable *animus* against the chapel and those who frequented it.”

PERSECUTION OF CHRISTIANS A VIOLATION OF TREATY RIGHTS.

On the 15th, of October, the Rev. Dr. Yates wrote to his home Board;—I think you might, with propriety call the attention of the State Department to the wanton violation of the 29th Article of the United States treaty with China, in regard to the persecution of Chinese Christians. At a little distance from the seat of active war much valuable property has been destroyed by mobs, and much suffering inflicted upon unoffending native Christians, in the destruction of their dwellings, in destroying their crops, and in stripes without number, and in imprisonment. And all this is connived at, if not instigated by the officials and their subordinates; for when appealed to for aid and protection, they give an evasive answer, or thrust the applicant into the street again. The end of war is not yet. No one can tell when to expect peace, but “all things shall work together for good,” etc.

METHODS OF TEACHING THE PEOPLE.

The Rev. Jas. Webster, of the Scotch United Presbyterian Mission, writes of a journey made from Newchwang into East Manchuria, accompanied by Mr. Harmon of the British and Foreign Bible Society. We quote two of his remarks as to methods of reaching the people.

“Every few miles we had an opportunity, if we liked, of conversing with the people, for every village, has its temple or temples, and we seldom passed one of these, large or small without going aside and paying it a visit. One of our seed baskets consisted of a bundle of illustrated sheets, with four Chinese characters in large type, “Yea Su Sheng Chiao,”—the holy religion of Jesus, and

setting forth in a very happy manner such subjects as the creation of the world, the fall of man, and the redemption of the world by our Lord Jesus Christ. We must add, that we were also armed with a brush and a huge pot of paste, and wherever a suitable surface presented itself adorned it with one of our sheets. The temples were admirably adapted to our purpose, and whenever we stepped aside and commenced the operation of posting our bill, the villagers rushed out from the shops and homes to see what the Foreign Demon was doing to the 'Miao.' The operation over, we usually gave them a little time to allow their curiosity to intensify, and then began to explain the pictures, with the heading for our text, the gospel pictures outside and the heathen idols within the temple for our illustrations, shortly, simply, and to the best of our ability, preaching Jesus unto them."

"Nothing we said received such an appreciative hearing as did a quotation from the writings of their own wise men, and nothing served our purpose better for edging in the gospel than a simple sentence from the classics. But I was much struck with the drawing power of something not to be found in the Chinese classics. When endeavoring to show them how Jesus differed from their own wise men, how He not only preached holy doctrine, but that in the room of sinful men every where He sorrowed, suffered, and died upon the tree, not only giving us truth, but giving Himself for us that we might have everlasting life and blessedness, the effect was very striking. I think that we were nearer the hearts of the motley throng then than at other times, and that they were drawn nearer Christ. The classics are good, and very helpful doubtless to the preacher; but it is not the classic, but the Cross, that will lead China back to God,—I, if I be lifted up, will draw all men unto me."

A MARTYR.

Rev. R. Lechler of the Basle Mission, Hongkong, relates the following case of recent martyrdom.

"A man of some ability, one of their Christian people, had been preaching for some months in a village, until one day he was seized by the people, dragged away to a neighboring temple, and commanded to burn incense. When he positively refused, they were enraged, and replied that he must burn incense or die. Without hesitation he answered, 'I will never offer incense to another idol as long as I live. Kill me if you will, but I can never deny the Lord Jesus who died for me.' They took him then straightway to a steep, precipice, where they cut off his head, and threw his body into the stream below."

THE METHODIST MISSION SOUTH.

Miss R. Rankin of the Methodist Mission South at Nanziang, writes "Pleasant College has thirty-five scholars, the day school for girls six, and the boys' school is full. All of the Nanziang

girls came in on Saturday; and yesterday and to day women came and begged and pleaded to have their children admitted. I cannot possibly accommodate more than I have already, even if it seemed best to receive new pupils under existing circumstances. The school work promises to go on smoothly this session. The matron is able to take charge of her department, and I am at liberty to devote more time to my own class-work as well as general superintendence of the whole. Gradually but surely Pleasant College is assuming a real school-like appearance."

Mrs. A. P. Parker of the same Mission, Soochow, reports that her girl's school has neither diminished nor increased during the last half year, the number being still twenty eight.

The Rev. W. W. Royall, writes to the "Woman's Missionary Advocate," that much of the Chinese fugitive literature is the very quintessence of *Police Gazette-ism*. "When I get back to America, if I am spared to do so, I am going to hunt for the man who thinks the heathen not so bad after all 'they live up to the light they have,' etc. I think, when I shall have done with him, he will let that subject drop."

Dr. Allen reports in "*the Advocate of Missions*," for September, that the number of pupils in the Anglo-Chinese College was 200, 10 per cent of whom have professed faith in Christianity. He thinks persecution is a good thing, and that in China we have not had half enough of it. With reference to the agitation in Japan of the adoption of the Foreign Religion, he says; "Such a policy is historical, and has been adopted by the natives from the time of Constantine, in Europe and the Islands of the sea. And if I am not mistaken, it will be followed at no distant date in the case of Japan, and later on by China herself. There are far more influences being exerted on the history of China and Japan, favorable to their ultimate conversion to Christianity, than most missionaries are aware of, I regret to say, and hence I sometimes fear our plans and measures are not broad enough nor adequate in their conception to the great demands which in a few years will claim the attention of the Church."

CHINESE SUNDAY SCHOOL UNION, NEW YORK.

Mr. Sidney L. Gulick, (a theological student in New York) reports in *The Evangelist*, the organization of the Chinese Sunday School Union, and, its opening reception, on the 25th of November, in its new rooms.

"The enthusiastic meeting of May last in the Broadway Tabernacle, at which twenty-two schools were represented and took part, was the first tentative effort of the Union, and so marked was the success, and so widespread were the expressions of interest and approval, not only from those personally engaged in the work, but

from many others, that the Union has found itself from the very beginning supported by the sympathies of the Christian public with a heartiness that is most gratifying.

“And not only from Christians does this support come; the Chinese themselves are deeply interested in its success. Those who most fully comprehend its object and field of work, are its most ardent supporters. The Chinese Minister at Washington, and the Consul in this city have already given \$140 each toward the financial support of the Union. The Consul has attended many of its meetings, despite his unfamiliarity with our language, and the necessarily business nature of the meetings. He is so far interested in Sunday school work as to allow a younger brother and his own son of eleven years to attend the Sunday school of the Church of the Strangers, and they are among the brightest of the scholars.”

ENGLISH PRESBYTERIAN MISSION.

At the Annual meeting of the English Presbyterian Mission, held in Edinburgh, “The statement of accounts showed that subscriptions and donations amounted during the year to £1,968; the total of the items on the income side of the balance-sheet was £3,033. The thirteenth report of the progress of the Mission stated that— notwithstanding the disturbing effects of the French action in the East, and the jealousy of Christianity aroused by France and by the Romish missionaries who are under the protection of France, the Mission work had throughout the year continued steadily to go forward. There are now in connection with the Mission ninety-five places of worship, where congregations regularly assemble on the Lord’s Day. There are also in connection with the Mission five native ministers supported by their own congregations, and a large staff of native preachers of the gospel, supported chiefly by the native Church. The communicants connected with the Mission, number close on 3,000, and if to these we add baptized children, members under suspension, adherents and inquirers, the total of those claiming more or less connection with the Church will not fall far short of 10,000.”

EDUCATION OF CHINESE IN THE UNITED STATE.

The Superintendent of Public Schools in California has decided that Chinese children cannot become pupils in these schools; that the language of the State Constitution shows that these schools are only intended for citizens; and that the laws are against the Chinese in this respect, their intent being to discourage Chinese settlement, whereas education would encourage this.

The Chinese Benevolent Protective Brotherhood met on the 29th ult. in this city. Quong Song He, a merchant, observed that the law was easily circumvented. It applied to labourers and not

merchants; to citizens of the Chinese Empire, and not to British or Spanish subjects. Any Chinaman, after providing himself with naturalisation papers from another country, could enter the United States without molestation. At Hongkong papers could be obtained for £2 10s.; French papers cost f. 40; Peruvian, £5; Spanish, \$8; Chilian, \$10. June Fso Tsin said that at Hongkong and Canton there were American brokers who sold bogus certificates for \$25 each. Yut Sin Kee argued against the prejudices entertained towards Chinese, and moved "that Congress be petitioned to apply the anti-immigration law to labourers of other nations." The motion was carried amidst much excitement. *London and China Express.*

ANNUAL REPORT OF THE PROTESTANT EPISCOPAL MISSION.

The Rev. Wm. J. Boone, now Bishop, in his Annual Report of the year ending June 30, 1884, concludes with a paragraph on the pressing needs and vast opportunities for work.—"In Shantung Dr. Nevius and others have worked in outlying districts without money, save for their own expenses, and after six years, at first with patient perseverance with no visible results, have (in these later years) the reward of many stations and hundreds of baptisms and a large number of unpaid helpers. I myself saw forty men of varying degrees of social and mental qualification, gathered from as many points, in the summer resting time, for daily instruction in the Gospels, which they were to repeat on their return to their homes, through the remainder of the year. The Rev. H. Corbett in another section of the province reports one hundred and fifty five received into Church fellowship during his last trip. Is any like work possible in Kiang Su? We cannot tell until we have gone forth in like faith and tried what God will do. * * Again Miss Fielde at Swatow, has drawn about her a number of women like unto their neighbors, save that the love of Christ has given them new life, and by housing them for a time, and giving them a most admirable drill in learning and teaching, has sent them back to their homes to be centres of light. Only a few of the most efficient are employed as paid Bible women. * * * The women are in far denser blindness than the men, although more hopeful to work among, since humility helps them to the foot of the Cross. With such thoughts by no means new, often pondered and talked over in our midst and with means and workers so inadequate to accomplish our yearning desires, it is but little wonder if cares weigh heavily, and even prayer seems dulled, by the feeling that we are too far off for the Church at home to have a realizing sense of the needs, the weakness and the sorrows, of those who are more or less responsible for this work that God has given our mother Church to do for Christ and China."

Correspondence.

Congratulations to Dr. Happer.

The completion of forty years of missionary service for China is an event worth noting, as a number of friends of Dr. Happer, the late editor of the *Chinese Recorder and Missionary Journal*, have rightly thought. We give below two of the more numerous signed of the many letters addressed to him on the event, together with Dr. Happer's response to one of them, copies of which we solicited for *The Recorder*, as the proper place for their publication.

DEAR BROTHER.

On the 22nd, of October 1884, as we are informed, forty years will have elapsed since your arrival in China.

We the undersigned, your brethren in the faith, and colleagues in the service of our Lord, residing in Peking, avail ourselves of this occasion to express our high regard for you personally, and at the same time our gratitude to God for sparing you so long to labor in this needy field.

Your missionary life marks an epoch. It began with the opening of the five ports: It has continued until you see Protestant missions in active operation in nearly all the provinces of this great Empire. It began when the native converts were but a handful of corn on the top of the mountain; you have lived to see their fruit shake like Lebanon; and we pray the Lord of the harvest to spare you to see still greater things than these.

Rejoicing in the abundance and success of your labors, we beg to offer you our united congratulations in commemoration of the Fortieth Anniversary of your life in China—a life so well fitted to encourage the churches and to stimulate the efforts of those who follow in your footsteps.

(Signed) W. A. P. Martin—John Wherry—J. L. Whiting—J. W. Lowrie—D. C. McCoy.

PEKING, October 22th, 1884.

DEAR BROTHER,

You have been permitted to labor for the Master in one place for the space of forty years, which is a privilege seldom enjoyed by one of our number, and we feel we cannot let such an epoch in the history of our work pass unnoticed. We therefore beg you to accept our hearty congratulations, that the Lord has conferred upon you such an honor, and permitted you to occupy so many positions of great influence and usefulness, and to accomplish so much good.

May the Lord's richest blessings rest upon you in all the coming years he may grant you to labor for his glory, and if it be his holy will, grant that you may return to be still among us the Nestor of Presbyterianism.

(Signed)—J. M. W. Farnham, G. F. Fitch—Chas. Leaman, L. H. Judson—H. C. Dubose—J. N. B. Smith, J. N. Hayes—R. E. Abbey—W. R. Lambuth—A. P. Parker—J. L. Stuart—F. V. Mills—Jno. Butler—W. W. Royall—Geo. R. Loehr—Matthew Yates—Elliot H. Thomson—Geo. W. Painter—Joseph Stonehouse—W. J. McKee,—J. W. Lambuth—Young J. Allen—W. A. Wills—Luther H. Gulick.

SHANGHAI, *January*, 1885.

To the Rev. Messrs. Farnham, D.D., and others ;—

Dear Brethren in the Lord, and Colleagues in the Missionary service ;

Your letter, of December 23rd, 1884, congratulating me on the occurrence of the fortieth anniversary of my arrival in China caused me great gratification, because it manifests the Christian esteem and regard of those whom I esteem highly. It is very gratifying that so many brethren in so many places and of so many different societies, with some of whom my acquaintance and christian intercourse extends over twenty years, and with all of whom my intercourse has been so pleasant, should remember the anniversary referred to and join with me in giving thanks to the God of all grace, for his great goodness to me in giving the great privilege to me of serving him so long in the Gospel of his dear Son in this heathen land. He has permitted me to see the great things which he has done, from the opening of the five ports, for his people in this land, whereof we are glad, and give thanks and praise to his name. He has permitted me to see the preparatory work for yet greater things in the future, in the accomplishment of which I trust you all may be permitted to have an important part. I hope and pray that many of you may live to see results in the way of the extension of the Christian church, and the enlightenment of this numerous people, vastly beyond anything which has been seen in the past.

The good wishes which you have so kindly expressed are most warmly reciprocated for each and every one of you. May long life and health be granted to you all. May the abundant blessing of God rest upon all your labors ; and may you be permitted to see the work of your hands greatly prospered. And when life's toils and labors are completed, may an abundant entrance be given unto each one of you, through the riches of his grace, into the Kingdom of our Lord and Saviour Jesus Christ.

I remain, dear Brethren,

Yours in Christian love.

ANDREW P. HAPPER.

CANTON, CHINA, *Feb. 2th*, 1885.

New Version of an Ancient Ode.

TO EDITOR OF THE CHINESE RECORDER,

SIR :

A few weeks ago, there appeared in the *N. C. Daily News* an article signed "K" accompanied by a new translation of one of the odes of the *Shi King*. The perusal of that article and of the beautiful translation by which it was accompanied started in my mind a train of thought like this:—Whether there might not be hidden away among the neglected rubbish of our own English literature, and especially that portion of it most despised by men of culture, some gems that would pay for the labour of unearthing them. Despised by the cultured, and relegated to the *Mary Anns* of the nursery, it has seldom been brought under the microscope of scientific and literary men. That nothing had hitherto been done, gave me the more hope of finding something; and so with this end in view, I began on an ancient and familiar classic, which was the delight of my childhood. I trust no critic will drop this article with a sneer of scorn at the mention of the name of "Mother Goose." Let him recollect that in past days there have doubtless been Legges to obscure the beauties as well of English, German, Sanskrit and Latin odes, as of Chinese. And the cold and colourless pictures conjured up by what he has read are not the same, doubtless, as those once painted by the glowing fancy of the bard.

It occurred to me at the outset, to throw aside all prejudices as to the origin of this ode; and to seek in the writers of contemporary ages for the real meaning of the piece, which, as in all really fine poetry is highly figurative and allusive. It seemed to lie on the very surface, that Goose was merely a translation of the German *Gans*, Persian *Kaz* and Latin *Anser*. The derivation of *Mother* from the German *Mutter*, Greek *μητηρ* and Latin *Mater* was quite as easy. The next thing of course was to seek for such a name *Anser Mater* in history. The clue being so nearly perfect already and I having, as I may say, an intuitional turn of mind, my thoughts at once leaped the chasm of centuries; and I found myself infancy perusing an old nursery hexameter, long lost, beginning :

"Anseres surgunt nocte et vocibus maximis clamant."

My fancy depicted the weary sentinel overcome by sleep, the wily foe creeping forward on hands and feet, the silent and defenceless ramparts, the sudden clamour of the geese, the attack, the repulse. But why need I dwell upon this scene? Will not every lover of antiquity hold himself my debtor for having rescued this beautiful ode, so full of thrilling allusions and heroic meaning, from the

dust and cobwebs of time? Can any one doubt that the title "Ode to a Young Prince," is correct? The slightest attention to the form of the word "Banbury" shows that Banoburium *must* have been the original spelling. That *bury* or *borough*, is merely the English way of spelling the German *burg* or *berg*, Greek. *πυργός*, all meaning a fort or *walled city*, Latin *murum*? But argument seems superfluous, useless. I submit my version to a candid public, and am, Sir,

Yours,

ANSERUM UNUS.

ODE TO A YOUNG PRINCE.

Hist. Mat. Anser. I. IV. 21.

I.

Haste, haste, thou merry laughing sprite,
 Thy mother's pride and joy,
 Quick, mount thy steed ere darksome night
 Shall cloud thy way, fair boy:
 Spur on thy gallant grey,
 And speed thy joyous way,
 Till Banborough's hoary turrets rise
 To greet thy longing eyes.

II.

There shalt thou see the lady fine,
 Whose steed is snowy white,
 And softly tinkling bells shalt hear,
 And mark the jewels bright,
 That make her lily fingers shine,
 As do the stars of night.

III.

Where'er she speeds her happy way
 Shall dulcet tones and trappings gay
 Bewitch thine ears and sight,
 And thou shalt learn of gallant deeds
 When Roman men and Roman steeds
 Pursued the foe by night.

The following is the miserable travesty of the moderns:—

Ride the gray horse
 To Banbury Cross
 To see a fine lady, upon a white horse,
 With rings on her fingers
 And bells on her toes,
 She's sure to have music wherever she goes.



Our Book Table.

As many of our notices of Books must necessarily be but brief paragraphs, we throw them together below in a less formal way than usual, trusting they will be none the less valuable or readable.

We are glad to welcome a volume from Archdeacon Moule on the *Evidences of Christianity*.* In keeping with the tendency of theological thought in our day, he bases his argument for Christianity on the life, death, and resurrection of Christ. Having proved the fact of the Resurrection, in the most masterful sermon of the series, he next discusses what may be known of God outside of Revelation. The author's wide acquaintance with the literature of the day appears in happy quotations and allusions on every page; friends and foes are made to contribute their facts to the solution of the question; and we are agreeably surprised to find a passage from a striking essay by our former pastor the Rev. J. P. Thompson of New York, now numbered among those who know as they are known. The Bible is then taken up; its difficulties, scientific and moral, are discussed, in a spirit that one would think must be very helpful to any honest doubter; and then the positive testimony to the authenticity of the Bible as a Revelation from God is given, the weight of the argument being made to rest on Christ's endorsement of it. Two sermons follow on the probable, and positive, evidence of a Future Life. The series closes with a sermon on Heaven, in which the pious and poetic tendencies of the author find their happiest expression. We well know the difficulty of covering the whole field of thought in one

short series of short sermons, and we cannot but recognize the fact that the Archdeacon has successfully touched upon a number of the more important difficulties troubling the minds of many thinking men of our day; yet we cannot suppress the wish that the question of Inspiration had received a fuller treatment. The battle between the sceptical and believing schools of thought will, if we mistake not, more and more concentrate itself on this point as the one involving the solution of the deep questions as to existence of the Super-natural, and what are the possible modes of its revelation to man.

Old Highways in China† is a very readable addition to the missionary literature of these lands. It is a record of three journeys in Shantung, and one through Shantung and Chihli. It is not, we are told, in the preface, a missionary journal, but a record of everyday life during journeys. The authoress emphasizes the natural endowments of the women, who are the compeers, she says, of the men in activity and intelligence. She urges the necessity of reaching the women of China if this country is to be converted to Christianity. "I look," says she, "upon work among the women of the East as now the great question of the church;" and she concludes her preface with the new version of Psalm lxviii, 11—"The Lord giveth the word, and the women that bring glad tidings are a great host." Having recently travelled over some of the same regions, we can testify to the general accuracy of her descriptions, though the impression her reports leave on our minds is that she happily saw the rosy

* Reasons for the Hope that is in us. Nine Sermons preached in the Cathedral of the Holy Trinity, Shanghai, by the Ven. Archdeacon Moule, B.D., Shanghai. Kelly & Walsh, 1884; pp. 122. [Price 75 cents to \$1.00].

† *Old Highways in China*, by Isabelle Williamson, of Chefoo, North-China. The Religious Tract Society, 1884. [Sold by Kelly & Walsh. Price \$2.00].

side of Chinese life. Her chapters very pleasantly supplement many of those of her husband in his "Travels in North China." As is natural, Mrs. Williamson gives more of the domestic and the poetic, than do most of our books on China from masculine pens. The accompanying map is well executed, and the several illustrations are appropriate.

We had hoped to have received a copy of Miss Fielde's *Pagoda Shadows*, or a notice of it from the only party in China who, so far as we are informed, has received a copy of it, but have failed in both hopes. We can only say that a hasty glance at the book, as we flitted through Swatow a few weeks since, excited a desire to read it more carefully. An introduction by Joseph Cook is in his own rhetorical style; while the substance of the volume consists of graphic biographical sketches of a number of native Christian women.

Our old friends, Mr. and Mrs. Albert Arnold Bennett, of Yokohama, have kindly remembered us, in common with many others, by a printed letter of 23 pages narrating a short trip made into the country. They hope in this way to acknowledge and reciprocate their unanswered correspondence; but as they owed us nothing, we are their obliged debtors. Several pretty sketches from Japanese hands adorn the pamphlet, and none who know the authors will be surprised that many pages betray the poetic structure of their minds. With characteristic quaintness they say:—"Should it happen to fall under the eye of any one to whom its items may seem staler than the bread of the Gibeonites, we trust that being found more truthful than that bread, they may secure no less indulgence."

The Opening of China, by A. R. Colquhoun, is a reprint of six letters written to *The Times* of London during August last. They give in a condensed form much information of a recent date, regarding the

resources of China, and the advantages to herself and others, particularly to England, of the introduction of railroads. The burden of these pages is found in the concluding lines of the last letter, "The waterways of the country, called the 'glory of China,' are altogether insufficient. Railways are required. A midland railway, driven from North to South, is the pressing want of China." We are not of those who would oppose any step in material progress; and railroads are without doubt one of these steps. A new day has evidently begun to dawn, now that we learn from the *Peking Gazette* that a certain officer has recently been degraded three degrees for memorializing the throne against railroads! Yet, on the other hand, there are other things more important than merely material advances, and such advances will, without those more important elements, prove but drawbacks and disasters. Both movements—the material and the moral—must, we opine, take place step by step nearly simultaneously; the one reacting on the other to the benefit of each. Mr. Colquhoun does not seem to measure the force of the difficulty which comes from the independent sovereignty of the various viceroys of the different provinces; a difficulty which we learn from the *North-China Daily News* is proving almost insurmountable, and which is delaying the prosecution of enterprises otherwise on the eve of being endorsed by the Peking Government. It needs no prophetic ken however to see that even this difficulty must ultimately give way under the pressure of circumstances which is so rapidly increasing. As well-wishers to China, we must hope that on the one hand the pressure will not become so great, nor on the other hand the readiness to yield be so tardy, as to throw such enterprises out of the hands of their own Government. The success of the Japanese in controlling their own railroads is an instructive

example, and it is hopeful that Siam is following in the same enterprising line of things.

The China Review for Sept.-Oct. 1884, gives us a first instalment of "The Life of Koxinga," which tells in a very readable style a number of interesting facts regarding the Kingly Pirate and his conquests, particularly of his taking Formosa, an island now again looming on the horizon of history. "Scraps from Chinese Mythology" are heavy reading, though no doubt of interest to those who delve in such mines. Mr. Oxenham's article, still continued, is proving itself to be a good sized piece of timber, rather than "A Chip from Chinese History." The material of history is there, but it will require much labor to make it available to Western readers; and much the same may be said of Mr. Piton's article on "The Six Great Chancellors of Tsin." Mr. E. H. Parker, in discussing the Old Language of China, hopes "not to be betrayed into a display of that *odium sinologicum* which once disclosed the human frailties and detracted so much from the just fame of such distinguished orientalist as M. M. Julien and Panthier," but is not deterred thereby from criticising Dr. Edkins, and from expressing the hope that "a much sounder era is dawning upon sinology" than that of the past. Mr. Parker makes the quite original remark that "an ordinary telegram is usually purely ancient Chinese in form." The eight pages of Notes and Queries furnish several rich morsels, with a good deal that must be termed, literary saw-dust.

Mr. Gring's *Eclectic Dictionary** is a very creditable production coming from one so young in Oriental studies. The introduction covers 167 pages, 66 of which are devoted to the Radicals. These are arranged so as to secure, it is hoped, the greatest variety and interest in their study and mastery. Sixty-seven more pages give a select list of the Primitives, calculated to assist the student in remembering the sounds and meanings of the most useful derivatives. The Dictionary itself consists of 650 pages of about 8,000 select characters, arranged as far as possible, in the order of their frequency under their radicals. The volume is a duodecimo, neat, and handy. There is nothing original about it, the author says, except the arrangement; and we cannot but think that the same idea might be worked out for beginners in China itself, in a way that would be more helpful than any one manual which we now call to mind. The English of the introduction is in several places very stiff, not to say, ungrammatical,—a defect that will no doubt be corrected in future editions. The work is evidently a labor of love, for the author speaks of "the many pleasant hours of study and labor in writing and arranging." He hopes it will not only assist foreign students in studying Japanese, but also Japanese in studying English.

The Life of Buddha, from Tibetan sources, by Mr. Rockhill,† is a very painstaking volume. It assays to supplement the studies of Alexander Csoma de Körös in the Buddhist literature of Tibet. The body of the work consists, as stated in the preface, of "a substantial

* *Eclectic Chinese-Japanese-English Dictionary of Eight Thousand selected Chinese Characters*, including an Introduction to the study of these characters as used in Japan, and an Appendix of useful Tables; compiled and arranged by Rev. Ambrose D. Gring. Published under the auspices of the Board of Commissioners for Foreign Missions of the (German) Reformed Church in the United States. Yokohama: Kelly & Walsh. 1884. [Price \$7.00.]

† *The Life of Buddha and the Early History of his Order*, derived from Tibetan Works. Translated by W. Woodville Rockhill, Second Secretary, U.S. Legation in China. London: Trübner & Co. 1884; post 8vo, pp. X.—274.

and connected analysis, and frequently literal translations, of the greater part of the historical or legendary texts contained in the Tibetan Dulva, or Vinaya-pitaka, which is unquestionably the most trustworthy and probably the oldest portion of the Bkah-hgyur." Attention is drawn to the fact that all Buddhist authors, of all schools, narrate the history of Buddha down to his visit to Kapilavastu in the early part of his ministry, and that of the last years of his life, in about the same terms. The authority of the Tibetan Vinaya supports the authenticity of the early council of Rajagriha, soon after Gautama's death, and the council of Vaisali one hundred and ten years after. The last three chapters of the volume give, from Tibetan sources, a history of the schools of Buddhism, and the early histories of Tibet and Khoten. The patient diligence which can sustain the solitary student in wading as the author of this volume has done, through deserts as arid as that of Gobi, is worthy of all admiration. It must have been down-right enthusiasm which carried a Secretary of Legation into such recondite studies. Such accurate and enterprising powers should in due time give us other and more original productions regarding those comparatively unknown regions. The present attempts to open Tibet to travel and trade lend new interest to all that pertains to the little known sections of Central Asia.

Among the many books appearing on Buddhism, is to be noted *Lillie's Life of Buddha*,* a work however which it is dangerous for any but an expert in Buddhistic studies to handle. His main contention is that a great mistake has been made in calling the Buddhists of Ceylon and the South, the disciples of the Little Vehicle, and the truest repre-

sentatives of the original teachings of Buddha. He supports his position by a great array of confused and confusing learning, and with such a spirit of bitter antagonism to Mr Rhys David, that it renders one very cautious of accepting any of his statements. It is certainly an interesting question which Lillie has raised, and it is evident from the studies of Oldenberg and Turnour that the original Cingalese chronicles were at an early date manipulated and falsified; but whether the investigations of calm scholarship will sustain such sweeping revolutions is probably more than doubtful. Many of our author's statements must be wide of the mark. Dr Gordon of Japan directs attention, in a note to his lecture on "The Insufficiencies of Buddhism," to the fact that Mr. Lillie's "Buddha and early Buddhism" contradicts almost every scholar of note, and says "To the student of Japanese Buddhism, the utter untrustworthiness of his book is settled by the following two sentences:—'Under the title Niyorai a loftier and more abstract divinity still (than Amitaba) is known to the Japanese. It must be remembered that Japan derived its Buddhism from Ceylon.'—It is true that Mr. Lillie apparently makes Mr. Pfundes his authority—a very hazardous thing for any author to do—for these astounding statements, and we may perhaps excuse the ignorance which takes Niyorai (Tathagata) an epithet of every Buddha, and makes a lofty divinity out of it; but the geographical relations of the two countries ought to have kept him from the last statement, unless enforced by the clearest proof. It is hardly necessary to say that if there is one event in Japanese history clearly established, it is that its Buddhism came from Corea and China."

* The Popular Life of Buddha, containing an answer to the Hibbert Lectures of 1881. By Arthur Lillie. London: Kegan, Paul & Co., 1883.

CHINESE LITERATURE.

The Rev. C. A. Stanley of Tientsin sends us a work on *The Prophecies*, in Mandarin.* It is a volume of some fifty-four pages, containing as many chapters, each of which takes up some prophecy concerning Christ. The author has first treated, in an easy yet interesting manner, the prophecies of Christ found in the Pentateuch. But when we pass to those chapters which deal with the prophetic Psalms, and the Prophecies from Isaiah and Daniel and Malachi, the author not only knows his subject, but handles it in a most interesting and edifying way. The whole of the work is good and not only furnishes us with direct evidence of the Christian religion, but tends to strengthen the religious life. We would recommend our Missionary brethren to encourage the use of this book among all native Christians; assured as we are that it will make them more eager to know the reason for the hope that is in them, and more earnest in making known to men the King who is the Saviour.

We are glad to see an *English and Chinese Dictionary of the Ningpo Colloquial*, prepared by Miss M. Laurence.† It is a volume of two hundred and twenty pages; much time and labour must have been spent upon it. It has been prepared as a help to members of the Ningpo Churches, so that they may understand the Scriptures, also as a help to those natives who wish to increase their knowledge of the English language. Another reason for its publication is that foreigners may be assisted in acquiring the Ningpo Colloquial. The book is well adapted to both these purposes, having the Character, Colloquial, and Translation, arranged in one column. One thing strikes us as being needed to make the book popular;—a page of Radicals with the number of the page on which each radical is to be

found in the Moh-loh. We were anxious to find a character, and some time would have been saved had the list of Radicals been attached. We would call attention to the fifth column of characters on page 52 Moh-loh; the sixth character from the top of the page we fail to find on page 9 of the dictionary.

A useful little book to students of the Mandarin has just reached a second edition.‡ The author is a Japanese scholar, who has spent some time in the successful study of Chinese at Peking. There is an introduction, much of which seems to us needless. The book is arranged in four parts, each part has a number of chapters, each of which contains some simple but good and useful sentences. It is doubtless a good book for beginners, but the Southern student must not forget that it is in Northern Mandarin, and, as is to be expected, contains phrases peculiar to it. We can see no reason for altering the usual plan of marking the tones of characters. Why the author should wish to mark *Shang-p'ing* by a circle at the upper corner of the right side of the character, and *Ch'ü sheng*, by a circle at the lower corner of the right side, we fail to see.

An interesting book, written in a literary style, has been published by the Rev. Timothy Richard, Shan-si.§ Such a book has long been needed. We could wish that this work, which is well written, and fairly attractive, may be widely distributed among the officials and literati of the various provinces. Those who read it will see at once, that the object of this "Great Doctrine," as the author calls it, is the good of the people who receive it. Such works as this will help to lessen the prejudice which exists against the missionary and his religion.

T. P.

* 豫言基督
† 甯音列韻字彙

‡ 官話指南
§ 民教治安之策

Editorial Notes and Missionary News.

Editorial.

In assuming the editorship of *The Recorder* we need only say that we will do our best to realize the objects had in view when the periodical was commenced sixteen years ago, and which have been so steadily and successfully pursued by those who have preceded us.

There will be no restrictions as to the subjects which may be discussed in these pages, save those which the judgment of the Editor may from time to time decide will best secure the highest prosperity of what is so comprehensively called *The Chinese Recorder and Missionary Journal*. The Editor will not feel responsible for the different opinions, theological, philosophical, or practical, of the various contributors. His own opinions, so far as he may think best to express them, will be given in these "Editorial" columns, or elsewhere over his own signature. It is hoped that *The Recorder* will be a fair representative of all Protestant Missionaries in China.

It is proposed, after the present number, to make this Journal a Monthly, of half its present size, but with the same number of pages for the year, and without changing its very moderate subscription price. The Presbyterian Press, under its new Superintendent, the Rev. Dr. Farnham, is showing its purpose to keep abreast of the times, by the new and attractive dress in which *The Recorder* appears. These changes will, it is hoped, tend to make it a better and more acceptable vehicle of Missionary News.

In common with all who have gone before us in this office, we must call upon our friends to remember that *The Recorder* will be what they may help us to make it.

HISTORY OF THE RECORDER.

A brief sketch of the history of *The Chinese Recorder and Missionary Journal* may not be uninteresting to those but recently arrived in China. The now celebrated, and invaluable Chinese Repository, edited by Dr. S. Wells Williams, having been discontinued in 1851, after covering a period of twenty years, *The Missionary Recorder* was commenced March, 1867, by the Rev. L. N. Wheeler of the Methodist Episcopal Mission, Foochow. This publication held its way for nine months when it was discontinued, for reasons not on record. But very few copies of this thin volume of 142 pages are now in existence.

In May, 1868, the Rev. S. L. Baldwin of Foochow commenced *The Chinese Recorder and Missionary Journal*, as a monthly of 264 pages at \$2.00 a year, and it was printed at the Methodist Press of Foochow. The Rev. Justus Doolittle was its editor, from February, 1870 to May 1872, when it was suspended, for want of sufficient support. It was not again issued till January, 1874, when Mr. A. Wylie, Agent of the British and Foreign Bible Society, became its editor. The Presbyterian Mission Press of Shanghai assumed the publishing responsibility, and it was issued bi-monthly, at \$3.00 a year, forming a volume of about 480 pages; which size and price it has since retained.

The Rev. S. L. Baldwin, D.D., of Foochow, again became its editor in January, 1878, on the return of Mr. Wylie to England, but the Presbyterian Press at Shanghai still published it. In May, 1880, Rev. A. P. Happer, D.D., of Canton, assumed its editorship, which he retained till December, 1884, when ill health obliged him to return to America, followed by the well wishes of many.

The Week of Prayer.—Under the auspices of the recently organized Evangelical Alliance, the Week of Prayer was observed in Shanghai by the foreign residents in a very united and profitable manner. Notwithstanding the very inclement weather the meetings were well attended. There have been no very marked results, though the usual meetings for prayer have since then been more fully attended than before.

One letter from Peking, dated January 7th, says "we are having delightful meetings;" another correspondent writes, "we never had better meetings among the foreigners." From Tungchow, near Peking, it is reported, "we are having truly blessed meetings. We hope we are in the way for a fuller blessing."

From Kalgan Mr. Chapin writes: "The week of Prayer proved exceptionally profitable. Some sixteen persons rose for prayers, and the interest was so general among both Christians and non-believers, that we have continued the meetings, though not as during that week, for daily service."

The Rev. Dr. Talmage of Amoy writes: "Our Week of Prayer this year has been unusually interesting. The zeal of the native churches seems greatly stirred. I hope we may see some good fruit as the result."

Amoy Colloquial New Testament.—

The Rev. Thomas Barclay writes from Amoy on the 9th, January 1885:—"One result of the present disturbed state of affairs is that a large number of the Formosa Missionaries are at present resident in Amoy. We have taken advantage of this circumstance to meet together to arrange for the revision of the translation of New Testament Scriptures into the Amoy Vernacular printed in Roman letters. The language spoken in Formosa being the same as that of Amoy, such books are directly available for use

there. Such a translation of the New Testament was published more than 10 years ago, and a similar translation of the Old Testament was completed last year. The object of our meetings was to arrange for the revision of the New Testament. I enclose a copy of the resolutions and plans adopted. We are arranging also to meet together to discuss the best ways of translating some difficult expressions such as 'world,' 'flesh,' 'justify,' &c. All the missionaries of the various missions are in full sympathy with the movement, and, with the exception of a few who have been less than four years on the field, all the ordained missionaries take part in the work of revision. We are convinced, some of us profoundly and increasingly so, that the Bible can never be a book loved and prized by our people here so long as it is presented to them only in the Chinese character; and our hope is that the result of this movement may be to give them the word of God in such a form that the most highly educated indeed may be glad to use and learn from it, but more especially such that the poorest and humblest child of God may have his Father's message given to him in such a form that he can read it for himself with pleasure and profit."

The Rev. A. P. Happer, D.D.—In addition to the two letters addressed to Dr. Happer, which we print under the head of "Correspondence," still another was sent him by the missionaries of Canton and Hongkong, signed by forty-eight individuals, ladies and gentlemen, and still another very complementary address was signed by a number of the leading business men of Canton and Hongkong. We are requested to state that Dr. Happer's address will be Wooster, Wayne Co., Ohio, U.S.A.

The Chinese Religious Tract Society announces the gratifying fact

that the *North-China Tract Society* is to co-operate in the Editorial department of "The Chinese Illustrated News," and "The Child's Paper."

OUR THANKS, and those of our readers, are due to Mr. J. D. Clark for the new and illuminated cover in which *The Recorder* now appears.

ERRATA.

Page 40, No. 74.—For 千里 read 千年

Page 40, No. 77.—The bracket should come before "Dr. Bretschneider," and not before No. 38.

Page 44, No. 102.—The Greek letter η should be inserted between "moreover" and "is."

Missionary Journal.

Births and Marriages.

BIRTHS.

At Newchwang, on the 6th, of December, 1884, the wife of Rev. JOHN MACINTYRE, of a daughter.

At Hangchow, on the 21st, of December, 1884, the wife of Dr. D. DUNCAN MAIN, of a son.

At Shanghai, on the 6th, of February the wife of Rev. W. B. BONNELL (Methodist Episcopal Mission South), of a son.

MARRIAGES.

At the Basel Mission, Chapel, Hongkong on the 6th of January, 1885, by the Rev. R. LECHLER, Rev. GENAEHR of the Rhenish Mission, and Miss E. BUSH.

At the Cathedral, Shanghai, January 24th, by Rev. F. R. SMITH, Mr. THOS. PROTHEROE, and SUSANNA MEAD, of the American Bible Society, Chinkiang.

At Shanghai, Feb. 5th, by Rev. Y. J. ALLEN, D.D., Mr. GEORGE R. LOEHR, and MALVINA ALLEN, of the Methodist Episcopal Mission (South), Shanghai.

At the Collegiate Memorial Church of St. John, by the Right Rev. BISHOP BOONE, D.D., February 12th, E. M. GRIFFITH, M.D., and Miss S. E. LAWSON (daughter of David Lawson, Esq., Illinois, U.S.A.), both of St. John's College.

Arrivals and Departures

ARRIVALS.—At Shanghai, Dec. 25th, 1884, Rev. John McCarthy, of the China Inland Mission.

At Hongkong, December 28, 1884 Rev. C. R. Eichler and wife, London Mission, Canton, on his return.

At Hongkong, December 28, 1884, Rev. R. Gottschalk, and Miss

E. Bush, to join the Basle Mission; and on November 24th, Rev. R. Kutter for the same Mission.

At Shanghai, January 5th, Mrs. E. H. Thomson of the American Episcopal Mission, on her return; and Miss Bennett, to join the Woman's Union Mission, Shanghai.

At Shanghai, January 16th, the Rev. G. W. Painter, of the Presbyterian Mission (South), on his return.

At Shanghai, January 21st, Mr. and Mrs. O. G. Stalman and child, and Mr. H. L. Norris, of the China Inland Mission; and Mr. R. D. Brown, of the British and Foreign Bible Society.

At Shanghai, February 3rd, 1884, Rev. W. T. A. Barber, of the Wesleyan Mission, Wuchang.

At Shanghai, February 2nd, E. M. Griffith, M.D., of the American Episcopal Mission.

At Shanghai, February 17, Mrs. L. H. Gulick.

* *

DEPARTURES.—From Shanghai, Jan. 8th, Rev. W. S. Holt, American Presbyterian Mission (North), for U.S.A.

From Shanghai, January 31st, Rev. W. A. Wills, and family, of the American Bible Society; and Rev. T. Richard, and family, of the English Baptist Mission; and Mrs. A. Dowsley and children, of the Church of Scotland Mission; all for England.

From Hongkong, February 12th, Rev. Dr. Happer and wife, for U.S.A.

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No. 2.

A SKETCH OF CHINESE HISTORY.*

CONSIDERING what a reputation the Germans bear for profound erudition, it is surprising that their nationals permanently stationed in China have not contributed more than they have done to the common store of research in Chinese matters. Messrs. Faber and Eitel, of course, are brilliant exceptions in the south. The brothers von Moellendorff have given us a useful Bibliography, and one or two pamphlets upon the subject of the Great Wall, Family Law, Natural History, &c.; whilst Mr. Arendt of Peking has told us (with critical and philological remarks) something we did not know about that highly respectable lady Mencius' mother; about Animal-fables; and concerning the errors which are to be found scattered about in Mayers' *Manual*; and perhaps, considering the limited numbers of Germans, this would be, after all, a fair proportionate share, were it not that their reputations had led us to expect more:—名浮於事. It has been reserved for an industrious Austrian to present the German-reading public with a sustained history of the Chinese Empire from its birth, derived entirely from Chinese sources. It would not be unfair to compare the work with what are called the *Analyses of English, French, and Roman History* in use in some English Schools, amongst which the *Analyses of Dr. Dawson W. Turner* have deservedly gained the most celebrity. The Ritter has perhaps allowed himself to dwell rather too much upon the personal or dynastic vicissitudes of each age, to the neglect of the popular and economic; but that is a fault with all histories, and especially with the Chinese. It is only in comparatively recent times that it has begun to dawn upon mankind that they do not exist solely for the delectation of kings and emperors, and that the history of popular development is of much greater general

* *Abriss der Geschichte China's*, von Sigmund, Ritter von Fries. Published by Kelly and Walsh; Shanghai; 1885.

importance than the story of the joys and sorrows of this or that imperial house. The author gives an imposing array of books whence his analysis is derived, amongst which the *Gang Dhsien* [*Kang Chien*] alone must have taken him at least a year to read through conscientiously at the rate, say, of two hours a day; but, with the exception of those related in the few pages devoted to the affairs of the present dynasty, it is pretty safe to say that there is hardly a single fact or name in the whole sketch which is not to be found in that one history: the services of the *Han Shu*, *Shy Dhsi* [*Shih-chi*], and the remaining dozen or so of great works mentioned, are quite unnecessary for the production of such moderate results; so that those who wish to drink from original sources need not be dumbfounded.

The early epochs of Chinese history are divided off in a way somewhat different from that approved by the late Mr. Mayers; but, as the whole of Chinese history or tradition up to about the date of the founding of Rome is more mythical than matter-of-fact, even in the eyes of the Chinese themselves, it is of not much consequence whether an imaginary figure is draped and bedizened in this form or the other. There seems some reason to suspect, from a comparison of Chinese and Egyptian lists of remote dynasties, that the traditions (approaching history) of the latter monarchy may have been perpetuated in China through the instrumentality of the emigrants and refugees who gradually worked their way thither at any time and all times between the 40th century and the 20th century before the Christian era. The truth of Egyptian history can be tolerably well proved 7,000 years back by the evidence of relics and script now still in existence; whilst Mesopotamian civilization in various forms and under various governments can similarly be proved by relics and script also now existing, and often decipherable; but apparently there is not left a rag or a tatter of anything whatever of a tangible kind in China to prove the existence of any cohesive civilization anywhere, back beyond, say, 1,000 B.C.; and even the remnants of Chinese tradition, with allusions to tribes and localities, only pretend to go back 1,500 years more, and that only in relation to an insignificant territory on the left bank of the Hwang Ho. Consequently, in point of honourable antiquity, it is impossible as yet to assign to the Chinese more than the third rank, on a par with the Greeks and the Hindoos. But, whilst meting out to them a just measure on this score, it is impossible to deny them the merit of being in the very foremost rank of rigidly historical civilizations, after they once emerged from a pastoral to a settled and recorded life, at a date which may be roughly fixed at 750 B.C. As yet the combined diggings of European, Indian, and Tartar scholars into the rich mines of Chinese historical literature

have not taken us very much below the surface; but the farther we go, the more it becomes evident that, with all due allowance for those failings to which all historians are subject, the literary and historical monuments of the Chinese will yield to none in exactness, completeness, fairness, and intelligence. Numerous indications point to the probability that the conquering house of Ts'in, which can be tolerably well traced back to about B.C. 1,000, was either a Semitic or a Turkish family. Skill in managing horses first brought them into Chinese notice, and the name Ts'in or Zin was first applied, not by the Chinese, but, as our author under review justly points out, by the founder Fei-Dzy [Fei-Tsz] himself. There is a foreign sound about the Chinese names of the Ts'in rulers, and there is plenty of evidence that they introduced many new ideas and customs into China: moreover, the wholesale employment by them of Chinese adventurers, so well described by M. Piton, together with the destruction of the ancient literature, points to minds of a different and bolder mould from that in which Chinese priggishness and pedantry was and is cast. It is pretty safe to assert that, apart from the Samoyeds, Kuriles, and other petty tribes to the extreme north, the Chinese have only been brought into contact with four great nomad nations, the Tunguses, Turks, Mongols, and Tibetans.

As Ritter von Fries observes: *Ob unter den Hsiung-Nu die Hunnen zu verstehen seien, ist noch immer eine schwebende Frage.* It is equally a moot point what the 戎 were, who at one time occupied Sz Ch'uan, Shen Si, and parts of Ho Nan, and who were for a time in close vassal relation with the rising Ts'ins. In glancing at the tyrannical acts of the First Emperor, the usually received version is here followed,—that the literary men were *lebendig begraben*, or “buried alive”: it is very doubtful, however, whether this is indeed the real meaning of 坑, which, in contemporaneous Chinese history, is frequently used in the vague sense of to “massacre.” In one case 300,000 men of the enemy were thus disposed of by a Ts'in general, and it is difficult to suppose that an army would have gone to the trouble to bury all these alive.

The author is to be congratulated upon his judgment in supplying a series of maps to illustrate the progress of Chinese growth, and the aspect of the empire under the successive dynasties. It is here clearly shewn, (as we have ourselves pointed out before), that the cradle of the Chinese Empire was the space between the left bank of the Yellow River and Peking, or Liao-Tung. China south of the Yang-tsz bears the same relation to this area that Germany, Scandinavia, Britain, Gaul, and Russia do to the ancient Roman Empire. The presence or absence of convenient water

routes probably decided the direction of Chinese advance; and thus we find Sz Ch'uan colonized before Hu Kwang; Kwang Tung before Chê Kiang and Fu Kien; and this last province the latest of all. The transition from the idea of one Imperial King or Emperor to that of many equal sovereigns of rival states is well pictured to the mind by the ingenious plan of calling the early pretenders 'King' (in inverted commas), in order to distinguish them from *the* King.

As, until the present dynasty, it was usual for Chinese emperors to change their *nien-hao* once or oftener during their reigns, it is certainly less of a strain upon the memory of the uninitiated to be introduced to the monarchs by their *miao-hao*, or other posthumous titles, *e.g.* 高帝, 明皇, &c., by which they are usually known to posterity; but it would have been better to have given notice earlier, instead of reserving it for pages 124 and 263; as it is important that even the novice in Chinese history should know, at the outstart, of the anachronism involved therein, in order that the early idea may be generated with tolerable correctness.

As a rule, the extremely condensed history which is given to us in this sketch is accurate, and the facts selected seem to have been culled with reference to the Chinese marginal docketts or notes, which usually state in a few succinct words the leading facts treated of in each page of history. The writer of this review, indeed, has failed to discern any important errors of fact as regards internal Chinese history. The author has been less fortunate with reference to his foreign history. For instance, he mistakes the personal names of the Scythian *Shenyüs* (or Khans) *Dshy-Dshy* (*Chih-chih*) and *Hu-Han-Ya* for those of tribes. So, also, the *K'un-mi* or "Kings" of the Wusun, (of whom there were two, the 大 and the 小昆彌), he mistakes for the name of a territory. This error is followed in the German Atlas of von Spruner; but Remusat very properly speaks of the *Kheoun-ni* of the Ostrogs. The anxiety of the Chinese Emperor Wu Ti to secure these red-haired tribes, and the Yue-Dshy or Bactrians, to co-operate with him against the Scythians tends to shew, (as we shall demonstrate in another place), that the Wu-sun and Yue-Dshy were either Gothic races, or possibly the ancestors of the Hungarians, or real Huns. The Russians might do incalculable service to history by making enquiry in the Tartar regions now under their rule upon the subjects of race origins, traditions, relics of Chinese inscriptions recording victories, and so on; for it is extremely probable that the Russians themselves are descended from some of the 戎 or 狄 or 胡 who used to harass the Chinese Empire, and who were driven west by the Turks. The Russians do not appear to know anything about themselves

previous to the comparatively recent time of the Chinese T'ang Dynasty.

The Ritter's Map of Turkistan is very defective. No Chinese or Greek author ever placed Parthia or An-Sih near the Sea of Aral. The Yue-Dshy or Bactrians who were driven westward during the 2nd century B.C., by the Scythians under their Khans 頭曼 and 老上單于, probably only joined a horde which had previously gone west: it is not likely that they would have sought or obtained passage through the Wu-sun and Da-yüan territories for any other reason. There is nothing to show that the Chinese had ever heard of the remnant Bactrian hordes left in Kan Suh, Mongolia, or Tibet until they had heard of (if not seen) the Bactrian kingdom of modern Bokhara, which had just then incorporated Da-Hsia (or Tokharestan), which last is one and the same place with Tu-huo-lo. It is doubtful whether the red-haired Bactrians described by the Chinese were Bactrians proper, that is, were the original race from the east, or the mixed descendants of Persians, Syrians, and Greeks, who had all ruled in Bactria long before the Chinese discovered it. Parthia should be south of the Caspian, and Tiao-Dshy should extend west of Parthia from the Persian Gulf to the Caspian. Da-Thsin could never have meant the Roman Empire, except in so far as Syria was at times part of, and thus, in fact, was the Roman Empire. The Russians call the Chinese Kitai [契丹] to this day for the same reasons,—that the Kitans were the rulers of north China when the Russians first knew China, and that the modern Manchus, as the Kitans, are descended from one race,—the Sien-pi.

On page 103, Ritter von Fries makes the mistake of identifying the Southern Scythians with the *Thsiang* or Tanguts, whereas it was the Scythian revolt that caused these Tanguts to join the Scythians in rebellion. On page 104, the single case in Chinese history is alluded to where the term *Da-Thsin* would seem undoubtedly to be applied intentionally to the Roman Empire proper; but Marcus Aurelius was as much an Antoninus as was Antoninus Pius: it is just possible, however, that the Roman viceroy of Syria may have borne that name too: it would be interesting to find in western history any record of a Roman or Syrian embassy to China, *viâ* Burmah, in the year A.D. 166.

The Mu-yung family (page 121), were not Hsiung-nu, but Sien-pi Tunguses. The Sien-pi were the descendants of the 烏桓, or ancient Tunguses: the word Sien-pi means a "Girdle," and has reference to the "Girdle Range" where they settled. The 秃髮, or 托拔, were a branch of the Sien-pi, and derive their name from the Tungusic word *t'u-fa*, or "sheets," because the founder Wu-

ku was born in bed during his mother's sleep, instead of "in the straw."

The *Dshang* dynasty of Liang, mentioned on page 123, was not "tangutische," but was descended from the Chinese *Dshang-Gwei* mentioned on page 119.

The 統萬 mentioned on page 147 was not the new name of Hélien Pu-pu's Scythian state, but of his new capital in Alashan or Ordos.

So, page 160, Hsie-yen-to was not a chief's name, but that of a tribe of Tartars of the Selinga, with the surname of 一利陞, and consisting of the Hsie and the Yen-to tribes amalgamated into one.

The 沙陀 of page 188 were a tribe of Western Turks who took their name from the desert, thus called, on the border of which they settled in the year A.D. 633. The founder of the *Hou-Dhsin* dynasty was a "western barbarian" descended from this tribe. The Liu-Dshy-Yüan mentioned on page 190 was descended from the same tribe of Turks, and founded a rival dynasty.

Upon the subject of Ritter von Fries' style, it would perhaps be presumptuous for any but a German to sit in judgment. It appears to be concise, free of waste and unnecessary statements, and to the point. How many cosmopolitan words of foreign origin should be imported into good German,—perhaps the purest and most virgin of European tongues,—may be a matter of taste in different parts of Germany. However, it is essentially a heavy and cumbrous language, and if it allows itself to be adulterated without stint with words foreign to its origin and genius, its only excuse for prolonged existence will disappear; for if we are to have such words as *Branchen*, *obscön*, *annectiren*, *Producenten*, *kritisiren*, *präsentiren*, *Studiums*, *präliminirte*, *residirende*, *revoltirten*, *Suprematie*, *Koryphäen*, *proclamiren*, *provociren*, *pacifizirt*, *Cernirter*, *compromittirt*, &c., we might as well have English or French throughout, in either of which languages such words are infinitely less of a mouthful than in the harsh and ponderous German, whose primitive purity is perhaps its only charm. It is pleasing feature in this book that it is printed in clear Roman type instead of in the antiquated "Old-English."

The perusal of a work on Chinese in German suggests the reflection that, in spite of the sesquipedalian length of German words, it is almost as monosyllabic a language as the Chinese; that is, its inflections and particles have been the best preserved in their original form amongst these of European tongues. For instance, *Unzukömmlichkeit* is simply 不逮 or 不及之處, and the fact that each syllable is joined or separated in writing does not affect the mono- or polysyllability of the language as spoken. So the word *ein*, as part of a

verb, may be compared with the Chinese 來 or 進去, or 上: and *herab*, *heraus*, with the Chinese 下去 and 出去. For instance, in *Übereinstimmung bringen können* 彼此照應得過來. If all the words in a German dictionary were deprived of every affix and suffix which occurs or has meaning alone, e.g. *hin*, *her*, *über*, *hinten*, *ung*, *keit*, *lich*, &c., the number of words in the language could perhaps be reduced from 100,000 to 10,000; if, then, all syllables which occur twice or oftener were reduced to one, the 10,000 would come down to perhaps 5,000. But final sonants, such as those in *ab*, *lag*, *Bad*, &c., are in fact pronounced as if they ended with a surd, or an "anusvara"; whilst, from a Chinese point of view, (which is as good as any other point of view), all words ending in surds are merely in the entering tone of words ending in nasals: thus *ap*, *bat*, are simply *am* and *ban* in the entering tone. In other words, the German language is capable of being reduced to tables of a few hundred sounds like any Chinese dialect. A German has a few inflections and a cumbrous grammar to aid him in speaking, whilst a Chinaman has his tones. Written down, one language is nearly as primitive as the other; but Chinese is a long way the richer.

These interesting questions have caused us to wander away from our main subject, which is the book of Ritter von Fries, who may well exclaim: "Advocate, speak, I pray you, of my three goats;" or, in more modern form, "*Revenons a nos moutons.*"

Every German should possess himself of a copy, for no handbook could possibly be more useful to him for the purpose of looking up such names and allusions as he may meet with in his miscellaneous reading in China. But there ought to have been furnished an index,—a copious index, giving each romanized name, with reference to the pages.

The author would do well to translate his book into English, for which task he is quite competent. Mr. Giles' *Historic China* is the only work we have approaching this book in form, but Mr. Giles' book has little value in point of historical accuracy, or as a work of reference.

Considering the way in which books on Chinese subjects are usually turned out, there are not so very many *errata*. For the convenience of purchasers, a list of such as have struck the writer, (over and above those indicated by the author himself), is now in the hands of the Editor, should the author care to print it.

The spelling, as explained by the author in his introduction, is that of Sir Thomas Wade, improved according to German lights, to suit German taste, by Baron P. von Moellendorff. *Tshi*, *dhsü*, &c., stand for Wade's *ch'i*, *chü*, &c.; and *tsh*, *dsh* stand for Wade's *ch'* and *ch*, before *a*, *é*, *o*, and *u*. *T. p*, *k*, are always aspirated.

WAR AND ITS EFFECTS AT FOOCHOW.

BY REV. C. HARTWELL.

THE French attack in the river Min, in August last, was the most serious act of warfare that has occurred at Foochow since the desolations of the Japanese, more than two and a half centuries ago. In the two wars with Great Britain, the previous one with France, and in the Taiping and other rebellions, this place has been almost the only one of the great cities of China fortunate enough to escape the ravages of war. The past years's experiences, therefore, have been entirely new to the people generally, and may be expected to have important educating effects upon them. And as many of these results are, and will be, for good, they are worthy of being recorded, and may be of interest to the readers of the *Recorder*.

The people here have had two great surprises. First, they were astonished that a warlike demonstration was suddenly made at this port. There was no cause of irritation at this place between themselves and foreigners, the tea trade was at the busiest part of the season, and they had nothing to do with the troubles in Tongking; therefore they looked upon the coming of the French in warlike array, not only as without good cause, but wholly unreasonable, and even with malicious intent. The fact that they were a part of a great nation, and must share the responsibilities and burdens of the whole country, seemed to be almost absent from their thoughts, hence this war with France has tended to impress upon their minds the idea of their nationality and to cultivate in them the spirit of patriotism. If the war shall end favorably to China, it would seem that it must tend to aid in consolidating the power of the Central Government. The second surprise the people experienced was, that the French did not come up and capture Foochow city. They had never seen foreign warfare before and could not understand how any nation would come here to destroy their ships, arsenal, and forts, and not plunder the place. Even after the French ships had left the river, and had retired to Matsou Island, it was still believed that they would return and attack the city. It was said, the French have got nothing to pay them for coming here, the ships were sunk, and they have carried nothing away; therefore, if they wish to get anything valuable they must come to Foochow city where the wealth is to be found. Even the statements put out by the British and American consuls to help allay the fears of the people were not believed. Some thought they were posted to deceive, by putting the people off their guard, so that the French could come in and find them all the more unprepared for resistance.

A literary man was seen in the act of pulling down a statement by the American Consul, and the writer saw several of the proclamations by the British Consul which had been mutilated in certain parts to prevent those parts being read. It was from this fear of the French that the Foochow gentry urged the blocking up of the channel in the river a few miles below the foreign settlement, notwithstanding the opposing wishes of the trading and agricultural portions of the people. The latter classes realized the increased liability of injury to crops from floods and of interference with trade communications at Foochow that would arise from the barriers of sunken vessels and piles of stone which have been made. But the gentry believed that the first danger was that the French would come and attack the city, and hence the passage for vessels must be stopped at all hazards. Chinese warfare was all with which they were familiar, and they knew but too well what the Chinese would do had they the opportunity which the French possessed. Even native Christians and servants would not accept the opinions of their employers, or of the Missionaries, as to the improbability of the French returning here. At the sea-side, every arrival of a new French vessel increased the terror of the servants. Foreigners hoped that the increase of the French fleet inside the river would diminish the probability of there being war, but the natives could imagine only greater danger to the people and to their homes at every French arrival. The fact therefore that the French simply attacked the armed vessels, the government arsenal, and the forts, has been of much value in enlightening the people as to the mode of warfare among western, and professedly Christian, nations.

The alarm of the people generally at the city was very great, both before and after the French attack on the twenty-third of August, nor could any arguments by foreigners relieve it. They feared plundering from their own people in case the French should return. Perhaps no better illustration can be given of the extent of the alarm previous to the battle, than the report brought me concerning one of our oldest Christians. Many had already moved their families to safer places, as they believed, in the country, but this man's friends would not consent to go where there were Christians residing, and so he had remained at his home in the city. But his fear of trouble as soon as an attack should be made was such that, he said, there was nothing left for him to do but, on hearing the sound of the first French cannon, to take his wife and children, with what little they could carry, and flee into the country, leaving everything else to the plunderers. Such was the general expectation of disturbance in the city as soon as the French should

open fire at the anchorage ten miles away. People who had means moved their families away in all directions, some sending them as far as Yenping, one hundred and twenty miles up the river. People of small means moved only short distances and returned after they had learned to discredit the false reports they had heard. Some families moved several times, going away at some alarming report and returning after it had subsided. This moving away of the people and the stoppage of most kinds of business have been a great pecuniary loss. Many families, too, suffered in health from crowding into uncomfortable quarters at the sickly season of the year, and numerous deaths occurred. Witnessing this excitement among the people serves to give one a vivid sense of the insecurity of life and property that exists in times of war among the heathen, and it may help one to understand how much in case of war the people of western nations owe to the beneficial effects of Christianity.

It was some time after the French had left the river, and the Chinese had blocked up the passage to the city, and had repaired the forts and built new ones along the river banks, that the fear of a new French invasion subsided. But the mounting of heavy ordnance, recovered from the sunken steamers, in forts on shore, the coming of troops with the new Viceroy and the High Imperial Commissioner Tso, with the recent lack of brilliant successes on the part of the French, have all tended to reassure the people and cause business to return as far as possible to its ordinary channels.

But, one point that will be of especial interest to all foreigners is, how it has come to pass that the scattered and unprotected foreign community at Foochow has escaped unharmed through this time of war and excitement. It is true that the danger was imminent and appreciated, so that all possible precautions were taken, but there seem to have been several particular causes which combined to secure the favorable result. One was the long delay of the French in making the attack on the Chinese fleet and forts. It was forty days after the first French man-of-war entered the river before the first fight occurred. This long delay, though so trying to the patience of all parties, was a providential benefit in affording time for the people at Foochow to learn that there was a difference in nationality between the various foreigners resident here. This delay was well improved by some of the foreign Consuls in urging the Chinese officials to issue proclamations instructing the people on this point; and such were issued. Again, we were fortunate in having no French element in the foreign mercantile community, nor among the Protestant or Romish missionaries. When the crisis drew near, it was found that there were no French at the port, aside from the Consul

and his wife, the only business agent of that nationality and the French instructor at the Arsenal, having left in the early part of the excitement. This fact, that there were no French residents at Foochow, was stated by official proclamation, and helped to simplify matters, so there was no excuse by which officials or people could plead inability to discriminate between Frenchmen and others.

A third help in protecting foreigners was the fact that the Consuls assiduously informed the Chinese officials of insulting language and of any threatening demonstration of hostility to foreigners, and secured the issue of proclamations forbidding these things. This promptness, exercised in guarding against danger, was of apparent benefit, and reflects great honor on those representatives of foreign powers who performed their duties most faithfully at that trying time.

A fourth means of preservation was in the military arrangements made for the protection of foreigners and of their property. The three or four British men-of-war and the two American war vessels, by their presence and known arrangements for landing a force, were a great protection to us. Some three hundred men could have been landed at once on the rising of a mob. The Chinese people and officials were sensitive as to these arrangements, but they doubtless helped to overawe the turbulently-disposed persons who had threatened to plunder the foreign hong and residences. So great was the fear of the Cantonese, who are mainly connected in some way with foreign trade, that they raised and equipped at their own expense some five hundred soldiers, who frequently paraded in the neighborhood of the foreign residences. The Chinese officials also stationed five hundred Swatow braves in bands at various points, to guard especially the approaches to the foreign buildings. These Chinese arrangements tended to help in the matter, but the foreign community trusted more to the 'Merlin' and 'Monocacy,' with detachments from other vessels, on board the ships and in cargo boats near at hand, than to the Chinese soldiers, who we feared would not fire on a mob should one rise; and whose officers would probably never dare to give such an order. The coming into port of a fine German man-of-war the day after the fighting began, aided in making a good impression on the Chinese, although it was unnecessary for it to take part in the especial protective measures which had been previously arranged. The presence of the British and American Admirals at the time of the crisis also exerted an excellent moral influence on the Chinese officials and people.

Another beneficial influence came from providential showers on the afternoon of the fight and on the succeeding night. Soon

after the first booming of the cannon, eight or nine miles away, was heard at Foochow, and the crowds began to gather on the hill near the British Consulate and in the midst of the foreign residences, a heavy thunder shower dispersed them to their homes. Late in the afternoon another thunder shower occurred, and again heavy rain in the night, keeping all within doors and making it an uncomfortable time for plundering. Thus, in the afternoon, many people did not know whether what they heard was the sound of cannon, or the thunder, and were kept from distracting alarm. The favoring providence in regard to the weather was especially remarked upon by native Christians at and near the city.

Two things further contributed to our safety, viz., the crushing defeat which the Chinese experienced, and the comparatively good conduct of the French in the fight and afterwards. At Foochow, in the afternoon, we at first heard all sorts of reports. Some said the Chinese had sunk several of the French ships and only lost a few of their own, but the stories did not agree. When the truth was known, that the whole Chinese fleet had been destroyed, and no French vessel seriously damaged, the Chinese were forced to see their weakness in naval warfare so far as skill, discipline, and commanders were concerned. Some freely admitted the folly of their system, in which they placed a literary man in command, who knew nothing practically of naval affairs, to contend with foreign commanders who had made naval tactics a special study and had long practical experience in them. The Chinese, however, to alleviate the chagrin at their great loss, began to accuse the French of unfairness in not having given proper notice of the fight as promised, and of having taken improper advantage in firing on the Chinese vessels with their anchors down. But leaving this matter of fairness in warfare for naval experts to decide, it is proper to say to the credit of the French, that the writer heard one naval commander, who was an eye-witness of the engagement at Pagoda Anchorage, say, that he thought the French had acted honorably in the fight, unless it were that they had unnecessarily fired on the Chinese who were in the water. They were reported, in the subsequent operations farther down the river, to have fired on some small boats which were ignorantly or foolishly running through the French fleet, killing and wounding some of the occupants. But as the boats were acting contrary to the rules of war, they may have been justified in doing as they did. The Chinese, however, spoke of some pleasant things about the French. Though they could hardly believe that the French picked up wounded men out of the water and cared for them from a good motive, they still told of their kindness in not

harming the boat-people as they went up a creek to destroy armed boats, and of their patting children on the head and motioning to them to run away as they landed at one village, during some of their operations. One man illustrated their skill by stating that they destroyed a fort close by a house without injuring the house, a thing the Chinese could not or would not do. It is well to record these things, as in the midst of this sad strife and carnage, they have exerted some influence for good in favor of foreign nations and of our common humanity. Such conduct on the part of the French has been a surprise to the people, as it was so different from what they would expect of their own soldiers.

But we did not pass through the ordeal without some special dangers. There were several things to excite the suspicions of the Chinese that all foreign nations were not honestly neutral, but were more or less favorable to the French. The sending of telegrams for the French, was one. But one day there was something the matter with the Chinese overland line, and the Chinese had to use the submarine cable, and so both contending parties were treated alike. The coaling and supplying French ships with provisions was another source of complaint. It was said that both the English and Americans were helping the French. But the Chinese were allowed to sell vegetables and fruit to the French ships, almost, if not quite, up to the day of the attack. It was reported that the villagers in trading with the French ships were spying them out, so they could know how to board and capture them.

A more serious danger arose two days after the destruction of the Chinese fleet. A few copies of a notice by the highest officials were posted in conspicuous places, offering rewards for the destruction of French ships and for the heads of French officers and men. This was afterwards said to have been posted at Foochow by the mistake of an inferior official, as it was designed only for the people of a large village a few miles south-west of the anchorage who had boasted of their readiness to capture the French ships if only allowed to do so. But, fortunately, the people at once objected to this notice and some copies were removed the same night. It was thought to be almost an insult for the officials, who had so signally failed after all these costly and careful preparations, to invite the people to undertake so formidable a work. The intention of this notice was said to be, to call out the able man, who, according to ancient precedent, might be expected to arise in time of need and save the country. This was probably designed to save the officials from blame for not having done everything possible to protect China. It would seem to have been with some such

design also, that the officials made a part of their preparations for resisting the French. Not only had they prepared to use the modern methods of warfare learned from foreign nations, but also to employ various old and recognized modes of fighting as well. Hence at great expense they had provided fire-ships with which to burn up the French fleet, and rafts to protect expert divers till they could approach the vessels and throw their hand grenades with stifling compounds among the French sailors. These and other arrangements served to encourage the Chinese sailors and other troops, and in case of defeat would take away from those in charge all appearance of rashness in having trusted alone to new and untried means of defense. The uselessness of all these preparations was clearly demonstrated in the fight, and it would seem that the good sense of the people will prevent any employment of them for a like purpose hereafter.

After the battle, much effort was made by foreign physicians and others, notably by one Chinese gentleman, to bring Chinese wounded men into the hospital for treatment. Over one hundred were thus cared for. This attempt seemed to put the Chinese to shame for their lack of preparation to care for the wounded. Hence subscriptions were raised, a place for a hospital was provided, and a few wounded men were received and others were enticed away from the hospital under the direction of the foreign physicians. Fifty or more dollars were said to have been given in some cases to induce their removal to the new native hospital. Some thus removed are said to have died from the effects of their removal and from lack of proper care. The natives hired as surgeon an old Chinese doctor from the region of Canton who had spent some years in California. This war with France apparently must give impulse to the Chinese to learn the art of foreign surgery and medicine.

But the readers of the *Recorder* will wish to know how the French trouble has effected the missionary work in this region. The troubles came upon us during the vacation of all our Schools and the time was as favorable for us as any that could be selected. Our native Christians as well as the other Chinese were filled with alarm, and in some cases were threatened with violence as connected with foreigners. A few proclamations were secured from Chinese officials for posting on various churches and chapels, forbidding any interference with the places of worship or with Christians. These proclamations did good in teaching the people to discriminate between different nationalities, as well as in protecting the native converts. As a result of the means used and of the favor of God, while there have been a few cases of abuse and loss of property,

there is not known to have been a single case of serious personal injury to a native Christian connected with either of the three missions, on account of the war. This is an occasion for most devout gratitude. Nor is it known that converts have forsaken the faith. Some of the professed inquirers after the truth have been turned aside for a time by the false reports and stories in circulation. This was to be expected, but the year on the whole has been a successful one in all the missions. A part of the schools opened on time, with some delay in the return of some of the pupils. Others delayed a short time and had full attendance from the beginning. The schools have done well, and since the French were here there seems to be a greater readiness to listen to preaching than before their coming. We have rarely heard rude expressions in the chapels though they have been common at times from soldiers and others on the street. The foreign colporter of the American Bible Society has had exceptionally good sales for some months past, and we seem to have indications that the experiences of the past year will tend to awaken the people not only to more interest in foreign countries, but also in the religion which is brought to them by foreigners. Since the troubles, the missionaries have all returned to their homes, both within the City and outside of it, and have lived in quiet, though in the city we have been surrounded with soldiers from other places. All the houses belonging to the American Board's Mission are away from the foreign settlement and we were not allowed to visit them for a short time during the greatest excitement, but nothing was harmed. For this we feel that we are much indebted to the advice and influence of our American Consul and to the natives in charge. For the last few months the missionaries visiting out-stations and touring in the country have been well received and have brought back favorable reports respecting the work. The Rev. S. F. Woodin, writing from Tsiang Loh, nearly two hundred miles west of Foochow, under date of 16th January, says: "The French victory has done the people more good than a large amount of exhortation would have done, so far as leading them to be more friendly to us and to Christianity is concerned." The general report, therefore, from all the region around us is encouraging, and we have reason to hope that a favoring providence will overrule even this scourge of foreign war for the advancement of Christ's kingdom among us. "Surely the wrath of man shall praise Thee; and the remainder of wrath shalt Thou restrain."

**THE POLITICAL STATUS OF MISSIONARIES AND NATIVE CHRISTIANS
IN CHINA.***

BY REV. TIMOTHY RICHARD.

IT is not my object to dwell on that which existed in the time of the Nestorians, nor in the earlier or later days of Roman Catholic missions, but to begin with 1860, and to confine myself mainly, though not entirely, to the action of the British Government and to Protestant Missions. I dwell on the action of the British Government, as it took the leading part in annulling the rights which the Treaty of Tientsin conferred on Christians. Art. VIII of that British Treaty says: "The Christian religion as professed by Protestants or Roman Catholics inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with."

Ten years after, it was intended to revise the Treaty. The Chambers of Commerce sent memorials to Peking from most, if not all the Treaty ports, for greater facilities of trade. April 30, 1868, the Rev. W. Lockart advocated the introduction of a clause conceding to British Missionaries the right to purchase land and to reside in all parts of China.

In December, 1868, Sir Thomas Wade, in Blue Book, page 430, says: "If this privilege be conceded to the merchant it will, of course accrue equally to the Missionary; but I believe their cause will, for a time, be better without it; and I am entirely opposed to any privileges being conceded distinctively to the missionary body. Lord Elgin had serious doubts about the expediency of inserting an Article upon the subject of the Christian Religion at all in the Treaty, his belief, if I am not mistaken, being that, while the enforcement of Treaty stipulations affecting the propagation of Christianity was offensive to our feelings and outraging to the feelings of any nation which might be compelled to accept such conditions, the cause of Christianity itself would be advanced by nothing so little as political support."

Again Wade says, page 432: "But to one and all of the class [literati] the appearance in China of Christian Missionaries, backed by the power or prestige of their respective governments, must be simply as offensive as an invasion, similarly supported, of Buddhist or Confucian teachers would be to ourselves."

* Read before the Shanghai Missionary Association, January 29th, 1885.

Therefore he proceeds to suggest that a far superior class of missionaries should come forth able to convince the literati; then the hostility of the people would cease, and advises the British Government to suggest this to the different societies.

Sir R. Alcock wrote to the Earl of Clarendon, Peking, March 12, 1869, as follows: "British Missionaries' right of acquiring land or houses in the interior, does not exist by British Treaty.

"Both residence and acquiring premises in the interior, rests on no better foundation, than a clause added to the Chinese version of the convention, which has no counterpart in the French text, and the French stipulate that the French text shall in all cases govern.

"The Chinese require that no land or houses be either leased or rented, or otherwise transferred for missionary purposes, until after report to the proper local authorities, and under their seal and sanction. This was Tseng Kwo Fang's instruction to the magistrate of Chinkiang. So a 'conditional right, under protest' is all we have. Chefoo, Wuchang, Hankow, Yangchow, Chinkiang, Foochow, and Formosa, show to 'what dangerous extremities both authorities and people proceed, in order to frustrate any attempt of missionaries to establish a new domicile in the interior.'

"These are the untoward results of proselytizing labours, and tend greatly to complicate relations, both political and commercial.

"And whatever force or character of the right of residence, derived from the tolerance of Chinese in the case of the French, it remains a serious question for Her Majesty's Government to decide, whether they will demand for British missionaries the same facilities and privileges that are claimed by the French Government for the Romish Missions in the interior. Because certain terms have been conceded to these, it does not follow that the British Government must of necessity accept the same, with all their consequences of grave complications and national responsibilities. It is, I conceive, a matter in which Her Majesty's Government may exercise a free option, and accept or decline, as they see fit."

If the British Government were to cease to be responsible for British Missions, and refuse them all claim to protection, certain pretensions of the missionaries to supersede civil power would cease, and the foolishness of converts provoking hostilities by being checked would lessen martyrdoms and persecutions. So to remove the "intemperate" missionaries he proposes to lay *all* at the mercy of the Chinese Government, and the "influence" of Foreign representatives.

The Earl of Clarendon, on May 19, 1869, approves the above. The grounds for doing so seem to be three—the consequences

[political and commercial]; the right not resting on a sound foundation; and the wish to give no privileges to missionaries which they do not grant to British subjects in general.

July 14, 1869, four Peking missionaries wrote a long letter protesting against the action of Sir R. Alcock. Sir Rutherford's remarks on it and on the subject under discussion are in the Blue Book.

"Great as may be the evil of rival sects and churches teaching conflicting doctrines to the Chinese, and thus planting the seeds of future war and contentions, will any of these several teachers feel satisfied only to impart those general notions of religious duty and worship, for which my general basis of agreement can be found?"

Page 20: "Missionaries are to be protected wherever they may be, as they have a perfect right to be; but beyond the circuit of the ports it is impossible to give them efficacious protection, even if Her Majesty's Government were as willing, as they are averse to the employment of force."

Page 27: "I quite think it would be decidedly for the peace of China if Christianity and its missionaries were for the present at least excluded altogether."

Page 35: Speaking of the Commercial and Religious interests of Britain he says: "Either the means adopted for the attainment of the first, must be compatible with those necessary for the second, or the one must be subordinated to the other."

As a matter of policy, if not of political necessity, I have suggested one of two courses; either "to abstain from Government interference for the protection of missionaries and their converts in the interior" or, as I understand it, observe the Treaty as it stands. He points out "so many, practical impossibilities" to the latter that his views were to have the Treaty restricted.

Page 37: "The hope of establishing Christianity in China, without first enlisting on its side the sympathies and good will of the higher and educated classes is I fear entirely chimerical."

Page 38: "The conviction in my own mind is too clear to admit of any question as to the utter impracticability by such means as are at present employed, of protecting missionaries and their converts in the interior efficaciously."

"My conviction is equally strong that, without more efficacious protection than it has hitherto been possible to afford, the large extension of missions in the interior will not be practicable, although persevering attempts to attain that end may involve the most serious consequences, and can hardly fail to entail grave complications in the relations of the Empire with Foreign powers."

November 13th, 1869, Mr. Hammond, of the Foreign Office, London, writes to the Bishop of Victoria, who had appealed in behalf of Christians in Foochow, to warn the Chinese subjects who may embrace Christianity, that "there is no provision in the Treaty by which a claim can be made, in behalf of converts for exemption from the obligations of their natural allegiance, and from the jurisdiction of local authorities!" Again; "Lord Clarendon cannot too earnestly recommend to them [Missionaries] to use the utmost caution in the prosecution of their labours, and more especially to confine their operations, until circumstances are more favourable, within the limits where Consular protection and intervention can be rightfully and successfully exerted in their favour." So the Treaty toleration of native Christians in the interior is made a dead letter for the time, by instructions from our home Government, as that of residence in the interior was decided against missionaries in May of the same year.

The British Government claimed freedom of Foreign trade for Chinese subjects to the ends of the Empire. It claimed no such freedom for Chinese subjects in the exercise of Christian religion, but urged the necessity of confining their Christian efforts to the Ports. The freedom which was general in the Treaty was tacitly modified to a local one.

Whilst the British Government was making these changes, even before the time for Treaty revision, the Chinese Government was not inactive. After Sir R. Alcock's dispatches recommending these measures, there follows in the Blue Book a memorandum from the Chinese Government recommending Christian Missionaries to become subject to the local Government, as Buddhist missionaries did. So, privileges similar to those of the Buddhists were offered.

Before the final settlement of the Tientsin massacre affair the Chinese Government, as seen in Blue Book for 1871, issued its famous Missionary Circular to the Foreign Ministers in Peking. Whether encouraged by the correspondence between Sir R. Alcock, Mr. Wade, and the British Government or not, we do not know; the Chinese Government base their suggestions on the supposition that the missionaries and their converts are unjust and oppressive. All the instances they give, however, are from the Romish missions. How far these can be entirely relied on I do not know. The Circular says: "The majority of the converts since the conclusion of the Treaties took place (1860) are persons without virtue *** The Christians have continued under the shadow of the missionary's influence to mislead and oppress the people."

The missionaries support their converts in their insubordination against the authorities; hence disturbances arise. Veteran rebels

and amateurs in intrigue, lean upon the influence of the Church to commit disorder; hence hatreds. "The suddenness of the Tientsin massacre was overwhelming."

"The people in general, unaware of the distinction which exists between Protestantism and Romanism, confound these two religions, under the latter denomination." Since there is a difference, why does the Government apply the same remedies? The Circular says: "If on the one side these conflicts may have been brought about by the relative incapacity of the local administration, they can certainly also be attributed to the conduct of the high Chinese and European functionaries, charged with the direction of affairs, who, knowing the want of conciliation in the attitude of the Missionaries and Christians, show no good will in seeking for the means of remedying the evil. **If we seek in concert with the Europeans to secure by efficacious means a really lasting understanding, we do not find among these latter a desire to found the discussion on equitable bases."

"These persons [missionaries] establish as it were among us an infinite number of states within the state. How, under these conditions, can we hope that a durable understanding should be established, and how prevent the governors and the governed uniting against them in common hostility?" "If the high functionaries of China and the Europeans, on whom rests the responsibility of the affairs which now form the object of our anxiety, remain unmoved spectators of the situation, which threatens the greatest danger to the Chinese people as well as to strangers, traders and, individuals, and make no effort to find a solution which may effectually remedy the evil, it will follow that it will be out of their power to deal in a satisfactory manner with the matters which interest the public."

After these and similar preliminary remarks, they suggest eight rules. The following is an abstract of them:—

1. Foreigners should not have orphanages in China.
2. Women ought not to enter the churches nor should sisters of charity live in China to teach religion.
3. Missionaries must conform to the laws and customs of China, and the Christian Chinese must in every case be treated according to the common law, with the exception of the expenses of the theatrical solemnities, and of the worship of local protecting divinities. Now, missionaries "protect unjustly those who have only become converts because they have committed some crime." An instance is given.
4. Chinese and foreigners ought to be equally subject to just laws. When the heathen are punished for murders, the Christians should be likewise punished for murders. Then follow instances of execution and indemnities demanded from the heathen, whereas the missionaries and Christians, supposed guilty of similar crimes, are let free.

5. Missionary Passports are not to be abused, either by passing contraband goods, or by being given over to Christian Chinamen. Instances are given of abuses.

6. There should be stricter regulations for Christian membership, *e.g.*:—

(1) Those who have undergone any sentence, or committed any crime, to be refused admittance. The authorities to be consulted about this.

(2) Those becoming Christians should be registered at least every three months, as they are expected to do in the temples.

(3) Deaths of Christians to be notified to the proper authorities.

(4) Christians committing any crime are to be dismissed from the religion.

(5) The authorities should inspect the missions at least once every three months, as they are expected to do the temples. Instances are given of lawless men in the Church.

7. Missionaries should not assume the rank of officials, but that of literati. Instances of abuse are given.

8. Missionaries shall not be allowed to claim, as belonging to the Church, the property which it may please *them* to designate. There should be three conditions.

(1) The local authority is to be informed, who will then find if the Tung Chong presents any obstacle.

(2) The consent of the inhabitants of the place is to be secured.

(3) It will be necessary to state that the land belongs with full right to Chinese Christians, according to the "ruling published in the fourth year of the reign of T'ung-che," 1865?—was this sent to missionaries?

The cause of all the difficulties the Chinese Government says is in "the conduct of the Christians." Instances of land claimed as belonging to the Church, though it has passed through the hands of several proprietors, are given.

Then comes the following advice:—

"The rules which we now propose are the last expression of our firm will to protect the missionaries, and to have nothing in their import hostile to them. If they sincerely endeavour to conform themselves to them, good harmony might be maintained; if on the other hand the missionaries consider these same rules in the light of an attempt upon their independence, or contrary to their rites, they may cease to preach their religion in China. The Chinese Government treats its Christian and its non-Christian subjects on a footing of perfect equality: that is the evident proof that it is not opposed to the work of the missions."

While these rules are before us, we might remark in passing, that the aim of the first two, about having no orphanages nor women, seems to be to prevent suspicions. This could be met by other regulations which the missionaries would find no difficulty in accepting.

Rule 3. That missionaries and native Christians should be subject to the laws and customs of China. No Protestant missionary objects to this about the native Christians. To demand of missionaries to be subject to them, is to ask what is not asked of merchants, yet some would do so if given the same privileges as are given to the teachers of the other religions of China.

Rules 4 and 5. About the punishment of all criminals, irrespective of nationality and passports, not being abused, all Protestants freely agree.

Rule 6. If the aim be to relieve the officials from anxiety, there would probably be no difficulty in inspecting, or sending in periodical reports to the officials. It is a standing rule of all Protestants to exclude bad men. But Christianity, in common with Confucius and all religions, allows every man the opportunity to repent.

Rule 7. Protestants do not claim civil rank. But we are not mere literati of the West. We are sent here to represent the religion, and to a great extent the education of the West. The fact that those who represent the religion and education of Confucianism, are appointed by the state, should not on that account make them inaccessible to authorized teachers from the West on grounds of perfect equality.

Rule 8. Protestants have no desire to rent houses or lands against the laws of the land. On the other hand, the Chinese should allow the same liberty to missionaries to rent or buy houses and land, that we Europeans give Chinese scholars, when they visit our countries.

The Chinese Government by suppressing the good, and publishing only the bad about Christianity, is acting against the noble teachings of China itself, and shows that the Rules were hastily drawn up. Moreover, so long as no charge is made against Protestant missionaries, it is not fair to check them on account of the faults of others. We therefore feel persuaded that the Chinese Government cannot regard these as final.

Having dwelt on the Treaty, or British modifications of it, and Chinese modifications of it, let us now glance at it in action, to see, after 15 years trial of it, if it is as satisfactory as the two governments anticipated.

There is in China, as in every other country, a number of people who strive to do good. The so-called pro-foreign party in China belongs in the main to that number. Some of these mandarins and gentry have sacrificed all prospect of official preferment, and have

braved the brunt of a very powerful public opinion, rather than be a party to blind prejudice. They are kind to missionaries, and just to Christians, and long to do good to their country by every means in their power. It is to these that we are indebted for the large amount of toleration which we have enjoyed in China, such as Protestants enjoy in Chili, Kiangsu, Chekiang and Szech'uen provinces, and in the other provinces also, wherever there are friendly officials. For this we desire to record our very grateful thanks. It shows that freedom to reside in the interior, is not fraught with as many evils as was once thought. Unfortunately, however, the party which has more prejudice than knowledge about foreign affairs, has always been the stronger one, and of late this is fast getting every thing in its own way. The views of this party in regard to Christianity, may be gathered from the following facts:—

1. We begin with the Missionary Circular of the Tsungli Yamen. It assumed that missionaries were bad, and that the converts since 1860 were also bad. The eight rules were therefore drawn up in order to check their progress.

2. Viceroy Li Hung Chang several years ago, wrote a preface to Li Kwei's travels, in which he calls attention to the fact that there were able men in the West, who were not to be despised, and so forth. But that book makes much of the fact that the Chinese students in America were not allowed to go to any place of worship there.

3. Viceroy Tseng Kwo Ch'uen, now of Nanking, whilst gratefully receiving the bulk of the Famine Relief, through the hands of missionaries refused even to *see* the same missionaries when they went to see him in behalf of those who are now suffering for conscience' sake.

4. Viceroy Chang Tsz Tung, now of Canton, on having a petition put before him to consider measures to prevent missionary troubles, never replied to it, but sent instead a Commission of three officials to ask the missionary, if he would not leave his missionary work and undertake the superintendence of mining and smelting in the province.

5. Successive Governors in the province of Shantung have persistently refused, for years, to punish the leaders of a mob attack on a missionary house in the provincial capital.

6. The High Commissioner P'eng-ü-lin publishes his memorial to the Throne, for the suppression of Christianity: (1) by registration, (2) by having a mark outside the Christian's door, (3) by having a badge of disgrace on the Christian's clothes.

7. The provincial authorities in Canton, we are told, issue instructions to those below them in eight characters: "Provoke not the people, delay all cases."

8. The provincial Chancellor (Huotai) of Shansi instructs professors to inform their students, that if they join Christianity, they shall have their degrees taken away.

9. A Taotai in Shansi, when a complaint was made of a degree being taken away from a man for being a Christian, wrote in reply that such talk grated on his ears.

10. The prefect of Tehnghan-fu, in Hupeh, tried to get a missionary out of the city, but finding it difficult to do so by ordinary measures, took advantage of the examinations and issued the two following subjects to the candidates to write about:—

“ a That which the people desire I desire.”

“ b Drive out all heresies.”

11. The prefect of Tsingchow-fu, in Shantung, encouraged the people to oppose missionaries, by threatening to dismiss from his service, those who would continue to visit the missionary.

12. Magistrates in Kwangtung, Fookien, Hupeh, Shantung, and Shansi provinces have taken a variety of means to oppose Christians. Some have issued proclamations against Christians, some have been present at mob attacks on Christian houses, have suggested burning of houses when the mob had only thrown stones, have issued warrants against Christians on false complaints, have not punished their opponents for real charges, and known to them to be so, but let them go quite free. They have exacted promises from the people to insult the first foreigners that come by. When attempts are made on the lives of missionaries, no punishment so far as we know was administered. It is almost the universal rule to beat and imprison any landlord, or middleman, who will dare to rent a house to the missionaries in the interior.

13. A book of cases of persecutions published for the guidance of officials as precedents.

These are a few of the instances which have come to the knowledge of the writer. If those known to every Legation in Peking, and those known to every consul and every missionary in China were added, we can imagine what a long list we might have. Result of this course:—

The most marked perhaps is what followed on the publication of Commissioner P'eng's memorial, when eighteen Protestant chapels were either destroyed or robbed within a few weeks afterwards. Missionaries in Kwangtung, Shantung, Shensi, Honan, Hupeh, and Kweichow, have been compelled to leave some of their stations. Some have been violently attacked, native Christians are attacked with clubs and swords, robbed of their property and their clothes. They are also driven out of their houses and villages, and subjected to endless annoyances and cruel privations. Their women we are told are subjected to worse indignities. An eye witness told

us that it was quite common, to see soldiers in Canton firing their guns in the chapel doors in passing. He saw a soldier maliciously stepping up behind a missionary, drawing his sword, and making the motion of cutting his head off. The ordinary insulting names have now given way to another which is common in the street: "Ta," "Kill him!" It will be a mistake to think that this opposition all arises out of the proximity of Canton to Annam. Early this spring, the cry to exterminate, was used by one of the Chinese magistrates in Shantung, and reported to Peking. As for native Christians, both in Shantung and Kwangtung, magistrates have refused to consider their petitions. In Kwangtung there was a refusal even after the Foreign Consul requested their case to be attended to.

And what influence have the Foreign Consuls exercised over the Chinese authorities when they have refused to rent land in the interior? They have undoubtedly helped very efficiently in many cases. Yet in many instances things are allowed to hang on for years without any redress, and the so-called redress when it does come, is only after irreparable damage is done, and there is no guarantee given against the repetition of the same thing in other places, or even in the same place. This is not serious law when it is left to the caprice of any local magistrate.

I was told early in 1884 by a high official in the American Legation, that there was seldom any time but that there was some missionary trouble on hand before the Tsungli Yamen; not that the cases were numerous, but that it was almost impossible to get the Central Government to do anything in the matter. An American Consul told me lately, that the American Government does not claim any right for missionaries, which it does not also claim for merchants; therefore they cannot "claim" the right of missionary residence inland, nor can they do more in the protection of native Christians than to "represent" matters to the native authorities. And we have just seen that now some are brave enough to dare foreign displeasure, and drive the Christians away in contempt and anger. Chinese outlaw the Christians and set foreign representation at defiance. We see the utter unsatisfactoriness of such a toleration, which allows the Chinese Government to play fast and loose with it, according to the caprice of the party in power. Moreover, early in 1884, the missionaries and their representatives, owing to the French war, did not wish to press the Chinese Government on the Missionary Question, until that was over; but since the Chinese Government allows its late general proclamation not to interfere with missions to be made a dead letter, in many places by local action, and the French war, is made an occasion to cruelly persecute Christians, it is our duty now to memorialize our Protestant representatives, to

take immediate steps for the protection of Christians and the punishment of their persecutors, be they non-official or official, high or low.

The Tientsin massacre arose suddenly, without a hundredth part of this brewing beforehand. It should not astonish us to have a far more fearful one now, if only an unscrupulous man like him who appeared in Tientsin, were to turn up and apply the spark.

The Chinese Government in their missionary circular justly say that, if any such a catastrophe should happen, the blame would rest with them and with the Foreign Representatives for not making proper regulations in time. Meanwhile, it is our duty to call the immediate attention of the Chinese Government and Foreign Powers in Peking.

In reviewing our political status, many startling facts are presented before us. I shall sum up briefly those which are of most practical importance, and add a few remarks.

I. The toleration clause in the Treaty of Tientsin is not in force now.

II. We are under a modified form of it, which Sir R. Alcock said would prevent much extension inland. We witness this now with an adverse Government. Still the modification was admittedly only a temporary measure.

III. We were left to the mercy of the Chinese Government, and the influence of Foreign Officials—no written law.

(1) One ground of this is, to give no privileges to missionaries which are not given to merchants. We must beware of the fallacy there.

(2) Another ground was, that Foreign Governments could not give protection inland. Are passports a sham then? Did the British Government admit such an argument in the Margary case?

(3) Another ground was, that there was nobody to settle missionary questions in the interior. It is well known that missionaries are sometimes made Consuls in China by the United States. The British Government appoints missionaries in the interior of Africa. Evangelical Alliances are formed in China now. The provincial chairmen of these, in the absence of better means, would manage these things far better than at present.

(4) Another ground was, the fears of the evils of Religious Propaganda and its consequences. These fears have not been justified. Witness the peace under some officials.

(5) The last ground was, that British Ministers evidently believed that the missionaries and the native Christians were much to blame.

IV. We missionaries should correct our errors. It is scarcely to be believed that the Foreign officials, Chinese officials, and some of our fellow missionaries, should agree even partially in this, with-

out some grain of truth in it. Whilst true to Christianity, we must be just to the Chinese, and show how Christ fulfils, and not destroys in China, as well as in Judea. The Scripture tells us of a law of God written in the heart of the Gentiles, as well as of the law of God given to Moses. We must respect this law wherever found. Still it is not just to charge the errors of one party to the whole body. The same is true of Protestants and Romanists. The same is also true of the many natives made to suffer for the faults of the few.

V. What is the result of this new modification of the Treaty?

(1) It does not grant freedom of residence in the interior to missionaries. Witness Formosa, the Min, Woochang, Yangchow of many years ago. Also the later difficulties in Tsinan-fu, Singan-fu, and Tsungchow-fu. We had last year difficulties in Tehngan-fu, and Ichang, in Hupeh, not to mention Formosa, Swatow, and Canton—*always* grave difficulties.

(2) Native Christians are persecuted—now completely outlawed, in some instances—notwithstanding foreign representations.

VI. We therefore ask for an inquiry.

(1) To punish all who are guilty of any crime.

(2) To free Protestants of charges which are only true of Romanists.

(3) To put an end to this temporary arrangement of indefinite understanding between the Governments, by substitution of the original clause, and by freedom of inland residents.

(4) To get the freedom of native Christians put in the statute book, with proper penalties, like every other law.

(5) To protect us from the violence of anti-foreign officials and a government professedly hostile.

(6) To have the true status of missionaries recognized—neither civil officials nor mere literati.

(7) To reconsider then the Circular of the Chinese Government, which, so far as it aims to free the Government from any anxiety, may count on the aid of every Protestant missionary, for the aims of every missionary are the same as the best officials of China, viz., to do their utmost for the benefit of China, both as regards its temporal and everlasting good. All that is wanted is better regulations.

VII. The Chinese Christians in all the provinces should also make a general petition to their proper authorities, for the freedom of Christians being truly recognized by the Chinese Government, and proclaimed throughout the Empire.

VIII. If China, England, U. States, and Germany will neither singly nor unitedly protect the innocent, will France or Russia do it? Or is there any better way? We should all earnestly wait on God, and see what he would have us do. Those who hear his voice must act.

STATISTICS OF MISSIONS.

From the Annual Report of the *Church Missionary Society* for 1883-4, we gather the following statistics, regarding their Missions in China, for the year ending September 30th, 1883.

FOR THE YEAR 1883.	SOUTH CHINA.	MID-CHINA.	TOTAL.
Missionaries, Pastors and Teachers	13	7	20
European Clergy	9	12	21
" Laymen	2	2	4
" Females	—	2	2
Native Clergy	6	4	10
" Laymen	123	30	150
" Females	2	5	7
Native Christian Adherents			
" Baptized	3,204	808	4,012
" Catechumens	2,414	56	2,470
Native Communicants	1,653	392	2,045
Baptized during the year			
" Adults	316	32	348
" Children	143	17	160
Seminaries and Schools	46	22	68
Boys	462	212	674
Girls	150	87	237
Seminarists	5	27	32

The following are the statistics of the China Mission of the *Protestant Episcopal Church in the U.S. America*, for the year ending August 31, 1884, as found in *The Spirit of Missions* for December:—

Places where Divine Service is held,	31
Public Services,	8,000
Individuals reached by the Church's ministrations,	19,350
Average Native attendance on Public Worship, ...	1,320
" Foreign " " " "	68
Baptisms, Native—Adults,	47
" " Children,	34
" Foreign Children,	3
Confirmations (by Bishop Moule),	32
Communicants, Native,	326
" Foreign,	21
Scholars, Day, Native,	650
" Boarding "	155
Sunday School, Native,	845
" " Foreign,	44
Contributions,	\$1,601.64

Statistics of the Central District of China of the *Methodist Episcopal Mission*, for 1884:—

Foreign Missionaries,	9
Assistant ,, (wives of miss.),	8
Missionaries of Woman's Foreign Missionary Society,...	2
Native Ordained Preachers,	3
,, Unordained ,,	4
,, Teachers,	13
Other Helpers,	8
Members,	111
Probationers,	107
Adherents,	740
Average Attendance on Sunday worship,	579
Conversions during the year,	72
Adults baptized,	43
Children ,,	3
No. of High Schools,	1
,, Teachers in High Schools,	2
,, Pupils,	57
,, Other Day Schools,	11
,, ,, Scholars,	178
,, Sabbath Schools,	11
,, ,, ,, Scholars,	270
,, Churches and Chapels,	4
Estimated value of Churches and Chapels,	\$6,200
No. of Halls and places of worship,	8
,, ,, Parsonages or Homes,	7
Estimated value of Parsonages or Homes,	\$32,000
Value of Schools, Hospitals, Book Rooms &c.,	\$8,000
Collected for Missionary Society,	35,00
Contributed for other Local Purposes,	116,77

Statistics of *The London Missionary Society's* Mission Shanghai, December 31st, 1884:—

Outstations—City 2, Country 7,	9
English Missionaries,	2
Native Ministers,	2
,, Preachers,	4
Chinese Members,	187
Increase in 1884.	38
Boys' Schools,	2
Scholars,	44
Native Contributions,	\$176,00

The following comprise the statistics of *The South Methodist Mission* to December 31st, 1884:—Male missionaries 12, two being absent, female missionaries 1; Woman's Mission Society missionaries 9: Stations where missionaries reside 3; Out-stations 6; Members 163, male 75, female 88; Self-supporting Churches 1; Probationers 56; Anglo-Chinese Schools 2, pupils 269: Foreign teachers 5, native teachers 7; Boys' boarding schools 1, pupils 55; Boys' day schools 8, pupils 127; Girls' boarding Schools 3, pupils 107, Girls' day schools 8, pupils 114; Sunday Schools 14, pupils 478; Ordained native preachers 3, unordained 6; Colporteurs 5; Bible Women 3; Church buildings 7, sittings 1270, value \$4,300; Rented Chapels 14, sittings 870; Male Hospital 1, value \$10,000, in-patients 272, out-patients 11,587; Medical students 5; Periodicals published 18,000, books and periodicals distributed 16,222; Contributions of native Churches \$148. Total value of Mission property, Parent Board \$107,300, Woman's Board \$28,200.

Statistical Summary of the *Central China Mission of the American Presbyterian Church*, North, 1884:—

Stations,	5
Outstations,	18
Foreign Missionaries,	22
Ministers,	11
Ladies,	11
Native Assistants,	83
Churches,	14
Communicants,	798
Boarding Schools,	6
Pupils, Boys 97, Girls, 57,	154
Day Schools,	34
Pupils, Boys 428, Girls, 254,	682
Total Pupils, Boys 525, Girls 311,	836



FOO-CHOW.

BY W. W. RUNYAN.

'Tis sacred now.

A city far and fair and famed,
 To be henceforth with reverence named,
 As there a holy altar flamed,
 Oh, hallowed is Foo-chow.

'Tis sacred now.

Not for its sparkling bright cascades,
 Not for its darksome piney shades,
 Not for its templed esplanades :
 These hallow not Foo-chow.

'Tis sacred now.

Not for its giant banyan-trees,
 Nor orange groves that freight the breeze,
 Nor matchless mart of fragrant teas
 Do we extol Foo-chow.

'Tis sacred now.

Yet not its wealth of spice and myrrh,
 Nor beauteous Min with sails astir,
 Nor mighty amphitheatre
 Could consecrate Foo-chow.

'Tis sacred now.

Not for the seven gates she rears,
 Nor buttressed bridge, whose granite piers
 Have spanned the gulf a thousand years,
 We glorify Foo-chow.

'Tis sacred now.

Though millions there have bowed to Buddh,
 Though there Confucius' shrine has stood
 And Christian Frank seeks pagan blood,
 Yet hallowed is Foo-chow.

'Tis sacred now.

Yet not pagodas quaint and tall,
 Nor storied tower upon the wall,
 Nor silver shrine, nor ivory hall
 Did consecrate Foo-chow.

'Tis sacred now.

"The Happy City" now is blest ;
 For WILEY sinks upon her breast,
 Pleased *there* to take his last long rest.
 He consecrates Foo-chow.

MARION, KANSAS.

From an American Paper.

Echoes from Other Lands.

THE AMERICAN BAPTIST MISSION, NORTH.

The Baptist Missionary Magazine, for December, has a detailed account from Dr. Ashmore of the persecutions at Swatow. No dates are given, which greatly diminishes the value of the record; but it vividly recounts the excitements from day to day. An account of "Communion Sunday" closes the letter, telling of a sermon preached by Chiang Sui from John xx: 19. "It was an admirable discourse. He made three points: (1) God's people often had to hide from their enemies; (2) Yet they continued to assemble notwithstanding; (3) Jesus, speaking 'Peace,' appeared among them. It was exactly suited to the circumstances of the hearers, and had many illustrations drawn from the Scriptures."

The same periodical announces the arrival of Rev. Wm. Dean, D.D., in New York, on the 14th of November, much improved by the voyage to America. Under the heading of "An Anniversary Trip," a short article from Dr. Dean tells of his leaving Bangkok on his seventy-seventh birthday, and at Singapore, visiting the Mahah-rajah of Johore.

The Helping Hand states "with mingled regret and pleasure," that Mrs. Lucy S. Bainbridge, whose acquaintance was made by many in China a few years ago (and who with her husband has reported so fully of missionary lands in their several interesting volumes) has entered the service of the Woman's Presbyterian Foreign Missionary Society of New York.

PROBABLE RESULTS OF THE WAR.

The Rev. J. L. Stuart of the American Presbyterian Mission (South) at Hangchow, in *The Missionary* for January, says: "I think that the war will enlighten the Chinese on three points at least. First, they will learn more of geography in a few months than they learned in a lifetime before. They speak of the present war as the *rebellion* of the French. Secondly, they will learn that there is a difference between the Roman Catholic Church, and the Protestant Church and Religion. Thirdly, they will learn that the cruelties and barbarities of French warfare are infinitely more merciful than those of their own soldiers. Annihilation of men, women, and children is the object aimed at in their warfare. It is reported that many people in Ningpo, which is yet several hundred miles from the seat of war, have already committed suicide to keep

from falling into the hands of the enemy, and more than half the population has left the city for places of greater security. I heard one of our preachers yesterday trying to allay the fears of the people by telling them that 'the beggars in the city of Foochow are still on the streets begging.'"

THE LONDON MISSIONARY SOCIETY.

The Chronicle of the London Missionary Society, under its new Editor, the Rev. Geo. Cousins, has taken on new life, and gives promise of being very interesting. The principal article in the January number is "A Trip to Poklo," by the Secretary, the Rev. R. Wardlaw Thompson, who not long since visited China. There are several brief extracts from Rev. J. Owen and Rev. J. Gilmour, of Peking; Rev. A. Bonsey and Rev. Griffith John, of Hankow, and from Rev. J. Macgowan of Amoy, reporting quiet and spiritual results.

Rev. J. Stonehouse, of Shanghai, records the baptism of a Corean convert. Rev. T. W. Pearse of Canton expresses satisfaction with the decision of the Consuls not to enforce compensation to persecuted Christians: "Though the protection of converts is provided for in the existing Treaty, it is not stated in what that protection is to consist, or what are its limits. The interpretation given of this clause of the Treaty by the Consuls in Canton is not favorable to any proposal for calling foreign aid to enable the Christians to secure pecuniary compensation. For my own part, I am not sorry that is the conclusion arrived at. 'Political' Christians in China would not be different in character from the old 'rice' Christians in India. Much though I pity our poor brethren in distress, and after having done all I can to help them, it is yet plain to me that they are too ready to rely on those material advantages which it is deemed to be part of the foreign missionary's province to secure for them in times of persecution. I have therefore been compelled to discourage and dissuade them from too frequent appeals to foreign secular authority."

COMMERCIAL MORALITY.

The following singular item is from *The Shanghai Courier* of January 28th. Commercial Necessity seems to know no moral law!—

"Relations with Thibet. It is an interesting question for moralists how far a professedly Christian country is justified in using the superstitions of its heathen neighbours to advance its political ends. India has set its heart on opening up trade with Thibet. Towards the end of the last century, Warren Hastings sent a Mr. Bogle, who succeeded in reaching the Tashu Lama, who virtually ruled the country from his seat, Shigatze, though the

Dalai Lama of Thana was nominally his superior. It is now, it appears, time for the Tashu Lama to receive his re-incarnation, and the Indian Government, as the representative of Warren Hastings, has sent Mr. Macaulay to enquire about the re-appearance of Warren Hastings' old friend. Mr. Macaulay's mission has been very successful both because the Thibetans are gratified by this natural anxiety on the part of the governor of Bengal; and further because, it appears, they generally believe, that our Queen Victoria is the incarnation of Tasa, the Goddess of Wisdom, who is the tutelary deity of the Lamas, and they are therefore pleased that she should want to know all about one of her protégés. Thus by a supposed acquiescence in the superstitions of the heathen, we hope to open a new and valuable outlet for our Manchester goods."

THE FRENCH GOVERNMENT AND THE POPE.

It would seem from an article in *The Spectator*; that Mgr. Freppel's motive for supporting the French Government, is to afford protection to Roman Catholic converts in Indo-China, "who are now murdered every ten years four or five thousand at a time."

"It appears," says the *London and China Express*, "that the Holy Father has not been at all pleased with the patriotic escapade of Monsignor Freppel in the discussion on the Tong King Credits, the vivacious prelate declaring, as he did, that in the question between France and China party feelings ought to be laid aside, and all Frenchmen should have but one object in view—viz., the glory of France—forgetting that in his quality of a prelate of the Church of Rome his duty was to preach peace and not war. It appears that the Archbishop of Paris has been requested by the Vatican to recommend to Monsignor Freppel not to forget that there is such a thing as Christian charity."

Our Book Table.

The China Review for November and December, is a bulky pamphlet of 112 pages. The principal articles are "The Ningpo Dialect" by E. H. Parker, and "A Sketch of Formosa" by A. R. Colquhoun and J. H. Stewart Lockhart. Mr. Parker's paper is a very elaborate comparison of the sounds used in Ningpo with those used in other Dialects. His philological deductions are yet to come, but he is endeavoring to supply facts for the final determination of China's true place in philology. There are comparatively few who can follow him in testing his facts, and in generalizing from them; but what is needed is facts, and we are glad that our contemporary has the courage to give the space for their publication. The article on Formosa is a very long and valuable summary regarding that little known island, and it is not inappropriately supplemented by a second article on the "Life of Koxinga." The notice of Mr. Colquhoun's letter on "The Opening of China" mentioned in our last number is the spiciest page of the number. Referring to the Introduction, it says: "Mr Louttit plainly states that, when he interests himself in the opening of China, in its present condition and future prospects, he simply looks upon China as an oyster specially provided by a kind providence for John Bull's delectation. ** At present, however, the oyster is not opened. Mr. Louttit and Mr. Colquhoun are certain about it, and the main point of the book and the *raison d'être* of Mr. Louttit's chaperonship is, to urge 'that English traders should open China,' and that English capi-

talists should provide the funds for a railway from Peking to Canton, for 'the railway must be the knife to open this Chinese oyster.' The question whether John Bull will be allowed by his crowned and titled compeers, to open, suck, and swallow this Chinese oyster without interference, is not alluded to either by Mr. Louttit or Mr. Colquhoun, nor do they trouble themselves much to consider whether the oyster will approve of, or benefit by, the operation. The whole purport of the book is intensely practical, and the spirit which it breathes is strictly commercial. ** Seeing how intensely practical Mr. Louttit is, one would hardly expect any cant from him. But when he talks of the 'reciprocal' relations of commerce with a third of the human race being worthy of the efforts of statesmen, of 'the hopes of the extension of commerce and the blessings of peace in China,' and of 'victories in the interests of peace,' whilst the whole world is only his oyster, and whilst he knows perfectly well that the opening of China will cost streams of blood before it is effected, and that the consequent influx of foreign civilization will expose China to the risk of internal demoralization and political disintegration, he ought to know, that he is simply talking cant." Such writing is refreshing, and it could be wished that we might have more such exposures of the intense selfishness of much which is daily appearing on these shores, in the interests of 'trade' or 'commerce,' and which is totally oblivious to higher interests, and to the rights of others beside the foreign trader.

Editorial Notes and Missionary News.

Editorial.

The tone of much that finds expression in our newspapers these days, regarding the Franco-Chinese war, is certainly not of the most elevated or disinterested character. We need not make quotations, but almost any day's reading will supply them. The increasing peril to foreign commercial interests must be recognized with unfeigned solicitude; but no amount of such disaster makes it proper to ignore the moral questions involved, or justifies the wish that, right or wrong, France may triumph, and so end the difficulties. Such selfish oblivion to the deeper questions involved, can only result in final injury to those exercising it. We are sorry to see even our Temperance Weekly, in one short paragraph (inadvertently we must hope) casting a fling at believers in the Second Advent of our Lord, and expressing the hope that the French will hasten the war to an end, lest the interest of foreign trade be ruined! China may not be wholly right, nor is she entirely wrong, and whatever the supposed interests of western commerce, nothing but mischief, even to commerce, will be the outcome of any essential injustice done to China. These things cannot be too frequently repeated in the face of tendencies to feeling that material interests alone are at stake, and that it matters little how immorally material prosperity may be secured. However much we may fear that China would misuse any permanent success in this struggle, let us hope that nothing but the strictest justice will be meted out to her. This will be far less dangerous to the ultimate interests of commerce, or of any western enterprise in China, than the temporary triumph of the least injustice towards her.

MISSIONS AND SCIENCE.

The Church Missionary Intelligence and Record for December, 1884, has a leading article of great value, from the celebrated linguist Robert Cust, on "Missions and Science." Coming as it does from a layman, his high estimate of the contributions made by missionaries to scientific information, is peculiarly noteworthy. His statements are calm and critical, as well as appreciative. He deprecates the "spread-eagleism" which detracts rather than enhances some statements made regarding missionary usefulness in contributing to Geographical Science; while he puts a high value on what they have done in this department, from Livingstone down. Missionary contributions to the Science of Geology he pronounces not numerous or important. While, in Meteorology, he thinks missionary assistance might be much more secured than it is. Mr. Cust does not rate high the contributions of missionaries on Natural History, lacking, as it generally does, "that accurate knowledge and detail which are now requisite." He expresses surprise that some American Missionaries are zealous ornithologists, naturalists, and conchologists, and says: "I begin to doubt whether it is wise to yield to the fascination of inquiries so wholly alien from the work of teaching the Gospel. For twenty-five years I had to roll up one or two particular talents in a napkin, and I should recommend faithful missionaries, who have a single eye to their blessed vocation, to place away such talents, if they have them. I should not think highly of them, if I came upon them in the act of stuffing birds, or transfixing butterflies." While we are glad to receive this warning from so good a friend, we

shrewdly suspect that among the talents he himself laid away, was not a turn for Natural History! In Archæology he acknowledges that missionaries have done much, especially in the discovery of the Nestorian Monument of Singan-fu, the Moabite Stone, and the Hittite Inscriptions.

But it is in Philology that he recognizes "the imposing results of the work of the missionary in its own legitimate field." "So great a subject can only be handled collectively, treating the missionaries of all societies as one body. When this is done, it can safely be stated that no Government, no secular association, and no University, have done one tithe towards extending our knowledge of the living languages of the world, that Christian missionaries have done, without hope of profit or distinction or personal advantage, but simply in the legitimate and simple-minded desire to render possible the work of evangelization. Scientific bodies, and scholars in their studies, must be dead to all sense of feeling, if they do not rise from their chairs, and gratefully thank the missionary, the Society, and that wonderful missionary feeling which is the life of all living Churches, as each wonderful grammar and vocabulary finds its way to their library."

In General Literature, the work of the missionaries is so voluminous, that anything like a catalogue is out of the question. "In many cases, they have first reduced the vehicle of thought to literary fitness, and then illustrated the newly-developed power by a copious, useful, and popular literature, which indeed is one of the marvels of the age. ** It has been well said that, in measuring the extent and power of the agencies at work, it is not sufficient to count the missionaries and the schools; the prolific outcome of the mission-presses, scattering broadcast portions of the Scriptures, and a miscellaneous religious, semi-religious,

and healthy, secular literature, is a factor in the great world-revival."

In matters relating to Religious Beliefs, Mr. Cust thinks the statements of missionaries "err on the side of intolerance, from the absence of philosophic impartiality." In General Philanthropy, "missionaries have not been found wanting to resist their white brethren in their attempts to injure morally or physically the people committed to their charge." He concludes by saying: "An all-round study of Mission Work does indeed make us free-thinkers, but in the best and highest sense of that often misapplied phrase. We know that the word and the work of the great Creator must be in harmony, though we cannot always, through the weakness of our intelligence, reconcile them. ** True Science is the hand-maid of true Religion, and will never raise her hand against her mistress, if each keeps itself in its proper sphere, and revolves in its own orbit. They are not antagonistic, but co-ordinate powers, illustrating, and illustrated by each other."

* * *

The Evangelical Alliance of Shanghai, some weeks since, sent a letter to the Protestant Missionaries at Canton, expressive of sympathy, and have received a response, saying, that pecuniary aid is not at present needed for native Christians, but suggesting that representations be made by others, similar to those they themselves have made, through their respective Consuls, to the Ministers at Peking, regarding the Persecutions of Christians—a hint that will no doubt be acted upon by missionaries in various parts of China.

* * *

One of our Consular friends, who has much difficulty with letters falling into his hand for missionaries in the interior, intimates that it would be a great help if the letters bore upon them intimations as to the Consular District to which they

should go, that is, in general, the Treaty Port from which they should be sent on their interior destination. Missionaries might be notified, he suggests, in the *Recorder*, that it would be a kindness, not only to themselves, but to the Post Office, if they would direct their correspondents to address their letters in this way, giving not only the final destination of the letter, but the Treaty Port to which it should first be sent.

* * *

We learn from a member of The China Inland Mission, recently arrived, that the seventy new laborers which that Society began to pray for about two years ago, having been secured, they are now praying for *seven hundred* more, and already there are over one hundred names on the list as candidates.

* * *

The Rev. J. A. B. Cook, of The English Presbyterian Church, Singapore, desires to draw the attention of those "who would be glad to help us in our efforts to help those who are helping themselves." The objects are two-fold, as we quote from his circular:—

"*Objects*.—1. The erection at Johor Bahru of a Chapel, or suitable building for preaching, and Native Catechist's house, on the site kindly granted by H. H. the Maharajah of Johor and Muar. *There are some 100,000 Chinese in Johor territory, and no Mission at work among them except the Roman Catholic.*

"2. The purchase of a site on the Serangoon Road, on which to erect a Native Chapel, for the use of the Pongul Congregation, which has been entirely self-supporting during the two years of its separate existence. The Native brethren are prepared, according to their ability, to contribute towards a building, and already have a small sum on hand for this purpose; but, they must look to us to help them in their laudable efforts, as they are yet but few in number, and all of

them poor, small gardeners or coolies. The properties are all to be vested in the Foreign Mission Committee of the Presbyterian Church of England."

* * *

The Rev. C. R. Mills, D.D., writes from Tunghow, February 9, 1885:

"Last Friday evening two men of scholarship and approved Christian character, graduated from the College here. They each made addresses, which were alike creditable to their heads and hearts. One of them made a very neat and appropriate valedictory address. Dr. Mateer presented to the young men the beautiful silk scroll, which takes the place of the diploma in our Western Colleges; at the same time giving the young men a noble charge. They are both expecting to enter on Christian work in teaching, one in Chefoo and one in connexion with the American Board's Mission in T'oong Chü. They both purpose entering the ministry eventually. An interesting feature of the evening, was an address to the students from one of the earliest graduates of the Institution, Mr. Tso Li Wên.

"He charged his young friends to set before themselves the same high standard which the College proposes, reminded them of the pressing need for men of knowledge and character, in the transition period to a better civilization, which surely will come, and may come soon in this land; most of all he charged them as Christian men to gladly devote themselves to the advancement of Christ's cause in China. It was really a most excellent practical address. On the following day the winter term of the College closed. The whole week had been occupied with examinations. These examinations covered the work of the year. They included most of the sciences taught in Western Colleges, the Chinese Classics, and a number of Christian books. At the examination in Natural Philosophy two of the sons of General Li, the chief

Military Mandarin of this place, were present.

"General Li is a man of extensive information, and has at different times shown a lively interest in the College. The question discussed at the exhibition was just in his line, viz., "In warfare, does valour or strategy hold the higher place?" In no examination perhaps, did the effect of their studies reveal itself more distinctly than in Moral Science. Altogether the examinations were very interesting. They revealed not only diligent and faithful instruction by competent teachers, but an average capacity and zeal for learning on the part of the students, fully up to the standard in Western Colleges.

"There are now about 70 young men enjoying the rare advantages of this Institution of learning. More are expected next year. The College is becoming known all through the Province, and many of the students are from Tsing Chow Foo and other distant prefectures. English is not taught as a regular part of the course.

"Tungchow is a quiet old city with the sea before, and the hills behind it. It is exceptionally clean for a Chinese city, and the same thing may be said of it morally. Altogether it is a capital place for study. It would be well for missionaries in other parts of the empire to assist young men of gifts and piety, during a few years of study here.

"The readers of *The Recorder* will be interested in a few items concerning the general work of the Presbyterian Mission in this Province. Mr. Gayley, our pioneer missionary, came here 23 years ago. We have now 2,207 members in this Province. Last year 418 were added to the church. A good many inquirers, probably as many as 150 or 200, have been turned back, it is hoped temporarily, by the war. There is a good deal of persecution. The commonest form is house-burning, at least in some districts. The Christians bear

the persecution well. All our work is going on as usual, and our hopes were never higher than now."

* *

The Rev. H. Corbett writes regarding his work during 1884, as follows:—

"During the year, owing to persecution and excitement consequent on the war and constant moving of troops in this province, I was unable to sell any books, and only gave to men who were enrolled as inquirers. In many places the people either from fear or opposition would not receive even tracts from me or my preachers. Some of my members were beaten very severely by the officials on false charges. Others were cruelly treated by their hostile neighbors, had their crops destroyed and property injured, but the officials positively refused to receive complaints from the Christians. All these adverse circumstances seemed to retard the work. I trust, however, this may be God's plan to establish the faith of the converts and keep unworthy men from seeking admission to the church. In the early part of the year a large number were observing the Sabbath and seemed near the kingdom, but when persecution came, and it seemed to be regarded both by officers and people a crime worthy of punishment to be a Christian, and the wildest rumors were constantly circulated by deserting soldiers that all foreigners had either been killed or driven from the country, and it seemed determined to exterminate the native converts, many became discouraged, and as yet have not had grace given them to make an open profession of faith in Christ. Notwithstanding the troubles, it was my privilege to receive 219 on profession of faith. Most of the Christians have stood firm, and some of them have shown much courage and have manifested great zeal in trying to strengthen the faith of weak converts and to extend a knowledge of the truth."

SOOCHOW.—The week of prayer at Chinese New Year was a delightful one. There was a joint communion. The programme gave the subject and three passages from old and New Testaments, and two foreigners and one native were appointed as speakers for each day. The meetings were largely attended, and were many times as effective as where there is one long preacher. The plan is commended for union services.—H.C.D.

* * *

The Evangelical Alliance at Hankow.—A meeting of the Hankow Branch of the Evangelical Alliance was held in the Sailors Rest, Hankow, on the 4th of March, under the presidency of the Rev. Griffith John, when the Constitution suggested by the Peking Committee was adopted as a provisional basis

of working. Exception was taken however, to the admission of the term "bloody" in the expression "bloody passion and death," into the Confession of faith adopted by the Hankow Branch, and the word, "by His death and passion" accepted instead.

A Resolution was passed expressive of the deep sympathy felt by the members of the Alliance in this locality with the Brethren, native and foreign, in the Canton Province, who have recently been called to pass through such severe persecution, and the hope was expressed, that some united action on the part of the Missionary Body might be taken towards the suppression of such outbreaks in future.

Nineteen names have been entered on the roll of membership.

March 9th, 1885.

Missionary Journal.

Arrivals and Departures.

ARRIVALS.—At Shanghai, March 3rd, Rev. J. Hudson Taylor, with his private Secretary, Mr. W. J. Lewis, and Messrs. John Smith, Thos. Jenkins, T. James, and F. T. Faucar, all of the China Inland Mission.

* * *

DEPARTURES.—From Shanghai, 12th March, Miss L. Rankin, of Methodist Episcopal Mission (South) for San Francisco.

Births and Marriages.

BIRTHS.

At Chinkiang, on December 26th, 1884, the wife of Rev. W. J. HUNNEX, American Baptist Mission (South), of a son.

MARRIAGES.

On November 11th, 1884, at Knoxville, Tenn., U.S.A., by the Rev. JAS. PARKS, D.D., the Rev. W. H. HOUSTON, D.D., Asst. Secy., Foreign Missions, and Miss ALICE McEWEN.

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REVIVALS OF RELIGION.*

BY REV. M. L. GORDON, M.D.

THE gift of the Holy Spirit in wonder-working power to the Christians assembled in Jerusalem on the day of Pentecost, stands recognized as the first and typical Christian Revival. That was the beginning of the long series of gracious manifestations of the Spirit of God whereby he has been pleased to quicken, cheer, humble and strengthen his people, and to confound, convince and convert the careless and unbelieving.

While we should be going counter to the methods of that Spirit who ever works in liberty, to demand or expect as a *sine qua non* of genuine revival the presence of each individual characteristic of that first great Spiritual movement, a study of some of its features may form an appropriate introduction to the subject which we have met to discuss and pray over to-day.

We begin by noticing that it was a divine gift, a divine work. This is evident from the fact that it was promised and prepared for. The more spiritual of the Old Testament seers looked forward to it as Moses looked from Nebo upon the Promised Land. The prophet Joel comforted and cheered the chosen people in the midst of the sore afflictions which pressed upon them, with the promise of a better time coming when the Spirit, the Fountain of all blessing should be poured out upon all flesh, and their sons and daughters should prophesy, their old men dream dreams, their young men see visions, and to the servants and hand-maidens even should the blessing in all its richness extend. John the Baptist spoke of a greater one to come, who should baptize with the Holy Spirit and with fire; and our Lord himself made special and repeated promises of the coming of a Comforter and Strength-giver who should be

* A Paper read at the Missionary Conference of Osaka, Japan.

more to his disciples than even he had been to them in those three years of blessed discipleship and companionship.

The divine character of the gift is further shown in the time and manner of its bestowment. It was no accident that the dispensation of the Spirit was inaugurated at the feast of Pentecost; that feast which brought together the largest number of Jews and proselytes from the most widely separated lands.

Again, the manifestation was sudden. The disciples knew not the day nor the hour when the gracious visitation should be made; and so although they had prayed for, and were anxiously awaiting his coming, the sound which announced his approach broke with surprise upon their ears, and *they* doubtless, as well as their hearers, were amazed and marvelled at the new power given them.

We notice, thirdly, that the divine character of the gift is shown by its manifest power. The "sound as of a rushing mighty wind" which "filled all the house" was not of earth; it came "from heaven." The "tongues as of fire" were of divine not human origin. The Spirit with which the disciples were filled and which is the only adequate explanation of the new and strange power which henceforth characterized their lives and preaching—in such sharp contrast with Peter's denials, and Thomas' doubts, and the utter despondency of the two Emmaus-going disciples—was "the promise of the Father," "the power from on high," given in accordance with the promise of Christ.

But if this Pentecostal blessing was a divine gift, a divine work, it is clear that it was also a resultant of human action. In a true sense it was the work of man.

Note first that the promise of the Spirit was coupled with a command,—a command to obedience. "Behold I send forth the promise of the Father upon you; but tarry ye in the city until ye be clothed with power from on high." If the disciples had refused thus to tarry, if they had been disobedient to the Master's words, we have no reason to think the blessing would have come. That this connection between the divine gift and human obedience was clearly understood by the apostles is shown by Peter's words as reported in Acts v. 32. "And we are witnesses of these things and so is the Holy Ghost *whom God hath given to them that obey him.*" The blessing was therefore a resultant of divine grace and human obedience. This was not, of course, that obedience which would claim the divine presence as its desert. It was that obedience which springs from faith working by love, which indeed *is* faith.

Again, the blessing comes in answer to prayer. The relation between prayer and the gift of the Holy Spirit, so beautifully represented in the descent of the "Heavenly Dove" from the opened

heaven upon Jesus as he stood "having been baptized and praying," was further indicated early in our Lord's ministry by that strong comparison: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" It is clearly seen also in the declaration of Our Lord in John xiv. 16. The Divine Redeemer could say, "I will send Him unto you," and again "I will come unto you," but He also says, "I will pray the Father and He will give you another comforter." The importance of prayer in this connection is also well shown by the narrative in Acts (i. 14) a verse which we may well keep in mind to-day. The disciples prayed; they *all* prayed, they prayed *without distinctions* as to clergy and laity or as to sex, the women, however, being especially mentioned; they *continued* in prayer; they were *united*, of one accord as touching the blessing sought.

We notice, once more, that the gift of the Spirit *followed teaching*. There was nothing fortuitous in the fact that the Out-pouring of the Spirit followed the three years ministry of Jesus of Nazareth. The divine wisdom and order are manifest in it. In vain does the rain fall and the sun shine upon the earth if the seed be not sown. The parable of the sower emphasizes an essential feature of the divine economy. I do not hold that the Holy Spirit's working is strictly limited to those who have read or heard biblical truth, but the honor put upon the Bible by its Divine Author is plainly visible in the fact that the dissemination of its truths has been so intimately associated with the most marked workings of the Spirit of God. It is God's gracious way to give the increase *after* Paul and Apollos and the great company of Christian workers whom they represent have planted and watered the seeds of truth. Although He is the Spirit of all Truth it is especially the truth as it is in Jesus that He impresses upon men. It is the Christ of the Bible that the Spirit glorifies. And the promise of the constant presence of Christ even unto the end of the world is given to those—and so far as I can see, to those only who by lip and life, by word and work, teach the observance of those truths imparted to men by the Son of Mary, the humble Nazarene, during those years of arduous self forgetting seed-sowing.

A revival is therefore a gracious and unmerited gift of God, a work of God. It is also a resultant of human effort. With these two statements we form the perfect sphere of a great truth, a truth essential to successful Christian work. It may seem to you needless that I should here and now thus dwell upon these two statements, as the systems of theology which neglected either side of the great truth, belong to a past age rather than to the present. True enough.

But it is one thing to recognize a truth theologically; it is quite another to make and keep it a practical working power in our daily lives; and a truth lying dormant, fossilized in the mind is often equally disastrous, though perhaps less noticeably so at the time, with a flagrant theological heresy. In this connection we may recall the fact that the most zealous and successful Christian workers often emphasize in their preaching the very truth which from their theological positions we should expect them to keep in the background. Thus the burden of the early preaching of Wesley, the Arminian in theology, was, "Are you filled with the Spirit?" "Be filled with the Spirit." On the other hand Finney, a Calvinistic theologian, begins his lectures on Revivals with such sentences as these: "Religion is the work of man." "It is something for man to do." And in his preaching a favourite text was, "Make to yourselves a new heart."*

Closely allied to, if not identical with, the question of the nature of revivals is that of the excitement often attendant upon them. There is no question concerning revivals of more practical importance than this. In its center all, or almost all, of the many objections that have been and are urged against revivals, and around it cluster the dangers which even the warmest advocates of revivals recognize and admit; and it is here, if at all, that we can, with our limited time, touch upon these important phases of our subject.

It is not necessary that I speak in detail of the various forms of excitement which have at different times attended revivals of religion. They are familiar to all. Christians of calm temperament, of cool judgment, of advanced culture and refinement often witness in revival seasons things which their taste and judgment do not approve. Such things suggest doubts in many minds of the value of such seasons, and not a few Christians have been driven by them into distrust and dislike of revivals and revival methods.† This is therefore a most serious question, one deserving our careful consideration. It is an urgent question also for such excitement is already a part of the experience of the Christian Church of Japan. Let us look at it then in the light of the first great Christian revival.

* Cf. Prof. Tucker in *Andover Review* for March, 1884.

† Thus concerning Mr. Whitefield who was called "a Vagrant Enthusiast," with "an ill-pointed zeal," the General Association of Connecticut in June 1745, voted as follows: "Whereas there have been of late years many errors in doctrine and disorders in practice prevailing in the churches of the land which seem to have a threatening aspect on these churches, and whereas, Mr. George Whitefield has been the promoter, or at least the faulty occasion, of these errors and disorders, this Association thinks it needful to declare that if the said Mr. Whitefield shall make his progress through this Government, it would by no means be advisable for any of our ministers to admit him to their pulpits, or for any of their people to attend his Preaching."

It is very plain from St. Luke's account of the Pentecostal blessing that the actions of the Christians were marked by considerable excitement. Even though there had been no other attendant circumstances of the kind, the speaking with tongues was of itself enough to amaze and perplex the devout men gathered in Jerusalem from all parts of the known world. It clearly appears further that some of these devout men were offended. The rejoicing Christians as seen from their eyes were laboring under unnatural excitement, and so they mocked at them as drunkards.

The history of the infant church at a little later stage of growth shows the continued presence of the Holy Spirit, and the power of speaking with tongues as one sign of that presence. The fourteenth chapter of First Corinthians clearly indicates a good deal of excitement, more or less confusion resulting therefrom, and in the mind of the ardent but judicious Apostle to the Gentiles, not a little apprehension lest the cause of Christ should be really hindered by these extraordinary experiences and utterances of the Christians.

Excitement in connection with revivals is, therefore, no new thing. It began with the first great Christian revival, and was often a marked feature of the Christian meeting in Apostolic times. Indeed it could hardly have been otherwise. The treasure is divine, but the vessels which receive it, being earthen, are weak and fragile. That the presence of the Spirit of God in man convincing of sin, creating a new and pure life, or enduing with power from on high for the work of the Gospel, should produce mental agitation and put a strain upon his weak physical frame is no more wonderful than that the working of one of our mammoth engines should test and strain the timbers of the vessel which it moves. Moreover, Satan does not willingly lose his hold on his followers. That he should not without a struggle yield them to the full service of that "Power from on high" might reasonably be expected; that he will when possible use the weakness and imperfections of earnest Christians to bring reproach on the cause they seek to serve is only natural; that he should at times so blind their eyes that they do not discern between excitement resulting from the working of the Holy Spirit and that otherwise produced, is shown from history, and has biblical attestation in the Apostolic injunction, "Beloved believe not every spirit, but prove the spirits whether they are of God."

Whether there was in the excited conduct of the Christians on the day of Pentecost any manifestations of human infirmity or not, the chronicler does not tell us. But St. Paul's words to the Corinthian Christians are of unmistakable import. There was much that could have been, and ought to have been restrained. "Be not children in understanding. It is better to speak five words that *instruct*

than ten thousand in an unknown tongue. God is not a God of confusion. Do not all be speaking at once and make such confusion that unbelievers shall think you are out of your minds and go away without receiving the knowledge of God's saving power among you. Let the speakers be few and the speaking done in turn. Let there always be an interpreter for him who speaks in an unknown tongue; and when none is present let him hold his gift in subjection. Let all things be done unto edifying." Such in free paraphrase is the earnest exhortation of the Apostle and it gives by implication a most vivid picture of the condition of the early Church and touches the very heart of the question under immediate consideration.

What then shall be our attitude toward the excitement sometimes attendant upon revivals, or toward revivals as accompanied by excitement?

In regard to this question, to which each one of us must give a practical answer for himself, I would mention several things suggested by these two passages of Scripture.

The first is that we ought not to allow ourselves to be in any sense alienated from our brethren at such times. We may not be able to subscribe to all that is said or to approve all that is done; but we cannot afford to stand aloof from them as critics. If they seem to us to have fallen into grave error of doctrine or practice we may express our views frankly in private, or, if the necessity is forced upon us, in public too (though the greatest circumspection will be called for here); but we must do this as brethren bound to them by the strongest, closest of ties, and as those who are fully in sympathy with revivals as the work of God among men. Strong and manifest brotherly love is the only fulcrum possible upon which to rest our attempts to move them. When that is gone all is gone so far as our influence is concerned. In this respect we may well imitate the Apostle Peter on the day of Pentecost. He entered wholly into the movement. He was neither disturbed nor repelled by the excitement. If he saw anything to disapprove there is no mention of it. With him the working of the Spirit was far more than the speaking with tongues. He dismisses the criticisms of the mockers with a word and passes on to the glorious thought of salvation, salvation free to all who call upon the name of the Lord Jesus Christ, his life, his work, his death, his resurrection, his exaltation at the right hand of God to be a Prince and a Saviour are his high themes; and the people are turned away from their wonder and perplexity and mocking to their own sinfulness; and the duties of faith and repentance, and the privilege of salvation through Christ are urgently pressed upon them as the true significance of this gift of the Spirit of God.

And this brings as to our second point, viz., that while excitement as attending the working of the Spirit in the early church was clearly recognized, it from the first held a subordinate position. It was not regarded as an end in itself. There was no effort to "get up" an excitement. The gift of tongues, important as it was as a sign to the early Church is mentioned again but twice in the book of the Acts of the Apostle, and as we know afterward entirely disappeared, although the working of the Spirit remained. Although St. Peter shared the gift his speech was doubtless in the language commonly used by him, and when we are told of the great ingathering of believers, the 3,000 in a day, and later of 5,000, it is not because of nor in connection with the speaking with tongues, but with the hearing of the preached word. And St. Paul, although he could thank God that he spake with tongues more than all the others, held the gift in strict subjection to his great purpose of being edifying to others. Here we have a principle by which we can both test and regulate revivals. A revival which does not bring increased desire and effort to acquaint others with the way of life may well be regarded with suspicion; and those rejoicing in the rich spiritual gifts of a revival can know assuredly that the best way of retaining those gifts as a permanent possession is to use them in publishing the knowledge of salvation to others. There is no outlet for religious excitement so healthful as activity in Gospel work. Men filled with the Spirit of God should take of the things of Christ and show them to their waiting brethren. There is time for only a brief reference to the question of the necessity of revivals.

It is often said that we should always be in a revived state, and that therefore such special seasons are unnatural and unnecessary. To this it may be replied that while such a constant state of spirituality is beyond question desirable, the progress of the Church has been, in fact, largely by means of special advances, of great onward movements which have lifted the Church to higher ground than it had before occupied. This testimony of history was anticipated in the character of this first great revival which was a special gift to those who had already received the Spirit of God into their hearts. It was those to whom He had said, "Receive ye the Holy Ghost," that our Lord commanded, "Tarry ye in the city till ye be clothed with power from on high." Would it be possible to state the necessity of the special power of the Spirit in stronger terms? The crucified and risen Redeemer had just commanded his few disciples to carry into all the world the proclamation of salvation; but recognizing that they have not power in themselves to accomplish the great task before them, He commands them to wait;

to wait although multitudes are dying in their sins; to wait, although the Pharisees are shutting up the kingdom of Heaven to both themselves and others; to wait, although the great Roman world is daily sinking in debauchery and crime without God and hope in the world;" to wait, "Till ye be clothed with power from on high."

This command is but the embodiment in imperative form of Christ's words (John xv. 5), "Apart from me ye can do nothing;" words which the Christian worker and especially the worker in foreign lands, needs to carry on his heart as a reminder of the limitations under which he works. I have said "as a reminder of his limitations;" true, but also as a reminder of the grand possibilities with which the Master has crowned him. Here is the question concerning revivals compared with which all others sink into insignificance: *Are Christ's words of promise fully believed by us? Are they living truths in our hearts?* "It is expedient for you that I go away." "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." If of these words we can say, "Lord I believe," must we not add "Help thou mine unbelief?" That was a grand message which the Apostle Peter was commissioned to declare on the day of Pentecost, "I will pour out my spirit upon all flesh." But even Peter saw but as through a glass darkly. Jewish culture greatly limited his horizon. For him "All flesh" was all *Jewish* flesh, and it was not till a special vision from heaven had been thrice repeated and its meaning interpreted to the still doubting apostle by the coming of the messengers of Cornelius and the story of the latter's own vision, that Peter could say, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." May not our eyes be holden in some such way? May not our culture—our boasted culture—have narrowed or distorted our vision? May we not have, also, something of the affectation of culture which makes us hypercritical of everything which savors of enthusiasm? Might the words of a recent writer concerning our Lord be truthfully said of us, "It pleased him to see men pressing into the kingdom rudely and violently; for his love was strong, and where love is, even wisdom and refinement will not be fastidious?"*

Are we ready to throw ourselves completely upon the Lord's promises? What is the secret of Mr. Moody's power? and why do we not have corresponding results to our labor? Do we say that we

* Dr. Bruce in "The Training of the Twelve."

have not equal natural gifts, or equally favourable circumstances and opportunities? But are not the natural advantages largely on the other side? Mr. Moody himself tells us that when he first preached in England he thought that the clergymen present, some of whom sat with bowed heads through the service did so because they were ashamed of his preaching. And an English clergyman writes of that work as follows: "While mighty masters of music and poetry are studying all the laws of art, and threading all the myriad mazes of harmony, while bishops and deans, archdeacons and canons are elaborately endeavoring to consolidate and adorn the edifice of Christianity, behold a common, uncultured, kindly, nasal man, with a single singer of affecting doggerel, steps on our shores and becomes the channel of infusing into our English Society a new flood of spiritual life, of which princesses and legislators and ministers both of State and Church press to drink."

Surely the secret is not in external circumstances. Mr. Moody says that he went there bearing on his mind this sentence: "*It remains to be seen what God will do by the man who fully trusts him.*" Here is the secret, the secret of power. Faith lays hold of an infinite though invisible Force. "According to your faith," is the measure of blessing for an individual or a generation. Hence we cannot judge of God's work in the future by what He has done in the past. It yet remains to be seen what God will do in Japan by the foreign missionary, male or female, or by the native worker who fully trusts him.

We cannot fail to notice that the hand-maidens also were to receive the gifts of the spirit; and that the daughters as well as the sons were to prophesy. It may be that the richest lessons of faith and blessing are to come from our sisters. I have recently read the account given by a young English lady,* the daughter of an Oxford professor, of her efforts to lead the rough working men of England to the Saviour. Some of her sentences have such a thrill of life about them, and show such a firm grasp of the eternal verities, such a clear apprehension of the grand possibilities open to every Christian that I take one or two of them for the closing words of my paper. "If there is one truth that I have grasped more strongly than another it is this: Only be sure of your duty, and there must be an infinite store of force in God which you can lay hold of to do it with, as an engineer lays hold of a force in nature and drives his engine right through the granite bases of an Alp. If you are sure it is God's will you should do it. Then 'I can't' must be a lie on the lips that repeat 'I believe in the Holy Ghost.'"

* Miss Ellice Hopkins' Women's Work for working men.

THE CHINAMAN IN CHRISTIAN LANDS VIEWED FROM A
CHRISTIAN STAND-POINT.

BY REV. H. V. NOYES.

THE Chinaman! The *shrewd* Chinaman, as some say; the *stolid* Chinaman! as others say. The *peaceable* Chinaman! as some say; the *turbulent* Chinaman! as others say. The *industrious* Chinaman! The *much-abused* Chinaman! The *incomprehensible* Chinaman!

This Chinaman, whatever he has, or has not been in the past, bids fair to be an important factor in the future of this world's history. For he not only belongs to a very important nation, but he is also making his way persistently into other nations, in all parts of the earth. He is doing this too in spite of the most strenuous, and often angry efforts to keep him back. These efforts are made in different lands. They are made by means of popular clamor, reinforced by the persistent effort of many who hold the reins of power, and these supported also by treaty stipulation and by legislative action.

But no difference how high the stormy waves of opposition rise, no difference how fiercely the blasts of unreasonable fury smite him in the face, the *patient* Chinaman, with one careful eye fixed on his own interests, and the other on the world around him, goes quietly on, minding his own business, making himself indispensably useful to those who abuse him, pushing his way, always forward, never backward, and lets the *storms blow themselves away*.

When shut out from the United States, he goes to British Columbia and the Sandwich Islands. When shut out from the Sandwich Islands, he finds his way to Mexico or Brazil, and if these places should fail he would be sure to find some other place waiting for him; for the world has an immense amount of work to be done, and the Chinaman is willing to do it for a reasonable compensation. Therefore, no difference what is said, the fact remains that a considerable part of the rest of the world wants the Chinaman, and the Chinaman wants what he can get from the rest of the world. And so he is likely to go on emigrating *perseveringly* until to all his other titles the world will yet add one more and call him the *irrepressible* Chinaman.

It is almost ludicrous to think how he has turned the tables on civilized countries. Not many years have passed since we used to read such language as this in regard to the exclusiveness of China. "The whole earth is a common heritage given to man by the Creator, and no tribe or nation *has any right* to close its doors and shut up its products and its blessings from the rest of the world. Nor has a nation the right to forbid its citizens from going to other lands, or those of other lands from coming within its own borders. So long as guiltless of crime, men ought to have the undisputed

right to go when and to what countries they please." Such propositions were laid down as though they were axioms right politically, and right morally. But now the urgent exhortation is coming to the Chinese from all quarters, "*By all means stay at home*—better do it willingly, if not we intend to compel you; we close our doors against you, and that on the ground that nations *have the right* to say who may come within their borders; nevertheless we still expect to urge upon you the necessity of opening up your country more fully to trade with us."

Neither legislative exactment however, nor bitter complaint, is likely to prevent the Chinese from continuing to emigrate and certainly cannot alter the fact that there are hundreds of thousands of them already living outside of China. They are in the United States, in British Columbia, in Mexico, in Peru, in Brazil, in British Guiana, in the West India Islands, in Australia, in New Zealand, in Mauritius, in the Sandwich Islands, in the Philippine Islands, in Malacca, in Siam, in Japan, and a few are beginning an emigration to European countries by setting up shops in London. Gradually too more and more of them are joining the number of those, "Who go down to the sea in ships, who do business on the great waters."

Gold was the powerful magnet that drew them from their ancient seclusion and led them to settle in Western lands. It was the discovery of this precious metal, in the mountains and sands of California, in the year 1848, that brought the Chinese to that land. In 1849, 300 came; in 1850, 450; in 1851, 2,700. Then foreign shipping merchants in China took up the matter, and by glowing accounts of the wealth of the "Golden Hills" induced a much larger emigration, amounting in 1852 to more than 18,000. This emigration has gone on, spreading up and down the coast of America, and to the islands of the Pacific Ocean. The same powerful motive which drew the Chinese to these distant places, holds them there still, viz., *gold* and *silver* not dug so much from the hills, as gained in the operations of trade, and also by patient, faithful labor. This is *their* motive, but in the Christian heart there rises, almost involuntarily the question whether, "He who doeth according to His will in the army of heaven, and among the inhabitants of the earth," has not another purpose, and designs that many of these people, in their wanderings, shall find and bring back to their own land that which is far more precious than *gold* or *silver*.

It is to some points connected with such a view that the present inquiry is directed, and will therefore refer specially to those Chinese who have emigrated to *Christian* lands, viz., the United States, the British Colonies, and the Sandwich Islands.

How do Christians in these lands regard them? How ought they to regard them? What ought they to do for them? How can

Christian effort for them there and Christian effort in China be made to so co-operate as to be mutually helpful?

These are some of the questions which naturally arise and which it is the object of this paper to discuss.

I.

How do Christians in Christian lands regard the Chinese among them?

(1) With *curiosity* undoubtedly, especially on first acquaintance. Their strange appearance, dress, and mode of life is sufficient to insure this. Curiosity however often goes farther, and wishes that the unbridged gulf of a strange language did not lie in the way of an inquiry into the mysteries of a Chinaman's mind and heart.

(2) After curiosity is satisfied, some regard them with indifference and some with aversion.

For this an excuse may be found in the habits of many of the Chinese. Still it is a very uncharitable view which looks only at these habits, and persistently keeps out of sight those redeeming traits which certainly exist. We can appreciate too how the inhabitants of a well-built city may feel that "the Chinese quarter is an eye sore." Yet they ought to be just enough to bear in mind that there are few cities where there are not other "eye sores" made by others than the Chinese.

(3) But there are those who call themselves Christians, who regard the Chinese among them with a *bitter hatred*, which is anything but Christian. They sometimes carry this so far as to refuse to assist in giving them Christian instruction. We can understand how men from political, or other motives, may wish that Chinese immigration should not be encouraged, but to object to giving these heathen immigrants Christian instruction is in itself a thing so heathenish, that we fail to understand how it can be reconciled with *true* Christianity. And yet the writer, while in California, knew of churches who refused to allow Sabbath Schools for the Chinese to be established on their premises. He was informed that one fine Church building was fired and burned to the ground, because a Chinese Sabbath School was held in it, and that some wealthy men, who were supposed to know something about the burning, offered to pay the money necessary to rebuild the church, provided that the members, on their part would give their promise not to re-establish the Chinese Sabbath School, and that this promise was actually given and the church rebuilt. Let us hope there may have been some mistake about this information, but if true, how could anything else be expected than that the curse of God would rest on such a recreant church. How could He be expected to give spiritual life to a church that had made such "a covenant with death?"

(4) But there are Christians, and we trust that their name is legion, who, finding these heathen among them, feel that it is their bounden duty, and their privilege as well, to give them that gospel which is "the power of God unto salvation to every one that believeth;" that in God's providence it is more than likely that they have been brought to Christian lands for the very purpose of receiving deep and abiding impressions of Christianity; and that many of them will not only accept the gospel for themselves, but will also be "Light bearers," bearing the light of life back to many darkened cities and villages in their own land. These Christians meet with many difficulties in their efforts, not the least of which is the difference of language. But earnestly and patiently they are endeavoring to overcome every difficulty and meet faithfully the responsibilities which God has laid upon them.

II.

How ought Christians to regard the Chinese in Christian lands?

This question has just been answered. They ought to regard them as those do who are taking an interest in them, and laboring for their spiritual good. The very fact that the Chinese are so badly treated by many, gives all the better opportunity to make a powerful impression upon them by Christian kindness. It is like a dark back-ground which makes the light of Christian character seem all the brighter. Those who cannot speak a word to them in their own language, can by kind treatment set in contrast with the abuse of others, make impressions upon them, favorable to Christianity which will last as long as life.

III.

What ought Christians in Christian lands to do for the Chinese among them?

This question may be answered, in large part, by an account of what has been already done. We begin with the work in the United States where, as shown by the last census, there are about 105,000 Chinese. They first settled on the Pacific coast, and largely in San Francisco and the neighboring cities and villages. This was naturally so, as for a long time there was no easy method of communication across the wide wilderness that lay between California and the other states of the Union.

The first mission work done for them was by the Presbyterian Board of Foreign Missions, which in 1852, stationed Rev. Wm. Speer, D.D., in San Francisco. He began his work, as he himself states, among the sick, opened a dispensary and also commenced regular preaching. "A church was organized November 6th, 1853, composed of several men who had been members in China. This was the first Chinese church in the New World. The first elder was

Lai Sàm, a brother-in-law of Leung A-fah, who was the first Native Protestant preacher of Christ in connection with modern missions to China." Dr. Speer's successors in the work, following it up most earnestly and faithfully, have been Rev. A. W. Loomis, D.D., Rev. I. M. Condit, J. G. Kerr, M.D., and Rev. A. J. Kerr. These with the exception of Dr. Kerr, are still in California, in charge of the work in San Francisco, Oakland, Sacramento, San Jose and other places. At some of these places are Chinese churches with a goodly membership. Successful work for Chinese women has been carried on by the Woman's Board of Missions, and a pleasant Home has been established for them in San Francisco, where thorough instruction in Christian doctrine is given.

The Baptist church was next in the field. Rev. J. L. Shuck, who had been a missionary in China, established in 1854, a chapel for the Chinese in Sacramento. He continued his work until the civil war. Rev. R. H. Graves, D.D., of Canton, while on a visit home, in 1870, re-commenced work for the Chinese in San Francisco. Rev. J. Frances, Rev. E. Z. Simmons, and Rev. J. B. Hartwell, now in charge at San Francisco, have continued the work until the present time. In 1874, Rev. E. Z. Simmons started a work in Portland, Oregon, which has grown into a church of 70 members, is largely self-supporting, and sends generous contributions for the work in China. This mission has also an unusually successful work in Demarara, commenced by a Chinese preacher, Mr. Lau Fuk. He was at first supported by Rev. Geo. Müller of Bristol. The church there has now 270 members. It is self-sustaining and sends money annually to China for Mission work. The amount raised last year for church purposes was over \$3,000.

The Episcopal Church had a Mission in San Francisco in 1855 and 1856 under the care of Rev. E. W. Syle. We believe the work has been continued in connection with a native agency, but are not able to give particulars.

The Methodist Episcopal Church, in 1868, opened a Mission in San Francisco, which is now, and has been from the beginning, under the efficient superintendence of Rev. O. Gibson, D.D., who had been for twelve years a missionary at Foochow. A large Mission House has been built, a flourishing school kept up, an encouraging work for women carried on, and a church established. Schools have also been opened in Oakland and other places.

The Congregationalists have also been carrying on missionary work for the Chinese in San Francisco, and other places through the American Missionary Association, and in connection with local churches. Their work is superintended by Rev. W. C. Pond, and instruction and preaching in Chinese are by a native agency. During the present year they have had in all 15 schools in operation.

The United Presbyterians have had a mission in Los Angeles since the beginning of 1878. Two years earlier, the Presbyterian Board of Foreign Missions had commenced the work, but they afterwards sold their property to the United Presbyterian Board with the general understanding that their work there was also transferred to that Board. Rev. J. C. Nevins, who had just returned from Canton, and who spoke the Chinese language, as few have ever been able to do, took charge of the work. The result has not been exactly what had been anticipated. The so-called "Chinese Young Men's Christian Association," to which we shall refer again, encouraged by some local support, set themselves in stubborn opposition to Mr. Nevins' work from the beginning, to their own exceeding detriment, *if their real object was to gain, or disseminate a knowledge of Christian truth.* They thus cast from themselves the best opportunity they could then find, or are likely soon to find, of obtaining such knowledge. If we may judge from those who have come back to us here in Canton, Mr. Nevins is doing a most excellent work in the way of careful Bible instruction. No Chinese have ever come to us from any quarter more thoroughly versed in Biblical knowledge than two who have returned from his instruction at Los Angeles, to be efficient helpers in our work here. We shall be glad to have many more of the same kind.

This view of what is being done for the Chinese, in the United States, would not be complete without referring to the fact that the opposition to them in California has recently been the means of scattering them far more widely through the country. This scattering is doubtless better for them, and enlarges the opportunity for doing them good. It has given rise to the establishment, during the past few years in all the principal cities, where they are, of Sabbath Schools and evening schools for their benefit. This work will doubtless increase more and more. The statistics for New York may be given as a specimen of other cities:—No. of schools 13; scholars enrolled in three months 670; Average attendance 350; No. of communicants 25. The numbers for Brooklyn closely approximate to one-half of those for New York.

We turn to the Sandwich Islands. Work for the Chinese there was commenced some years ago by Rev. S. C. Damon, D.D., who, in connection with his other pastoral duties, has always taken a deep interest in these people. Some three years ago, his son, Mr. F. W. Damon, took charge of the work, under appointment of "The American Board of Commissioners for Foreign Missions."* Since then he has visited all the plantations where the 20,000 Chinese on the island of Hawaii are employed. He is assisted by some good native help, and the work is on a very satisfactory basis.

* [Under appointment by the Hawaiian Board of Missions, assisted pecuniarily by the A.B.C.F.M. Editor Chinese Recorder.]

A fine chapel has been built at Honolulu, to which the Chinese subscribed liberally. There are some 300 Chinese Christians on the island. Besides doing much in the way of self-support, they have sent generous contributions for the work in China.

The Australian Conference of the English Wesleyan Church has a mission to the Chinese in that country, which is under the care of Rev. C. Youngman. We are not able to give details.

The Presbyterians of Australia have also a mission to the Chinese there, formerly superintended by Rev. D. Vrooman. We suppose that since his departure, native agency has continued the work of preaching in Chinese, but we have no recent information.

The Presbyterian Church in New Zealand has appointed Mr. A. Don, to work for the Chinese there. He has entered upon his work, with much zeal, and last year succeeded in getting a good chapel erected for the Chinese, to which they subscribed liberally although very few are as yet Christians.

From the fact that Christian books, in the Chinese language, have been sent for from British Columbia, we know that Christian work for the Chinese immigrants has been inaugurated there, but we are not aware how extensive it is.

Rev. Geo. Piercy, formerly a missionary in Canton, has commenced work in London and has a school of 25 pupils one of whom has applied for baptism.

Work too has been commenced for the Chinese in Japan of whom there are about 4,000. This land though not yet on the list of Christian countries, bids fair to be placed there soon. A Chinese Sunday School was commenced in Yokohama in 1882, by Mrs. M. White. She had as co-laborers Mrs. H. Loomis, Miss Porter and Miss Winn. An intelligent Chinaman, who understood English, also gave assistance. A school for teaching English has since been established, and Dr. Fuan Chin, a Christian Chinaman, who has lived ten years in California, is employed as a teacher. A resident Chinese merchant gives his presence at the religious services and substantial pecuniary aid. Mr. Chin, a native preacher formerly connected with the Presbyterian Mission of Canton, and a man of excellent ability, gives good assistance at the meetings held on Friday and Sunday evenings. The work, commenced by private enterprise, has recently been taken up by the Union Church. We hope the Chinese may catch something of the blessed influences that seem of late to have impressed so powerfully many of the Japanese.

The above account answers very much the question—What ought to be done for the Chinese in Christian lands? Only let the good work go on increasing more and more. Begun a little more than thirty years ago, it is already so extensive as to give much pertinence to our next inquiry.

(To be continued.)

ASIA RECONSTRUCTED FROM CHINESE SOURCES.

BY T. W. KINGSMILL.

MR. E. H. PARKER does me the honour of a notice in the *Chinese Recorder*, Jan.-Feb. 1885, p. 32. He says, "Mr. Kingsmill's translation of the Shih (*Sic*) Ki Chapter on Ta Yüan in the local Asiatic Society's Journal for 1879, though it contains three or four unusually serious mistranslations, and several over sanguine philological identifications, is not so very bad a production after all."

Without seeking to recall the age of Julian and Panthier I may make a few remarks on this somewhat vague charge. First; as to the general assertion of three or four serious mistranslations, I may be fairly entitled to form an opinion of my own on the ancient language. To knowledge of the modern I make no claim. If the so-called serious mistranslations are really so, I shall be glad to correct them, and will feel grateful to Mr. Parker for the opportunity. The same remark I may extend to the philological identifications. Most of them are amplifications of facts already proved on other authority. It is however regrettable that for the most part our students of Chinese are totally ignorant of the external literature on the subject, and have never taken the trouble to search for themselves the large mass of classical, as well as Indian, Mohammedan and Parsee works bearing on the topic. Dr. F. Hirth, I fear, stands almost alone amongst Chinese scholars as having recognized the necessity of these investigations. When however Mr. Parker compares me in invidious terms with Dr. Hirth it is possible he has not studied the topic sufficiently to see that my researches on the ancient geography of Eastern Turkestan scarcely touch those of Dr. Hirth on Asia west of the Pamir.

With these remarks I may proceed to clear the ground for future research, by pointing out to Mr. Parker those identifications in my paper which may be considered as absolutely established.

1st. That the *Hüng-nü* were *Turks*. Mr. Parker may leave out of his calculations for the nonce my philological proofs in the *China Review* (Vol. VII. 387). Klaproth so far back as the year 1826 (*Tableaux Historiques de l'Asie*, pp. 101 *et seq.*) established the fact. This Howorth (*History of the Mongols*, I. p. 31) confirms with his great authority. The extraordinary idea of their being Huns originated I believe with De Guignes, a very bad authority, of whom Howorth (O.C. xviii.) remarks, "nor is this portion of De Guignes' work very satisfactory. We have considerably advanced in our knowledge of the period since his day."

2nd. The identification of *Yu t'ien* with *Khotan*. This is due to Abel-Remusat, *Histoire de la Ville de Khoten* (A.D. 1820).

3rd. The position of *Charchan*, *Shen-shen* or *Lowlan*. This is due to Col. Yule (Marco Polo, Vol. I. 179; Vol. II. 475); see also Vivien de St. Martin (Mémorial Analytique appended to Julien's *Voyages des Pèlerins Buddistes*, Vol. II. 428).

4th. *Ansih* and *Parthia*. This has never been doubtful. The philological identification of 安息 with the country of the Arsaks (Arsacidæ) is however due to myself.

5th. *The Yueh-ti with the Ephthalitæ*. This was proved by Vivien de St. Martin in a review of the destruction of the Græco-Bactrian kingdom; and is adopted by all later Orientalists.

6th. *The Wu-suns with the Asii or Asiani*. For this I alone am responsible, but was led to it by a careful comparison of the Greek authorities, Strabo, Ptolemy and Arrian.

7th. *Ta-yüan with Yarkand*. I may also claim this, but the careful student will perceive I have only accepted it on the strongest grounds. One error in the paper I may here correct. 姑師 is not to be identified with the Che-mo-t'o-na of Yuen Chwang. It probably lay to the north of the Salt marsh.

It will thus be seen that the framework of my sketch was already prepared for me; I had only in fact to enter on the labours of my predecessors and clothe the bare skeleton with flesh and blood. Until some scholar arise better skilled than myself in the phonetic equivalents of the ancient language, my philological identifications, confirmed as they are by geographical research, may be *ad interim* respected.

I am however much indebted to Mr. Parker for his translations from the P'ei-wan-yün-fu, but may proceed *seriatim* to point out a considerable number of errors. The numbers prefixed refer to the numeration of his paragraphs.

2. Here and elsewhere the unpardonable error of calling the Hiung-nû Huns takes away from the value of the notices. 昌頓 Mao-tun could never have been Matuk; the phonetic value is Var-dun or Val-dun. Bactria was a geographical, not tribal name, for the country adjoining the upper Oxus; its name in old Zend was Bâkhdi, whence its Greek appellation. The Greek Kingdom of Bactria was founded B.C. 256 under Diodotus while the 月氏 were still in undisturbed possession of Kansuh. The connexion of the Yueh-ti (not Yueh-chi) with Bactria was not till after 176 B.C. There is no racial nor phonetic relation between the two. After the destruction of the Greek Kingdom Bactria was overrun by the 大夏 Tokhars and the 月氏 Ephthalitæ, and in mediæval times was known as Tochâr-i-stan from the former. I am quite at a loss to surmise what Mr. Parker implies by the Mooz Tagh here; the

Nan-shan is the range of mountains south of Tun-hwang, and still preserves its ancient appellation. The Turkish name according to Prejavalski is the Altyn-tagh. The 羌 again were not Ugro-Tartars but Kurus. Mr. Parker has been treading on dangerous grounds in his ethnological essays; he should practice creeping before trying to walk, much less to fly.

6. Perhaps Mr. Parker would give some information of Caratæ and its connexion with Kashgar. I am ignorant on the subject.

7. The Wusuns lived along the upper Jaxartes; the Comedan Mts. formed part of the Pamîr.

17. Surely 涉 does not mean to touch. The 闐池 is probably the Temurto or Issyk-kul, but is certainly not the Aral. Without the original it is impossible to comprehend the paragraph.

18. The equivalent of the Ts'ung-ling is the Kizil-yart range in the Pamîr. Belur tagh is the outcome of a blunder of De Lisle's. See Yule (Jour. R. G. S. xlii. 476).

20. Su-lê 疏勤 is the Sûrâk of the Bundahish, and is properly the valley of the Jaxartes. I believe by the Chinese it is used for Kashgar as stated, but the reason is difficult to explain.

28. 西王母 does not mean Western King's Mother; the characters are simple phonetics.

29. 弱水 does not mean "weak-water;" it means dead or decayed water. The inhabitants in Mesopotamia and the neighbouring countries still cross their rivers on inflated skins.

32. The capital of Ta-hia 藍市城 referred to was Darapsa, probably for Darampsa, mentioned by Strabo. Drangiana was a country not a town.

37. 大食 Ta-shih is not Tadjik; it is the Persian Ta-zi, *i.e.* Arabian. See Vambery's Sketches in Central Asia, p. 337.

38, 39, 40. It is impossible to follow these without the original.

46. Why should 身 Shen be pronounced 捐 Kwan? Mr. Parker will find in the majority of cases that these glosses of the commentators are utterly untrustworthy. 身毒 is simply a name for India, in Zend Hapta Hindu, the Vedic Saptasindhava; modern Scinde. Later it was called 天竺; the phonetic values are almost identical.

51. 滇國 is Sthâneswara, not Yunnan, where elephants are not used as beasts of burden.

55. 胡人 does not mean Tartar.

57. Mr. Parker should lay to heart the statement about Turks and Hiung-nâ.

60. Ts'ung-ling does not mean Onion range. The first character is phonetic; its value is Dar.

With paragraph 82 Mr. Parker begins some extracts from the Shi-ki in the course of which he introduces many of his old errors with some new ones.

86. The 西海 is not to be taken here or elsewhere in the Shi-ki as the Caspian: it is simply the Western Sea. Szema Ts'ien knew of nothing beyond Parthia. Once he alludes to Aral as the Northern Sea.

87. T'iao-chi is the representative of Persian Zaranj, the Greek Sarangia or Drangiana. Szema Ts'ien and the later writers seem to include with it Kermania and made it extend to the Persian Gulf, here called the 西海.

89. It was the depopulated country of 渾邪 that the Wusuns were invited to occupy.

94. Mr. Parker has here corrected an error in my translation. 驕恣晏然 taken by me to be proper names Kiao-ts'ze and Anjen are used in their natural sense. I trust readers of my paper will correct it accordingly. Mr. Parker is himself in error in the last sentence: it should be read "When the Hiung-nû had broken up the Yueh-ti." This event had happened anterior to their move to Bactria, and was the cause of their migration.

95. 善馬 means something more than "splendid horses." I prefer to leave the word untranslated for reasons mentioned in my paper.

102. Mr. Parker's suggestion is worthy of notice; I cannot however see my way to accept it. My notes give *d* as the original initial of 師. The original of the name of 貳師 may be considered a moot point.

In page 47 Mr. Parker speaks of the 秦 men within the walls of Urh-shi whom the king employed to sink wells. I am of opinion that these Sîrs were not Chinese but Syrians, especially as nothing is said of their release by the Chinese general on the surrender of the city. In his note on page 49 he refers to my restoration of the ancient sound of 秦 as Sîr=Greek Sêr in Sêres, Syr in Syria (see *Chinese Review*, v. 357). As there is little new under the sun, and most original discoveries have occurred to many minds, I was not surprised to learn from Dr. Hirth that the same identification had been suggested by a French Orientalist fifty years ago. I have unfortunately omitted to take note of the passage.

In conclusion I may remark that Chinese students could much advance our knowledge if instead of carping at one another's efforts they should each be prepared to accept the proved conclusions of the others. Every one is liable to errors in such a task, but there is better work to be done than in interminable wrangling.

NOTE—LI-KIEN AND TA-TS'IN.

The following explanation of the use in the Hau Han Shu of the expression 黎鞞 Li-kien as another name for 大秦 or Syria suggests itself as the true solution of the mystery.

In the Shi-ki the phrase 黎軒 Li-k'ien or Li-ken is distinctly applied to Samarkand lying north of Parthia and north-west of K'ang-kü or Kashgar, where the character 黎 is clearly denoted as representing the sound AR.

Applying the information thus obtained to the other we may transliterate 黎鞞 as Ark'ien, and this is simply the nearest phonetic rendering of Greek Ἀρχαίου, the "Government."

The "Magistracy," or "Government," was probably the short colloquial expression for ἡ Συρικὰ ἀρχή as the Italians called Liguria, the "Provincia" (Province), and we at the moment denominate the British provinces in North America simply the "Dominion."

It is, of course, possible, as the word came to China through Parthian sources that like Stamboul with the Turks for εἰς τὴν πόδιν, Ark'ien stood for (εἰς τὴν) Ἀρχήν, but I think the identification with the form Ἀρχαίου, above, preferable.

ON THE SQUARE BAMBOO.*

By D. J. MACGOWAN, M.D.

AS I am not a botanist this communication will be found to lack technical value; but that is of little moment, as the scientific description of this anomalous variety of bamboo devolves on Sir Joseph Hooker himself.

Its geographical range is from 25° to 30° N., litoral, and Westward further than I have been able to discover. Unlike other varieties of the bamboo at this place, its shoots are developed in Autumn, not in Spring. They sprout in September, or October, and grow until arrested by December's cold. In the Spring following, their growth recommences when the grass attains its full height—ten to fifteen feet. The lower portion of the culms bristles with short spines; in the second or third year their squareness is far less striking than when matured by several years' growth; that quality is sometimes so marked that a native botanist describes them as

* Written in reply to a request of Sir Joseph Hooker, Superintendent of Kew Gardens, made through Earl Granville, Sir Harry Parkes and Consul E. H. Parker. Sir Joseph Hooker had seen a note in the *North-China Herald* by Dr. Macgowan on the square bamboo of Wenchow, and desired corroborative information on the anomaly from China.

appearing like rods pared by cutting instruments. I have seldom found the corners more sharply defined than in the largest of the specimens herewith transmitted.

It is cultivated chiefly for an ornament in gardens, and in temple courts; the longer stems (sometimes an inch and a half through) are used for staves, the smaller and less squarish, for stems of opium pipes, and the smaller and less mature for tobacco pipes.*

Its anomalousness is attributed by the Chinese to supernatural powers, occult agencies varying with each district. The Ningpo Gazetteer tells how Ko Hung, the most famous (fourth century A.D.) thrust his chopsticks (slender bamboo rods, pared square) into the ground at Spiritual Peak monastery, near that city, which by thaumaturgical art he caused to take root and to appear as a new variety of bamboo square.

Specimens have been placed in Wardian cases and as soon as their viability is assured they shall be transmitted to Kew Gardens through Consul Parker.†

With the prepared specimen of square bamboo for the museum I send also specimens of the bearded bamboo, as they illustrate an art peculiar to Wenchow which is capable of being imitated in the tropical and sub-tropical regions of India. This bamboo is called "bearded," or "hairy" because of the appearance presented on the surface of the husks of the shoots (it is the shoots of this plant that supply our tables with one of our most prized esculents). The matured, are cut in sections of about half a foot, and then slit and boiled for two hours in water; before the boiling is half completed some lime is added, that alkali rendering the material less liable to attacks of insects. Boiling renders the cylinders flexible; they are then flattened and subjected to pressure until they become absolutely dry, which takes about ten days. When properly dried they retain their sheet-like form; the silicious surface is pared off and also the inner surface, until the latter presents a white appearance, when the sheets are ready for carving or perforating, and are useful for inlaid work. Elegant scrolls are made by glueing on delicate bamboo fret-work representing scenery or giving poetic complimentary verses, after the manner of paper scrolls. Specimens being sent of this curious work, further description is unnecessary.

* Attached to one of the specimens of pipes that I send for the Museum is a tobacco pouch containing (1) a sample of Wenchow tobacco and (2) one of the shredded leaves imported from Ningpo;—the bag itself is made of coarse Wenchow stick; the paper enclosing the tobacco is made from the hairy bamboo, finer specimens of which I also enclose, and also a piece of very coarse paper made of the shoot shells.

† Mr. Parker forwarded the plants immediately.

THE ENGLISH PRESBYTERIAN MISSION, SWATOW, FOR 1884.

BY REV. H. W. MACKENZIE.

At our Central Station, Swatow, we have the following:—

(1) The Theological College, with 18 students and Resident Tutor; (2) The Middle (Boys' Boarding) School, with 20 Boys and 2 Pupil Teachers; (3) The Girls' Boarding School, with 25 Girls, Matron, and Teacher; (4) The Bible-Women's House, with 9 Women and Resident Teacher.

Our Out-stations number 22, of which 4 are, for the most part, under the charge of a Chinese Pastor, who is wholly supported by the congregations to whom he ministers. The number of Preachers available for conducting the Sabbath services at these Stations is only 10. Some of these men have charge of two Stations, and at some of the more unimportant ones the work is very much left to the chapel keepers, who are fairly intelligent Christians, and to regular weekly visits from some of our students. During the year, 59 visits have been paid by the foreign missionaries. At some of the Out-stations there is no progress whatever; there has rather been decay and failure. At most of them there have been some converts gathered in, and at several there is still a considerable number of applicants for baptism. The number of our Station schools is 9, with 81 pupils. These are all taught by Christian teachers who have had more or less training in the Middle School, or College, at Swatow. The more promising boys in these country schools will, we hope, enter the Middle School, with a view to their subsequent training in the college for becoming teachers and preachers. The nearest of our stations is about 9 miles from Swatow, the most distant about 120, *i.e.*, five or six days' journey.

On the 31st December, 1884, the total number of members in full communion was 791, and the total membership of adults and children (including members under suspension) was 1,104. Nine of the congregations have been organized as churches, and we find that the Elders and Deacons are on the whole decidedly helpful in caring for the Church-members, some of them manifesting a watchful and zealous spirit in this important work.

The ordinary meetings of the Swatow Presbytery are held twice a year, in May and October. Since this Presbytery was formed in 1880, we have found the Chinese office-bearers taking an increasing interest in Church affairs, and its work has considerably helped both to create and foster a feeling of unity among the several congregations, and to stir up the Christians to their duties in regard to various matters of importance. It is important to note that the

Presbytery is quite independent of the Presbyterian Church of England, having no ecclesiastical connection with it whatever.

This brief notice would be very incomplete without some reference to our Medical Mission work. During the year the total number of patients attended to in the Swatow Hospital was 5,485, and it is worthy of special mention that the daily average of in-patients for the same time was about 200. The patients came from over 1,500 cities, towns, and villages in the surrounding country. The Gospel is preached to them daily, the Missionaries and the Senior Hospital Assistants taking regular part in this work. Many of the patients came forward, seeking baptism, and from among such applicants 20 were received. But we have reason to believe that, besides these additions to the church as the result of the work in the Hospital, many of the patients who have made no profession of Christianity, yet have given up the worship of idols, and now pray to the living and true God, and make known to their friends the truth which they have learned.

I have not, in the foregoing, included the Statistics of the Hakka Mission of the Presbyterian Church of England. Until recently that Mission had its head-quarters in Swatow, and its Statistics were not made out separately. It is now established at *Ng-kang-phu*, a large village, or rather group of villages, about 60 miles north-west of Swatow, and right in among the Hakka people. I send herewith a brief notice of the Mission, written by the Rev. D. MacIver. Of course the Swatow and *Ng-kang-phu* Missions, being both supported by the same church and being closely connected in various ways, have a good deal in common; it is merely the difference of dialect between the two fields that makes it necessary to have separate centres and operations.

We have not yet been able to make out how much money was contributed for church purposes during the past year; but for 1883 the total amount contributed by the members connected with both Missions was at least 1,000 dollars. Of this amount over 120 dollars were contributed by the four congregations that have called a Native Pastor; this sum includes his salary and travelling expenses. About 200 dollars were subscribed to a fund started by the Presbytery to assist in paying the Preachers' salaries. The remainder was paid for various church purposes, *e.g.*, the building, renting, or repairing of Chapels, ordinary chapel expenses, schools, the support of the poor, &c. In regard to this matter of native contributions we have to admit that there is still a lamentable lack on the part of the converts. Many, we are persuaded, give much less than they ought to give, and some of the better-off give less

than their poorer fellow-Christians. It does not help the matter to say that in the West, in lands long under Christian influences, there is still much backwardness in giving for Christ's sake. In China we have ourselves to blame to some extent, I daresay. For in the beginning of our work, among the earlier converts, and at the stations first opened, we were not sufficiently on our guard against doing for the converts what they should have done for themselves in the way of defraying expenses. It would be a long story to go into details on this subject, but the longer I live among the Chinese, the more I am convinced that it is for the best interests of the Church in China that the foreign missionaries should in every possible way make the converts pay *from the beginning* for all manner of Church expenses, and out-and-out refuse to expend foreign money for objects for which the Chinese themselves may reasonably be expected to pay.

In concluding this summary of the present state of our work, I would remark that it is matter for profound thankfulness to God, who giveth the increase, that during the last 25 years over 1,400 adults have been baptized in connection with our Mission at this port, that there is now a native church having (in connection with both centres) over 1,000 communicants, and that over 30 stations have been opened in the surrounding region. There is certainly no ground for elation or self-complacency; much rather for sorrow and humiliation on our part and on the part of our Chinese fellow-Christians, that we have been so slow to believe, so prone to err and to come short of using to the full our splendid opportunities. Much, much land yet remains to be possessed. Idolatry, judging by the repairing of old temples and shrines and the building of new, is still almost as prevalent as ever, and we have but touched the fringe and outside of that huge, horrid fabric which Satan has raised in this dark land. We are, however, on the winning side. The record of the past has much to encourage and stimulate, if it has also much to warn and instruct us. And therefore, still looking to our Lord and Master—for we are but servants, doing his work, in his name and by his grace,—we go on hopefully to the work of this new year of grace, 1885.

Swatow, 17th February.

THE SWATOW PRESBYTERIAN HAKKA MISSION, 1884.

BY REV. D. MACIVER.

THIS mission works among the Hakka-speaking people in the north-east of the Canton province. The work was carried on from 1870 to 1880 by Hoklo-speaking missionaries residing at Swatow. Since then it has been conducted by agents specially set apart for Hakka work, who have their residence in the Hakka country. The foreign staff consists of two ordained and one medical missionary. One of the ordained missionaries is also a medical man.

During 1884 the number of adults received into the church was 25—thus making the total number of adult members 211. There are 4 regular preachers, and an equal number of student-preachers; there is, in addition, a theological class with 8 students. At Ng-kang-phu there is an upper boys' school, the pupils of which have been drafted from the various out-station schools. Of these latter there have been six in operation during the year. At all of them the pupils pay for their education. Medical work receives a large share of attention—from the fact that there are two medical men on the staff. There is a dispensary at Ng-kang-phu where 2,390 patients have been treated; of these about 200 were in-patients. The medical men itinerate through the region; some of them resided for a few months in the district city of Ta-fu.

As to the matter of self-support, the native congregations meet all the current expenses of the various chapels, and contribute more or less liberally to the support of the preachers.

THE WAR AT NINGPO.

BY REV. J. BUTLER.

IN writing the history of War, a prominent place must be given to the *rumors* which precede and accompany actual hostilities. The "*rumors of War*" often create more mischief than the real warfare. Such has been the case at Ningpo.

When the news of the French victories at Foochow reached our city, the excitement rose rapidly, and the fears already aroused were intensified by the rumor that the French fleet had been seen coming up the coast, with the purpose of taking Chusan and Ningpo. The 26th of August is a day that will be long remembered in the history of Ningpo.

The moving of families from the city to places of safety in the country, which had been going on for several preceding days, on the 26th of August, worked up into a panic, and towards evening the whole city seemed to be in commotion. At this juncture, whether

by accident or design, the report was set in motion that the French were coming up the river, and would soon be at the gates of the city.

Hereupon commenced a scene of the wildest and most pitiable description. The cry ran through every street that the French were near, and the inhabitants, old and young, rich and poor, in wild confusion, rushed for the city gates, and all night long the stream of affrighted people poured out of every gate of the city. Mothers carrying their babes in their arms, and leading the older children by the hands, sons and daughters helping their aged parents, the sick carried in chairs or on the backs of their friends, the calling out, in the confusion and darkness, of one member of the family for some missing one—all formed a scene such as it is impossible to describe. The panic abated somewhat towards morning, and the poor people having no houses to go to and no money to hire conveyances, returned to their houses in the city.

But the moving of families went on actively for weeks afterwards, until about eight-tenths of the population had left the city for supposed places of safety in the country. Business was suspended, and suspicion and terror took possession of the people who remained. All this was the result of the "*rumors of war.*"

ACTUAL WAR.

The long dreaded French fleet hove in sight on Sunday, March 1st, and moved boldly up to the fortifications at the mouth of the Ningpo river. On the 27th of February they had encountered the Chinese fleet in the harbor of Zih-pu, and after blowing up with torpedoes the two largest and most formidable of the squadron, they pursued the three remaining vessels of the fleet to the mouth of the Ningpo river, when the fugitives found refuge within the barriers. The French were peculiarly desirous of getting possession of these three ships, as they are the pride of the Chinese navy. Having recently come out from Germany, where they were constructed after the best models, with all the latest improvements in speed and armament, they would make valuable prizes. They are also manned by German gunners, which adds much to their efficiency. It is the general opinion, that but for the entrance of these unwelcome visitors to our river, we would have been saved the dangers and hardships of war.

The war vessels were at first ordered to leave the river, by the civil and military authorities here, but their commanders positively refused, and the crews fearing they would have to meet the French, deserted in such numbers that there were not men enough left to work the ships.

THE BOMBARDMENT.

The first attack was made on Sunday, March 1st, 2 p.m. As we were going to Church we heard the booming of cannon ten miles down the river, and having had intimation in the morning that the French were at Chinhai, and the port was about to be closed, we were somewhat prepared for the shock of war.

The French ships came up boldly under the guns of the forts, but waited for the latter to begin the firing, which they did rather reluctantly, and then the French promptly replied with their well directed broadsides.

The fight continued about an hour, when the French retired out of the range of the principal fort on the north side of the river, but where their guns covered the fortifications on the south side.

There was not much damage done on either side; a few wounded Chinese came up to the city, but no deaths were reported on their part. After the first bombardment, desultory firing was kept up between the forts and the ships, almost daily for two weeks; but for the last two weeks, there has been very little firing.

During the first two weeks of the blockade, the French, nearly every night, with steam-launches, and torpedo-boats, attempted to cross the barrier, and reach the fleet inside, with the view of blowing them up. But the Chinese have kept up a strong picket line outside the bar, and thus far they have been able to beat back their enemies.

THE PRESENT ASPECT.

The French fleet is still outside of Chinhai; their ships go and come, almost daily, and their numbers vary from four to eight. Now and then merchant steamers and sailing ships are seen along side, from which the fleet gets coal and provisions. Where these supply-ships come from, and who supplies them with stores and coal, is a mystery to the uninitiated. The French have no trouble also, in getting news, or in sending news, though far away from their own land and in an enemy's country. These things sorely puzzle the Chinese, and strongly incline them to the belief that all the other Europeans in China are in league with the French.

In the meantime the Chinese are busy in strengthening their fortifications, and in making more secure the barriers at the mouth of the river. There are about twenty thousand soldiers in the entrenchment, on both sides of the river, and five gun-boats inside the barrier, while the fortifications are mounted with the best Krupp and Armstrong guns.

On the 12th of March, official notice was served on the Consuls that the port of Ningpo was closed to all shipping, native and foreign.

For some time the blockade was carried out strictly, neither junks, fishing-boats, nor foreign vessels of any description, were

allowed to go in or out; but after a few days, fishing-boats and junks were allowed to pass—not through the main channel, which is blocked, but through a narrow side passage.

CONDUCT OF THE FRENCH.

The first reports brought in by junks and fishing-boats gave fearful pictures of the barbarity and injustice of the French. But after a time some of the crews they were said to have beheaded, and some of the junks said to have been robbed and sunk by them, turned up safe and sound in Ningpo. The account of a richly laden junk, with Northern produce, having been captured, by the French, and of her crew being kept in chains, created great excitement in the city, but when a few days after, the junk and crew, appeared in port, and the true story of her capture was heard, the feeling of hatred for the French was changed to something like admiration. A French cruiser over-hauled the junk, and finding that she had a cargo of dates, walnuts, and dried persimmons—which things were good for food—they offered to buy enough to supply the fleet. They allowed the owner to fix his own price which they paid him. At the same time they told the Captain and crew that they might tell all the shipping guilds and merchants at Ningpo, that they, the French would not interfere with trade, only they must not carry contraband of war. The news brought in by several junks that the French treated them honorably and paid for what they took, and that they would not interfere with legitimate trade, relieved greatly the tension in Ningpo, and furnished an outlet for some of the most dangerous elements in the city, viz., the junks and fishermen.

The unearthly yells of the junkmen hoisting their sails, and lifting their anchors which usually cause the sensitive ones to stop their ears, was on this occasion musical. Though the main channel at the mouth of the river has been effectively blocked, there is a side passage, where junks, at high water, with careful pilotage, can pass. This furnishes a partial relief to the boat population. But there are tens of thousands of unemployed persons in the city and surrounding country in consequence of this war. One thousand coolies are thrown out of employment by the stoppage of the daily Shanghai steamers, and about as many boatmen. Many kinds of business have been suspended, and nearly every branch of trade is paralyzed.

As the supply of British opium through the non-arrival of the steamers is running low, the price has gone up, and the wretched victims of the pipe, many of them poor coolies, are ready for riot or plunder, when they cannot get the means otherwise to buy the destructive drug. Thus far no rioting or plundering has taken place; we have been shut in for a month; the French fleet is still outside of Chinhai; but how long this state of things will last we have no means of determining.

PROCLAMATIONS.

Four different proclamations have been put out by the civil authorities of Ningpo, all having reference to the present state of war. The first one was issued last year, to quiet the wide-spread alarm that was circulated about the British and American war vessels that were then in port.

The rumor took possession of the whole city that these war ships, the *Daring* and *Juniatta*, were French men-of-war in disguise, and that they had come into port in advance, in order to be ready to attack Ningpo when the French fleet came in sight. So excited had the people become on account of this rumor, that the Tao-tai was compelled to put out a proclamation, "to instruct the people," but unfortunately his statements were not as clear and decisive as should have been expected, in view of so absurd and groundless a rumor. It is thought by many that even the officials themselves strongly suspected a collusion between these war ships and the French. It is certain that many intelligent Ningpo men believed the rumor, and many native Christians were sorely tried on account of this report.

The second proclamation had reference to the victory gained by the Chinese at *Chinhai*. The French attack on the forts, and their repulse with heavy loss, were narrated—and officers and soldiers were praised in most extravagant language for their skill and bravery—concluding with an exhortation to the people not to fear the inroad of the French. "The defences were strong, the officers and soldiers were skilful and brave, and heaven was propitious." The third proclamation had reference to the price of provisions, particularly rice. Prices went up rapidly when the port was blockaded, and the future looked gloomy. The officials of the city, with commendable promptness, issued vigorous and sensible proclamations to keep down the price of provisions, appealing first to reason and patriotism, and ending with threats of punishment. The fourth proclamation had reference to the protection of Foreigners. Foreign nations had treaties with China, and they were all at peace with her except France. The citizens of these countries must be respected. The houses and places of worship of Foreigners must not be molested, and even Frenchmen who were passing peaceful callings must not be molested, and the sisters, who were engaged in works of charity, must not be annoyed. On the whole the Ningpo officials have acted generously and promptly, in their efforts to protect Foreign interests, and their conduct in protecting French citizens and French property, while the French nation is fighting them, is worthy of all praise.

Echoes from Other Lands.

THE RATIO OF INCREASE.

The Rev. B. C. Henry, of Canton, in *The Foreign Missionary* for February, makes the following comparative statements:—"As a matter of history, in connection with our Presbyterian Mission, it may be said that at the end of the first ten years after its establishment, there was but one solitary convert; at the end of the second ten years there were less than ten; at the end of the third ten years the number had reached one hundred, while during the last ten years, which are just completed, the whole number received has been 700. The ratio of increase in the other missions has been very much the same, so that we have in connection with the Churches in Canton a native Christian community numbering about 4,400; and if we include those in Hongkong and Swatow, which belong to the province of Canton, we have an aggregate of nearly 7,000 Christians. During the last seven years the Churches in Canton have just doubled their membership; that is, during these seven years as many have been received as during the previous thirty-seven years. We may put the comparison in another way, which carries great force to many. It is just 302 years since the first Roman Catholic missionaries entered the province of Canton, and after three centuries of work they report 20,000 converts; while Protestant Missions, after 40 years of work, show 7,000."

ANTI-FOREIGN FEELING.

The *Presbyterian Banner* of January 7th, contains a letter from Rev. H. Corbett, written during a journey. The Governor of the province had promised the United States Consul at Chefoo to issue proclamations for the protection of native Christians. Mr. Corbett writes:—"When I reached this district ten days ago, where the officers and people have united in persecuting the Christians the past summer, I found that no proclamations had been posted, and the Christians did not dare to meet except by stealth, lest they should be arrested and beaten on false charges. In many places the people seemed to fear to come within sound of my voice." Mr. Corbett called on the chief officer of the district, who received him with marked politeness, and was full of promises, but the missionary could not but distrust him in view of what had taken place—false charges, cruel beatings, loss of time and property.

MORE MISSIONARIES NEEDED IN CHINA.

The Rev. J. V. N. Talmage, D.D., writing home under date of November 13th, pleads for China in the following cogent words:—

“We are feeling more and more need of reinforcements from home. But we have heard (not, however, directly from our secretaries, and therefore trust the report may not be true) that the Board fear they will not be able to send us reinforcements, because of want of funds. Can this be so? Why this discrimination against China? The appropriations either to India or Japan are nearly three times greater than those to China, while the field in China is much larger than that in India, and about ten times as large as that in Japan. Perhaps some will say that this discrimination in favor of Japan is right because God is giving greater blessing to the work in Japan. Are they sure of this? Suppose a farmer should give three times as much expense and labor in the cultivation of a plot of one acre as to a field of ten acres, would it be strange if the one acre plot looked more flourishing? Yet to repay *equally* the care spent on it, the one acre plot should yield thirty-fold more than any one acre of the larger field. But I would not say one word to decrease the contributions and prayers of the Church in behalf of Japan or India. I only beg that they may be proportionately increased in behalf of China, and then we shall see if there does not come a proportional blessing. The field in China in many respects may be, and I suppose is a harder field than either Japan or India, but it is a field equally worth working.”

PERSECUTION OF ROMAN CATHOLICS.

The London and China Express gives us the following items of painful interest:—

“The *Missions Catholiques* gives the translation of an order lately promulgated by the Governor of Foochow, directing that all missionaries and Christians be expelled from that province. The Russian Minister at Peking having made representations on the subject, the Tsung-li Yamên replied that the order was issued without its consent. The same periodical publishes a letter from Eastern Tong King, which is not occupied by the French, but whither the Annamite mandarins and others have fled. The province (Thanh-Hoa) is said to be in a terrible state of anarchy, the mandarins revenging themselves on the priests and Christians. During the last fourteen months six missionaries and a large number of natives have fallen victims.

“The French aggressions in Annam are causing the infliction of much suffering on the Romanist missionaries in the interior of China. Those brave pioneers of civilisation are enduring some terrible persecutions in various parts of the country, in Kuang-tung and Kuei-chou. Eight Counties or Hsiens, in which were till lately numerous missions and thousands of converts, have been ransacked by bands of anti-Christian, anti-French, patriots. The missions have been entirely destroyed, and the property of the French priests, as well as of the native Christians, has been pillaged. No one appears to have been killed, but a systematic destruction of the mission property and that of native Christians appears to have been the rule. Father Bodinier, a clever and liberal-minded priest of great experience in the Tsun Yi Fu Prefectural city, has been advised to fly to Szu-Ch'uan, or elsewhere, for safety. Another priest, Father Bouchard, took refuge from the violence of a mob in the Yamên of the General and Commandant of the Tsung-yi Garrison, and whilst there is said to have been poisoned by arsenic. Fortunately for him, the dose was so large that he was able to discover the mischief done, and succeeded in relieving himself by applying an antidote. Many other priests are now hiding with their poor converts wherever they can find a refuge from the violence of the mobs that seek to harm them. When these things become generally known we may hear of further persecutions in other provinces.”

WOMEN SURGEONS.

“Surgical, as distinguished from Medical Women, are hardly as yet recognised by the public in this country. In the East, however, a different state of things prevails, and we have received an account in the *North China Daily News* of November last of an operation, one of the most severe known even in modern surgery, having been successfully performed by a woman, Miss Elizabeth Reifsnnyder, of the American Woman's Union Mission. This lady is now engaged in founding a hospital for native women in Shanghai, which is being designed and constructed with all the recent improvements in sanitary science. Her patient, a native woman, was suffering from an enormous internal tumour, which was successfully removed by Dr. Reifsnnyder, the patient making a perfect and rapid recovery. It is satisfactory to hear of the good feeling which, in China at least, prevails between the medical practitioners of the two sexes. Miss Reifsnnyder's hospital being not yet completed, she sought and obtained the good offices of the medical men attached to St. Luke's Hospital, Hongkew, where the patient was accommodated with a suitable room and attendance.”—*The Queen*.

Our Book Table.

The Illustrated Catalogue of *The Chinese Collection of Exhibits** for the International Health Exhibition, London, 1884, published by the Imperial Maritime Customs, makes a very respectable pamphlet of 189 pages. It is divided into twenty six chapters, covering such items as, Dress, Bridal Ceremony, Specimens of Silks, Satins, Grass-cloth, Shoes, Funeral Ceremony, Ovens, Sedan Chair, Peking Cart, Wheelbarrow, Bows and Arrows, Stoves, Furniture, Soapstone-ware, Grain and Pulse, Restaurant, Decorations, Shops, and Chinese Music. A number of coarse illustrations, can hardly be said to adorn the Catalogue. As is fitting for such a literary land as China, some forty pages are devoted to Books. Only three of these pages are however occupied with purely native literature. Five pages, embracing some 60 different works, are the products of the so-called "Shanghai," or Kiangnan, Arsenal, covering a wide range of scientific subjects. By far the most prominent name among the translators of these works is Mr. J. Fryer, while that of Dr. Y. J. Allen appears frequently. About thirty pages are covered with a list of the publications of Protestant Missions, in fourteen different languages. We cannot now analyse this list; but, besides the Scriptures and Religious books, the names of about seventy works are given, on such subjects as History, Geography, Political Economy, Natural Philosophy, Mathematics, Astronomy, Storms, Geology, Music, Chemistry, and Medicine.

* [Kelly & Walsh, \$1.50.]

From the editor of the "China Mail," we receive a valuable series of articles reprinted from that Daily, on *The Revenue of China*—a study of special interest at the present time. The results of these investigations are that the sources of revenue are:—1. Land tax, portion payable in silver, Taels 20,000,000; 2. Land tax, Rice tribute, Rice levy, 7,000,000; 3. Salt Gabel and Likin 9,000,000; 4. Maritime Customs under Foreign supervision, 13,000,000; 5. Native Customs 5,000,000; 6. Likin 9,500,000—making a total of Taels 64,000,000. Of this the Imperial Government appears to get, for Imperial purposes, its share of the Customs, and a sum averaging Taels 7,000,000 from the various provinces, together with certain special contributions, called for from time to time by the Board of Revenue from the Provincial Funds. Says the author: "All the evidence we meet with in China goes to show that this country is so heavily taxed, that it is utterly impossible by any legitimate means to increase the yield." The suggestion is made that Likin and all inland taxation on trade should be abolished on every thing but salt, and the loss be made up by increased duties on opium, native and foreign—Taels 150 on foreign, and Taels 75 on native, opium—which should yield, at the least, Taels 3,000,000. "But a reform of this or any other nature implies honest agents to carry it out, and until there is some prospect of honesty being insisted on from Head-quarters, all suggestions of the kind are useless."

Editorial Notes and Missionary News.

Editorial.

The least we can do is to thank our friends, and those of *The Recorder*, for the many encouraging words we have of late received. We have by no means attained to our ideal, and have much before us which we hope in due time to accomplish. We are thankful for the various offers of assistance we have received, and for the various favors already in hand. Our present difficulties arise, not from a want of articles for the literary part of the journal, but from the limited space at our command—so limited that we fear some may be troubled by not seeing their communications in print earlier than we shall be able to arrange. We beg for a charitable consideration from all such. It is always one of the thorns in the editorial rose, that the editor may bring trouble upon himself, both by printing, and by not printing, the productions of his patrons upon whose approval his interests so closely depend. In this connection we will venture a suggestion. Now that *The Recorder* has become a Monthly, something of change is called for in the nature of the articles. What we need are short, spicy, condensed, and readable papers—not usually exceeding eight or ten printed pages, and if they fall below eight pages, so much the better, usually. We know the tyranny of prescribing the measure of inspiration that should be exercised by men of genius; but we know also that the thoughts of a writer, may be held largely in command, and may be expressed more or less wordily. We speak for the less wordy, and more thought-full, productions of our friends.

Besides these more substantial Leyden jars, charged with electric

thought and fact, we hope to receive many fragments of news from all parts of the Chinese field. We will try and economize all that may come to hand.

PERSONAL ITEMS.

It may not be generally known that the Rev. T. M. Yates, D.D., not long since received the offer of the Presidency of his Alma Mater, Lake Forest College, North Carolina. Attractive as the offer must in many respects have been, he declined it, preferring to remain at his present post in Shanghai.

We note with pleasure the return of Rev. W. McGregor, of the English Presbyterian Mission, to Amoy; and also that of Rev. T. Bryson of the London Society Mission formerly of Hankow.

On the other hand, our numbers are diminished—we will hope only temporarily—by the departure of the Rev. J. Innocent of Tientsin, the Rt. Rev. J. S. Burdon of Hongkong, Rev. W. Ashmore, D.D., of Swatow, and Rev. G. Cockburn of Ichang, and Rev. W. S. Ament of Peking. The return of Mr. Ament to China is however uncertain, in consequence of filial obligations at home.

The Rev. T. P. Crawford, D.D., of Tungchow Fu, recently passed through our metropolis, on his way to America, to engage, as we learned from him, in more fully informing the home churches regarding the wants of China, and regarding the best methods of missionary work. We also gathered that he has in hand some literary project regarding the Patriarchal Dynasties.

From the *Quarterly Record* of the National Bible Society of Scotland, for January, we learn that Mr. W. H. Murray, of Peking, has had a successful year's work. "In a recent visit to Mongolia he disposed

of 7,506 portions of Scripture, and in the twelve months his issues have nearly reached 20,000. One of his 'blind boys' is now organist in the chapel of the London Missionary Society in Peking."

THE BOOK AND TRACT SOCIETY
OF CHINA.

We have received from Rev. Alexander Williamson, LL.D., the Honorary Secretary of the Foreign Committee of the above newly organized Society, its first Prospectus, containing the list of officers, a statement regarding the origin of the Society, its nature, work and aims, with its constitution, and a "List of School Books already Published and on Sale," with those in preparation. The worthy Secretary of its Foreign Committee has evidently expended a great amount of effective labor in securing the co-operation of so many distinguished men as Officers and Directors, under the Presidency of His Grace the Duke of Argyll. The document is too extended for reproduction in our columns, which is to be the less regretted, as it has no doubt already had wide circulation.

The objects and principles of the Society are stated to be the same as those of the Religious Tract Society of London, and it is hoped to secure a permanent supply of new books on different subjects every season, and to start a periodical of a high character.

There is a Home and a Foreign Committee. The Foreign Committee consists of Rev. Wm. Muirhead, *Chairman* and *Treasurer*; John Fryer, Esq., *Honorary General Editor*; Rev. Alex. Williamson, LL.D., *Honorary Secretary*; and the Right Rev. Bishop Burdon, Rev. Dr. Young J. Allen, Rev. Dr. J. Chalmers, Rev. G. S. Owen, Rev. E. Faber, Rev. D. Hill, Rev. R. Lechler, Rev. H. L. Mackenzie, and Rev. Timothy Richard.

All this is very admirable and desirable, but, if we mistake not, there may be some practical diffi-

culties in the full execution of the plan. In the first place, no reference seems to have been had to the several Tract Societies already in the field, in which a large share of the missionary talent and energy of the land are enlisted. And again, it looks as though it were taken for granted that "The School and Text Book Committee," appointed by the General Conference of Missionaries in 1877, and which has done such efficient work, will vacate its important sphere, and that "the works already published, and those in hand, with the stock of engravings and stereotypes and other preparations already made, will form the nucleus of the Society"—an arrangement with which we should suppose the Committee may not find itself able to comply, in view of its relations to the general body of missionaries in China.

* * *

We have been permitted to see Secretary Thompson's *Report to the London Missionary Society* regarding his visit to China from March 30th to June 16th, 1883. As it is however "Printed for the use of the Directors," we do not feel at liberty to use it as we otherwise should. The twenty four closely packed folio pages give evidence in every line of a faculty for gaining and imparting information, especially valuable in a Secretary. It is recommended that at least six additional missionaries be sent to China without delay—two of whom should be medical men, one for Hongkong and one for Tientsin. If the Mongolian Mission be undertaken, other two men will be needed, one of whom should be a medical missionary. Two ladies are required for Amoy, and two for Shanghai. A map is appended with those portions shaded which are under regular visitation by the missionaries of the Society, and it is well remarked that "were all the Societies now at work in China similarly indicated, the portion untouched would still far exceed those shaded."

HOSPITAL REPORTS.

We have before us the Medical Missionary Hospital Reports for 1874, of Chin-chow and Fatshan. The Chin-chow Hospital and Dispensary, in connection with the Amoy Mission of the Church of England, is under the care of David Grant, M.B., C.M. Dr. Grant reports 491 in-patients, and 12,685 visits of 3,345 out-patients, besides 73 cases seen at their homes, not including cholera patients. "We had," says the report, "a most agreeable class of people attending the Hospital last year, who, as a rule, were very grateful for any benefit received."

The Wesleyan Missionary Hospital at Fatshan, 15 miles from Canton, is under the care of Drs. Wenyon and MacDonald, with Mr. Anton Andersson as apothecary. It is a large establishment with more than 150 beds. Relief is not altogether gratuitous, in-patients being asked to pay a small entrance fee, and to provide their own food; private rooms are let for two dollars a month. For visits to private patients at their homes, a fee of one dollar is required. Notwithstanding the excitements of the year, and the partial destruction of two mission chapels in the town, the hospital, though threatened, escaped actual molestation. In-patients numbered 722; out-patients, 4,486; patients visited at home, 67; making a total of 5,275 new cases, which with 4,363 old cases, made a grand total of 9,638 attendances.

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The Central China Religious Tract Society sends us its Ninth Annual Report. Its issues during 1884 amounted to 347,285 publications, and its income and expenditure to upwards of 2,500 Taels. It does not itself undertake the work of circulation, simply however for the want of available funds. Eight colporteurs employed by the National Bible Society of Scotland have disseminated tracts freely, generally

receiving "no salary beyond the proceeds of the books they sell, nor have they required more books than in value would equal the sum they might claim as wages." Three new tracts have been added to the Catalogue during the year, making the total number fifty-two different publications. The income of the Society consisted mainly of \$1,048 from the London Tract Society, \$1,186 from Sales; and \$109 from Subscriptions.

STATISTICS OF MISSIONS.

We print all the statistics that come to hand, even though they come through round-about channels; but we would be much obliged to our friends of the various missions throughout the land if they would, from time to time send us their yearly statistical reports as soon as they are compiled. Each mission is interested in knowing the progress of all the other missions, and these condensed reports are one of the ways in which we learn of each other.

From the statistics of the Foo-chow Methodist Conference for 1884 the following items are gathered: Members, 1,787, increase 107; Probationers, 950, increase 83; Sunday-school scholars, 1,387; Contributions for support of pastors, \$708, for church building, \$995, for missionary purposes, \$171.

The London Missionary Society in 1884 reported in all China a membership of 2,924.

The London Missionary Society's Mission at Amoy, at its Annual Meeting in March, reports its statistics as follows:—Churches, 23; out-stations, 11; membership, 1,525—146 admitted during the year; net gain of 90; contributions, raised and disbursed by themselves, \$2,653, mainly for salaries of pastors, the balance for chapel building, schools, and incidental expenses.

The American Methodist Episcopal Board (North) has appropriated for its Missions in China

for 1885, a total of \$69,803, distributed as follows:—In General, \$2,182; Foochow, \$15,804; Central China, \$22,668; North China, \$20,292; West China, \$8,857. For Chinese Missions in the United States there is appropriated \$11,900.

The American Presbyterian Board of Missions (North) reports for 1844, as connected with its China Mission, 33 ordained, 5 lay, and 48 female, American Missionaries; 16 ordained, 34 licentiate, and 134 lay native helpers; 3,302 communicants—a gain in one year of 543—and 2,092 scholars in boarding and day schools. The expenditures for China were \$98,240, and for Chinese in the United States \$15,939.

We learn from Japan that the Protestant Churches in that land, on the 31st, of December, 1884, numbered 120, with a membership of 7,791, and that the contributions of the native Churches for 1884 amounted to \$18,220.88.

* * *

We clip the following from *The Friend* of Honolulu, Sandwich Islands:—"The war in China having resulted in much hardship and persecution to the Christian Chinese in that land, the sympathies of our Christian Chinese on these islands have been enlisted for their suffering brethren in the home land, and at the close of last year a contribution of \$320 was sent forward by them to Rev. Lechler to be distributed among the needy Chinese Christians of southern China, without regard to sect or denomination. The boys also of the Chinese school here made up a little purse among themselves of about eight dollars as their contribution to aid the children of those suffering ones. Surely this is a noble example. 'By their fruits ye shall know them' are the words of Christ."

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The London Mission, at Tientsin are strongly augmenting their forces. The Rev. T. Bryson, after laboring for seventeen years at Hankow and Wuchang has, on account

of Mrs. Bryson's health, removed thither. Besides that, Mrs. Lance has arrived in order to commence work among the native women, thus opening out a new and necessary work in connection with the Church there. We hear also that before the close of the year the medical staff will be augmented.

EVANGELISTIC EFFORTS.

The Rev. J. L. Stuart writes as follows from Hangchow on the 20th of March:—"On the third day of the Chinese year, February 17th, all the missionaries of this city and their native assistants, organized themselves into a society whose object is the mutual improvement of the members in Christian grace, and the preaching of the gospel to those who do not generally attend our street chapels. We propose to hold monthly meetings for conference and prayer, and to keep up daily preaching in the open air in some place of concourse in the city. The society consists of twenty working members, who are arranged into four companies of five each—two missionaries and three native helpers. Each company is on duty for one week in the open-air preaching service. The daily open-air preaching begun on February 22nd, and has been kept up now for one month. The plan is to meet at a convenient place for prayer at 2.30 P.M., and then proceed in company to the place of preaching. For the first two weeks the city hill was chosen as the place of preaching, and then a change was made to a place near the centre of the city, which is the Vanity Fair of the city. The services are always begun and closed with prayer, and there are two turns at preaching, each person speaking about fifteen minutes on some topic previously assigned him. The audiences vary in number, from a few tens to two hundred. One who has been at some pains to count and estimate the number of hearers which is constantly changing, thinks that on an average one hundred

and sixty persons listen during two hours every day. If the crowd be supposed to change entirely every half hour, the result will be six hundred and forty who listen for that length of time each day. The one very remarkable feature of the service is, the almost total absence, so far, of any effort to disturb the meetings; and this during the time when the excitement over the war news was probably at its height in this city, as it was just after hearing of the first attack on Chin-hai. On March 17th, we held our second monthly meeting, and on a comparison of views, it was found that there was a perfect unanimity of opinion as to the desirability of keeping up the preaching services. Some of the native helpers say 'The more I have of it the more I want.' Some of the incidental benefits are those derived by the preachers themselves. We learn from each other, both in manner and matter, and at the monthly meetings speak freely of what is best to be said or left unsaid. No doubt we provoke each others zeal also. And again we exhibit to ourselves and the Christians, and also to the heathen, the essential unity of Christians, though we may belong to different nations and to different communions. We try to keep up the preaching in the street chapels just as usual."

POPULATION OF CHINA.

The actual population of this country will not, we may safely say, be ascertained by any process of mere estimating, and emphatically not from estimates founded on the

population of other lands; and yet a paper by Sir Richard Temple, read before the "Statistical Society," in London, on the 17th of February, is not without interest. Sir Richard Temple drew comparisons between the populations of India and of China. The area of the two countries are about equal—about $1\frac{1}{2}$ millions of square miles. In both countries there are long basins watered by great rivers, and numerous mountain chains, amongst the off-shoots of which there are branching vallies. Many tracts are thinly inhabited, while others are very densely populated. In India the average is 184 souls to the square mile, the area being 1,377,450 square miles, and the population 253,941,309 souls. The area of China Proper is 1,533,650 square miles, which with the Indian average of 184 to the square mile, would give China a population of 282,191,600 souls. These data are worked out with great detail regarding each province, making allowance for the different characters of the different provinces, and applying the averages as to similar regions in India; but we must refer the reader who desires the figures, to the report given of the paper in *The London and China Express* for February 20th. The President, Sir Rawson W. Rawson, called attention to the fact that Sir Rutherford Alcock, in an article in *The Contemporary Review*, 1882, estimated the area of China at 1,348,000 square miles, and the average population at 268, which would make a total population of 365,264,000.



Missionary Journal.

Births, Marriages, & Deaths.

BIRTHS.

AT Wuchang, on the 20th of March, the wife of the Rev. H. SOWERBY, of a daughter.

AT Chefoo, on the 31st of March, the wife of Rev. O. H. CHAPIN, of a son.

AT Chinkiang, on the 2nd of April, the wife of Rev. S. W. WOODALL, of a daughter.

MARRIAGES.

AT the Chapel of the American Presbyterian Mission, Peking, March 14th, 1885, in presence of Hon. John Russel Young, U.S. Minister, by Rev. John Wherry, Rev. J. N. B. SMITH, of Shanghai, to Miss FANNIE M. STRONG, of Peking—both of the American Presbyterian Mission (North).

ON March 17th, at The Trinity Cathedral, Shanghai, by Rev. F. R. Smith, Mr. GEORGE KING, of Hanchung, Shensi, to Miss HARRIET BLACK, both of the China Inland Mission.

ON March, 27th at the Cathedral, Shanghai, by the Rev. F. R. Smith, M.A., FREDRICK BROWN, Missionary, Chefoo, to AGNES, second daughter of George Barker, Esq., of Lea Bridge House, Cromford, Derbyshire, England.

DEATHS.

ON the 10th of February, at Albany, New York, U.S.A., after a long illness, Mrs. MARY PRUYN, formerly of the Woman's Union Mission, Shanghai.

Arrivals and Departures.

ARRIVALS.—At Shanghai, March 18th, from London: MESSRS. STANLEY P. SMITH, B.A., C. T. STUDD, B.A., MONTAGU BEAUCHAMP, B.A., Rev. W. W. CASELLS, M.A., ARTHUR POLHIL-TURNER, B.A., CECIL POLHIL-TURNER, and T. D. HOSTE; all of the China Inland Mission.

At Shanghai, March 26th, Rev. T. BRYSON and wife and three children; and Mrs. LANCE and daughter; all of the London Missionary Society, Tientsin.

At Shanghai, March 26th, Rev. Mr. and Mrs. HERBERT DIXON (late of the Congo Mission), for Shensi; and Mr. J. RUSSELL WATSON, M.B., M.R.C.S., and Mrs. WATSON, L.K. Q.C.P.J., and Rev. C. SPURGEON MEDHURST, for Shantung, all of the English Baptist Mission; also Misses BARKER and CHAPMAN, of British and Foreign Bible Society.

At Shanghai, April 3rd, Rev. T. C. FULTON, of the Irish Presbyterian Church, for Newchwang.

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DEPARTURES.—From Shanghai, 27th March, Rev. Mr. and Mrs., and Miss INNOCENT, of Methodist New Connection Mission, for England.

From Shanghai, April 2nd, Rev. W. S. and Mrs. AMENT, of A.B.C. F.M. Mission, for San Francisco.

From Shanghai, April, 5th Mr. and Mrs. W. D. RUDLAND, of China Inland Mission; and Rev. Mr. and Mrs. J. BELL, of the Wesleyan Mission; all for England.

From Shanghai, April 9th, Mr. O. STALMAN, wife and child, Mr. J. F. BROMPTON and wife, of China Inland Mission; also Rev. G. COCKBURN, wife and child, of Church of Scotland Mission; also Mrs. A. OLSSSEN, of British and Foreign Bible Society; all for England.

From Shanghai, April 9th, Rev. T. P. CRAWFORD, D.D., of American Baptist Mission (South), Shantung, for San Francisco.

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No. 4.

THE ANCIENT LANGUAGE OF CHINA.

BY E. H. PARKER.

NOTES ON OLD CHINESE DIALECTS—EXTRACTS.

A. From the *Sung Shu*.—(1) The founder of the [Sung] Dynasty never got rid of his Ch'ü [Hu Nan] accent, though [his family had been] for many generations in Kiang Nan.

(2) Wang Tao-lin, Prince of Ch'ang-sha, had not been conspicuous for any great abilities, and his speech was very strong of Hu Nan.

B. From the *Shih Shuo*, or "Biographical Anecdotes."—(1) When Liu Chên-ch'ang emerged from his interview with the Minister Wang [Mayers, No. 822, Wang Tao], he was asked what he thought of my Lord Wang. He replied: I don't see anything unusual about him, except that he lets slip occasional Wu [North Chê Kiang] expressions.

(2) Chih Tao-lin came east [Kiang Nan] to see Wang Tsz-hien [Mayers, No. 796] and his brothers. He was asked what he thought of the Wangs. He replied: They seemed like a lot of white-necked crows, for they were always calling each other *A*-this, *A*-that.

C. From the *Pei Shih*, or "History of the North."—Liu Ch'ing, Prince of Tan-yang [under the Northern Ts'i Dynasty], used barbarian and Chinese words promiscuously in shouting to or swearing at his lacqueys. The other Princes used to make sport of him, even when engaged with him officially.

D. From the *Pei Ts'i History*.—Yang Yin praised P'ei Hien-chih in these words: There are a number of Ho Tung [Ho Nan] men in office at the [Ts'i] capital, but the brothers of this family are the only ones without provincial accent.

E. Ku T'ing-lin [of the Ming Dynasty] says: Sun Siang [of the T'ang dynasty] and Tsiang Hien-tsêng [ditto] were versed in the Statutes of Chow, but their accent was mixed, so that the students would not come to them. Li Yeh-hing [of the After Liang] was of ripe scholarship, but could not change his native accent, in consequence of which the Liang [*i.e.* Ho Nan] people were in fits of laughter. The local accent of the people of Yeh [*i.e.* parts of Shan Si and Shen Si] is low and vulgar, so that Yen K'üan-san [of the T'ang dynasty] was unwilling to engage them as teachers for his sons. Thus, if the man of parts wishes to get at men's minds all over the empire, he must begin with considerations of [correct] utterance.

F. Ku T'ing-lin says in his *Jih-chih Lu*: Though the language of the five quarters [of the Empire] differs in each case, still, if a scholar of cosmopolitan feeling adheres to one local accent, he will not be approved by the man of parts: and thus it was that Confucius reproached Chung Lu [Mayers, No. 91] with his coarseness, and Mencius reproved those who spoke a barbarous tongue; and, in the composing of books, vulgarity is even more to be eschewed. Kung-Yang [Mayers, No. 250] is full of Ts'i-isms, and Hwai-nan [Mayers, No. 412] is full of Ch'u-isms. Sun-tsz [Mayers, No. 649] says that the [initial particle] 羌, used in the Ch'u poems [of K'üh-Yüan, Mayers, No. 326] was purely a local expression peculiar to one period, and is not to be found once in the *Yih-King*, the *Tso Chuan*, or the *Analects*.

G. The Preface to the *Glossary of Local Idioms* attached to the Kin [Tartar dynasty's] History says that there are in it a great many bizarre expressions, being localisms of the period.

H. From the *Concordance*. (1) Ku Shên, with other wealthy men in Kiang Tung [*i.e.* Ho Nan], never changed his Wu accent.

(2) Luh Fah-ho [at the Northern Ts'i Tartar Court], though of peerless vigour as a debater, still had a Man [southern] accent.

I. *Yen-tsz's Family Homilies*.—Difference in speech among the people of the Empire [Kiu Chou] is a phenomenon which must have certainly existed ever since men came into being. Going back to the Ch'un Ch'iu Record, with its marks of [local] Ts'i expressions, and to the Li Sao Classic, with its exhibitions of [local] Ch'u-isms, we find about the earliest distinct proofs of this. Afterwards Yang Hiung [Mayers, No. 883] wrote his great and complete work on localisms; but he has invariably sought out rather differences and similarities in the names of things, and has failed to shew the same differences and similarities from the point of view of comparative etymology [lit., tone and reading]. Then we come to Chêng Yüan [?-tao, of the T'ang dynasty] with his commentaries on the Six

Classics; Kao Yiu [of the? Tsin dynasty] with his notes on the Travels of Lü [Puh-wei; see Mayers, No. 465], and on Hwai-nan [Tsz; Mayers, No. 412]; Hü Shên [see Mayers No. 202] who made the Shwoh-wên [Dictionary]; Liu Hi [of the Sui dynasty] with his work on explanations of names;—it was after all these that we first had comparisons and [mutual] borrowings [that is, the use of homonyms] in evidence of the sounds of words. Still, ancient speech differed much from that of the present, and it is especially impossible to ascertain the truth upon points involving the different positions of the vocal organs [lit., the light, heavy, clear, and thick]: it is even more doubtful when we come to questions of inner speech, outer speech, quick speech, slow speech, and direction “to pronounce as.” Sun Shuh-yen introduced a glossary to the *Erh-ya*; he lived at the close of the Han dynasty, and alone knew [was the first to know?] what word analysis was [*fan-yü*]. It was not until the Wei [A.D. 220] times that this matter became generally understood. The Duke of Kao Kwei-hiang [the last but one of the Wei or Ts'ao Ts'ao dynasty] could not understand the analysis system, which he considered absurd, and, after this, pronunciation got more and more of local savour, and every one either made sport of or servilely followed someone else, in such wise that it is impossible to know who was right. If we take the metropolitan districts of the [successive] ancient rulers, and compare them with local usage, we reach a standard by comparison of ancient and modern forms, and the general average results shew but two [main groups, those of] Kin-ling [Nanking] and Loh Hia [Ho Nan]. The climate of the south being soft and mild, the accentuation is clear and sprightly, but its fault lies in being too superficial, with too many vulgar expressions. In the north the land is more cut up into hill and dale, and the pronunciation is thick and less sharply defined, but has the virtue of being genuine, with a good many ancient expressions. Still, for the lofty man of parts the southern shews up the better, and for the vulgar clown the northern is preferable. Change his [ordinary] clothes and talk with a southerner, and a few words will shew you whether he is a gentleman or a clown. Stand with a wall between yourself and a northerner, and if you talk all day you will not be able to distinguish the one from the other. Yet the southern is tinged with Wu-isms and Yüeh-isms, whilst the northern is adulterated with Tartarisms of all sorts, so that both have their serious defects, too numerous to be specified. However, the following may be cited as illustrations of error [in consonant initials? 輕微]: the southerner confuses 錢 with 涎; 石 with 射; 賤 with 羨; 是 with 砥;

the northerner confuses 庶 with 戍; 如 with 儒; 紫 with 姊; 洽 with 狎: there are many parallel instances of error on both sides. From the period [534-50 A.D., when the Eastern Tobas had their capital at] Yeh, we have only had the uncle and nephew Ts'in, and the brothers Li who have given any great attention to language, and who are at all accurate. Li Ki-tsieh composed a work on the settlement of doubtful pronunciations, in which there were numerous errors. Yang Hiu-chih wrote his *True Sounds*, which is an exceedingly rambling affair. Whenever I meet boys and girls, even mere children, I gradually correct their speech, and I regard an erroneous or misplaced word uttered by them as a fault of my own. Words for things and acts which cannot be written in character I do not allow them to use, as you [my pupils or children] well know. Language, ancient and modern, has differed according to the fashion of the period, and men of letters have not been the same in Ch'u [Hu Kwang] and Hia [Ho Nan]. The work on Ts'ang Kieh analyses the character 糶 thus, 逋 賣; the character 娃 thus, 於 乖. The Book on the *Contenting States* makes 刳 to sound as 兔. The biography of the Emperor Muh [? of the Chou dynasty] makes 諫 to sound as 間. The *Shwuh-wén* reads 憂 as 棘, and 皿 as 猛. The *Tsz-lin* reads 看 as 口 甘 analysed, and reads 伸 as 辛. The *Tsih Yün* makes two rhymes out of 仍 成 and 宏 登, and divides 爲 奇 益 石 into four [章 or ?] chapters. The work of Li Têng on tones makes 系 to sound as 繫. Liu Ch'ang in his work on the official pronunciation of the [Second] Chou and [First] Sung dynasties reads 乘 as 承; and many similar examples might be enumerated, if search were made into the analytical etymology of past dynasties, which, again, is often very inexact. The *Mao-shih* [*Shi-king*] of Sü Sien-min analytically spells 驟 with the initial 在 and the final 邁; and the *Tso Chuan* spells 椽 with the initial 徒 and the final 緣; and there are many others which are equally incredible. The language of scholars of the present day [6th century A.D.] is equally incorrect, but what were the ancients that we should be expected to follow their vagaries? The *Colloquial Conversationalist* says: 搜 means "to search a dwelling," and spells it and 兄 侯; but, if so, 兄 should be spelt 所 榮: at present in the northern parts this latter sound [*i.e.* *siung* instead of *hiung*; meaning Wade's *hsiung*] has become general, and this is another instance of ancient language being inapplicable. The [two characters in the combination] 璵 璠, a "precious stone in Lu [State]," should be read 餘 煩, but in Kiang Nan [the latter] is always read as the 藩 in 藩 屏. The first character of the pair 岐 山 should be read 奇, but in Kiang Nan they always pronounce it as the 祇 in 神 祇. After the fall of [the

Chinese Court ruling in] Kiang Nan, the northern pronunciation became general in Kwan Chung [Shen Si], and it is doubtful which of the two is the truer derived; and, as far as my moderate knowledge takes me, I have not been able to trace them back. Among the northerners 舉 and 莒 are generally pronounced as 矩, but Li Ki-tsieh says Duke Hwan of Ts'i was planning with Kwan Chung upon the terrace an attack upon 莒, and that Tung-kwo Ya noticed Duke Hwan's mouth open without closing, in consequence of which he knew that 莒 was spoken of: so that 莒 and 矩 could not have been pronounced in the same way: it is thus we can ascertain pronunciation. Take this case: things consist of fine and coarse; that is 好 and 惡. Men's hearts are liable to likes and dislikes; that is [also] 好 and 惡. But the former [of this latter pair] is analytically pronounced 呼號, and the latter 烏故. These pronunciations are found in Koh Hung [Mayers, No. 274], and Sü Moh [*not* Sü Miao, as erroneously given by Mayers, No. 646]: notwithstanding this, the scholars north of the River [Hwang Ho], in reading the *Book of History*, whilst agreeing with [the former] 呼號 in the phrase 好生惡殺, yet read [the latter] 於谷; that is, make the one refer to things, the other to feelings,—[a distinction which is] quite untenable. The word 甫 is a polite way of addressing a gentleman; the ancient books often used it for 父; [yet] no single northerner would ever seem to call [his father] 甫,—another inexplicable point. The cognomens of Kwan Chung and Fan Tsêng [Minister of Hiang Yü] must be read according to the [ordinary] pronunciation [of the character] in 仲父 and 亞父. Again, according to all the vocabularies, the word 焉 is either the name of a bird, or a particle; and in all cases is spelt analytically 於愆; but, since the [publication of] Koh Hung's *Thesaurus of Expressions*, a distinction has been made when it means "how," "if," "where," in which cases it should be read as above: examples are 於焉逍遙 and 於焉嘉客, or 焉用佞 and 焉得仁, with similar expressions: but, as an adverb or particle, it should be read [lower series, or] 矣愆, of which examples are 故稱龍焉 and 故稱血焉, or 有人民焉 and 有社稷焉, or 託始焉爾 and 晉邲焉依; with others such. This is still the case in Kiang Nan, where the distinction is plain and easy to understand; but, north of the River [Hwang Ho], the two sounds are merged into one, [so that], even though you [wish to] adhere to the ancient sounds, you cannot do so now-a-days. The word 邪 (pronounced 耶) is a particle implying doubt. The *Tso Chuan* says 不知天之棄魯邪抑魯君有罪於鬼神邪. The philosopher Chwang says: 天邪地邪. The Han Shu says: 是邪非邪.—Such are examples: yet the northerners pronounce it as 也, and

mistakenly do so. But it may be objected that, as a connecting particle, as in 乾坤易之門戶邪, it is rather one of assertion than of doubt. The reply is, why not? The first cases mark a query, the last allots a virtuous quality by way of [interrogatively] deciding a point. The Kiang Nan scholars, in reading the *Tso Chuan*, pronounce [the latter word as in] 傳述, or, as though of a class with 凡, [even tone]. The word 敗 in 軍自敗 means "to suffer defeat," and 敗 also means "to inflict a defeat," [but is here pronounced] 補敗: yet in none of the records or annals is this [latter] analytical spelling to be found. In Sü Sien-min's version of the *Tso Chuan* this [latter] sound only occurs in one place, and no distinction is drawn between the passive and the active sense. [The upper series distinction] is therefore a piece of pedantry.

The ancients used to say: "It's hard to reform the rich," meaning that they were fastidious and self-satisfied, and incapable of undergoing self-denial. The frequent incorrect speech of the princes, nobles, and serenities which I regret to notice comes of their contact with women of low origin at home, and the absence of good instructors and friends out of doors. During the Liang dynasty [A.D. 502-555], a certain feudal earl, in exchanging jokes with the [third] Emperor Yüan over their cups, professed to be too dull to understand, and said he was 颶段 instead of 癡鈍 [approximate sounds]. The Emperor said 颶異涼風段非干木謂鄂州爲永州. The Emperor Yüan reported the matter to [his brother and predecessor the Emperor] Kien-wên, who said 庚辰吳入遂成同隸爲此之類舉口皆然 [royal witticisms which, if correctly copied, are beyond the writer's powers of exposition]. The Emperor Yüan wrote an autograph instruction for his son's teachers to take this as a warning.

North of the River [Hwang Ho] they spell [*i.e.* pronounce] 攻 analytically 古琮, herein differing from 工, 公 and 功, an extraordinary out-of-the-way [piece of business].

During the Northern [? Ts'i] Dynasty, there were men named 暹 who pronounced their names 織; and others 琨 who pronounced their names 袞; others again named 洸 who pronounced their names 汪; and 藪 (= 藥 in sound) who pronounced their names 獺 (= 燎 in sound). In these cases not only were the syllables and tones both wrong, but they caused their descendants to mix up the taboos [under which the names of superiors cannot be uttered].

J. From the *Pei-wên yün-fu* or Concordance. The Bamboo Books talk of 繼 Duke of 宋, but the *History Book* makes him grandson of T'ou-man. Yen considers 繼 to be the 合聲 of T'ou-man, the intention being to distinguish the languages of Chou and Ts'in. [The writer is not sure if this translation is correct].

K. Preface to 朱駿聲's modern edition of the *Shuoh Wen*.—During the successive reigns of the Hia, Shang, Chou, Ts'in, and Han Dynasties, pronunciation [lit., tone] changed from generation to generation. Over the vast area of the Empire speech has changed with locality. Were it desired to force the tongue into the same movements as of old, it would be impossible. Would you pitch all the words in the classics and old histories through one pipe, you would find this even more impracticable. What you can do is this. From the shapes of certain characters you may decide one tone [or sound]; from the rhymes in the classics you may fix all the tones [or sounds which correspond]; and with the laws of transmutation you may distinguish the true tone [or sound] from the modified [or perverted sound or] tone; in all three cases tracing things back up to their beginnings. [The writer of the above passage then instances the character 火, which rhymes with 衣, and is pronounced 燬. He is much puzzled at this, but the key to the mystery is found in vulgar modern Foochow, where 火 is pronounced *hwi*].

* * * *

The above extracts were nearly all handed to me in manuscript by a *literatus* who is now in another province, and I have not had access to any native authority competent to explain doubtful passages, or to correct possible errors in transcription. I believe, notwithstanding, that my translations are sufficiently accurate to prove that, 1,500 years ago, the Chinese could write acutely on internal philology, and also to prove that, from the earliest historical times, widely differing dialects have been spoken in China.

In order to illustrate the above extracts (the chief and last but two of which was written 1,400 years ago), I append a set of tables shewing in nine dialects what is the present pronunciation of each word alluded to by the Chinese authors. As a matter of principle, I accept as first-class authority for my own purpose no authority or testimony whatever on the present local pronunciation of any word, unless I have myself tested it from the mouth of a native of the place; and, accordingly, in the few instances where, though I feel tolerably certain, I cannot personally certify to the pronunciation, I write the word in *italics*. Both general historical considerations and the special allusions made in Extract I. to locality, render it certain that the word "south" can only mean Kiang Nan, including parts of Chê Kiang and Hu Kwang: it cannot refer to Canton (which was then but an outlying semi-independent colony); still less to the Swatow country and Fu Kien. The asterisk represents the vowel in such words as *sz*, *ng*, *m*, *shih* (Wade), *shī* (Edkins), &c.

CHARACTER SELECTED FOR ILLUSTRATION.	MODERN PRONUNCIATION IN								
	Peking.	Yangchow.	Szech'uan.	Hankow.	Ningpo.	Wenchow.	Foochow.	Hakka.	Canton.
錢	ch'ien	ch'iei	ch'ien	ch'ien	dzie ⁿ and dien	dzie&die	chieng	ts'en	ts'yn
涎	hsien	hsiei	hsien	hsien	ngie ⁿ ye ⁿ	ye	yong	yen	yn
石	sh*	séh	sh*	s*	zí v. zǎ	zy	sik v. sioh	shak	shik v. shek
射	sh*	séh	sh*	s*	zǐ	yai	sioh	sha for yit or shit	she for yik or shik
賤	chien	chiei	chien	chien	dzie ⁿ	dzie	chieng	ts'en	tsyn
羨	hsien	hsiei	hsien	hsien	jō ⁿ	zie	sieng	sen	syn
是	sh*	s*	sh*	s*	z*	z*	sei	shi	shi
舐	sh*	ti	no record		z*	ti dzi z*	ti	she	shai
庶	shu	su	shu	su	shǐ	sü	söü	shu	shü
戍	shu	su	shu	su	shǐ	sü	söü	shu	shü
如	ju	lu	ju	yü	jǐ	jǐ & zü	ü	i	yü
儒	ju	lu	ju	yü	jǐ	jǐ & zü	ü	i	yü
紫	ts*	ts*	ts*	ts*	ts*	ts*	chie	ts*	ts*
姊	ts*	ts*	ts*	ts*	tsi	ts*	chi	tsi	ts*

* Is intended for the indescribable elementary vowel known only (apparently) to Chinese, and *not* the same as *z*.

It will be seen that, south of the Yang-tsz, the distinction between 錢 and 涎 is much greater than north of the same river, and the same may be said in a less degree of that between 賤 and 羨. Both north and south the presence or absence of *t* before *s* or *sh*, or *hsi* is the true distinction, but the second parts of the initial *hi* becomes *hsi* in one extreme direction, and *y* in the other. As to 石 and 射, it is manifest that the confusion is purely northern. It is important to notice that both in Canton and Hakka 射 is now pronounced *she*, *sha*, not only where pronounced *shé* in the north, but also where pronounced *sh** in the north. This is a separate peculiarity, having nothing to do with the point involved, and is a peculiarity by no means rare with other characters and dialects.

In discussing these characters, it is important to select that sound out of the one, two, or three differing sounds of each (as the case may be) which alone can be referred to. For instance 射 has three forms, according to its meaning, in ordinary use. The character 舐 is an unfortunate selection, for it is one in which the struggle between two phonetic quantities *ti* and *tshi*, or *tai* and *tshai*, has produced an unusually serious irregularity: more or less, I have no certain record or recollection of Hankow and Sz Ch'uan usage. However, here, again, it is certainly rather the north than the south which fails to distinguish. The conclusion is (at first sight) that what was meant by the south was what *was*, 1,800 years ago, historically the south,—namely, Kiang Nan, Chê Kiang, and Hu Kwang; and that the old pronunciation of the north has been (as far as these instances go) better preserved in the (present extreme) south, which was then only an outlying colony. With regard to the next six characters, in four cases there is no

distinction whatever, either north or south, so that no conclusion can be drawn from the evidence of modern pronunciation at all. Still, as 庶 theoretically rhymes with 御, and 戍 with 遇, it is probable that *shü* is meant as the old first sound, and *shu* as the old second: but 遇 and 御 in the nine above-mentioned dialects are precisely the same. So with 如, which rhymes with 魚; and 儒, which rhymes with 虞. The first is evidently intended for *ju* and the second for *jü*. Here we still have living evidence; for in Hakka, Ningpo, and Wênchow, 魚 is vulgarly pronounced *ng* (i.e. *ng**), notwithstanding that its regular literary pronunciation is, respectively, *i*, *yü*, and *ngü*. But here the conclusion leads in precisely an opposite direction; for, if Hakka, Ningpo, and Wênchow are to represent "north" in the first set of cases, it is evident that, to be consistent, they must in the second. The characters 姊 and 紫 are in the same predicament. So far, then, the moral to be pointed is that, just yet, it is best not to draw any conclusions at all, but to content ourselves with noting that there is a "latent" conclusion, if we can only get hold of the clue. Our *i* in *shü* is not the same as our vowel in *sh**, (Edkins' *shü*.)

CHARACTER SELECTED FOR ILLUSTRATION.	PRONUNCIATION (ACCORDING TO MY AVERAGE SPELLING AS PUBLISHED) IN MODERN DIALECTS.								
	Peking.	Yangchow.	Szech'uan.	Hankow.	Ningpo.	Wenchow.	Foochow.	Hakka.	Canton.
洽	ch'ia hsia	hsiak hsie	norecord	ch'ia	ya	a	hak	kiap	hap
狎	hsia	hsiak	norecord	hsia	ya	a	hak	ap	hap

Supposing that in the former cases we had drawn any conclusion, in this last case it is a still more difficult problem to place the "north," as represented by modern migrations. Here it is clear that the "confusers" are now all north of the Yang-tsz. The Foochow dictionary gives *ak* as the pronunciation of 狎, but I have two native word-of-mouth authorities for *hak*. The Cantonese also (vulgarly) use 洽 for the colloquial *ép* or *äp*. Both words rhyme together, according to ancient tables, so that it is plain our author refers in this case to the initial and not to the final, and probably means that the initial *Khi* is confused with the weaker initial *Hi*.

I have no record of the character 粹 in any dialect, nor do I consider the evidence of any local European dictionaries upon the pronunciation of so rare a character worth a rush. The author, however, undoubtedly refers to the confusion between the finals *ai* and *a* (e.g. as in 佳). My dissection of the Wênchow and Ningpo dialects discusses this question very fully. The point probably is that an ancient final resembling the *aw* in English *paw*, and another ancient final (still existing at Yangchow) resembling the *in* in French *lin*, had then already in some parts both merged in the final *a* (being the vowel in *father*). In most modern dialects the first final has become *a* and *o*, and the second *ai* and *e*, but in Ningpo the vulgar form *kwa* exists alongside of the more regular *kwe* in the character 乖, and in nearly all analogous characters.

CHARACTER SELECTED FOR ILLUSTRATION.	MODERN PRONUNCIATION IN								
	Peking.	Yangchow.	Szech'uan.	Hankow.	Ningpo.	Wenchow.	Foochow.	Hakka.	Canton.
芻	wên	wêh	wên	wên	vêng	wäng	ung	wut	mên
免	mien	miei	mien	mien	mie ⁿ	mie	mieng	men	myn
諫	chien	chiang	chien	chien	chie ⁿ v. kaa ⁿ	ka	kang	kan	kan
間	chien	chiang	chien	chien	chie ⁿ v. kaa ⁿ	ka	kang	kan	kan
憂	chia chie	hsiak	norecord	norecord	chǐ chǎ	ka	ngak	k'at	at
棘	chi	chyk	chǐ	chǐ	chǐ	chiai	keik	kit	kik
皿	min	ming	min	min	ming	ming	ming	men	ming
猛	mêng	mung	mung	mung	mêng v. maa ^{ng}	mae	meing v. mang	mang	mang
伸	shên	shên	shên	sên	sing	sing & sang	sing	shin	shên
辛	hsin	hsing	hsin	hsin	sing	sang	sing	sin	sên

It is difficult to say whether the point in the first case is that (as still in Canton), the initial *m* was erroneously used, or that (as still in Canton and Yangchow), the entering tone (or final *t* was) erroneously used (for final *n*) in the phrase 自芻. In the second case there is no point at all in any of our nine dialects. In the third case there are signs in Pekingese, fully developed in Ningpo, of *chie* or *chǎ* confusing itself with *chie* or *chǐ*, and in Ningpo it is common for certain *ǐ* words (*e. i.* 石) to be vulgarly pronounced *ǎ* (*e. g.* ǎ). In the fourth case the point probably is that, as in Scotland, the vowel in *ming* was confused with that in *mêng*; *e. g.* *sundry* for *sundry*. As to the fifth point, in Ningpo, Wenchow, and Foochow the two characters are indistinguishable. It is only in the single phrase 伸冤 at Wenchow that 伸 is read *sing*, and not *sang*. As to 看 being pronounced with the final of 甘, this is not so in any of the nine dialects, nor is it so in the even-toned rhymes,* where 甘 rhymes with 覃, and 看 with 寒. If the point is not the final *m* or *n*, but only the tone, then 看 is in most if not all the nine dialects read with both even and oblique tones, according to meaning; so that here again there is no point. In Hakka, many final *m*, *t*, *p*, are retained or introduced though they are *n*, *k*, and *t* in Canton. Dr. Edkins, (who, I believe, knows little or nothing Hakka), seems to assume that the fact of certain finals existing in Canton and not elsewhere shews that they must always have existed; but, if this be so, then for the same reason Hakka has a still older claim: but it never seems to have struck Dr. Edkins that a simious man with the stump of a tail is just as likely to have developed his stump from bare-breeched ancestors, troubled with flies during many aeons, as from ancestors with longer caudal appendages whom trowsers had since rendered indifferent, to the fly nuisance, for anyhow someone must have first evolved a tail, except on the assumption that animals were stuck on to tails and not tails on to animals. It is important in pointing the moral not to over-adorn the tail.

* Strange to say in the 上 and 去 tones *an* and *am* finals are not distinguished in the *P'ei-wên Yün-fu*.

CHARACTER SELECTED FOR ILLUSTRATION.	MODERN PRONUNCIATION IN								
	Pekingese.	Yangchow.	Mankow.	Szech'uan.	Ningpo.	Wenchow.	Foochow.	Hakka.	Canton.
成	ch'êng	ts'ên	ts'ên	ch'ên	dzing	zing	sing v. siang	shin ch'in & v. shang	shing, ch'ing, & v. sheng
仍	jêng	jên	jên	jên	djing	zing	† ing	yin	ying
宏	hung	hung	hung	hung	wêng	ung	heing	† fen	wêng
登	têng	tên	tên	tên	têng	tâng	teing	ten	têng
爲	wei	wei	wei	wei	wei	yü	ui	wei	wai
奇	ch'i	ch'i	ch'i	ch'i	dji	dji	ki	k'i	k'ei
益	yi	yik	yi	yi	†† yǐ	yai	eik v. iá	yit	yik
石	sh*	† sèh	s*	sh*	zí v. zǎ	zi	sik v. sioh	shak	shik v. shek
系	hsi	hsi	hsi	hsi	yi	yi	hie	he	hai
羿	i	i	i	i	ngi	ngi	ngie	ngi	ngai
乘	ch'êng	ts'ên	ts'ên	oh'ên	djing	zing	sing	shin	shing
承	ch'êng	ts'ên	ts'ên	ch'ên	djing	zing	sing	shin	shing
驟	tsou ts'ou	tséu	tsou ts'ou	no record	dzöü	dzau dau	chain	tseu ts'ieu	chäu v. chau
在	tsai	tsae	tsai	tsai	dze	ze	chai	†† ts'ai & ts'oi	tsoi
遷	kou	kéu	kou	kou	köü	kau	kaiu	keu	kau
椽	ch'uan	ts'ou	ts'uan	ch'uan	djö ⁿ	djüe	t'iong	yen	yün
徒	t'u	t'u	t'u	t'u	du	du	tu	t'u	t'ou
緣	yüan	yüei	yüan	yüan	yüe ⁿ	yüe	yong	yen	yün
搜	sou	séu	sou	sou	söü	sau	seu	seu	sau
兄	hsiung	hsiung	hsiung	hsiung	hsüung	hiung	hing v. hiang	hiung	hing v. heng
侯	hou	héu	hou	hou	†† 'öü	†† 'au	heu	heu	hau
榮	jung	yung	yung	yung	yüung	yung	ing	yin	wing
煩	fan	faa	fan	fan	vaa ⁿ	va	fang	fan	fan
藩	fan	faa	fan	fan	vaa ⁿ	va	fang	fan	fan
岐	ch'i	ch'i	ch'i	ch'i	dji	dji	ki v. kie	k'i	k'ei
奇	chi ch'i	chi ch'i	chi ch'i	chi ch'i	chi dji	chi dji	k'ie ki & v. k'ia	ki k'i	kei k'ei
祇	ch'i	ch'i	ch'i	ch'i	dji	dji	ki	k'i	k'ei
舉	chü	chü	chü	chü	chü	chü	kü	ki	köü
莒	chü	chü	chü	chü	chü	chü	lü	li	köü
矩	chü	chü	chü	chü	chü	chü djü	kü	ki	köü
甫	fu	fu	fu	fu	no record	fu or p'u	hu or p'wo	p'u	fu or p'ou
父	fu	fu	fu	fu	vu	vu or vèü	hu and hou	fu	fu
邪	ya	ya	ya	norecord	norecord	i	ye	ya	ye
也	ye	yae yei	ye	ye	ye v. ya	ya	ya	ya	ya
焉	The distinction mentioned is made in Hakka, Canton, and Foochow, but not in Peking and Wenchow. Of the other four dialects I have no certain record.								

‡ Strange to say, in the upper series instead of in the lower as elsewhere.

† Care must be taken to distinguish the *én* of Peking, Canton, &c. (as in English *run*), from the Hakka *en* and Canton *eng* (as in English *hen*, *length*), and from the *eing* of Foochow (almost as in English *saying*), and from the Ningpo *eiⁿ* (as in French *peigne*). The vowels *é*, *ã* both represent the short *a* of *Panjanb*, but when (as at Wênchow), it runs into the *a* of English *hang*, it is written *ã*, and when (as elsewhere) it runs into the English *u* of *run*, it is written *é*. In Hakka it runs so strongly into the *oo* of English *foot*, that it is better written *u*.

†† When *i* is final it is as in English *ee*, when *ĩ* is final, it is as in English *sit*. When *y* is in combination (e.g. *chyk*, *chyn*), it is as the *ee* in *seen*. When *i* is in combination, (e.g. *yit*, *chik*, *chin*), it is as in English *sit*. It was impossible to foresee this anomaly when I began my tables of dialects. When I sum them all up I will improve upon this.

‡ This final *h* marks the short vowel as in English *run*. It is not Wade's final *é* (almost as in *saw*) which he unfortunately uses notwithstanding that his *é* (in combination) is as in *run*.

‡‡ The aspirate is the Hakka way of expressing lower series.

‡‡ This is a faint aspirate resembling the Parisian aspirate or stress.

* William's Syllabic Dictionary reverses the order of things: this is all the more inexcusable in that his earlier Tonic Dictionary is right.

Every one of the above words (with the qualifications mentioned) has been at sometime or other taken down and recorded by me from the mouth of one local native or more, and, where local European dictionaries existed, compared with the dictionary. The tables prove the perfect homogeneity of the nine Chinese dialects (or languages, as they are fairly to be called in some cases). Of Nanking and Ho Nan varieties I know next to nothing. It is too early yet to pronounce positively, as Dr. Edkins does, upon the earliest forms of Chinese, but the above extracts and tables shew conclusively, (if indeed any one ever supposed it needed shewing), that Mr. Kingsmill's extraordinary system of Sanskrit analogies cannot for a moment be sustained. It is impossible to suppose that if *lun*, for instance, were the same as *dhava*, because *d* is (by a sort of imaginary Grimm's law) traceable to or deducible from *l*; *n* from *ra*; and so on, there would be left absolutely no trace of these ancient forms throughout the length and breadth of the Empire. The modern Chinese runs, in two or three main channels, precisely like the Old German and

Gothic, which form the Norse, Anglo-saxon, and German, which have branched out again into the Scandinavian tongues, the Dutch or German or Friesisch tongues, and English. The Chinese has remained almost perfectly pure, hardly affected in any degree whatever by any influx of foreign words (except temporarily, locally, and unrecordedly), but changing its intrinsic forms according to migration and admixture of foreign blood. Whilst rejecting Mr. Kingsmill's system as totally unsupported by evidence, we may consider in quite another frame of mind the somewhat too sanguine theories of Dr. Edkins, which anyhow are entitled to respect. It is plain that 1,500 years back the Chinese dialects had for centuries been almost as numerous as they are now. I am not at all sure after all that Dr. Edkins' opinion is not in effect the same as mine, for the whole question hangs upon the definition he attaches to the words "language" and "dialect." I only differ with him if he considers that at any period,—say since B.C. 750,—the Chinese all spoke one, or practically one standard ancient dialect, as, for instance, the Americans and Canadians now speak (with the English and Australians) what is to all intents one dialect; and if he considers that modern dialects are clear rills traceable directly to one stream, instead of being a net work of muddy canals acting and reacting upon each other, and derived through partly dried up and partly extinct, and as yet seldom traceable channels, from an as yet undiscovered reservoir, itself formed by various pre-historic streams.

My ingenious friend Mr. T. W. Kingsmill, on the other hand, takes a position in the sinological arena which renders any understanding or even any truce with him, out of the question. Primed with (or, say, producing) a minimum of specific tangible evidence in any one branch of study, he fearlessly assails all specialists, propounds the most startling theories, and hints at the most occult sources of knowledge. I, for one, have readily acknowledged Mr. Kingsmill's discoveries, of which not a few seem to me very crafty and sagacious, when they have appeared to be in accordance with siftable evidence produced by himself or others; but, none the less, his methods are so ultra-spiritual to the materialistic mind that I think some self-justification is required for having noticed him at all in this department. To the misty region of the K'un-lun Mountains he refers nearly all sinologico-ethnological problems, and European students must indeed suppose that local sinology is "off its head" if they suppose that Mr. Kingsmill's system is viewed seriously by students in China whose opinion commands respect. The Chinese take immense pains to explain to us that in certain foreign names 身 is pronounced 捐, 胃頓 are pronounced 墨毒, 厥 is pronounced 副, and scores of

others; but Mr. Kingsmill treats all such valuable hints with disdain. Just as he once tried to prove the meaninglessness of the *Shi-king* Chinese by composing an imaginary Sanskrit version based on the Chinese meaning, so now he persistently tries to prove the meaninglessness of Chinese ethnology and philology by composing an imaginary version based on Chinese ethnology and philology.

As regards M. Terrien de Lacouperie's extraordinary performances with his imaginary *ku-wên* or ancient phonetic Chinese characters, and the alleged polysyllabic nature of old Chinese, I unhesitatingly characterise it as a tissue of mischievous rubbish from beginning to end. It is not difficult to see from his article on the *Oldest Book of the Chinese* that this writer is alike ignorant of modern colloquial and the principles of both modern or ancient literary construction. Instead of taking a given subject and working it out, this ingenious but superficial scholar obfuscates all specialists by taking refuge in generalities, and leading them a "Will o' the wisp" hunt amongst Ugro-tatars, Sinico-annamites, and cuneiform inscriptions. Professor Douglas' capacities as a sinologist are known to be very modest, though passably respectable; the less he compromises himself with M. de Lacouperie the better for his reputation in the extreme East.

THE CHINAMAN IN CHRISTIAN LANDS VIEWED FROM A
CHRISTIAN STAND-POINT.

BY REV. H. V. NOYES.

(Continued from page 136.)*

IV.

How can Christian effort for the Chinese in Christian Lands, and Christian effort in China, be made to so co-operate as to be mutually helpful?

THAT such co-operation is desirable does not admit of a moment's question. That a mutual and entirely candid interchange of views, and communication of facts, between those who are labouring in Christian lands, and those who are labouring in China, would help such co-operation, is almost equally evident.

The facts stated and suggestions made, in this paper, are of course from China, as a stand-point, but with the thorough conviction that facts and suggestions, coming from other stand-points, will be most cordially welcomed here.

* The previous pages of this Article had discussed, I. How do Christians in Christian lands regard the Chinese? II. How ought Christians to regard the Chinese in Christian lands? III. What ought Christians in Christian lands to do for Chinese among them?

In considering the inquiry, above made, we ought not to lose sight of at least the three following facts:—

(1) That mission work for the Chinese, as for others, has for its object a *spiritual* benefit mainly; is designed to lead them to recognize their obligation to “love the Lord with all the heart and their neighbors as themselves;” and over against this fact, that the mind of the ordinary Chinaman is intensely directed towards his own personal advantage. From infancy he has been brought up to feel that the important question of life is a question of *cash*. The associations, guilds, clans, that he is accustomed to, are founded on *self-interest* and intended for the benefit only of those *inside the charmed ring*. In the face of these antecedents, Christianity comes to teach him that spiritual interests are infinitely more important than temporal, and that instead of considering only his own interests, or those of his own guild, or clan, he must learn this, to him, strange lesson, “Look not every man on his own things, but every man also on the things of others.” See Phil. ii. 4.

(2) That many Chinamen, to be fully understood, need to be seen on *both sides* of the ocean. There are not wanting those among them who go on the principle of doing while in Rome as the Romans do. The writer has known of parents advising their sons to be Christians in America, and idolaters in China, and of men acting for themselves on the same principle. He knows too painfully well that some who talk very smooth things to those who are interested in them in Christian lands, and even express earnest wishes to do good to their countrymen will, on their return, not only neglect the performance of ordinary Christian duty, but give the cold shoulder to native Christians who try to lead them to the performance of such duty. What is true of many others, is *especially* true of many Chinamen; as one writer has well remarked, “The *outside* and *inside* man do not by any means *always* tally.”

(3) The Christian Chinaman returning to his own land is often called to face *tremendous difficulties*.

These begin on ship-board. At Yokohama a contribution is taken up by the Chinese passengers to make idolatrous offerings, with a view of securing prosperity for the rest of the voyage. The Christian, who refuses to contribute, is made the butt of ridicule, and probably tabooed thereafter. Some yield here. But those who stand firm have only commenced their contest. It must be borne in mind that the Chinese still retain much of the patriarchal life, and dwell together in clans. For a man to come from all the kind associations and helps of a Christian land, and suddenly be placed in the midst of one of these heathen clans, is sometimes

almost like being thrown into the fire, with no one to help or pity. One man, who has for years been doing faithful work as a native preacher, was wakened one night, soon after his return from California, by a rope, which his wife was placing around his neck, for the purpose of strangling him, because he was a Christian. Another refused to perform the usual idolatrous rites when building a new house. Soon one of the neighbors died. He was held responsible for the death. His house was torn down over his head and he himself beaten so cruelly that he fully believed at the time that the intention was to beat him to death. Another had his house half completed and then his neighbors interfered, and he lost nearly all that he had expended. In all such cases there is hardly a shadow of hope of redress from the mandarins, who will ordinarily maintain that the troubles met with are not on account of Christianity. No difficulty is found in trumping up some other reason.

The following statement of some difficulties will be all the more impressive from the fact that it is given, almost in the exact words, of a returned Christian, who has long and *patiently* borne bitter persecution himself. He was treated with constant unkindness by the members of his own family, for whose salvation his heart still yearns, was beaten by his own mother and at last utterly cast out. He taught his younger brother, a most interesting boy, until he too wished to cast in his lot with the hated Christians. Then he saw that younger brother hung up, by ropes placed under his arms, before an idol shrine, and on account of his steadfast refusal to worship, beaten until his back was a raw mass of bleeding flesh. And yet in the fresh recollection of such experiences, I have more than once heard this man, without making any reference to his own sufferings, exhort his fellow-Christians to receive persecution and loss of property joyfully for Jesus' sake. Such a man has a right to speak of difficulties and the following are what he mentioned.

(a) We worship the true God and trust in him for everything. We will not worship idols, therefore the people of the world hate us.

(b) We must live with neighbors who are heathen. Every year there are many occasions when contributions are solicited for theatres, for various idolatrous festivals, for building or repairing temples, for the service of the temples, or other idolatrous offerings assumed by the shops in turn. If we refuse to give such contributions, the people will certainly revile us, perhaps band together in crowds to abuse us, and perhaps attack us with spears or knives or guns. The wiser portion may be aware that it is not lawful for

them to thus maltreat us openly, on account of our belief in Jesus, but they will make hidden plans to injure us.

(c) If we live in a village, there will be other clans besides our own. The villagers will certainly have gods of the land and of grain which *all* who live in the village are expected to worship. The expenses will be distributed either according to persons or families. If we refuse our quota, the villagers will certainly revile us and perhaps beat us, or likely enough refuse to guard our rice fields, or will burn our property.

(d) If any villager builds a house he must select a lucky day, and employ the priests to drive away the evil spirits. If we, who believe in Jesus, refuse to do this, and then any of the villagers are taken sick and die, the responsibility of the death is laid at our doors, and we are required to make a recompense for the man's life.

(e) At the time of marriage, a lucky day must be selected, and every possible effort will be made to compel us to bow before the ancestral tablet and worship. If we refuse, we cannot avoid the reproaches of our fathers and brothers.

(f) If parents die, we are expected to employ Buddhist or Taoist priests to deliver their souls from hell, to burn incense of various kinds, and if we refuse, our brethren and kindred will beat us, or perhaps the maternal uncles will tear down our houses and destroy our property, perhaps steal our pigs and cattle, butcher them and eat them, while we do not dare to resist.

(g) At the annual distribution of the clan dividends, if we will not unite in ancestral worship, we will probably be deprived of our share, or if we have sufficient influence to obtain it, we can hardly escape being bitterly reviled.

(h) If we are engaged in trade, we may be called upon to contribute for useless superstitions, and idolatrous customs, and if we refuse, we are fortunate if we do not lose our customers. Quite likely we may be injured by secret plots, and will certainly find it difficult to escape the ill-will of the neighborhood.

(i) If we are employed as workmen, many employers will wish us to light incense and candles in idolatrous worship of the god of wealth, and we will almost certainly be required to work on the Sabbath day. If we refuse, we will probably lose the good will of our employers and our situations also.

(j) If employed in teaching, we must put the pictures of the sages on the wall to be worshipped. If we will not do this, the parents dislike it and we lose our scholars.

Thus we see that turn which way he will, the Chinese Christian in his own land finds a difficulty staring him in the face.

The above statements prepare the way for saying that those who come back to China from other lands as professed Christians are of three sorts.

First.—*The pure gold* men who, in spite of all opposition or persecution, live straightforward earnest Christian lives and so let their light shine. After all that has been stated above it will not perhaps be very surprising to learn that this class are in the minority.

Second.—Those who may have been honest in professing Christianity, but had not fully appreciated all that it involved. They find the pressure against them so fearfully strong that for the short time they are usually at home, for a visit, they hide their light under a bushel.

Third.—Those who were no doubt hypocrites from the beginning. It is well that these facts should be known and effort directed to increase the first of these classes and diminish the others. To Christians tempted and tried, no difference how weak or erring even, or where they are, the strong arm of Christian kindness should be stretched forth in friendly aid, and earnest prayer ascend that help may be given them from on high.

We venture to make the following suggestions.

(1) That attention may with advantage be strongly directed to the fact that a knowledge of *Bible truth* on the part of Chinese, who return to us here, is of immensely more importance than a knowledge of the *English language*. While these schools, for teaching English, are established for the Chinese, it cannot be too prominently kept in view, that the great object of those, that are missionary in their character, is to bring these Chinese under Christian influence. The object of the Chinese pupil is ordinarily to become qualified to do business with English-speaking people; the object of his Christian teacher is to use the opportunity to make him acquainted with Bible truth. In most cases the English language is the only means of communication possible. And while only words of warmest approbation should be applied to those engaged in this good work, and who probably appreciate their difficulty more than any one else, still the fact must not be disguised that the ability to understand English, of the large majority of Chinese, is so limited that the Biblical knowledge they can get, through this medium, must of necessity be very meagre. The great gulf is not by any means satisfactorily bridged. And yet the Christian kindness of those who teach is not lost, even when their words are not all understood. It often leaves strong and permanent impressions for good.

(2) The above facts suggest the inquiry whether a great *desideratum* in connection with the work at all points, in Christian lands, is not to find additional means by which Christian instruction can be given to the Chinese *in their own language*. It was with much pleasure that we noticed in a recent number of the *Foreign Missionary*, published by the American Presbyterian Board, that this matter is receiving attention. Let it be pressed more and more. Are there not here and there those who would undertake to learn the language for the sake of the good they could do? Can those who already speak the language, do a better thing than to leave the teaching of English to others and give their whole strength to either preaching to the Chinese in their own language, or giving careful Biblical instruction to all who are willing to be taught, thus gradually preparing men who can explain the Bible to their countrymen either in the shops or the schools? Far more substantial and permanent results will undoubtedly, in the end, be accomplished, by faithful Bible teaching, explaining verse by verse, than by those desultory harangues, that even ill-instructed Chinamen learn so easily to make, and thus give to those who do not understand their language, a very wrong impression of their ability to teach. In the case of Christians returning to China, their usefulness will depend very largely upon the amount of their Biblical knowledge.

(3) Another point referred to in the *Foreign Missionary* is no doubt well taken, viz., "The establishment of a *depôt* of Chinese literature in San Francisco, consisting of Chinese Scripture (in part or in whole) tracts, cards, leaflets,—hymns, and in the Canton dialect," and in easy book language, we would add,—*easy* because of those who emigrate it is putting it mildly to say that not probably over one in ten can get any great amount of knowledge from the books. The great advantage of having these books is that those who do understand them may teach the others; and constant effort should be made to secure this. This suggestion might be extended so as to take in other countries and China also; and a general depository might be established in Shanghai which could supply any Christian book published in Chinese. This is to some extent met, but not fully, by the American Presbyterian Press in Shanghai. A full catalogue might be published, and then a separate list given of those books that are easily understood, or that have proved specially useful, so that even those who do not understand the language could discriminate in ordering books.

(4) It would be an advantage to us here, if those who have charge of the work in other lands would send us from time to time

the *names* of all Christians returning; together with the name of the *district* and *village* where each one lives—these items *written in Chinese*. Printed forms might be used which could easily be filled up. And we might do the same in regard to those leaving here, and, especially, might send a printed list, for general circulation, of the location of all the chapels in the region from which emigrants go, giving also the denomination which has established the chapel.

(5) A letter of recommendation to join churches here seems desirable, even if those who bring such letters do not expect to remain more than a year or two. This is better for them than the simple statement that the bearer is a Christian. Actually connected with the church here they will naturally feel under a greater sense of responsibility, and in case their conduct is not consistent with their profession, they cannot go back to their original churches with clean papers.

(6) Chinese Christians should not anywhere be treated either as *children* or as *paupers*, unless they are children or paupers in fact. Either to pet them as children, or to support them in whole or in part, when they are not in need, is to strike a death-blow at that spirit of self-reliance and Christian manly independence which is so desirable and so necessary, both for their own best development, and for their usefulness to others. It should never be forgotten that it is a far kinder act to put people in the way of helping themselves, than to do every thing for them. We think that at least this general principle should be laid down, that mission funds should be used for purely Mission purposes. That which is to the Chinese, whether in China or in Christian lands, an advantage only in a business way, should not be paid for with mission funds. We see no reason why the Chinese should not pay whatever expenses are incurred in teaching them English. It is to them a purely business matter, and they can well afford to pay for it. Anyone who has been in the districts from which the emigrants go, and seen the superior houses they build on their return, knows that they are pecuniarily much better off in other countries than in their own. A man who can make here four or five dollars a month, from which he must pay his board, and going to a Christian land can get from twelve to forty dollars a month, and his board besides, can well afford to pay two or three dollars a month for being taught English. And it is much better for him to do it, so far as his own development of character is concerned, than to get it paid for with mission funds. The same principle applies to furnishing permanent lodgings, on mission premises, free of rent, unless to those who are

really destitute. We believe that this is the correct principle to act upon in doing mission work, whether in China or elsewhere. And this remark finds justification in the fact that, up to this time, by far the largest contributions for mission work in China, made by Chinese abroad, have come from those places where they are doing most for themselves. In the work of the Baptists at Portland, Oregon, and the work of the American Board, in the Sandwich Islands, the Chinese themselves pay the expenses incurred in teaching them English, besides giving generous contributions for church purposes. In Demarara the work is self-supporting. From just these three places have come nearly all of the contributions yet sent back by the Chinese for mission work in China.

This leads us to what shall be our final inquiry, viz., Should we encourage the establishment in China of the so-called "Chinese Young Men's Christian Association," as it exists in the United States? The fact that the Chinese in California have for a long time desired to establish essentially this organization, in some form, either in Hongkong or on the mainland, and have recently been putting forth efforts in this direction, leads us to make this inquiry, which would not otherwise here be made.

In answer to the inquiry, we give an unqualified *No*, and for the following, among other, reasons.

(1) Whatever may be inferred from its practice, neither in its *Chinese* name, its own statement of the object of its existence, nor its conditions of membership, is there any distinct declaration that its object is to promote either the learning or teaching of *Christian* doctrine. It is therefore not a *Christian* Association in any such sense as are other Young Men's Christian Associations. In forming those, the idea of requiring only good moral character as the condition of membership *was rejected*. The following paper was adopted by the International Convention held in Portland in 1869.* "As these organizations bear the name of *Christian*, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who *profess to love and publicly avow their faith in Jesus the Redeemer as Divine*, and who testify their faith by becoming and remaining *members of churches held to be evangelical*. And we hold those churches to be evangelical which, maintaining the Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of Kings and Lord of Lords, in whom dwelleth the fulness of

* See *Harpers' Magazine*, January, 1882, page 260.

the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree) as the only name given among men whereby we must be saved from everlasting punishment." There is no uncertain sound here.

Now, it will very likely surprise many to know that in the Chinese official statement made by the "Chinese Young Men's Correct Doctrine Association" (for in the *Chinese* name the word *Christian* has been changed to *Correct Doctrine*) regarding the object of its existence;

(a) God is not referred to by any term used by any denomination of Christians in China to designate the true God. If he is referred to at all it is only under the indefinite term "heaven," in phrases taken from the Chinese Classics. Some claim that in the classics this term does mean the true God. A good many claim that it does not.

(b) The Lord Jesus Christ is not mentioned or referred to in any way.

(c) The Holy Spirit is not mentioned or referred to in any way.

(d) The Holy Scriptures are not mentioned or referred to in any way.

(e) The doctrine of redemption is not mentioned or referred to in any way.

(f) The doctrine of future rewards and punishments is not mentioned or referred to in any way.

(g) In short there is nothing *distinctively Christian* referred to in any way.

The substance of the statement is that "heaven" gives men the ability to understand doctrine. Doctrine is like a road. Men going about cannot afford to dispense with this road. Overwhelmed with lust and burning with desire of gain, they ought not to depart from this road in the least. The Tauist and Buddhist superstitions are condemned, and then it is stated that the organization is formed for the purpose of searching out important doctrine, and that this doctrine is from heaven. While thus disapproving Tauism and Buddhism, there is not a single phrase in it that marks it *Christian* as distinct from *Confucianism*. The Christian will of course say that Christianity is "Correct Doctrine," and the Confucianist will say that Confucianism is "Correct Doctrine." In justification of the above statements, we appeal to the Chinese text of the preamble and conditions of membership of the organization which is printed below.

幼學正道會規條

且天賦畀而生人天卽予人以明道道猶路也人之出入不能舍厥路卽人之舉動不能離厥道乃自私慾蔽志利慾薰心於是道之不可須臾離者竟爾岐而二之而且仙緣佛法尙虛寂者喪失真良求福消災圖厚蔭者迷違本性或分門各神其術或別戶各祖其岐惑衆誣民莫知所向此道由是晦而不明由是邪而不正也吾等招集衆友設立會堂相與討論探求要道夫道之大原出於天所以事君有道忠心宜秉事親有道孝行宜敦尊師之道在乎恭敬交友之道本乎信士君子立身行己閑邪必謹守正不阿雖曰道不易能然亦幼所當學同堂愛友修身有志砥礪相資是吾人之所厚望也夫

凡人真實信道欲入會內每位收銀式大員以充公用此欲入會之人須要會內各兄弟三份值二喜悅此人方許進入會堂內
 凡有人欲入會必先令其人自寫姓名某某自願進入會內做兄弟云云在我等兄弟聚集之時則將其人之名字當衆前宣明又再待一個禮拜之久看兄弟有何歡悅然後乃許進入

(2) The conditions of membership leave it *entirely possible* for the controlling power to be in the hands of those who are not Christians.

The only requirements are that a man shall truly and thoroughly believe doctrine (which has not been stated to be *Christian* doctrine), and shall, after a week's notice, receive a two-thirds vote, and pay the initiation fee. As a matter of fact, when the writer was in California, only about one-third of the membership were professing Christians. There is nothing however in the conditions laid down to prevent the *whole* membership from being non-Christian.

(3) Therefore Christianity runs a great risk of being misrepresented, for this organization stands before the public generally, and before the heathen Chinese, as a representative of Christianity.

The above considerations are *sufficient* to lead us to think that it is not only not desirable, but not safe for this Association to plant itself in China. There is something wrong about the foundation. The platform is *too exceeding broad*. The terms of membership are *entirely too lax*. Hated as the name of Jesus is by heathen Chinese, we want no hiding of that precious name. Manifestly and persistently we must hold it up as the name in which we glory, as the only name given under heaven or among men whereby we can be saved. On our banners, if we would have them conquering banners, we must, in lines not to be mistaken; yea, with blood, if need be,

mark the *cross*, and by it write our watchword, "Jesus Christ and him crucified"—"Jesus and the Resurrection." And this is what we must preach, positively, pointedly, earnestly, constantly, even if those whom we address should gnash upon us with their teeth, or take up stones to stone us.

We barely allude to several other objections to the establishment of this organization here.

(4) Itself irresponsible to the Church, and with a much larger membership, there would be great danger that it would, here as elsewhere, regard itself as the more important body, and undertake to control the affairs of the Church.

(5) It might do here, as it has done elsewhere, plant itself at the door of the church and successfully create the impression that it is a necessity to enter this organization before joining the Church,

(6) There is danger that the Chinese would make membership in it a substitute for religion, and so stop short of the salvation which is found in Jesus Christ alone.

(7) There is danger that it would set up unfit men as teachers.

(8) If it should concern itself as much with business matters here as elsewhere, and should be supported by missionaries, it would give reason for the suspicion, which they so often meet, that they are here for some other purpose than simply preaching the gospel, and the establishment of the Church of Christ. And we greatly fear the Chinese would make it a close-corporation for selfish rather than Christian purposes—in other words a Chinese Guild under foreign prestige.

Finally—we feel no need of such an organization. The Church of Christ, established by the Apostles, under the direction of the Holy Spirit, meets all our present wants.

We have founded the above statements mainly upon what we knew of the organization prior to the year 1879. If in them we have differed, and possibly differed widely, from brethren much esteemed, that difference is an honest difference, and is stated, with the matured and profound conviction that the establishment of such an organization in China would be a hindrance, and not a help, to our work; and therefore it is that we earnestly hope, and if necessary would beseech, that no encouragement be ever given anywhere to its establishment here.

But whatever difference of opinion there may be in regard to plans, there is no difference of feeling in regard to the great object to be accomplished. The work in all lands is one; everywhere the true Christian heart beats responsive to the same great desire that the multitudes of China may be brought to bow before the cross.

Far beyond the number of individuals converted is the influence that comes back to us from the work in Christian lands. Suspicion is disarmed. Our real objects are made better understood. A genuine respect for Christianity is no doubt inspired in many, who are not yet ready to acknowledge their inward thought, but whose influence is felt in softening bitter opposition. More and more will this influence continue to be felt.

We welcome these beams of light coming from distant lands to join in the brightness of a rising glory. The night has been dark indeed. But lo! the morning dawneth on the long midnight ages. Hated, bitterly hated, as the name of Jesus has been, and is still, by most of "China's Millions," the time is surely hastening on when they too will join the ransomed throng and "Crown Him Lord of all"—when all their wide plains, and mountain villages, shall resound with the glad song, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing."



THE ANTI-CHRISTIAN RIOTS IN THE PROVINCE OF CANTON IN SEPT. 1834.

(Copy of a Letter addressed severally to the American, British, and German Ministers, resident in Peking.)

DEAR SIR,

PEKING, March 14th, 1885.

THE propagation of a new religion in any nation must of necessity be attended by some difficulties and misunderstandings between the adherents of the old religion and those of the new. It was so with Buddhism, which entered China from a foreign country in the Han dynasty and was frequently and severely persecuted till, in the Sung dynasty, China accepted the principle of religious toleration and ceased to persecute the Buddhists. In the year 1858, during the reign of the emperor Wen-tsung of the present dynasty, treaties were made with the western nations. The high ministers appointed to negotiate these treaties with the representatives of foreign powers were desirous of preventing divisions, disturbances of the peace, and grievances, in connection with the spread of Christianity, and it was mutually agreed that articles providing for the protection of native Christians in the practice of their religion, should be inserted in the treaties.

In the treaty with Great Britain, the 8th Article says, the Christian religion as professed by Protestants 耶穌聖教, or* Roman Catholics 天主教, inculcates the practice of virtue, and teaches man to do as he would be done by; persons teaching it or professing it therefore shall alike be entitled to the protection of

* In the Chinese text it reads, "and Roman Catholics." The word is 暨—"And" is better than "or." But we do not alter the English text.

the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with.

The treaty with Russia says the Chinese Government having recognized the fact that the Christian doctrine promotes the establishment of order and peace among men, promises not to persecute its Christian subjects for the exercise of the duties of their religion; they shall enjoy the protection of all those who profess other creeds tolerated in the empire. The Chinese Government, considering the Christian missionaries as worthy men who do not seek worldly advantages, will permit them to propagate Christianity among its subjects and will not hinder them from moving about in the interior of the empire.

In the treaties made with the United States, France, Germany, Denmark, Holland, Spain, Belgium, and Italy, there is in each case an article for the toleration of the Christian faith.

Then in the year 1860 an Imperial edict was issued enjoining on the local magistrates, "in every case affecting Christians (the reference here is to Roman Catholics), to investigate thoroughly and decide justly. So long as the Christians obeyed the laws of China, they were to be regarded as Chinese children and to be treated in the same way as if they were not Christians."

Subsequently it was found that this edict, though repeatedly communicated to the governors and viceroys of the empire, did not prevent disharmony from arising in several of the provinces. The cause of this was found by inquiry to be that the Christians were unwilling to contribute money for the building and repairs of temples, the expenses of idol processions, plays, incense burning, and the like. Prince Kung, chief Minister for Foreign affairs at that time, acting with his full powers, early in 1862, issued an explanatory note and order on this matter. The Emperor, this order said, looks with equal grace on those who are Christians and those who are not Christians, and loves all as his children. The Christian religion teaches the practice of virtue, and in its great principles agrees with Confucianism, Buddhism, and Taoism. It was therefore allowed to be propagated in China in the reign of Kanghi. The note further says that Christians, while they are to pay taxes and rates of a public nature as if they were not Christians, are not to be compelled to pay a share towards the expenses of building and repairs of temples, of idol processions, plays and the like. In cases where taxes and rates of a public nature are united in, with charges of the other kinds mentioned, the local magistrate is ordered to make a just division of the two kinds, civil and religious, and not allow them to remain confused to the disadvantage of the Christians. For instance, if four tenths be for public objects and six tenths for maintaining temples and the like, the magistrate must distinctly point out that the Christians are only liable for the four tenths, and are not to be compelled to pay the remaining six tenths. If the Christians are on account of not contributing to expenses for repairing temples, processions, etc., beaten, insulted, robbed, or have their crops destroyed by any of the

people who are not Christians, it is made the duty of the magistrates to inquire into the matter, punish the guilty parties according to law, and oblige them to make full restitution for losses inflicted. Further, if missionaries present petitions to the magistrates for the redress of wrongs, it is the duty of the magistrates to give fair consideration to the subjects presented to them, and to decide justly.

In the year 1881, at the instance of the Honorable J. B. Angell, then Minister for the United States, all the privileges secured to Roman Catholic converts by this document were then, by a similar order issued by the Yamen for Foreign affairs, also secured to Protestant converts. This order was addressed to the high officers in all the provinces in the 5th month of the 7th year of Kwang-sü. By it the law was made the same for Catholics and Protestants through the empire.

Imperial edicts which have subsequently appeared affecting the relation of the native Christians to the general population have maintained the same just principles and many excellent proclamations have been issued by viceroys, governors and other officers, in accordance with the spirit of the Imperial edicts. Seditious persons have been strictly prohibited from destroying the teaching halls of the Christians, and as regards the Christian teachers and their converts, with their hospitals and schools, it has been plainly stated, as for instance, by the present Viceroy of Canton, in his proclamation of the 23rd day of the 7th month of last year, that the conditions of the treaties must be adhered to, the same protection extended to all, and all molestation and violence forbidden. Unhappily the former tranquillity was changed last summer into anxiety and disturbance on account of the deplorable events which occurred at Foochow and in Formosa. The people in many parts of Canton province rose against the native Christians and destroyed or robbed a large number of chapels. Eighteen of these were Protestant, and among them ten German.* How many Roman Catholic chapels were attacked, we have not yet heard. If we knew, we would mention here the number of these also. Our desire is to see equal justice done to all the persecuted Christians, whether attached to the French mission or to the American, English and German mission. Not only were the chapels attacked, but the private dwellings and shops of the Christians were mobbed and their contents destroyed or stolen. In many places the local magistrates did nothing to check these things. No arrests of rioters were made. No stolen property was restored. In some places, however, in consequence of the impotency of the Christians for help, impotent proclamations were posted. At Shinhing, after one chapel had been destroyed, the District Magistrate sent a guard to protect another, and put out a good proclamation. At Poklo the district Magistrate behaved honourably; after the riot he arrested and punished some of the leading rioters, restored some of the stolen property, and offered some indemnity for the chapel destroyed. At Fatshan the authorities afforded Dr. Wenyon protection, but said they dared not arrest the rioters. They have

* *Chinese Recorder*, December, 1884.

since promised to rebuild one of the chapels demolished. On the other hand the Tsinglun Magistrate put out a proclamation, stating that the American chapel belonged to the French, and sat by in his chair while the rioting was going on, making no effort to check it as long as the houses of the Christian inhabitants were not interfered with. The only help he afforded the Christians was to send some of them away in a boat, after their houses had been destroyed, their property stolen, and stripped of their clothes. In the city of Canton itself the magistrates protected the Cathedral and chapels by special proclamation. A guard of soldiers occupied the grounds of the Roman Catholic Cathedral. When a mob of about 1,000 persons collected to destroy it, the officers very promptly suppressed the outbreak, and order was restored.

The immediate cause of the simultaneous attack on so many chapels and communities of defenceless Christians in various parts of the Canton province, was the issue by the high officials in Canton, of the proclamation of August 30th, offering rewards for the heads of French officers, soldiers, and sailors. The rewards ranged from \$5,000 to \$20. At the close of this document there was an injunction not to touch the persons of any other foreigners, or the property of foreigners at peace with China. The turbulent populace only saw the first part of this proclamation. They at least paid no attention to the end of it. Wild excitement prevailed in and out of the city. On Monday, as soon as the proclamation was posted at Fatshan, mobs gathered and pulled nearly to the ground the Wesleyan chapel. They then attacked the London Mission chapel and left nothing but the walls standing. Soon after, the news came to Canton that the Presbyterian chapel at Sheklung had been destroyed, and the houses of the native Christians looted. Beside this, twenty three houses of Roman Catholic natives were burnt down. At Ching-yuen, on the North River, the District Magistrate impressed a boat and sent in it, to Canton, fourteen refugees of the American Baptist Mission, not being able to protect them from the fury of the mob. The native pastor was threatened with death, the roof of his house torn, and all his effects stolen. Other native Christian lost every thing, and the mob tore off the upper garments of the women and pulled out their ear-rings. Similar scenes were witnessed in many other places, the fruit of the proclamation of August 30th.

In the *Peking Gazette* there soon appeared an edict disapproving of this proclamation, and others were issued which had the effect of checking the persecution and restraining the rage of the people somewhat from this deplorable work of destruction. But the proverb says: "When once a word has been uttered, four swift horses cannot overtake it." In the first few days of September the acts of plunder, burning, wanton ruin, and personal cruelty committed in the province of Canton, on chapels, and native Christians, were too many to be counted.

We desire to draw attention to the disobedience to Imperial edicts, and disregard to their country's laws, shewn by those who committed these crimes. The native Christians who were molested and robbed, and who were deprived of their homes, were living

peaceably, paying their taxes regularly, and acting as loyal subjects of the Emperor, when thus attacked. They had done nothing to deserve this treatment. Criminality and desert of punishment were entirely on the side of those who maltreated them. The Emperor, to use the words of one of the decrees, "regards them with the same benevolence as he does his other subjects," and if the facts are made known to him he will not suffer these his loyal subjects to be injured with impunity. In an edict published last year in the *Peking Gazette*, after affairs with France had assumed a critical shape, the Emperor generously permitted the French missionaries and merchants to remain in China under the Imperial protection, so long as they acted in a lawful manner. This clemency and liberality are in strong contrast to the spirit of those persons who would stir up an ignorant populace to burn and plunder the houses of Christians, and destroy the teaching halls of the foreign missionaries. The Viceroy of Canton, with great reason, pointed out in a proclamation, that the patriotism of the people would be better shown in boldly fighting the French, should they come with an armed force, than in destroying churches and ill-treating defenceless converts.

Pecuniary compensation for the destroyed chapels would be in accordance with the order of 1862. The same may be said of compensation for the losses of the Christians. If also the liberal tone of the other documents that have emanated from the Chinese Government be considered, it is likely that the Ministers would listen favourably to the suggestion that full restitution should be directed to be made in accordance with that order. May we not also ask that wherever there are foreigners residing or native Christians meeting for worship, the local magistrates should be men who have mastered the contents of the edicts, treaties and other documents, which tell them how to act in case difficulties should occur?

Every instance of burning, assault, robbery and destruction of crops and other property, ought to be officially inquired into, and a fair decision respecting them made. The effect of this would be beneficial in the future, in the better preservation of harmony and public order wherever the riots have occurred.

We are aware that great difficulties may attend the attempt to obtain a satisfactory settlement in most cases where wrong has been done to the Christians. These difficulties are of two kinds. The severity of the criminal code makes it not easy to obtain convictions, and probably it is this that often leads the magistrate to try to settle the question by arbitration. The sympathy of the people is too often given to the wrong doers, and not seldom the magistrates who have charge of a case decide it unfairly, in favour of the aggressors, rather than of the injured.

In regard to the first of these, it may be observed that the Foreign Office order of 1882 requires punishments to be inflicted according to the ordinary criminal code. That code states* that when evil-disposed persons assemble, burn down houses, shops,

* Abridgment of Criminal Code 名法指掌 In four volumes. Vol. 3, page 30.

granaries or public offices, and steal what they contain, they are to be beheaded as robbers, without distinction between principal and accessories. When defamatory placards* of an anonymous nature are posted up, with the intention to destroy the good reputation of anyone, the banishment of the principal is strangling, and of accessories banishment to a distance of 3,000 *li*. There is no good reason why the Chinese criminal law should not be improved. The Han dynasty code was milder than that of the Ch'in dynasty which preceded it. The Ming code was more severe than that which now prevails. It was, for instance, not uncommon formerly for the members of a clan to which some great criminal belonged, as far as to three removes, to be all put to death as a part of his punishment. Such things are not done now. Hence it may be hoped that as there is need of some more legislation in regard to anti-Christian riots that may in future take place, the Government may not be unwilling to soften the code. Anonymous placards and books slandering the Christians and the Missionaries would be much better punished by pecuniary mulcts and deprivation of rank, than by strangling.

In all anti-Christian riots, such as took place in September of last year in many places, coming immediately after the distressing events in the Min River and in Formosa, the wave of popular excitement has to be considered and allowance made for it. The provocation given, excited a thirst for vengeance, and if we proceed to take into the account the crass ignorance of many of the people, we think the full penalty of the law need not be exacted. A sufficient pecuniary mulct would perhaps meet all the cases. But there ought to be a new trial wherever the judgment has been notoriously unfair. Justice should be done in the conviction of all conspicuous offenders. In every instance where the magistrate, treating the matter as a quarrel between two parties of opponents which has gone beyond bounds, takes the position of official arbitrator, and names a sum of money to be paid by the assailants, the amount should be in proportion to the losses inflicted. In a recent instance the loss of the Christians is stated to have been about \$2,000. The magistrate acting as arbitrator offered them \$10 and then \$15.† Such a mockery of justice could only happen when the magistrate sympathized so entirely with the aggressors that he was disqualified for acting fairly. If a magistrate cannot be impartial in cases of this sort he ought not to be a judge at all. There ought to be a new trial by a fair-minded officer who could act in the spirit of the Emperor's edicts, and in accordance with the mode of procedure laid down in the Yamen orders.

Another point deserves, as it appears to us, careful consideration. In many of the riots the magistrate was paralysed by fear, stood by as a helpless looker-on, and rendered no aid to the victims of blind fanaticism and greedy lust of plunder. The magistrate is in such cases without support from public sentiment, and does not dare to oppose the people. In English law, all

* Criminal Code, Vol. 3, page 59.

† This took place at a town called Chiu-hwan-nia, 30 miles from Swatow. *Woman's Work in China*, November, 1884.

respectable persons may be appealed to by a justice of the peace or other officer to assist in quelling any popular tumult; to refuse to do this is a punishable act. In China a local magistrate may call on the gentry to assist him in case of difficulty. A riot, as such, is not mentioned in the Chinese criminal code, nor in the Yamen order of 1862 for the better settlement of cases arising out of the persecution of Christians by their neighbours. But these persecutions having assumed the character of riots of an uncontrollable and sudden nature, magistrates ought to be in the possession of all available aids to suppress them promptly. For the respectable inhabitants to refuse help, when appealed to in the absence of a military force, ought to be made, we venture to suggest, a crime punishable by fines. In the directions given by authority for the guidance of local magistrates, it seems to us that it ought to be made the duty of the officiating magistrate to appeal to the local gentry for aid, for without this it is probably impossible in many neighbourhoods in the south-eastern provinces, for the local magistrate to meet the emergency caused by these sudden tumults, with sufficient promptitude and energy.

Paternal treatment of the Christians by the central Government will increase their loyal feeling. Their religion makes faithfulness to the Government a duty. The Christian books teach it, and the missionaries constantly inculcate it. Thus the people will be linked to the dynasty by a double tie—that of duty and of gratitude. In a time of disturbed feeling, like the present, there is special need of vigilant care to maintain internal peace, and to make Christians and others recognize that the arm of the Government is strong to repress all injustice.

The decree permitting French missionaries, merchants, and others, to remain in the country during the present troublous time, inspires us with confidence in the fair and friendly disposition of the Government. We are therefore led to hope that in presenting this plea for suffering Christians, we are asking what is not difficult of attainment. Further we would add that the Imperial condemnation, so quickly uttered, of the ill-timed proclamation of August 30th, proves the energy of the present Administration, and their willingness to enter on a path of improvement. May we not hope for the final abandonment of the practice of offering rewards for human heads, and of exposing heads in cages at no distant date? The one practice is dangerous to public safety. The other is injurious to public morality.

Our prayer to Almighty God is that you may be aided by Him in your endeavours to promote the spread of justice and humanity in this country. Yours, with high respect,

(Signed) HENRY BLODGET, *President.*

JOSEPH EDKINS, } *Secretaries of the China Branch*
J. L. WHITING, } *of the Evangelical Alliance.*

(Copy of Reply from the United States Minister.)

LEGATION OF THE UNITED STATES,
PEKING, 28th March, 1885.

To the Reverend HENRY BLODGET, D.D., *Chairman,*

And the Reverend Dr. EDKINS, and the Reverend J. L. WHITING,
Secretaries, of the China Branch of the Evangelical Alliance.

GENTLEMEN,

I HAVE read with much care your letter dated, March 14th, in regard to Missionary Affairs in China, and especially the Anti-Christian riots in Canton, in September, 1884. I note with interest your summary of the historical relations of China towards the cause in which you are engaged. Your presentation of the stipulations between China and the Treaty Powers had not escaped the attention of the Legation, in the course of the many discussions with the Yamèn and local officials, upon missionary questions.

My experience in China has led to certain conclusions. I have discovered no antagonism towards missionaries on the part of the authorities in Peking. I have never had a question—none, at least, that I can now recall—which has not been adjusted after due and amicable discussion. What gives value to this statement, is the further fact that, during the time of which I can speak with personal knowledge, the relations between China and the Foreign Powers have been upon a most unsatisfactory basis.

With one power, war exists, with another power war is feared. From these and other causes it has been the experience of this Legation, and I think of others, that the difficulties of transacting business have been unusually great. The exception is in questions arising out of missionary work. I note this fact as an important achievement in your peculiar relations with the Chinese people.

It was my duty last year to make an official tour of inspection of the consular ports. I was accompanied by Admiral Davis, commanding our naval forces. We were received by the officials with every honour and attention. In my conversations with the high authorities I took special pains to impress upon them the wisdom and the propriety, not alone of protecting our own people who were engaged in missionary labours, but more especially the native converts. I held that it would be a violation of the spirit and letter of the treaty, and a reflection upon China, if these converts were outlawed simply for professing the Gospel of Christ. China had not rejected other religious systems, Buddhism, Mahomedism, Taoism, Confucianism. The Government did not see any reason why a Chinese subject, in accepting these forms of faith, should invite suspicion as to his fealty to the Throne. There was certainly none in the gospel taught by those of my own faith. In these representations I did not exclude those Chinese converts who had entered the Roman and Greek Churches. I recognized and respected the fact that priests of these communions were endeavouring to teach a high form of morality, and felt it my duty to give them in my conversations with the Chinese authorities, so far as advice would go, all the aid and protection in my power.

As a part of a large and general experience, I am happy to say that in no instance did I find, on the part of a Chinese official, any disposition to antagonize these views. On the contrary, there was acquiescence or, perhaps, I might say, indifference. The practical point was that I had the assurance from the officials that they would respect and protect those engaged in the missionary work, that they would discountenance every effort to ostracize or outlaw the native converts who had accepted the Christian faith.

I do not know of an exception to this experience in the course of a most careful inquiry. I have heard of no hostility to the missions in Peking. The Psalms of David and the Anthems of the Roman Church are sung under the walls of the Imperial Palace. In Tientsin, and the Provinces adjoining, the missions may virtually be said to be under the protection of the Viceroy. The Canton Viceroy promised me that he would issue a proclamation commending Christian converts to special protection. The same assurance was given by the Viceroy at Wuchang. The trouble, therefore, so far as I may venture an opinion, is not with the high authorities, but with local authorities, who are known as the "gentry," or the "literary class." This is a trouble which no Legation can reach, unless it comes to us in a definite form of complaint of some injury done, or injustice suffered, for which we can ask redress from the Yâmên. Under these circumstances, this Legation has never failed to ask redress. It will always be my duty to do so when American citizens are concerned.

I do not see that the treaties can be amended so as to make your rights more secure. An American missionary in the eyes of the law is a citizen—no more. He is engaged in an honourable calling, just as if he were a banker, or a teacher of chemistry, or a tiller of the soil. So long as he observes the law, he must have the protection of the law. I think this states the whole proposition.

There are one or two further thoughts which occur to me. Your work is a peculiar one, and must, of course, meet with peculiar difficulties. History shows that there have unhappily been many instances of a public policy of suppression on the part of states, resulting in martyrdom and massacre. If the religious element were strong in China, the same might be feared. Happily for you, gentlemen, and for us who are charged with your protection, no such sentiment exists. What we have to dread is some local antipathy or dislike, that may lead to outbreaks, especially to our friends in the interior. Much of this may be avoided by patience and tact on the part of the ladies and gentlemen themselves engaged in the work, remembering that those who follow the cross, must sometimes bear the cross.

Abnormal circumstances now existing, arising out of the strained relations between China and France, have occasioned the Legations much concern as to the protection of the missions in the interior. The question of the protection of those at the open ports was well considered in the beginning, and an arrangement made between the maritime powers, by which the flag of any neutral nation would protect the citizens or subjects of every other neutral. In this arrangement were included the citizens of France. This has been faithfully observed, and I am glad to know that Admiral Davis, has

done everything to fulfill our part of this important engagement. Thus, for instance, although but one American resides in Newchwang, an American gunboat has been frozen in all winter for the safeguard of the foreign residents. At the same time, while we have many Americans in Tientsin, they are under the protection of the Russian and German flags.

As to the interior, we are not in a position to give that entire support which we should like to extend everywhere. We have received from the Prince and Ministers every assurance that, so far as the Government is concerned, there would be protection to every foreign non-combatant, including the citizens of France. I do not think the integrity of this assurance can be questioned. It has certainly not been by the French Republic, whose Minister remains on Chinese soil, while warlike operations on the part of France are directed against the Chinese Government.

The question has been frequently asked whether the Legations would advise those in the interior to come to the seaboard as a precautionary measure. I have not, so far as American citizens are concerned, felt it my duty to give such advice. My lamented colleague Sir Harry Parkes, with whom I had many conversations on this subject, did not feel that he could take a contrary course regarding English missionaries. Any action of this kind could only arise from circumstances within the knowledge of the residents themselves, and upon which they alone should act. There is perhaps no point in China more exposed than Peking. An official class, a turbulent army, and a threatened withdrawal of the rice upon which the food of the army depends. We, a handful as it were, in the centre of a vast population, with no possible means of naval or military support from our own flag, in the event of tumult or uprising, have not even considered the advisability of retiring to the seaboard. At the same time, the contingency may arise here, as it may arise elsewhere. But the advice we have not felt it wise to follow, we have not thought it wise to give.

The Decree from the throne in which the Emperor extends protection to loyal subjects, without regard to their creed, arose out of the protest of my colleagues and myself against the inhuman proclamations of the local authorities, offering rewards for the heads of Frenchmen. It is within my knowledge that the Prince and ministers disavowed these proclamations. In regard to such occurrences as those reported in Chuhwan, I do not see that we can do more than has been our custom under similar circumstances. The Diplomatic Body has maintained the principle that the teaching of Christianity, and its acceptance, shall not be to the disadvantage of a Chinese subject. This has been confirmed by the Throne. It seems wise for us, therefore, to accept what the Throne gives, as the expression of a general Imperial policy, and when cases arise, such as you indicate, implying a violation of our rights, to make them a matter of special remonstrance and reclamation.

In the meantime, I remain, Gentlemen, with sentiments of the highest consideration,

Your friend sincerely,

JNO. RUSSELL YOUNG,

United States Minister.

Echoes from Other Lands.

THOU SHALT BE NO MORE DUMB.

The Rev. J. L. Nevius, D.D., writes to the *New York Observer* about "village Christians in China," and among other incidents of a missionary journey, tells of the baptism of a man twenty-three years of age, deaf and dumb from his birth:—"His mother's plea for him was this: 'He is now a very good boy. He never thinks of working on Sunday, but comes and looks at us when we study, watches everything we do, and likes to hold a book in his hands as he sees us. When we pray he kneels down with us, and when I pray at night he comes and kneels at my side.' The poor fellow evidently knew that his mother was speaking to me of him, and looked at us both anxiously as if to read our thoughts; his earnest look appealing to me more powerful than words could do. I baptized him. What more could we ask of him as a learner in the school of Christ? And can we think that our Saviour regards him with less sympathy than we? I hope we may be able to devise some means of imparting to him more knowledge of Christian truth. Perhaps there is nothing better than the ideographic character of the Chinese language."

Quite as striking a case is told in the Presbyterian *Foreign Missionary* for February, regarding another mute in South China:—"In the city of Shin-Kwan, 250 miles north of Canton, a man who can neither speak nor hear has become, as we believe, a sincere Christian. Quick of perception, he has caught the leading truths of the Gospel, and joins with reverence in the forms of worship. Expressing by signs his desire to be baptized, his knowledge was tested in various ways. Incense and wax candles were placed in the usual form for idol worship, and signs made for him to bow down. With a look of indignation, he swept them away with his foot, and, placing his hand over his heart, looked reverently upward, and, pointing to the skies, showed his knowledge of the God who dwells not in temples made with hands."

TREE-WORSHIP IN SHANSI.

"Sketches from my Journal," by Rev. Evan Bryant, are continued in *Gleanings for the Young* for February. He thinks "the condition of the Shansi people is very low, and would present to missionary efforts a deplorably uninviting and unpromising field;" the only thing that can enable them to labor hopefully being, "the assurance that their work is God's, and that they are co-workers with him." He then gives the following, regarding tree-worship, which seems to be rather common in that region:—

"Not in one place, but in many, examples of this tree-worship may be seen. From Show-yang Hsien to Tai-yuen Fu I noticed on

the road-side several acacia trees, which the people in great numbers worship. Some of the trees are large, full of foliage, and very beautiful to look at; and others, again, are old, decayed trunks, with a few straggling young branches on them. A short distance to the west of Show-yang city is one of the popular tree-shrines, and inside Tai-yuen city is another, equally popular, if not more so. Close to the trunk of the tree is a stone altar, on which is placed a pot of incense. Around the trunk, covering every inch of it, and on many branches, and along the walls on both sides of the tree, are set up votive tablets and pious inscriptions. Some of these votive offerings are made of wood, well painted, and nicely varnished; some of them are of cloth, and some simply of paper, white and yellow; some are old and dingy in appearance, and some are quite new and fresh-looking, indicating a recent recognition of blessing supposed to have been obtained by worshipping at this honoured shrine."

REPORT FROM PANG CHIA CHUANG.

Dr. Porter writes in *The Missionary Herald* for February, of the examination and licensing of six helpers, the youngest thirty-two, the oldest sixty-one:—"All of them have had several years of preaching experience. The personal history of each, as related to the gospel, was deeply interesting. The well-sustained replies to doctrinal questions, and the simplicity and earnestness of the faith of these men, were very pleasing to us all. We see anew how the Holy Spirit awakens and leads men. They all shrank from the thought of receiving any definite office in the church,—a genuine humility, as far as we could discern, being the source of their sense of unworthiness."

METHODIST MISSION, CHUNGKING.

Dr. George B. Crews writes to the *New York Independent* of February 5th:—"Our two Protestant missions here are, as yet, unharmed; but in case of an attack on the Catholics, we can hardly hope to escape without damage. Protestants and Catholics are on very friendly terms here, exchanging visits, and frequently becoming intimate friends."

THE LONDON MISSIONARY SOCIETY.

We gather the following items from *The Chronicle* for March:—"An appeal to the foreign residents in Peking for contributions towards the support of the Missionary Hospital in that city has brought in subscriptions amounting in all to 540 dollars. This sum, it is estimated, will cover the ordinary working expenses for one year.... Rev. Jonathan Lees reports forty-one baptisms at Tientsin in 1884, as against fourteen in 1883....Mr. Ahok, from Foochow, has been to Hongkong and commemorated his visit by heading a subscription list, for building a new chapel, with a gift of \$1,000."

Our Book Table.

The author of *The Willow Pattern** is well known to many of the readers of "The Recorder." Notwithstanding his enforced absence from the land of Sinim, that his interest in it has not ceased, will be evinced, not only by the production of this little work, but also by others from his diligent pen. He has in the present work hit upon the pleasant plan of narrating the customs of the Chinese in an account of the life of a little girl, born within the 好門口 of a wealthy tea merchant living in the western suburbs of Canton. The evils of polygamy are well shown up in the peeps which are given into the inner apartments of Mr. Li's house, while many traits of Chinese character are depicted in a most realistic manner. The title of the famous willow pattern story has been taken by the author, and, while keeping this in his mind's eye as the end towards which his story has to tend, he has developed from a story of a haunted house some interesting incidents in his narrative, and into the fabric of his tale he has interwoven many bright lights and shades of Chinese life. The book is quite a repertory of Chinese habits and superstitions, and will give to the foreign reader a very good idea of native life in China. Not only will the letter-press be of use in this way, but the book is very fully embellished with pictures, many of which cannot fail to interest the English or American reader, while at the same time, in many cases, bits of China and Chinese life will thus be brought nearer to the comprehension of such readers, than any amount of description could have accomplished.

J. D. B.

The Memoir of Mrs Scarborough† is a brief but loving tribute to "a life of self-renouncing love," a life, "not animated by stirring Missionary incident," as we read on the Introduction, but one of quiet, generous, unobtrusive service. The object of its publication, the author tells us, is to present Mrs. Scarborough "to the reader, specially as a worker on behalf of the women and girls of Hankow, in the hope that a plain statement of her case, may move others to undertake similar work to that which she was called upon so suddenly to relinquish." With this object the writer of the Introduction, though an Indian Missionary, and evidently more fully acquainted with Woman's Work in India, than in China, is in entire sympathy. The chief part of Mrs. Scarborough's Missionary work centred in and circled round her Women's Class and her Girl's School, in Hankow; and this little record depicts, chiefly in her own words, the light and shade, the difficulties and disappointments, the success and satisfaction, to be found in such work. The medical aid, the "good substantial meal," the distribution of the Illustrated London News, the romping with the girls and being "stiff for a week after," all show how heartily Mrs. Scarborough entered into her work; and the steady growth of her Women's Class, and the closing references to it, cheerfully attest that her work was not in vain in the Lord. The glimpses afforded of Mrs. Scarborough's personal character and home life are bright with the beauty of self-forgetfulness, patience and humility.

We cordially commend this little book to our readers, in the hope that the object of the author will be amply realized. D. H.

* "The Willow Pattern," by the Rev. Hilderic Friend, late Missionary in Canton, China, Author of 'Flowers and Flower-lore;' 'Devonshire Plant-names'; 'The First Year of my Life,' &c., London: T. Woobner, 2 Castle Street, City Rd., E.C., and 66 Paternoster Row, E.C.; pp. XII,—164.

† "Memoir of Mrs. Scarborough," late of Hankow, by the Rev. William Scarborough, with an Introduction by the Rev. E. E. Jenkins, M.A., one of the General Secys. of the Wesleyan Missionary Society. London: T. Woobner; 1884, pp. 44.

Editorial Notes and Missionary News.

Items.

The pressure of other matter has left us but little room for extracts from home papers, for review of books, for notices of hospital reports, or for items of news. All we can do is to condense into a few lines the most important of the events of the last month pertaining to missionary matters.

In the first place, we must report the interesting case of a missionary whose salary is but \$1,200, and who has five children at home, who felt at the beginning of this year that he must discontinue his subscription to *The Recorder*, but who finds he "must have it after all!"

The Rev. L. B. Partridge, of Swatow, writes:—"Our Mission is much reduced in numbers. I suppose Dr. and Mrs. Ashmore are in San Francisco, or farther east. Miss Thompson leaves on the 18th of April, so that our entire mission force is limited to six persons, two of who arrived in December last."

From Amoy, early in April, Rev. T. Barclay reported regarding Formosa:—"Mr. Thow writes that he was able to pay a visit to a number of our stations lately. He visited eight of our stations, and was of course warmly welcomed by the Christians, who had not been looking for a visit at such a time. He conversed individually with eighty persons, who applied for baptism, and of these he baptized twenty-six. On his return to Taiwanfoo, he re-opened the College, which had been closed when the missionaries left. Dr. Anderson had also gone to the country, for a visit of two or three weeks."

On the 9th of May, Dr. Talmage wrote:—"You will have heard of the return of Rev. Mr. Barclay and Mrs. Anderson to Taiwanfoo, and of Dr. Mackay to Tamsui, immediately on the raising of the blockade

of Formosa. Mr. and Mrs. Ede, and Mr. and Mrs. Campbell, expect to leave Amoy for Taiwanfoo on the 11th instant. Rev. Mr. and Mrs. Thompson will remain here a little longer, in consequence of the ill health of Mrs. Thompson. Dr. and Mrs. Maxwell have been compelled to return to England, in consequence of his illness. This is a great disappointment, both to them and to all the missions in this region."

We learn that two placards have been posted up in Hangchow against missionaries. The first, some little time ago, was directed against the French and Roman Catholic Missionaries. The second, more recently, is far more venomous, and is directed against both Roman Catholics and Protestants. In response, however, to the petition of the missionaries, an official Proclamation has been issued, the substance of which is, writes Rev. J. L. Stuart, that, "The penalty for posting up anonymous placards is strangulation; that missionaries are allowed to promulgate the doctrines of their religion, under the all-forbearing grace of the Emperor; that no one is forced to hear them; and that the affairs of religion and government are two different things. We have every reason to be thankful for the proclamation. It has been posted in public places. There has been no perceptible change in the conduct of the people toward us on account of the placard. We still keep up the daily open-air preaching services."

The Royal Asiatic Society in its meeting in this place, on the 14th instant, discussed "the Prevalence of Infanticide in China," and finally passed a resolution that it "does prevail in China, for reasons and to a degree not recognized in other countries."

It is sad to report that 1,000 chests of opium, at a cost of

\$500,000, paying a duty of \$80,000 to the Chinese Government, have been taken in to Ningpo since the commencement of the truce.

Rev. W. S. Holt, late Superintendent of The Presbyterian Press, Shanghai, having been obliged to leave on account of health, has been appointed missionary of the Presbyterian Board in the Synod of Columbia, with head-quarters at Portland.

Mr J. E. Cardwell, lately of the China Inland Mission at Takutan, takes the position of Business Agent of that Mission in Shanghai—the position lately filled by Mr. Jas. Dalziel, but who is now connected with the Presbyterian Press, and who has opened the Missionary Home in this place.

From Foochow, under date of May 6th, Rev. J. H. Worley writes:—"Missionary work is very prosperous throughout the province. There seems a greater desire than ever before to know the Doctrine. The American Board's people find the work more encouraging inside the city. We have been holding special night meetings for four weeks, and the work still goes on. Several have united with the church, and larger numbers of those not accustomed to attend have come regularly."

We learn from Rev. D. Hill, of Hankow, that the Tek Ngan case is settled, and that the authorities consent to the re-occupancy of the purchased property without let or hindrance. "We owe a great deal," writes Mr. Hill, "to the able conduct of the case by Mr. Alabaster, H. B. M. Consul here, and thank God for so satisfactory a conclusion of a long and difficult case."

We have been favored by a short visit from Rev. Wallace Taylor, M.D., of the A.B.C.F.M. Mission, Osaka, Japan. Dr. Taylor's discoveries regarding the origin of the disease *Kaké*, better known as *Beriberi*, are of the greatest interest. He traces it to a microscopic spore, which is often found largely developed in rice, and which he has

finally detected in the earth of certain alluvial and damp localities.

Mr. C. A. Colman writes from Canton:—"Dr. Wenyon and Mr. Anderssen have gone to the frontiers of Kwangsi and Tonquin, at the request of the Viceroy, to attend to the wounded Chinese. Dr. Mackay has arrived safely at Tamsui, and has gone into the country to visit his destroyed chapels. He writes, 'The Converts with a *Hou* at their head, never flinched.'

CHINESE RELIGIOUS TRACT SOCIETY.

This Society held its Annual meeting in the Union Church in this place on the evening of May 7th. From the Annual Report it appears that its circulation during the year has been 238,000 books and tracts, or 4,822,000 pages, at an expense of \$2,542.67. The native Church of Pautingfoo is mentioned as contributing \$11.50, and takes the lead in this work. There are now thirty-eight depôts, or local secretaries, including thirty-one in China. The Society magnanimously expresses its willingness to give up entirely, or to unite itself with others, or to co-operate, in any way that will best subserve the best interests of the cause. The Annual Sermon, on May 10th, in Union Church, was to have been preached by Rev. Dr. Jenkins, Secretary of the Wesleyan Missionary Society, but as he was obliged to leave for Japan before that time, the sermon was preached by Rev. L. H. Gulick.

OBITUARY.

Few women leave behind them a nobler record of Christian usefulness than the late Mrs. Mary Pruyn, whose recent decease at Albany, N. Y., is mourned throughout a large circle of personal friends and foreign and home mission interests. Mrs. Pruyn, whose unstinted labor for others, began early in her life, was the honored founder of the Industrial Home for Children, the House of Shelter, and several other equally influential Albany organi-

zations. In the hospital and charitable work during the Civil War she was extremely active. Not resting with this, in 1871 she sailed for Yokohama, and there, in the course of her missionary labors, established the American Mission Home for Girls, and, during subsequent visits to Japan and China, made at the cost of strength and health, reorganized the well-known Bridgman Home at Shanghai, and founded

the flourishing Women's Hospital, now under American care, in that city. The last-named work was her final one. She returned to the United States last Autumn, and died in the sixty-sixth year of her age; adding, as the *Albany Morning Express* comments, another name to the record of those whose life has been "an utter abnegation of self for the good of others."—*The New York Independent*.

Missionary Journal.

Births, Marriages, & Deaths.

BIRTHS.

At St. John's, on the 4th, inst., the wife of Rev. S. C. PARTRIDGE, of a daughter.

Arrivals and Departures.

ARRIVALS.

At Shanghai, May 4th, Rev. W. F. WALKER, of Methodist Episcopal Mission of Tientsin, and Mrs. Dr. YATES, of Shanghai.

DEPARTURES.

From Shanghai, April 16th, Rev. J. and Mrs. CARSON, of Irish Presbyterian Mission, Newchwang, for England.

From Shanghai, April 20th, Rev. W. BRERETON, wife, and two children, Church of England, North China, for England.

From Shanghai, May 1st, Rev. G. GOODRICH, and wife, and Miss L. B. PIERSON, of A.B.C.F.M. Mission, North China; and Rev. W. S. SAYRES, Prot.

Episcopal Mission, Chinkiang; and Rev. J. W. DAVIS, Presbyterian, South, Soochow—all for San Francisco.

From Shanghai, May 2nd, Miss E. A. BALDWIN, Medical Assistant of Miss M. M. Philips, M.D., of the Woman's Board of Missions, Methodist Episcopal Church, South, Soochow, for London.

From Shanghai, May 7th, Miss M. L. BERRY, Presbyterian Mission, Chefoo, for San Francisco.

From Shanghai, May 7th, Rev. W. SCARBOROUGH, of Wesleyan Mission, Hankow, for San Francisco.

From Shanghai, May 16th, Rev. J. A. SMITH, of Methodist Episcopal Mission, Kiukiang, for San Francisco.

From Shanghai, May 17th, Rev. O. G. MINGLEDORFF, Methodist Episcopal Mission, South, Nansiang, for London.

From Shanghai, May 17th, Dr. W. L. PRUEN, Mrs. PRUEN, sen., and Mrs. A. WHILLER, and two children, all of China Inland Mission, for England.

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AND

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No. 5.

ON CARP CULTURE IN CHINA.

BY D. J. MACGOWAN, M.D.

MINISTER YOUNG having, on the motion of the American Carp Culture Association, desired Consul Stevens of Ningpo to institute inquiries concerning that branch of pisciculture in China which the association aims to promote, I cheerfully respond to Mr. Stevens' request for aid in the matter; not because of any intrinsic value that my research may possess, but again to manifest my readiness to co-operate in undertakings that have for their object the introduction into our country appliances and industries which this ancient and ingenious race have developed in a long march to their present state of civilization.

Pisciculture was cultivated as an industry at an early period, having been regarded a branch of Agriculture. A treatise on "Rearing Fish" is ascribed to Fanli, a famous Minister of the State of Yu (modern Chehkiang), fifth century B.C. He is renowned for promoting industries which enriched the country and by which, in retirement, he amassed enormous wealth—chiefly by stock rearing. Tradition says he constructed carp-stews, planting mulberry trees on the margins, on which apiaries were placed, the droppings from which fed the fish, while the leaves of the tree first nourished silk-worms and then goats. [Ravines at Snowy Valley, Ningpo, abound in hives which, by their droppings, nourish a variety, of the carp family, a bream, imparting to the fish a peculiar flavour. What gives mutton from silk districts its excellence is mulberry leaf.] That work, however, on fish culture was not by Fanli: it appears to have been composed in the third century A.D., and has been long lost, but there exists a quotation from it in a work entitled "Important Methods of maintaining Population," written about a century later, which will serve as an introduction to

the subject in hand, premising, that while carp, of all fish, is the most frequently reared by artificial means, nearly every species of *Cyprinidae*, bream, tench, roach or rud, goldfish, &c., is so raised.

“Now, of the five modes of rearing animals, by far the most productive and valuable is fish-breeding. Let the pond be an acre in extent [depth not stated; they are usually less than eight feet]; construct in it nine stone islets, each having eight inlets or bays, a yard below the surface of the water; select twenty gravid carp and four males, all three feet long; deposit them noiselessly in the month of March. Two months later place in the fish-pond a turtle, two months later a couple, and after a like period three, turtles, by which time there will be three hundred and sixty carp. The turtles are to prevent their being transformed into dragons, and flying away. [This refers to a belief that this fecund fish changes into that fabulous monster. In the Yang period, when Taoism was in the ascendant, carp were held sacred; when netted, the law required their restoration to the stream, and sixty blows was the penalty for eating one.] The object of the islets and bays is to afford greater space for the fish in their sinuous voyages, for the more a fish travels the fatter and bigger he becomes; the pond should present the features of a river or lake.

“In the following year the pond will be found to contain:—

150,000	carp	1	foot	in length.
450,000	„	3	feet	„
10,000	„	2	„	„

“In the third year:—

100,000	carp	1	foot	in length.
50,000	„	2	feet	„
50,000	„	3	„	„
40,000	„	4	„	„

“Retain a thousand of those that are two feet long for replenishment; send all the rest to market. In another year the number will exceed all calculation; and they require no feeding; hence the value of carp culture.”

It is the practice in some places to feed them with grass, straw, rice and wheat bran, &c., according to the nature of the fish.

Ponds are less elaborately constructed by moderns, but to a certain extent the ancient model is conformed to. The narrative will appear less overdrawn when the nature of the soil to which the writer refers is considered: reclaimed deltas, perhaps the most fertile alluvium in the world, its land and water teeming with animal and vegetable life;—its lakelets and pools afford profuse supplies for the sustenance of fishes.

Although the author says that carp maintain themselves, there is considerable attention paid in many places to supplying them with grass straw, aquatic plants, and rice or wheat bran.

A modern author recommends three contiguous stews in a fertile soil: a small one, about ten feet square, seven or eight feet deep, with a pool half that size, and two feet lower, the bottom of which is to be well pounded; a middle size, 20 to 30 feet square, at least something over five feet deep; and a large one, two, three, or more, hundred feet, according to the extent of culture desired. The larger ponds should be at their northern ends a foot deeper, to afford a cool gathering place for its inmates; and into that portion the food should be cast.

In April, stock the small stew with 600 bream and 200 tench an inch long, feed them at regular intervals twice a day with grass, or in default of grass, shells of eggs that have been preserved in salt, which should be kept in store for that purpose. In June arrange for the transfer of the fish to the middle-sized pond, by spreading out a sheet supported by poles; scoop out the fish with a cloth net; place them on the sheet, and make a separation, the bream and tench by themselves (all other fishes sent to market), to be placed in the middle-sized pond, which is to be prepared in the spring, by removing its occupants to the large pond, draining and planting it with an aquatic vegetable (*Semanthemum?*) when the bottom is half dried. By April this plant will have attained its growth and afford nourishment for fishes. In February or March following, transfer them to the large pond, when they will be found to weigh three or four catties, and in the last reservoir, by autumn, they will become a catty or more heavier, and there they may be fed with old straw, chopped and mixed with pond mud or clay,—straw saturated with wine is best, the compost rolled into balls, the size of a bowl, is to be thrown at night into the deepest part of the pond; it is instantly swallowed. The same is used for the second-sized pond, but chopped finer and cooked in water before being mixed with earth. Sweep goat's or sheep's droppings into the pond for the tench, on which secretion the bream feast, thus saving grass, but this is slightly detrimental to the animals. If duckweed, is not thinned out, the fish will die from overcrowding. In the course of a hundred days, the fish in the large pond should have two piculs of straw; they are marketable in October or November.

In the autumn, they hang them up to dry near the chimney, and in spring cast them into ponds. Remarkable is the vitality of these ova. If, says one writer, when they are dried, they are kept from contact with salt, they will hatch three years afterwards.

Desicated places, that have not been reached by water for ten years, on receiving that element have immediately afforded fish. They have been observed on banks from which water has receded for long periods, and again attained its former level.

The lacustrine region of Suchau supplies conterminous departments with carp, and its congeners. When captured in the lakelets, the minnows are only a line in length, but they double that daily for some time, and require to be despatched with all possible speed to their places of designation; to facilitate that operation, barriers that are closed by night to all other boats are required by law to be opened on the approach of vessels freighted with young fish.

From the chief of those lakes (the Taihu) the imperial gardens were once stocked by cutting grass from its banks having impregnated ova; the grass was dried and safely conveyed to Shensi, more than a thousand miles distant. On the upper tidal portions of the same district, at flood, waters are admitted into fish ponds, where marine and fluviatile congeners of the carp an inch in length are reared for the Shanghai market, and although they feed exclusively on mud, in the space of six months they attain a larger size, not often having an earthy flavor.

Carp that are bred and reared for ornament do not probably come within the scope of the inquiry submitted to me, yet amateur carp culturists may expect something in relation to the unique goldfish, as this (Chehkiang) province is their original habitat, whence they have spread over the world. I shall not be pardoned if I wholly ignore those varieties of *Cyprinidæ*.

Their study merits attention from naturalists who investigate the modification of species through cultivation and domestication, a subject that does not require to be considered in this paper.

Approximatively, the eleventh century A.D. may be assigned as the time of the first observation of those fancy carp, although a Han author appears to allude to them.

All the numerous varieties come from a black species; in domestication they are first black, subsequently going through several changes; those that become white, change to silver or yellow; the black becoming red and then golden. Some of the white are so nearly transparent that their viscera are visible. What was for many ages cultivated as a secret art has become public, although the popular belief that their colours were due to red-headed worms found in garbage (probably an invention of carp-culturists) still prevails. Much of the art consists in affording due amounts of shade and sunshine, in the course of their growth, and in changing their water;—not more than half is to be removed at once every fourth or fifth day.

They are no longer considered edible. Their food is the larvæ of insects that are skimmed from the surface of stagnant waters; still better are the ova of shrimps, given but sparingly. Aquatic plants float in the jars in which they are kept. Those receptacles which are old, or have been used as latrines are preferred, they hold half a hogshead of water, and are sunk half way in the ground: they must be without rims.

Perhaps the origin of abnormal carp may be referred to a fish that partakes, according to description, of the carp and bream that is found in the chief river of Chehkiang, Chientang. It is "five coloured [variegated] or from a many-coloured carp found in an ancient well in the adjacent province, Kiangsi, with four caudal fins like a dragon." In droughts it was taken to the Palladium Temple, and invoked for rain; when put into the lake it found its way back to the well. Disease had probably something to do in the production of some of the markings, for an author feebly combats the vulgar notion that they are due to an eruption. Carp generally, and many fish, suffer from a disease that is indicated by leucoma—spots on the body.

The normal golden carp of Chehkiang has congeners in caves and chasms of Piehch'i mountain in Shensi; "golden striped carp," and a tortoise-shell variety are found in Honan.

Red eels and red turtles are met with, though rarely, probably spontaneously produced.

Foreign writers on China have stated that the Chinese skim impregnated fish-eggs from the surface of the rivers, and that they are hatched in pools. This is such an extensive country that one should hesitate to deny any statement respecting it which is not obviously erroneous. I can only say with regard to this matter, that after much inquiry I am unable to confirm the statement, though it has been authoritatively made. Possibly it arose from the common practice of collecting the larvæ of mosquitoes, and other insects; an important industry in itself.

Interspersed through various ichthyological essays, a few remarks occur on the treatment of fishes' maladies. Parasites of the size and shape of flattened peas attack carp and other fish; waters from mountain streams bring exhalations from serpents, which give origin to infusoria, and parasitic animals, causing fish to become emaciated:—throw in some pine leaves which will cause them to disappear.

There is a distemper which causes fish to float helplessly on the surface of the water; it is caused by their eating the droppings of pigeons, or by washing grass-cloth plant (*Ninea*) near to the stew, which causes them to float in the same manner:—treatment, night-

soil. Eating their own secretion too freely induces a like disorder; subject them to the same therapeutic agent. When fishes are found floating on their backs, they will soon die.

A curious statement is made respecting an olden time direction to quicken the hatching of bream. "Open a bream with a bamboo knife, place in its abdomen some brassica pounded with water and a minute portion of quicksilver, roll up the fish in the same vegetable and suspend it forty nine days, then re-open and deposit the fish in water, and almost immediately the ova will become fish. That member of the carp family, like certain *Chondroptergii*, must have been impregnated before secreting ova.

The rocky creeks of the Chientang prove fatal to young carp, bream, and tench, from colliding with stones, which suggested the construction of stews on the banks for preserving them. The minnows perish unless the pond is emptied and fresh water let in, with some bruised banana leaves, which will restore them to health. Fishes that as small fry have been nurtured on the yolk of eggs are sterile. In supplying ponds with duckweed, or other aquatic plants, be careful lest the ova of mullet, and the like, should be adherent; those fishes are destructive to all members of the carp family. To protect ponds from the pigeons' guano, grape-vine should be grown on trellis work over ponds.

When ponds are too deep fish suffer from cold, and also in winter when confined to ponds that are too small. When the frontal foramina of *Cyprinidæ* do not freely open when young, their growth is arrested, and if that obstruction should continue for a year or so they will die; such are to be sent to market.

Decoying male fish of the carp family by imprisoned females, is well known to be a common practice in this country; on the other hand, in the shallow, clear, mountain streams of Chehkiang, males are used to entrap females, one being tied to a string and dropped into a brook, when he is seized by a large number of the other sex. Seizing him by their mouths, their tenacious hold enables the Chinese fisherman to grasp with his hand as many as ten at a time.

The foregoing, mainly relates to the paludal, litoral, region; inland, carp culture commences by netting carp minnows in the Yangtze. In the spring that great river is the resort of many thousand carp-catchers, who come from distant regions to pursue their vocation; from the head of tidewater at Kiukiang, nearly as far up as the gorges or rapids at Ichang a distant of six hundred miles. So important is that commercial pisciculture considered that the Government supplies needful appliances for the occupation, reimbursing itself however by an impost on the first harvest.

Stakes planted a short distance from the shore at right angles, and under shelter of projecting points, afford support to netting

gear, which are placed to receive the newly hatched carp as they descend the stream.

The fry, a line, more or less, in length, are removed to jars placed on the bank, and fed on a minute quantity of yolk of boiled egg mixed with bran, later, on aquatic grass (*Hydropyrum latifolium*). The jars are stored in junks, and when well laden, the finny freight is conveyed up the affluents and lakes of the Yangtze, supplying agriculturists and fish dealers, and thereby contributing largely to the food-supply of the Great Valley. Farmers stock their ponds, fish dealers their weir enclosures in lakes and rivers, and humbler husbandmen purchase a few to enclose in cages which are fastened to waterbanks.

When first taken, the minnows are fed on aquatic grass. *Hydropyrum latifolium* is given to the young of all fish. Wheat and rice bran are given at almost every stage of their growth, but often when they have matured they are left to provide for themselves. Some fatten on grass, and are called "grass carp;" some on snails, "snail carp." It is recommended to place the animals when young in a tank or very small pool, and afterwards temporarily, in a larger place, having grassy banks.

When they are a foot in length they should be transferred to large fish-ponds, or weirs. In autumn all that are found not to have grown, are to be removed and sent to market as hopelessly stunted (the largest carp are seven or eight feet in length). Domesticated fish are not to be left in shallow ponds in winter, lest they perish from cold. Willow trees should not overshadow a stew as their flowers are poisonous to fish.

Nothing is said by the Chinese to indicate that they resort to manual operation in artificial fecundation,—pressing out spawn and milt.

In concluding a subject that is far from having been exhaustively treated, it may be worth while to add, that one of the cyprinidæ, a tench, was formerly utilized in the hills of Canton for reclaiming and fertilizing wild land. A piece of jungle was terraced and levelled, water let in from above, or by water-wheels from below, and the place stocked with the fish, which in a year or two grubbed the grass and roots and fertilized the ground; the fish were then sent to market and their pasture planted with rice.

It is almost superfluous to these desultory notes, to remark that cultured carp are inferior in flavor to the free-born and wild.

I have not described minutely the carp-catching appliances used on the Yangtze, as models can be procured if the Association should deem it of sufficient importance.

THE WAR AT NINGPO—NO II.

BY REV. J. BUTLER.

IN my first letter I spoke of the panic created in the city by the news of the French approach, their attack on the Chinhai forts, and their lenient treatment of junks and fishing-boats. I proceed now to narrate some of the

INCIDENTS AND RESULTS OF THE BLOCKADE.

The blockade is a double one. French ships keep guard outside; and within, the Chinese have effectively blocked the main channel of the river with stone-laden junks, sunk one on the other, while tiers of piles are driven into the mud in the more shallow parts, and the entire width of the river at the entrance is undermined with torpedoes, and these are connected by wires with an electric battery in the fort on Temple Hill.

When the French first attacked the Chinhai forts, it was expected by both officials and people that they would without delay break through the barriers and come immediately up the river and attack Ningpo. And so little confidence did the native authorities have in their defences at Chinhai, that the Ningpo Officials, on the first news of the French approach, which was brought by their own runaway gunboats, sent their families and treasure away to retreats in the country or to remote cities.

The example of the officials and their secretaries had a disastrous effect on the people, who, seeing the officials looking out for their personal safety, followed their example, and sought to escape from the approaching danger by flight.

The panic in the city on the first and second of March was almost as bad as that of last autumn, but as the price of boats, chairs, and coolies was extravagantly high, only the well-to-do could hire conveyances, and the poor had to settle down to the inevitable. About this time the French Missionaries and Sisters residing in the city moved out and into the Foreign Settlement, and put themselves under the protection of the British Consul.

This movement tended to confirm the suspicions of the natives, that the French gunboats were coming, and made matters worse in the city.

At this time there were a great many applications made by native Christians, and also by heathen, for permission to live in the compounds of foreigners, for they thought that the foreign houses would not be molested by the French troops.

The Ningpo people have had sufficient knowledge of the presence of European soldiers, in their city, to cause them to dread a repetition of their former experience.

The city was taken and held several months by the British Army in 1841. It was again taken from the Tai-ping rebels, in 1862, and held some time by the combined forces of England and France. And now that the enemy was again at their gates, it is not strange, that those who had the means to escape fled from the city.

NATIVE COURAGE RISING.

After about a week of waiting for a French advance, and after the issue of a proclamation by the city authorities telling of the French repulse and heavy loss, and of the bravery of the native troops, and their ability to hold the forts, the native courage began to rise. The idea seemed to dawn upon people and soldiers, that it was possible for them to repel the invaders, and this conviction grew stronger day by day, until at present the Chinese troops at Chinhai seem to have no fear of the French.

The disappearing of native cowardice, and the steady growth of the conviction that they are not only able to cope with the French, but with any other Foreign Power, is one of the most noticeable results of the blockade.

Whether it arises from the inaction of the French here, and their reverses elsewhere, or from a consciousness of their own strength, the fact remains, that native conceit has developed in an uncommon degree since the blockade.

This growth of native conceit has not improved the condition of foreigners in Ningpo, nor made the Chinese more pleasant in their bearing towards them.

The patronizing and offensive airs assumed by many, are a very marked change over the former conciliatory attitude of the masses.

The burning of the foreign houses and chapels at Wenchow, has been freely talked of in the tea shops, and opium dens, and the possibility of carrying out such a plan in Ningpo has been discussed.

Some were in favor of putting it in operation, while others opposed it on the ground that the plan might fail and the consequences of failure would be serious.

The following incident will show how the Wenchow riot was regarded by the influential Chinese, and how desirable a repetition of it would be in Ningpo or elsewhere.

Two literary men of the degree of *kyü-jing*, wealthy and highly connected, were in a large pawn-shop, owned by themselves, and were reading the details of the burning at Wenchow in the

Shanghai native paper. A person sitting in an adjoining room heard the following dialogue.

A. "Is not this refreshing news from Wenchow?"

B. "True, they are a very patriotic people in that city."

A. "For such patriotic conduct, the Emperor ought to send a reward to each one of those men."

B. "Are not these foreigners a greedy and lawless set? We must get rid of all of them."

A. "And these missionaries are more dangerous and stupid than all the others, because they make a pretence of teaching virtue and religion. We must get rid of all of these Barbarians."

The desire to get rid of the foreigner is universal among the literary and wealthy classes of China and even those who eat the "Barbarian's" rice would join in the cry, "The foreigner must go," if they could otherwise get as good a living.

The unmistakable sympathy of a large class of persons with the work of the Wenchow rioters, and the fears that these sympathizers might resort to violent measures against foreigners, induced the Tao-tai to undertake measures for the protection of Europeans. The first measure was to nail up a sign on each house, chapel, hospital and school, containing in large characters the name of the country to which the owner belonged, and on the same sign, in red paint denoting their official origin, were the four characters, "Read and Discriminate Carefully."

There were various objections made to this mode of protection, and the Tao-tai found it necessary to put out a proclamation deterring, "gentlemen, soldiers, artizans and others" from doing injury to the persons or property of all foreigners. In this proclamation the French were included, while in the signboards first put up, there was an obvious discrimination.

But it was not official placards or proclamations that restrained threatened rioting, but the presence in our river of a

BRITISH GUNBOAT.

However much good men may differ as to the utility of gunboats in settling disputes with a heathen people in times of peace, there was but one opinion in regard to the usefulness of the gallant ship, the "Zephyr," during the excitement of the blockade.

Though her officers and crew numbered only about fifty men yet behind these few brave men stood the great British Empire; and the Ningpo people, as well as the Chinese in general, have learned from previous experience, that it is a dangerous thing to provoke the British Lion.

POSITION OF THE FOREIGN COMMUNITY.

Two dangers threatened the Foreign settlement. They were exposed on one side to the approach of rioters from the city, and on the other to the inroads of retreating soldiers from the forts at Chinhai. It was expected daily that the French would attack and take the forts, and a victory for the French would have meant very serious danger to the Foreign settlement from the defeated and demoralized Chinese soldiers, whose only way of escape was by Ningpo.

In view of these threatened dangers, the European residents met together, and with the aid of the American and British Consuls, and the co-operation of the Commander of the gunboat, measures were adopted for the protection of life and property, and certain regulations were drawn up showing the best methods of escape from impending danger. A system of signals for night and day was agreed upon, consisting of guns, flags, rockets, and colored lights, and the material for making the signals was put into the hands of persons who were conveniently located for using them.

Most of the Europeans living on the river, kept boats waiting at their jetties, ready to receive themselves and such goods, as they could hastily catch up, and nearly every one kept a satchel or small trunk, with a change of raiment and important papers, at their bed-side, ready to be picked up in the event of a hasty retreat.

Not only the foreigners, but large numbers of natives also had boats in waiting, in the river and in the canals, with their families and goods in them, fearing either a French invasion, or a native riot. The place of rendezvous for Europeans, was the British Consulate, opposite which was anchored the gunboat, and to this brave little ship all eyes were turned as our only human means of protection.

RUMORS AND INCIDENTS.

The Chinese as a people are prone to suspicion, and they readily give credence to the wildest and worst rumors. During the present difficulties the air has been full of rumors. Some short-lived and harmless, others exceedingly annoying and dangerous.

A very troublesome rumor was that an American man-of-war, which had come ostensibly to see the fight, was really helping the French. It was said she anchored in front of the main Chinese fort, and while in this position the French demolished a fort on the opposite side of the river, while the Chinese could not use their guns, for fear of firing into a friendly ship. This rumor had a wide circulation and stirred up much bad feeling.

Another rumor was that England was secretly helping France, for the steamers that supplied the French fleet with provisions and coal carried the British flag.

The most serious rumor was in regard to the pilot which the French Admiral was said to have on his ship. According to the first rumor he was an Englishman and was thoroughly familiar with all the water approaches to Ningpo. On the strength of this rumor, the British Consul received a notification from the Tao-tai to the effect, that unless the British Pilot now with the French fleet at Chinhai were recalled immediately, he, the Tao-tai, would not be responsible for the protection of the life and property of British subjects.

The reply of the British Consul satisfied the Tao-tai that the pilot was not an Englishman, and rumor next made it appear that he was an American; and on the heels of this rumor, the American Consul was informed in a letter from the Tao-tai, that unless the American Pilot now with the French fleet were immediately recalled by him, the lives and property of American citizens in Ningpo would not be protected.

This called forth a firm and decisive letter from the American Consul, which induced the Tao-tai to look elsewhere for the nationality of the pilot. At last it was made clear that he was a German subject, and as China had a large number of Germans in her army and navy, as officers and instructors, it was thought best not to press the matter farther.

INVENTORY OF PROPERTY AND PERSONAL EFFECTS.

In view of the difficulty experienced at Canton, Wênchow and elsewhere, of getting compensation for the houses, and personal effects, burned by mobs, because the Chinese officials objected that the claims were too large, the American and British Consuls sent notifications to their people, to make minute lists of houses, furniture, books, and other effects, with prices attached, and to have the same registered in the Consulates, so that if compensation were demanded of the Chinese for property destroyed, there would be no room for disputing the claim on the ground of want of carefulness.

PRESENT SITUATION.

There is an armistice agreed upon, and prospects of peace are fair, but active military preparations are still going on.

The French keep vigilant guard outside, and the activity of the Chinese within, in perfecting their defences, has not abated in

the least, and this state of activity on both sides keeps the people still unsettled. The Shanghai-Ningpo Steamer is allowed to anchor outside of the fortifications, but she has to pass the scrutiny of French cruisers on her passage back and forth.

The present distress of the people is caused, both by the injury to trade brought on by this war, and also by the heavy taxation imposed to pay the expenses of the war. Each province must provide for its own expenses, and to defray these expenses, every trade, every business enterprise, every investment, is taxed heavily.

This extra taxation, to those whose business has already been nearly ruined by the war, is a burden grievous to be borne, and while the clouds of war are passing away, the clouds of internal discord are looming up on the horizon; and by a very natural process of reasoning all these troubles can be laid against the "red-haired barbarian." As an indication of the distress caused by the blockade, and as showing what particular branch of foreign trade has been most interrupted by the war, I may state that the first cargo to arrive after the truce was declared, was five hundred chests of British opium, followed in a few days by another shipment of the same amount, which valuable cargo paid a duty to the Chinese Customs of eighty thousand dollars, and freight to the British Steamer Co. to the sum of five thousand dollars; while the drug itself was worth, at the lowest market price, in times of peace, five hundred thousand dollars; but during our blockade, as the article was getting very scarce, the price went up to fabulous figures, and only those immediately engaged in the trade, know what a vast sum of money three thousand chests of opium drew from the poverty-stricken Chinese.

With their heavy taxes paid for an unjust foreign invasion, with their trade ruined by this war, and their ready-money, worse than thrown away in buying foreign opium, it is not strange that they have bitter feelings against the nations which bring these miseries upon them; and while foreign nations act with such flagrant injustice towards this heathen nation, the good that missionaries may do will be largely neutralized, and their work will be carried on at an immense disadvantage.

RETURN TO FORMOSA.

BY REV. THOMAS BARCLAY.

ABOUT the second week in April rumours of peace became more definite, and on 9th April advertisements appeared in the Hongkong papers that mails were being made up for Taiwanfoo and Tamsui. The Consul in Amoy had received no definite information; but on the strength of telegrams received by the various hong, fixing Wednesday, 15th April, as the day for raising the blockade, two steamers were being despatched for Formosa. On Monday afternoon, 13th April, the s.s. "Hailoong" left Amoy for Tamsui and the s.s. "Amatista" for Taiwanfoo. Mr. Anderson and I left by the latter, no one knowing whether or not we would be allowed to land. We reached the Pescadores early on Tuesday morning, and found seven or eight vessels of the French fleet anchored in Makong Harbour with, fortunately for us, Admiral Courbet in command. He sent an officer on board who inspected the cargo, and informed us that, as no information had been received as to an armistice, he could not allow us to proceed. We resolved to remain there till Wednesday, on the feeling that, if by that time there were no news, there must be a mistake somewhere, and we might return to Amoy. That evening, however, a man-of-war brought despatches to the Admiral; and next morning he informed us that he was sending a vessel to Formosa to raise the blockade, and that we might go across under its escort. A few hours steaming brought us to Anpeng, where the arrival of our steamer caused great joy to all the community, as it was the first intimation they had that the blockade was to be raised. Dr. Mackay, who left for Tamsui the same time that we did, was less fortunate. His steamer was turned back by the French, and they were obliged to come to the Pescadores, where they got permission. They reached Tamsui ultimately on Monday, just a week after they left Amoy.

The rest of our Mission soon crossed over and we are able to resume our work as formerly. Unfortunately, Dr. Maxwell was so unwell for some time on the mainland that he has been obliged to return home, after a stay in China at this time of about eighteen months.

Shortly after our arrival, Mr. Thow started to visit our north station, to be away five Sabbaths, and I followed him, spending three Sabbaths in the country. The District Magistrates sent messengers to accompany me and to protect me from annoyance, but this was quite unnecessary. The people were quiet and well

disposed as ever, eager for news, and sceptical as to peace. At the various Churches too, things had been going on much as usual. Indeed, with the exception of the enforced inactivity of the missionaries (except, of course, the medical missionary who has been kept very busy), our Church work has been very slightly affected by the war. Last year we had one hundred and twenty adult baptisms, and this year already we have more than sixty, which is quite up to the average. In some ways the war may yet turn out to have been helpful to us, but as yet its influence for good or bad has been very slight.

TAIWANFU, FORMOSA, *May 28th*, 1885.

THE AMERICAN BAPTIST MISSION, SWATOW.

BY REV. S. B. PARTRIDGE.

WE can report nothing new or unusual in our work. We have constantly before us Paul's injunction to Timothy, *Preach the word*, and all of our work is in the direction of obedience to that command. Our nearest out-station is five miles, and the farthest seventy miles, away.

The bays, rivers, and natural canals in the Department of Tie Chiu, 潮州, enable us to reach nearly every part of our field by boat.

In some cases we make use of sedan-chairs, or go on foot. We have no other methods of traveling in this section. Our mission circle is very small at present. In the absence of Dr. Ashmore, the oversight of the entire work devolves upon Mr. Ashmore, jnr., and myself. We have, however, two single ladies in charge of the work among the women.

We have thirty out-stations, and eighteen native preachers. These are all evangelists, and their salaries are paid wholly by ourselves, or, as in some cases, partly by us and partly by the congregation to which they minister. They are not expected to remain permanently at one place, but may be transferred from one station to another as circumstances seem to render best.

We endeavour to keep constantly before the church members the distinction between evangelists and pastors. We missionaries are here as evangelists and teachers. Our work is to preach the word and to teach others to do the work of pastors, evangelists and teachers. While the native preachers are wholly or in part paid by contributions from America, they are under our direction and the

churches here have no claim on the services of any native preacher except in so far as they pay his salary.

The native churches have no right to vote as to the expenditure of a single dime of American money, but they may vote as to the expenditure of their own contributions. If any congregation will assume the entire support of one of the evangelists, we will join with them in ordaining and installing him as their pastor, after which his special work will be the care of that particular flock, and the missionaries will hold themselves in readiness to give such counsel and instruction as he and the church of which he is pastor may desire.

As yet no congregation feels able to assume the entire support of a pastor, but several assist in such support. As we have not native helpers enough to supply all the out-stations, we place one man in charge of two or three, and urge the congregations, to find among their own members one or more men who, with weekly preparation, can conduct the Sunday services in the absence of the regular preacher. We now have nearly the entire New Testament in the character colloquial of our dialect. At nearly every station there are some who, with a little study, can prepare a chapter in this colloquial and read it to the edification of those who assemble. The one who reads The Word can lead in prayer, and perhaps in the singing, and in this way the congregations are learning that they can have a Sunday service even though there is no foreign money used in sustaining it.

Only one of our evangelists is ordained. He visits the out-stations, making the round about once in three months, exhorting, encouraging, instructing. This man receives \$7.00 per month. Two others receive \$6.00, and the remainder, some \$5.00 and some \$4.00. To say that China must be evangelized by the Chinese, is not to express a new thought, but the thought is one that ought to be kept constantly before us in every department of our work. In our compound we have a class of Theological students, a class of women, a boys' school, and a girls' school. At present there are ten students, besides five of the more advanced scholars from the boys' school who come into the class for one daily exercise.

The instruction is wholly Biblical, with the exception of occasional lectures in Physics, illustrated by simple experiments. The boys' school numbers thirty pupils, in charge of an experienced native teacher and an assistant. The girls' school numbers twenty pupils, in charge of a matron and instructed by a male teacher assisted by a pupil teacher. The class of women, at present numbering thirteen, is taught by the single ladies of the mission,

with a competent native woman as an assistant. Neither in the Theological class, nor in this class of women, is it expected that all who join the classes will become preachers or bible-women; but it is our desire that as many as possible of the Christians should come under such instruction as these classes afford in the expectation that they will thereby become more efficient church members. We have schools for boys at two of the out-stations, taught by former pupils of the central school. In the compound schools, those only are admitted as pupils who are connected with families in which some of the members are Christians. At the beginning of each quarter in the year, we hold meetings, continuing one week and closing with the Sabbath. All of the native preachers and bible-women assemble here at such times for study and consultation, and to report in regard to the work of the preceding quarter.

Many of the Christians come in at these times in order to be present at the Sabbath services; from two to three hundred meeting thus at the table of the Lord. At our last Quarterly Meeting, held during the first week in April, the reports were encouraging from nearly all parts of the field.

The persecutions, which were so bitter last summer, have ceased, and it is not known that any have deserted the cause on account of the persecutions. In some instances, however, the persecutions have enabled us to discover the insincerity of those who never were sincere. At some stations there always seems to be life and a real interest; at others the work seems to be at a standstill; at others where the work has lain dormant for some time, a new interest has sprung up.

It is ground for encouragement that more of the church members than ever before are willing to do *something* towards the support of the gospel.

The work thus far referred to is done through the Tie Chiu dialect. We are also doing something among the Hakka-speaking people. We have a central station, at present in charge of a native helper, and three or four out-stations where regular Sunday services are held. Three of the students in the theological class, are from that section, but they are all able to speak the Tie Chiu dialect.

The whole number of church members at the beginning of the present year (1885) was 993. The whole number baptized since 1861 is more than 1,300.



WOMAN'S WORK FOR WOMAN.*

BY MRS. J. M. W. FARNHAM.

OF the many vital questions which come up to us in our Mission work, perhaps none is more important or far reaching than that of work among women; and though each missionary must and probably will work out a plan of her own, yet the interchange of thoughts and views on the subject will no doubt be helpful to us all.

“How shall I best influence for good the women with whom I come in contact?” is a question which I believe finds an echo in the heart of each missionary sister, not only in this conference, but in every Mission station. I suppose everyone who has undertaken any work at all among the women of China has found the same difficulties, among which may be enumerated—Our inability to reach the better class, their ignorance, their not knowing how to read, and their utter absorption in the daily affairs of life, so many of them having to eke out their daily food. “I have no time,” is the constant reiteration. How then shall we work? How reach the mothers of this land?

One way, which I think will commend itself to us all, is through their children. As far as my experience goes, I cannot say I have ever felt much encouragement in visiting from house to house indiscriminately, even in company with a native assistant; on the contrary, I have nearly always felt that what we said had gone into one ear and out at the other. I have never found any difficulty in getting into their houses, have generally been kindly received, and often enjoyed chatting with some friendly woman, but the trouble is, one seems to make so little impression. We feel, however, very differently towards the mothers of the scholars with whom we come in contact in our day-schools. The fact that we are educating their children commands their respect and I think in many cases their gratitude. In following the little ones to their homes, I have felt I had a decided object in view, something tangible to work upon. Much of the lesson taught during the day is taken home and talked of, so that there is not such utter ignorance of our doctrine as among those who have had no contact with us.

Another effective way of working is Industrial Classes. The extreme poverty of most of the women to whom we have access makes it impossible to obtain regular attendance for any length of time. I have never been able to get up a class, without some pecuniary inducement. A sewing class of from twenty to thirty

* A Paper read before the Shanghai Conference of Missionaries, March 31st, 1885.

women has been to me a very hopeful way of working; and though I have not been able to carry on one for any extended length of time, yet I think, with the help of a good native assistant, such a class may be made very useful. One of our best workers in Ningpo has had a class of this kind for many years. I am unable to give any statistics, but I know many Christians have been the result of her labors in this way.

I think, however, there can be no doubt that our most effective and hopeful work is among the girls who shall become the future wives and mothers of China. Failures there always will be in every branch of work, and we shall find discouraging features in whatever we undertake, but as I look back upon the past, school work commends itself as being the most productive of results.

The training of native bible-women, such as Miss Fielde has engaged in so successfully, would seem to be an eminently desirable work to any one who felt called and fitted for it. It will be asked shall women confine themselves exclusively to labors among those of their own sex? I believe there is a diversity of opinion on this point; and those who are sent out by societies who confine their operations to women alone, must of course abide by such decision. I think, however, societies would do well to allow more liberty to their missionaries in this respect. There are many ladies who feel they can have more influence over boys than girls; and though woman's great and first mission may be to those of her own sex, yet if Providence would seem to indicate that more efficient work could be done for those of the opposite sex, I should surely say, go on and do it. How important it is that the boys should be trained to respect woman, and we believe that in this training, woman *ought* to take a prominent part.

Correspondence.

MY DEAR MR. EDITOR,

May I be allowed to suggest that it seems to me unfortunate that the character 酒 is used in the New Testament in translating the word which stands for the juice of the grape.

This character 酒 stands for distilled liquor, and, so far as I can learn, suggests to the Chinese distilled liquor, and only distilled liquor.

Dr. Williams says "the Chinese make no wine." But in some parts of China the grape is found and it has a name. Although it requires three characters 葡萄汁 to express the idea contained in the one word "wine," will not that be preferable to the use of a single word which conveys an entirely erroneous idea?

When in the north of China, a few years ago, I often heard missionaries use the expression "wine money," referring to the extra allowance the boatmen and others clamored for. I cannot help wishing that if they *must* use an expression of that nature, they would use "whiskey money" instead. The natives don't buy *wine*, they buy *whiskey*. Some years since I was asked by one of our native preachers if it would be proper to use the red rice whiskey for communion purpose. I gave an emphatic negative reply, of course. Wine is used, frequently and beautifully as a symbol in the scriptures, and we wish the Chinese Christians to understand the symbolism.

The beauty of the symbolism is lost, if the character used shuts the symbolic idea out of sight. It is easy enough to say that we must put the idea of grape juice into the character 酒. This rule will sometimes hold, but in this case the character seems packed so full of the whiskey idea that it is hardly possible to crowd in anything else. During twelve years spent in southern China I have never seen a drunken Chinaman, but the question of whiskey drinking is liable to come up at any time.

It seems to me that this question will be more easily managed within the bounds of the church, if the scriptures are not made to express themselves in favor of intoxicating drinks more strongly than the inspired authors intended they should.

Whether it is advisable to use any other character than 酒 in the translation of *olvo*, or not, I will not attempt to answer but will merely suggest that it seems to be a question worthy of consideration.

In the translation of portions of the New Testament into our local vernacular, I have made use of the three character 葡萄汁. Style, even "good Chinese style," may be sacrificed for the sake of accuracy.

Very truly yours,

S.B.P.

SWATOW, *April 14th*, 1884.

DEAR SIR,

Having occasion to "reconstruct" a map of China, I find myself in the dark in regard to a certain point, and shall feel under obligation if some of your readers can inform me, through your pages, whether Manchuria has any sea-coast, and if *not*, then where Manchuria, the Russian province of Primorsk, and Corea meet. Authorities consulted are unsatisfactory.

Kindly insert the above in *The Recorder*, and oblige,

Yours very truly,
MIST.

DEAR SIR,

The friends of Bible Distribution have been accustomed to maintain the opinion that the Holy Spirit could, would, and did take the Word of God and bring it home to the heart and conscience of men *without note or comment or tract*. In Christendom, where the knowledge of the true God is so widely diffused, the opinion may hold good. In heathen China it is different. Many in this country who have desired to find proof for such an opinion, with a desire stronger than the miser has for gold, have desired in vain. Weighty testimony, both by native workers and foreign, has been given to the effect that such facts are not found to exist. It has been urged with painful earnestness that the Chinese must receive assistance before they can understand the meaning or value of the Scriptures.

Still, there may not have been the exercise of faithful and careful scrutiny into this question, on a wide scale, and with systematic accuracy. Nothing but a most serious sense of duty will overcome the difficulties which meet us in wishing to face the real facts of the case. Yet, is there not a call to this duty from the most general views of the efficiency of our work? and specially, that there are not wanting signs of the times, which point to the probability, that we are settling down into deep and unmeasurable conflict between good and evil, in comparison with which the conflict of denominational differences, which originated the objection to note and comment, is deplorably insignificant. We have the gravest need to rally all the forces that may be obtained. It is impossible to expect that the most excellent friends at home, midst the refinements of a high Christian civilisation, can realise the great obstacles to success which have to be met in China. This only makes our duty the more imperative. To secure the best agencies is a most sacred means of forwarding the cause we, all, have at heart. It will, most truly, pay, to give attention to the matter. Surely we should not go on working in the dark, or be guilty of neglecting the great law of usefulness, indeed of life—*adaptation*; and still less can we be willing to sacrifice the souls of the Chinese to a western prejudice, and leave them inquiring “what is the meaning of the book.”

Might the pages of *The Recorder* be open to the discussion of the question, *whether without note or comment or tract, the Word of God is found to be a power amongst Chinese general readers?*

If missionaries, and all who can form a disinterested opinion, could form to a solemn conviction of what should be done, it cannot be doubted that they would find the enlightened followers of Christ at home as ready to adapt themselves to a new order of things, as “the children of this world” are in their enterprises.

May 1st, 1885.

X.

Echoes from Other Lands.

WEANING THE CHURCHERS.

Rev. Wm. Ashmore, D.D., in the January number of the *Baptist Missionary Magazine*, has a long and interesting article on methods of securing self-support. He details the Heroic method, the Graduated method, and the Scriptural method. The essential element of the last method is that the Holy Spirit will impart "gifts." "We do believe that God not only can, but that through the Spirit he actually does, stimulate natural abilities, and makes them wonderfully efficacious; and also, that, when the needs of the Church may call for it, he will give powers that did not exist before." The native churches are therefore from the first to be stimulated to minister to their own spiritual as well as temporal needs. The Missionaries, and certain native Evangelists, will do all they can to instruct and guide, and a training-school will be maintained for pastors and church-workers.

OPIUM AND THIBET.

The Friend of China, says:—"Successive telegrams from Calcutta hasten to assure us that the Indian Government unreservedly recognizes Chinese sovereignty in Thibet, that there is no intention of trying to force opium into that territory, and that no action will be taken without the consent of China. This is satisfactory so far as intentions go, but good intentions proverbially often lead the wrong way. There was no intention of forcing opium into Western China, and we recollect Sir George Campbell, in the House of Commons, expressing indignation at the bare idea; but the clause specially stipulating for the transit of the drug had been secured by treaty, in spite of the King of Burma's reluctance. Lord Dufferin will need to see to it that the present good intentions are carried into practice. While there is a Bengal opium department interested in presenting a good annual balance-sheet, and so long as the supreme Government of India clings to opium as the main-stay of its finances, it would be unreasonable to expect the public to place a blind confidence in its good intentions, and the members of the Indian Government ought to be distrustful of themselves."

INDUSTRIOUS (?) JOHN CHINAMAN.

"We extract the following from a private letter recently received from Mr. F. A. Stevens, of the China Inland Mission, at Ta-li Fu, South-western China:—

“I have now been in this city a little over a month, having occupied, with unavoidable delays, a little over a year in getting from the coast. Of course, this is one-half longer than would be absolutely necessary if there were no waiting for passports, &c. The people here are dreadfully indifferent and lazy. It is a huge misconception for any one to imagine—as many writers about China have stated—that the Chinese are an industrious *race*. There are tens of thousands of men who work very hard whilst they are at it; but, even in the case of boatmen, coolies, agriculturists, and handicraftsmen, their work will probably only average from 100 to 250 days work in a year; and there are hundreds of thousands who do not do fifty days real work a year. In this city there are hundreds who, from boyhood to old age, have never done a day's work. These sponge, and borrow, and cheat to get rice to live upon.”—*Illustrated Missionary News*.

THE CHINESE IN THE SANDWICH ISLANDS.

The Annual Report of the *Hawaiian Evangelical Association*, presented last June, has just been received. We give below the part of it which tells of their “Work among the Chinese.”

“The Chinese church in Honolulu has moved successfully on under its present pastor, Mr. To Tsin Sam, and now numbers over 90 members. The Chinese Sabbath School has also been kept up, with the aid of volunteer teachers.

“On Maui, the Chinese church at Paia has held its own under the care of the Colporteur, Mr. Tsi Sak En. Mr. G. E. Beckwith reports him as working faithfully, holding services on the Sabbath at Paia, with an attendance of from ten to forty persons, and on Tuesdays at Spreckelsville with an attendance of about sixty. He also makes occasional tours to Huelo, Kula and Wailuku, looking after the Christian Chinese, and distributing books and tracts. This field is certainly one of the most important in the Chinese work.

“On Hawaii, there are two Chinese Colporteurs at work; one at Kohala and one at Hilo. At Kohala, under the active supervision of Mr. Frank Damon, a handsome church, with an adjoining parsonage and schoolroom, has been erected and paid for. The whole was completed and the church dedicated in August of last year. Rev. E. Bond reports: ‘The house with its adjoining conference and schoolroom, and a room for any friendless sick Chinaman; also room for the women (all of which are under the same roof as the parsonage) has proved to be, as was anticipated, a most useful religious home to the Christian Chinese and to such

as can be induced to associate with them in partaking of its privileges. Kong Tet Yin, the acting pastor of the church, has shown himself an able preacher of the Gospel of Jesus Christ and a faithful worker in his department of the Master's vineyard. We hope in the good providence of God to see him ere long formally ordained to the ministerial office and serving this church as its duly installed pastor.".....Since the dedication of the house in August, at which time the church was formally organized and its first communion season observed, at their request I have acted with them in the quarterly celebration of the Lord's Supper. In the Sabbath School, Miss Turner and Miss Manross have rendered efficient aid, and a few others have kindly acted with them therein.'

"Miss Turner reports the whole number in attendance on the Sabbath School as twenty-five. Average attendance eighteen.

"At Hilo, Mr. Mo Hing is proving himself a faithful and well qualified worker. A Chinese Sabbath School is kept up by Mr. W. S. Terry, aided by a number of friends of the work."

THE AMOY MISSION OF THE PRESBYTERIAN CHURCH OF ENGLAND FOR 1884.

The Messenger and Missionary Record, for April, contains the report written by Rev. Hy. Thompson, of which we can only give a brief summary. Regarding the work at Chin-chew, in view of Dr. Grant's very serious illness, Mr. Thompson says: "It is not a good thing for Dr. Grant to be alone." The general work of the Mission has been carried on with about the usual success. Forty-five have been admitted to full communion—exactly the same number as last year—seven of whom were baptized in infancy. There has been no extension of work in the southern part of the field owing to troubles in Changpoo. "In the northern part of our field there is more to gladden our hearts. If we only had the men, we could open five or six new stations at once...Christian work continues to be carried on vigorously in the Chin-chew Hospital.....Nearly all the indoor patients learn some of the hymns, and a large number of them are taught to read the Scriptures...In the Amoy Hospital there is also good work being done. Twice a week, on dispensary days, there is generally an audience of from sixty to eighty to speak to. After the address to all, the women are spoken to by Miss Maclagan, Mrs. Kipp, or Miss Talmage, while the resident preacher or others speak to the men." There are seventeen pupils in the Middle School, and ten in the College.

THE CHURCH MISSIONARY COLLEGE AT NINGPO.

The Church Missionary Gleaner, for April, has an article, illustrated by two cuts, regarding the above-mentioned College. The institution was founded by Rev. J. C. Hoare, in 1877. "The

object of the College is to train promising Native Christians for posts of usefulness in the Mission, and where special aptitude is apparent, for the native missionary. The theological students, besides being well grounded in the Scriptures, and Theology, and Sermonizing, also study Mathematics and Greek, and "the monotony of the class-room is at suitable times exchanged for the recreation ground, where English games, such as cricket and lawn tennis, are played with interest and spirit."

MEDICAL MISSION AT LUNG YEN CHOW.

Dr. Palmer, of the *London Mission Society*, unable to endure the climate of Central Africa, some two years since commenced a Medical Mission on the North River, in the district of Amoy, but has encountered many obstacles from the determination of the Gentry to prevent the purchase or rent of suitable premises. They have consequently been confined to mere "dispensing," from their present unhealthy dwelling. Dr. Palmer details the harsh treatment he has received, notwithstanding his philanthropic work, in *The Chronicle* for April, 1885, but says:—"I am content to wait; and if the Board do not expect too much, and too soon, we will have, God helping us, a good work at Lung Yen."

"ONE SOWETH, ANOTHER REAPETH."

The Rev. Geo. L. Mason, of Shao-hing, in *The Baptist Missionary Magazine*, for April, tells of a tract given about a dozen years ago in the Baptist Mission Chapel to a shopkeeper from a mountain village west of Ningpo. This tract was not long after given to a druggist clerk, named Mow, and from what he learned from the tract and from the shop-keeper, (who was however not himself a Christian), he resolved to serve the living God. "Without ever having met a Christian, he began to be a Christian; and for seven years, alone, and unknown among the heathen, observed the Lord's Day, and cherished his new hope. At times he would retire to the quiet of the hills for secret prayer. Finally, after these years of walking alone with God, he came in contact with native preachers of the Church Missionary Society, who gave him further missionary instruction, and received him to membership. He has since become a preacher, and the missionaries regard Mow Teen You as one of their best men."

ROMAN CATHOLIC MISSIONS IN CHINA.

"The reports of massacres of missionaries and native Christians in China and Tong-King have led the *Univers*, the organ of the Vatican in Paris, to publish a statement of the means sanctioned by

the Pope for the propagation of the faith in China and its tributary States. The work of evangelisation is entrusted to nine orders or congregations, viz.—Franciscans, Jesuits, Dominicans, Lazarists, Augustins, and the fathers of the societies of Foreign Missions of Paris, Milan, Belgium, and Holland. These are dispersed over the various provinces on a carefully planned arrangement, into all the details of which it is not necessary to enter. Chihli is divided into three apostolic vicariats, two of which are administered by the Lazarists, the third by Jesuits from Champagne; Manchuria is taken by the Paris Foreign Missions; the two vicariats of Shantung belong to the Minor Observantins fathers and the Dutch priests; Honan to the Milanese fathers; Shansi is administered by the Minor Observantins; Shensi by the same order; Kansuh by the Belgian priests; the three vicariats of Sze-chuan by the members of the Paris Foreign Missions; Kweichow by the same body; Hupeh, which contains three vicariats, by the Reformed Minors; Hunan by the Augustins and Reformed Minors; Kiangsi by the Lazarists, and so on through all the three provinces. There are in all twenty-eight vicariats in China proper, each in the sole hands of a particular order, who neither interfere with the work of their neighbouring vicariats, nor are themselves interfered with. Hong-kong and Macao are vicariats in themselves, being in the charge respectively of the Milanese and the secular priests. Thibet, Korea, Mongolia, and Loochoo (attached to the vicariat of Southern Japan) each forms a vicariat, in the charge of a single order. Cochin China is divided into six vicariats, embracing Annam, Tong-King, and Cambodia, and is in the hands of the Paris Mission and the Dominicans. These are the barest outlines of the elaborate organisation destined to bring over China to the true faith, and in it we see one of the secrets of the success of the Roman Catholic propaganda. Every Catholic missionary, whatever his country or his order, on going to China is at once sent to the place destined for him. His order decides the scene of his labours. Again, all the orders work as a harmonious whole. It is not as with Protestant missionaries. The spot which contains many English missionaries is pretty sure also to contain many American. Not a particle of force is wasted in the vast and elaborate organisation which works so smoothly under the control of the Vatican.”—*The London and China Express*.

Our Book Table.

Bishop Titcomb's small volume of two hundred pages on *Buddhism** is another effort to acquaint the English reading public with this most interesting and philosophical of all the forms of heathenism. The book is written for the learner, rather than for the scholar. It does not add to the knowledge of Buddhism, but will tend to extend a correct apprehension of it. The author recognizes the fact that "Buddhism though now very distinct from Brahminism, was an evolution from it, and held some truths in common with it." The Bishop seems to give in his acceptance of the existence of the Council of Rajagriha in the rainy season immediately following the Buddha's decease, and of the Council at Vaisali, an hundred years later. He contends, contrary to the assertions of Buddhists themselves, that the Canon must have been settled at the Council of Patna, about 250 B.C., called by King Asoka, pronouncing it incredible that no written copy should then have been made. The existence of the edicts by Asoka inscribed on rocks, caves, and pillars, is to him an argument that such a wise and enthusiastic king would not have allowed the sacred canon to remain without any kind of written record. The commencement of the northern school of the Greater Vehicle he traces to the four councils held under King Kanisha, of Cashmere, in the first century of the Christian era; and he has no difficulty in admitting that the southern school exhibits a nearer approach to primitive Buddhism than the northern. The chapters on the Psychology, and Metempsychosis, the Law of Karma, Evils of Existence, Merit and Demerit, the Law of the Wheel, the Four Paths

leading to Nirvana, and on Nirvana itself, are more than usually lucid expositions of subjects not easily grasped by the western mind. On the question of "What is Nirvana?"—while acknowledging that much of Buddha's teaching, and of Buddhist literature "looks extremely like annihilation," Bishop Titcomb asks, "whether our own ruthless logic has not been brought to bear unfairly upon Oriental philosophy which we do not clearly comprehend?" The suggestion is made that Nirvana involves the idea of cessation of consciousness only in relation to time and matter, and that "though it cannot be called sentient existence, because emancipated from sensations, freed from motion, and unconscious of time," it may nevertheless be an existence of "undisturbed tranquillity and happiness under unknown conditions." And he concludes that, "As far as direct evidence can go from the best Buddhist authorities, we must be content to leave the question unsettled." The last half of the book is devoted to an exposition of the practical side of Buddhism; and, while careful to recognize the good that is in it, there is no hesitancy in showing its defects. It is, taken all in all, to our mind, a much more satisfactory, because more complete exposition, of the Buddhist religion than Mr. Rhys David's book, published by the same society, which, with far more shew of learning, leaves an anti-Christian tinge of thought on many minds; indeed, we shrewdly surmise that the London Tract Society, feeling the force of this fact, thought it best to issue another volume on the same subject, with a better drift.

* Short Chapters on Buddhism, Past and Present, by the Right Rev. S. H. Titcomb, D.D., first Bishop of Rangoon. Religious Tract Society. London: 1884. [Kelly and Walsh; \$1.25.]

*Esoteric Buddhism** is an attempt to introduce the most unmitigated heathenism of India to the favorable consideration of the western world. Its style is flowing, and singularly clear. The author professes to be a learner at the feet of Arhats and Mahatmas, who have kindly at last, in these latter days of the "fifth root-race" that has occupied this globe, decided to divulge some of the secrets of the universe, which have remained hidden with them till now. It is certainly a rather remarkable sight to see a man of high western culture sitting with reverent eyes before the half-naked mystics of India, and then employing every literary grace to impart some of the outlines of the magic knowledge which he professes as yet to have after all but partially imbibed. He expounds the constitution of man in Seven Principles, then the Planetary Chain of Globes, and the progress of man round them; then reveals glimpses of the history of mankind in extinct races millions of years ago, tracing them through Lemuria and Atlantis; then teaches of Devachan, and the spiritual destinies of the Ego; then, through expositions regarding Kama-loca, the Progress of Humanity, and Buddha, he lands us in Nirvana, which he speaks of as "Omniscience," an "absolute consciousness in which all sense of individuality is merged in the whole," whatever that may mean! The only good the book may accomplish, so far as we can see, is to make us more familiar with phases of Oriental thought that are very intangible to the western mind.

Amongst the Shans, † by A. R. Colquhoun, is a companion volume to his previous work, "Across

Chrysé," though by no means so interesting and valuable. It is our first connected account of the inhabitants of that border-land between, China, Siam, and Burmah, of which we have known so little, though much of the information is gathered by Mr. Colquhoun from the writings of others. The journey here described was made in 1879, as assistant to Col. Street, and others, sent out by the Government of India to settle, with Commissioners sent by the King of Siam, difficulties regarding the cutting of teak-wood in forests owned by Siamese. The book is profusely illustrated by over fifty whole-page engravings, representing many of the different tribes. We cannot follow the author through his various experiences. Suffice it to say, that his journey was from Maulmain to Zimme, or Cheng Mai, on the Meinam. The main out-come of his observations, is the practicability, and the necessity, for the interests of British Commerce, of a railroad from Rangoon to Zimme, and from thence South to Bangkok, and North-east to the borders of Yunan. Two supplemental chapters, by Mr. Hallett, give in a confused way, and from Chinese sources, the entire reliability of which may be questioned, outlines of the history of the Upper and Lower Shan; while Mr. Lacouperie's Introduction gives a tantalizingly fragmentary and dogmatic sketch of his studies regarding the aboriginal, non-Chinese, races in China. Among the ancient races, he speaks of the Tek, and Tok race, the Nung race, the Māns, the Kings (belonging to which are the Karens), and finally the Tai-shan race, after which the purely Chinese people are found in China. "One, if not the most strik-

* *Esoteric Buddhism* by A. P. Sinnett, President of the Simla Eclectic Theosophical Society, Author of "The Occult World." Houghton, Mifflin & Co.; Boston: 1884. [Kelly and Walsh; \$1.50.]

† *Amongst the Shans*, by A. R. Colquhoun, and an Historical Sketch of the Shans, by Holt S. Hallett, preceded by an Introduction on; The Cradle of the Shan Race, by Terrien de Lacouperie. London: Field and Tuer; 1885. [Kelly & Walsh; \$7.50].

ing, discovery of modern researches is the comparative youth of the Chinese as a great homogeneous and powerful people.....It was not before the first quarter of the third century B.C., that the political power, then in the hands of the Prince of Tsin, permitted them to cross the Yangtze River The sway of the Chinese authority was in fact so ineffective that at the end of the sixth century, about 566 A.D., under the North Tchow dynasty, the Emperor Wu-ti was obliged to protect the passages of the Yangtze West of Y-tchang with ramparts in order to prevent raids of the barbarians." For further information the author refers us to his forthcoming book on "China before the Chinese," shortly to be issued at the Leadenhall Press. He closes his essay by saying: "The main conclusion of this Introduction is the unexpected discovery, from Chinese sources, of the fact that the cradle of the Shan race, was in the Kiunglung mountains, north of Setchnen, and south of Shensi, in China Proper." The fact is, that this volume, while having a certain amount of interest is not what it might have been. The Rev. Dr. Cushman's articles in several late numbers of *The Baptist Missionary Magazine*, though by no means so attentive and pretentious, are far more replete with information, and coming from one who has long resided in those regions and is familiar with the language, they are as far as they go, far more reliable than these records of Mr. Colquhoun's hasty travels.

The author of *The Chinese Painted by Themselves*,* states that he has been in Europe ten years; and if this volume is really the product of his own mind and pen (which Dr. Eitel, in the "China Review," very

seriously questions), it is a very creditable literary production. The follies of the French Capital are hit off with remarkable keenness. But the work is utterly valueless as a picture of the Chinese, and is indeed full of the grossest inaccuracies, and misstatements, and will prove very misleading to western readers not already pretty well informed regarding China and the Chinese.

Mr. Scott's work on *France and Tong-king* during 1884,† is valuable because he gives the facts as he saw them. There is no special literary merits in the volume; the narrative is plain and unpretending; but the general sobriety of the author's views gives us increasing confidence in him as we progress through its pages. Not having had an extensive acquaintance with China and the Chinese, he may no doubt take too favourable a view of some of their doings; but on the other hand, not being prejudiced against them, he often gives them the credit due them more fairly than some would do. The most important portion of the book is the exposition of French designs on the neighboring Siamese, and Shans, and even Burmese. No wonder that Siam is already restless and fearful of French attempts on the regions drained by the Mekong River. It may not be very long before French and English territories become continuous in Further India, when England will feel much as China has of late felt regarding the French on her Southern boundary with no neutral territory between. The most important fact of all is that the French are developing an efficient native soldiery from the Cochinchinese, the Annamese, and even the Tong-kinese—a fact which may revolutionize warfare in all these Eastern shores of Asia.

* *The Chinese Painted by Themselves*, by Colonel Tcheng-Ki-Fong, Military Attache of China at Paris, translated from the French by James Millington. London: Field and Tuer, The Leadenhall Press, E. C.; 1885. [Kelly and Walsh; \$2.50].

† *France and Tong-king, A Narrative of the Campaign of 1884, and the Occupation of Further India*, by James George Scott, with Maps and Plans. London: T. Fisher Unwin, 26 Paternoster Row; 1885. [Kelly and Walsh; \$6.00].

Mr. Hunter's *Bits of Old China** is well named. This volume, consists of many fragments of reminiscences of life in China covering about the same period as his previous volume, from 1825 to 1844. It is written with a sharp and facile pen, and gives many interesting glimpses of the peculiar life of the Foreigner in China in those early days. The range of observation and experience was limited to Macao and Canton, which gives more definiteness and precision of outline and color to the various pen-pictures than might otherwise have been secured; and we are impressed with the fact that though the range was limited, the views of the author are, even in modern light, very fair and just toward China and the Chinese. It is interesting to notice that as late as 1836, a party of Canton foreign residents attempted to ascend the Min River to Foochow, but after getting inside of Sharp Peak, before reaching the Kinpae (localities now very familiar) they were fired upon from the banks of the river, and beat a hasty retreat. In a paragraph regarding Macao, the remark is made that the "Grotto of Camoens" was where he composed the greater part of the 'Lusiads,' which, though giving the common statement of today in Macao, probably claims more for the Grotto than can be substantiated. Capt Richard F. Burton, Camoens' latest translator into English, suggests that the composition of the poem extended over a period of more than twenty years.

The Ven. Arthur E. Moule, has laid his Church under further obligations by a third edition of his *Story of the Cheh-kiang Mission*,† just issued. The Supplementary

Chapter covers from 1879 to 1884, and brings the history of the Mid-China Mission of the Church Missionary Society down to the latest date. It commences with the consecration of Bishop Moule, October 28th, 1880. His diocese comprises the provinces of Kiang-su, Chehkiang, Nganhwui, Hupeh, the greater part of Szechuen, and about half of Hunan and Kangsi. "The principal interest of the work in Chehkiang during the last five years, has been divided between Mr. Hoare's College at Ningpo, and the work in the Chu-ki and Great Valley districts. The College has been most ably and vigorously worked, and promises to be more and more a blessing to Ningpo and the neighborhood; and the Great Valley work, has extended to other villages, which have been the scene of many touching incidents illustrating the power of divine grace. The Medical Mission Hospital at Hangchow, also, under the charge of Dr. Duncan Main, should be especially mentioned as presenting tokens of the Lord's blessing." The final item is the death on July 31st, 1884, of Mr. W. C. Jones, who in 1882, by a donation of £72,192, created the "China and Japan Native Church and Mission Fund."

A small book of 163 pages, called *Events in Hongkong and the Far East*,‡ is a brief chronological summary of the occurrences of the last decade in this extreme Orient. It will be of great service to any who have occasion to call up the events of this period. The very full Alphabetical Index greatly enhances the value of the book.

Works on Gen. Gordon seem to be the order of the day. They

* *Bits of Old China*, by Wm. C. Hunter, Author of "Old Canton." London: Kegan Paul, Trench, & Co., Paternoster Square; 1885. [Kelly and Walsh; \$2.00].

† *The Story of the Chehkiang Mission of the Church Missionary Society*, by the Ven. Arthur E. Moule, B.D. Third edition. London: 1885.

‡ *Events in Hongkong and The Far East, 1875 to 1884*. Hongkong: "Daily Press" Office, Wyndham Street; 1885. [Kelly and Walsh; \$2.00].

already fill a tolerable shelf, and there appears no probable end of the series. And, for once, the world's Hero, seems to be worthy. Notwithstanding the many eccentricities of Gordon's mental structure, he seems to have had the strongest kind of moral fibre, and his life was eminently unselfish and noble. A work before us, called *A Sketch*,* gives reminiscences of him, and many notes from him, from 1880 to the time of his death.

The appearance of four pamphlets† in the course of a few weeks, in Shanghai, on *The Credibility of Miracles*, is an indication of the interest taken in the subject. In the debate held on the 3rd of March, the extraordinary argument against miracles by Dr. Jamieson was that, "While the existence of a Personal Ruler of the Universe must be assumed in order to render miracles conceivable, the nobler the conception that is formed of such a Being, the more incredible do miracles become, and therefore the more probably false the documents which record them;" while on the other side it was contended that, "It is an instinct to look for miracles, for where the idea of God is conceived, there surely miracles become possible". We cannot give even a synopsis of the arguments, but we may express our satisfaction that the leadership of the debate in support of the credibility of miracles fell on the Ven. Archdeacon Moule, who, considering the limitations he was under, well sustained the cause of religion. The appendix to his address is a very satisfac-

tory supplement to the brevities of the address itself. The "Short Answers to objections against Miracles," by a Roman Catholic Priest, published in the same pamphlet, may reach some minds that cannot grasp the more elaborate arguments of Archdeacon Moule.

The pamphlet (or sermon) on *Miracles and Revelation* by a Catholic Missionary, is not calculated to reach the difficulties felt by an inquirer read in the scientific skepticism of to-day, though it is a creditable effort by one who does not use the English with idiomatic facility. Mr. Lees' sermon is a powerful argument based on the Life and Character of Christ, which was listened to with rapt attention when delivered in Union Church.

Bishop Boone's pamphlet is the latest. It attempts to cover a wider field, and to be more exhaustive than either of the others, and to our mind, attempts too much. Many of the thoughts and quotations are good, but it is with some difficulty that the line of argument is followed.

Altogether, this wave of interest in some of the fundamental questions of Christianity, is a hopeful sign for Shanghai. These discussions no doubt prepared the public mind for the evangelistic efforts, soon after, of Messrs. Smith, Studd and others, newly arrived, of the China Inland Mission, by which several were, we learn, brought into the light of practical and saving Christianity.

The China Review, for January and February, has in the first place a very suggestive article by Rev.

* Charles George Gordon. *A Sketch*. Reginald H. Barnes, Vicar of Heavitree; Charles E. Brown, Major, R.N. London: Macmillan and Co.; 1885. [Kelly and Walsh.]

† (1) *Miracles and The Miraculous*. R. A. Jamieson, M.A., M.D.; Ven. Archdeacon Moule, B.D.; A Roman Priest. Shanghai: 1885.

(2) *Miracles and Revelation* by a Catholic Missionary. Noronha and Sons, Shanghai:

(3) *The Supreme Miracle of the Ages*, a Sermon preached in the Union Church, Shanghai, March 22nd, 1885, by Rev. J. Lees. Kelly & Walsh; 1885.

(4) *Christianity and Modern Doubt*, by Rt. Rev. W. J. Boone, D.D., Missionary Bishop of Shanghai. Shanghai: "Celestial Empire" Office; 1885.

Ernest Faber on "The Historical Characteristics of Taoism." Dr. Edkins writes on the "Names of Western Countries in the Shiki," and Messrs. Piton, Oxenham and Parker, continue their historical studies. Rev. J. Macintyre has a short article on "Corean Mountain Lore," and Mr. F. H. Balfour criticises Dr. Legge's comments on the 14th chapter of the 'Tao Tê Ching,' insisting that the 'three characteristics' are not applied by Lieh-tsz to the last grand period of Chaos, but to the first period of Great Vacuum or Calm. In the "Notices of New Books", there are sharp criticisms on Gring's "Eclectic Chinese-Japanese-English Dictionary," and of Colquhoun's "Amongst the Shans," and particularly of Lacouperie's Introduction, which it treats as "a series of fanciful theories," and as "comically ludicrous."

The China Review for March and April is just at hand. Mr. E. H. Parker expresses himself fully in opposition to Mr. Terrien de Lacouperie and his theories; Mr. Ch. Piton has a long article on "Wei Yen and Fan Tsü;" Dr. Edkins expounds the origin and development of the word *Dom*; Dr. Chalmers discusses the necessity of an improved measure of length in China; and Mr. E. H. Parker has a further "Contribution towards the Topography and Ethnology of Central Asia." The "Notices of New Books" by, Dr. Eitel, are interesting and valuable. The number closes with the usual "Notes and Queries."

Hsiao Shi Pu (小詩譜) is the title of a work recently published by Rev. Timothy Richard of Shansi. Mr. Richard is the author of several works on music; and the present "Song Primer," if we may so call it, is the result of a desire to place the work within reach of those who could not perhaps find time to study a more elaborate work. The notation is as simple as possible, and the

manner of indicating long and short notes, rests, flats and sharps, quick or slow movement, &c., is not of a nature to appall even the faint-hearted student of music. The work contains thirty-one exercises and seventy tunes, some foreign and other Chinese. There are several anthems and other pieces for choirs, some of them being such old friends, as "Jerusalem, my happy home," &c. The printing is well done, the style is clear, and simple, and the low price of the work—twenty cash—puts it in easy reach of everyone. We see no reason why it should not become a valuable auxiliary in mission schools, Sunday schools, and native congregations. The fact that the music is written in the characters so perfectly familiar to his eye from childhood, would, we should say, prove a great encouragement to every native to begin its study. True, the music not being written on a staff, is some drawback (at the outset) to a foreigner, but it is quite easy to distinguish a note from its octave, and when once the time is "set," any ordinarily intelligent and well-taught class ought to experience no difficulty in understanding the music correctly and expressively. We recommend our readers to get a copy and try for themselves. R.

The Chinese appreciate dogmatic teaching: * and especially when such teaching takes the form of an exposition of the great rallying cry of Christendom, the Apostle's Creed, it becomes particularly valuable. Mr. Hoare has had peculiar advantages in the preparation of such a work. It is only by experience that most of our skill is attained; and one who has taught Chinese lads and young men for eight years, should know well how to convey to their minds, the teaching he wishes to impart.

Mr. Hoare modestly announces that he is conscious of many imperfections in the book; and that he

* 信經直解 An Analysis of Pearson on The Creed, by the Rev. J. C. Hoare, M.A.

has, on this account, printed a very small first edition. Faults and imperfections there may be; but we think that those who use the book either in schools and colleges, or for the instruction of applicants for baptism, will feel thankful that such an array of proof and argument on the great doctrines of our faith has been so well and clearly prepared.

We are a little disappointed at the section on "I believe in God." As stated on the fly-leaf which accompanies the presentation copies, Mr. Hoare has adopted a Chinese definition of God instead of Pearson's own. The definition 天神引出萬物者也, is certainly not a complete one; but we will not quarrel with this, because Pearson himself admits that "we cannot give a perfect definition of the Infinite God." When, however, Mr. Hoare proceeds to argue from this definition the unity of the Godhead, to the effect that since 天神 brought forth *all* things, therefore there is no room nor necessity in creation for any other supreme ruler, the argument seems to us to fail; and for this reason, that 天神 may be plural. There are, however, other proofs of a more satisfactory nature added; but the whole section seems to us somewhat meagre. Occasionally we meet with sentences more or less obscure, as for instance in the section defining the meaning of faith; 人生之所爲所信皆由人所告而求也. We fail to see how 人所爲 all depends on information and testimony, or what this has to do with belief. But this may be due to our own personal density of perception, and not to the tent of the book. At any rate we must admit that such imperfections, if imperfections they be, are few and far between; and we very heartily welcome and re-

commend for use this valuable addition to Chinese Christian literature.

Miss Marston's *Children of China** is a very creditable compilation of facts regarding Child Life in China. It is profusely illustrated with pictures and scenes, the most of which have been long familiar to those who have seen the books and periodicals of the last ten years. A minute study of its pages would reveal many minor inaccuracies, but we are only surprised that, as the author was never in China, she has on the whole given so correct a report. The style is well adapted to the young readers for whom she writes.

We have taken more than usual pleasure in Mrs. Bryson's *Child Life in Chinese Homes*.† Though written for children there is less of the childish writing which was in our own youthful days so nauseating to us. The authoress has all the advantage of nine years residence in China, and it is superfluous to say that her descriptions have none of the drawbacks of a compilation from the writings of others. It attempts much less of a description of China as a whole than the larger volume "The Children of China," and has none of Miss Marston's sprightly devices for holding the attention of juvenile readers, but it is none the less interesting. The First Part, of ten chapters, is a *bona fide* description of Child Life; while the Second Part is a unique series of biographical sketches of children. This is to us the especially interesting and valuable portion of the book. It does for Chinese Children what Miss Fielde has, in her "Pagoda Shadows," done for Chinese Women. The multiplication of books such as this will be an inestimable boon to the youthful readers of western lands.

* *The Children of China*. Written for the Children of England, by their Old Friend, the Author of "The Children of India." London: Hodder and Stoughton; 1884. [Kelly and Walsh; 312 pp.; \$3.00].

† *Child Life in Chinese Homes*, by Mrs. Bryson, of the London Mission, Wuchang, China. With many Illustrations. The Religious Tract Society; London; 1885. [Kelly and Walsh; \$2.00].

Editorial Notes and Missionary News.

Peace.

The event of the month for us in China is the conclusion, on the 8th instant, of a treaty between France and China. In the main, the basis of agreement seems to be the so-called Li-Fournier Treaty of a year ago, which China has several times intimated that she was willing to execute. It is now to be hoped that French Military Officers will not, in a few days, as flagrantly violate the conditions of this instrument as they did that negotiated by M. Fournier. If the conditions of the treaty have been rightly reported, the Chinese Government has certainly secured very favorable terms, and may be considered the winning party as to all the later items of dispute, though she in large degree yields up her earlier objections to the French occupation of Tonkin. And, in review of the whole course of things during the last two years, the general verdict will no doubt be that China has conducted herself very fairly, not to say magnanimously, not only toward foreign residents of other nationalities but even toward the French themselves. The persecutions of Christians in the province of Kwangtung is the main exception. And now, as we turn to the probable consequences of the war and of the treaty which ends it, we can safely say that it does not seem probable there will be any general retrograde movement, and there are indications that we may be able to date several important advances from these events. It does not appear that there will be any closing of the door to missionary efforts, and it is quite among the possibilities that we shall even enjoy facilities for prosecuting our work as never before. To anxieties

connected with war, now succeed anxieties connected with peace, and with increased opportunities for Christian Work. That all our efforts may be directed in the truest and purest of Christian wisdom and love, must be the prayer of all who believe China's welfare, both physical and moral, is connected with her acceptance of the Christian Religion.

A FRENCH VIEW.

Mons. Joseph Reinach, in *The Nineteenth Century* for April, writing of "The proper sympathy between France and England," seems not to be well informed regarding affairs in China. He deprecates the fact "that ill-informed politicians in London lent a helping hand to the Marquis Tseng and the bellicose members of the Tsungli Yamen in the Celestial intrigues against France," and goes on to say that "such sympathy did not protect English residents at Amoy, Ningpo, Canton and Shanghai from native animosity, which, it was thought, would be directed exclusively against the French." He further says, "we have just driven the Chinese out of Tonkin (!) and are now chastising them in their own naval harbors." Pleading for the *solidarité* of the western nations, he says: "When any civilized nation is struggling with a barbarous one, or with savage tribes, as France is to-day with the Black Flags and their Chinese confederates, or as England is with the fanatical negroes of the Soudan, it is, in my opinion, unquestionable treason on the part of any civilized man to sympathize with barbarians against those, who no matter what they may be, nevertheless represent the civilization of Christianity or that of the western climes." If what is reported by the French them-

selves and by their friends regarding their practices in Anam and Tonkin is true, it may be a serious question which side best represents the barbarous and savage! Such representation of the "civilization of Christianity" to these Orientals is not very desirable. We are glad to note that less of savagery has been exhibited by the French on the coasts of China itself.

DEPARTED FRIENDS.

Many who made the acquaintance of Rev. Dr. S. C. Damon of the Sandwich Is. during his visit to China last year, will be pained to hear of his death on the 7th of February. For more than forty years he was Seamen's Chaplain at Honolulu, in which post he was indefatigably active. He commenced a monthly newspaper called *The Friend* in 1843, the editorship of which he did not give up till the close of 1884; and for many years he was pastor of one of the foreign Churches in Honolulu. His loss will be deeply felt in many departments of work on the Sandwich Islands.

"Mrs. John G. Kerr, of the Canton Mission, died peacefully on the morning of April 1st, at Maryville, Tenn., U.S.A. She returned from China with her husband, last year, on account of his health, and since Christmas she herself has been steadily wasting away with disease. Her immediate departure had not been anticipated until within a week of her death. 'She met her change without a fear, having her faith fixed firmly upon the rock Christ Jesus.' Such is the testimony given by one nearest and dearest. Mrs. Kerr longed to return to China, but such was not the will of God."—*The Presbyterian Foreign Missionary*.

The sympathies of all have been deeply stirred by the death of Miss Laura Lees, aged about fifteen years, She left here for England but a few weeks ago in the bloom of youthful health, with her elder

sister. The heat of the Equatorial region brought on brain fever, which proved fatal, six days out from Penang, on the 20th of April.

ITEMS.

Rev. J. E. Cardwell writes us that our notice of him in the last *Recorder* was misleading, for the position he is to occupy "will not be that of 'Business Agent,' though in all probability I shall have the superintendence of the Mission business."

The largest single contribution made last year to the missionary work of the Protestant Episcopal Church, was from a Chinaman, Mr. Charles Ping Lee, of Shanghai, who gave \$5,000 to St. Luke's Hospital in this city.

We notice in the home papers that the Rev. B. C. Henry has published a book on China called *The Dragon and the Cross*. We shall hope in due time to receive a copy.

The Rev. Jos. C. Thomson, M.D., writes from Canton:—"As the Viceroy accepted Dr. Wenyon's request to be sent to the Kwong Sai frontier, and afterwards made request for two or three surgeons for that point, we have now in fulfillment of a second request from him for surgeons to go to Formosa, sent Dr. L. W. Tuschu of St. Louis to Tamsui. These two requests came to our Hospital here through Consul Seymour. We also note that the Viceroy, Lient. Governor, and Peng Yü Lin, sent \$200 to the London Gordon Memorial."

Dr. Kerr's pulverization of Dr. Ayers on the question of the innocuousness of the Opium Appetite, does not prevent the latter from an elaborate defence of his position in a recent number of the *London and China Express*. It is very noticeable, however, that Dr. Ayers is now more careful than at first to acknowledge that opium is an evil, and all that he says he objects to is an exaggerated statement of the evils. His philanthropic desire that less missionary effort should be

made to ameliorate the condition of China, while so much remains to be done at home, is really interesting, and gives one a glimpse as to the animus of his opposition to the anti-opium agitation.

A Statement of Mission Work in Moukden, by Mr. John Ross, has been sent us. Though "printed for private circulation," it well deserves public notice. It is a very interesting summary of a year's work, closing on the 1st of November. The first paragraph relates to the war:—"The remarkable manner in which this war has been conducted has roused the indignation of the Chinese and Manchus all over the empire, and revived feelings of hatred to the European, even here, which I had hoped would have slumbered out of existence. The demand of an indemnity by France for a breach of an unratified treaty, which was broken by the French themselves, has caused to arise the cry that, among Europeans, might is the only right." Work is prosecuted in Moukden, and Liaoyang, and in many towns and villages. Fifty-nine have been received into the Church at Moukden, and six at Liaoyang; and fourteen or fifteen Coreans have been baptized. The Gospels and Acts have been published in Corean, and also many tracts.

VICISSITUDES OF TRAVEL.

We learn from Mr. Geo. W. Clark, C. I. Mission, recently arrived from Talifu, that Messrs Upercroft and Hughesdon have been badly treated at Si-Chien Fu. "Inns engaged were refused. They went to the Yamen. The inner doors were closed, and the Yamen runners told the crowd to drive them out, which they did. The crowd stoned our friends, and Mr. Upercroft received a wound in his head, and lost his watch and some silver. They then made their way to Chen Uien Fu, but had not been there very long before a gong was beaten in the street, and a crowd of rowdies came with poles and

sticks to their room, and began to beat them. Mr. Upercroft held up his right hand to protect his wounded head, and a blow broke one of his fingers. They were thrown down, kicked, and beaten severely. The vagabonds robbed our friends of all they could lay their hands upon, even to Mr. Upercroft's passport. Mr. Upercroft and companion made good their escape by night to Kwae Yang Fu, and in due time they arrived at the capital much fatigued. The Governor has shown a great desire to protect foreigners in the province, and has made inquiries, and promises to see into the matter."

Rev. R. E. Abbey, of the Presbyterian Mission, Nanking, writes of a visit to the south-east, along the river which has its source in the hills near Lih Shui:—"We went into almost every village. I visited a number of these places last year. I found the people much more impudent than formerly. Last year I hardly heard 'foreign devil;' this year we heard it everywhere. I think the difference of reception is due to the war and its result."

During March, Mr. J. Thorne, and Mr. Sturman made the journey from Fancheng (Hupeh) to Singanfu (Shensi) *via* Kaifeng the capital of Honan. The journey from Kaifeng to Singan is reported as having been anything but pleasant, owing to the opposition of the authorities. Mr. Thorne writes:—"At Kung Hsien the official (Taifan) burst open our room while we were a-bed at night, and by the light of burning fagots he proceeded to cross-question us most insolently, besides going over all our baggage, examining all most minutely. . . . We were not allowed to stop over and rest on Sundays, but ordered to move on, and Yamen people sent to see that we did leave. In the face of all this opposition, however, such as I have never before experienced in China, the Bible Distribution went on, and, if anything, was increased. Sales for March were all together 4,300."

THE MARGARET WILLIAMSON HOSPITAL.

The formal opening of the Margaret Williamson Memorial Hospital, on the 3rd of June, was a noticeable and pleasant event. The Right Rev. Bishop Boone presided, and addresses were made by Dr. Jamieson and Rev. A. J. Bamford. The building itself is a fine two-storied structure on the road to Sikawei, not far from the West Gate. The establishment has up to the present cost about \$12,000; some \$7,000 of which were a bequest of Mrs. Margaret Williamson who lived in San Francisco. The institution is under the superintendance of Miss M. A. Burnett; the physician is Dr. Reifsnyder; the head nurse is Miss McKechnie; and the Committee consists of Miss Reifsnyder, M.D. (Secretary); Miss Burnett (Treasurer); and Mrs. Hughes, Mrs. Wetmore, Mrs. Low, and Dr. Jamieson; while the visiting physician is Dr. H. W. Boone.

Dr. Reifsnyder has already made a name for herself by her heroic and successful surgical operations in Shanghai, and Miss McKechnie has won high regards for her sterling character and thorough efficiency. Nothing can be more favorable and auspicious than the openings for usefulness before this philanthropic enterprise. This is the third hospital opened exclusively for women in China. The first was in Foochow by Dr. Trask, and the second in Tientsin by Dr. Howard; both under the Methodist Episcopal Board of Missions.

And besides these fully equipped hospitals, there are six or seven dispensaries under thoroughly educated missionary ladies in different parts of China, in connection with which there generally are one or more wards for in-patients. All must rejoice in this large development of a comparatively new department of missionary enterprise, in the course of which the Margaret Williamson Hospital is the last, but not least important event.

CHEAP MISSIONS.

The enterprise of Bishop Taylor, by which he hopes to evangelize Africa with self-supporting missionaries, has received an unexpected exposition from his own inconsistency in asking for a salary for himself as Bishop! And regarding the cause of the enthusiasm with which the idea of self-supporting missions has been received by some, *The Missionary* (Southern Presbyterian) for March, very pertinently asks:—"Is it not the supposed discovery of a *cheap* way of convert the heathen? Does it not show a disposition to roll the whole burden on the shoulders of a few self-denying missionaries, who are not only to preach the gospel, but are to work (and that in the most unfavorable circumstances that can be conceived) for their own support at the same time? What must the Saviour think of such a mode of evading a responsibility which he has laid upon the shoulders of every believer? How can any individual believer, or any individual church, have spiritual growth while neglecting the very means that have been appointed for this purpose? Can the Christian Church afford to diminish her efforts or to withdraw from the great work, without causing the extinction of her own life?"

NEWS FROM JAPAN.

Dai Shimboku Kai, or Great Fellowship Meeting, of the Christians of Japan, was held in Kiyoto beginning on the 7th of May and lasting four days. This was the fourth meeting of the kind, the last one having been held in Tokiyo two years ago, and the one previous to that in Osaka five years ago. The meeting this year was larger than any previous meeting—over seventy delegates representing nearly fifty churches having been present. The sessions were held in a temporary building erected for the purpose, and on Sunday four or five hundred Christians united in the Commu-

nion. The deliberations, all under Japanese direction of course, were conducted with great dignity and decorum. The addresses were able and earnest; and the spirit of prayer, and waiting for the Divine blessing, quite remarkable. The meeting was followed on Monday and Tuesday by *Sikkiyokuwai* (preaching meetings) during which nearly five thousand people were admitted by ticket. Good attention and good order prevailed both days." The next meeting will be held in Tokiyo. M.L.G.

HOSPITAL REPORTS.

The second Annual Report of the *Hangchow Hospital*, under Dr. Main, is a pamphlet of thirty-four pages, largely, and wisely, intended no doubt for circulation in the homelands. Its description of the city of Hangchow, the various tables of statistics, with the notes upon them, the Chinese wood-cuts, illustrative of the progress of the Opium Appetite, together with Bishop Moule's letter regarding the New Hospital, make this Medical Report, more than usually readable for one of its class. The total of out-patients (first visit only) was 2,920; in-patients, 235; patients visited at their homes, 127; patients seen in the country, 1,357; suicides, 68 (of whom 51 were saved); making a total of 4,707. Evangelistic efforts seem to hold their proper place as paramount, as will be seen from the following lines. "The Medical Missionary is an Evangelist, and Evangelistic work should be the aim and object of his efforts. This fact should never be lost sight of. In the hurry of dispensary practice, where in a few hours, he has to attend to all the 'ills that flesh is heir to,' there is danger of paying too much attention to the purely medical department, and neglecting the spiritual welfare of the patients. The good that is done by purely medical work should not be underrated; however, the medical missionary is called to

something higher. It is his privilege not only to 'heal' but also to 'preach;' to care for the soul as well as the body. Mr. J.W. Davis of Soochow, gives, in *The Missionary* for March, a lively sketch of Dr. Main's Hospital, that is all the more interesting after a perusal of Dr. Main's more formal report.

Dr. Swiney, of the Seventh Day Baptist Mission, Shanghai, reports to *The Sabbath Recorder* that, though without a Medical Building, she had during 1884—her first year's residence in China—treated 2,713 patients. She is hoping soon to have a Dispensary, with a few beds in it.

The Thirteenth Report of the *Foochow Medical Missionary Hospital*, speaks of the departure of Dr. Whitney early in 1884. The general superintendency has since then devolved on Dr. C. C. Baldwin, and they have been favored in securing the services of Dr. T. B. Adams in the Medical Department during eleven months of the year. The average monthly number of in-patients (Dr. Adam's Report) was during 1883, 29; and during 1884, 26; making in all 286. The out-patients (Assistant's Report) numbered 3,220. The actual work of the Hospital has fallen, Dr. Adams says, largely to the hands of the native assistants. A comparatively large number of soldiers have been treated during the year, a number of whom were wounded in the fight at Pagoda Anchorage. The Opium Asylum reports 90 cases—apparently all cures. The sum of \$300.00 is acknowledged as subscriptions from Chinese Officials, through Mr. Wingate, the United States Consul. One of the incidental benefits of the year's work is the clear definition of friendly relations to the people during the Franco-Chinese troubles.

Dr. S. P. Barchet kindly sends us the First Report of *The Ningpo Homeopathic Dispensary and Opium Refuge*. The Dispensary is open twice a week, and "not to pauperize

the people, a nominal entrance fee of two cents is charged." This Medical Work is supported, chiefly "by the proceeds of professional services rendered to the community." The Taotai of Ningpo sent a donation of \$200.00 through E. Stevens, Esq., U. S. Consul. "Opium smokers prepay a fee of \$3.00, and expect to remain in the hospital for three or four weeks, when, as a rule, they are strong enough to go home." Dr. Barchet is "inclined to believe that, perhaps, half the number stand firm." There were 41 opium cases the last year, making a total from the first in 1878, of 676 cases, besides 7 who "ran away." A total of 7,495 cases are reported as treated at the Dispensary during the year, making a total from the beginning of 82,645; besides which 313 Surgical cases are reported the past year.

"Dr. Anderson reports that the Hospital at Taiwan-foo (South Formosa) is now better than self-supporting. They closed the year with balance to credit, of \$154.00! This has been effected without at all affecting the character of the hospital as a 'free' institution. It is as free as ever it was; and this most satisfactory financial state is the result of voluntary contributions, and of payment for medicine, by those who are able and willing to do so."—*The Messenger and Missionary Record of the Presbyterian Church of England.*

RAILWAYS IN CHINA.

M. Lemaire, President General at Hue, has shown, in a report to his Government, that the belief long entertained respecting the commercial value of the Red River is an illusion. It is not navigable to Manhao, nor very far in that direction; in short, "the Red River is useless in dry weather, being too shallow, and in times of the rains being a roaring torrent." It is less navigable than the Upper Yangtze. Like Colquhoun, Lemaire proposes a railroad to Yunan and Szechuen.

Colquhoun proposes a railroad from Siam to Burma, the latter from the delta of the Red River. Doubtless one or both these schemes will be attempted. On the other hand Dr. Macgowan (*N. C. Daily News*, Mar. 17th, 1885) counsels the Chinese, more for strategic than commercial purposes, to construct without delay a railway to Szechuen and Yunan.

THE ROMANIZED COLLOQUIAL AT AMOY.

The following from *The Temperance Union* of March 18th, is, a part of a report regarding the Annual Meeting of the pastors of the London Missionary Society's Mission, recently held at Amoy:—"One question that was debated with great spirit, was the study of the Romanized Colloquial by the Christians generally. It was agreed that this was a matter of vital importance, and that every one should do his utmost to get every one connected with the church to be able to read it. It was decisively shown that only in this way, or some kindred method, could the Chinese ever be got to be educated. The people of this entire region are of a rough and independent character. They are wanting in the graces and refinement of those in the more northern provinces. They are illiterate, moreover, as education is not at all widely diffused. A very large proportion therefore of the Christians cannot read. The one practical difficulty that meets the missionaries in their endeavours to educate them in the knowledge of religious truth, and of the Bible, is apparently an insuperable one, if it is to be obviated only by learning their own character. There are large classes that never can be educated in that way. There are old men and young too who have never been trained to study. Farmers, whose lives are spent in the open air, and who are apt on the Sundays to fall asleep on their seats if the service is a little too long. Young and old women, who have neither the time nor the brain to

grapple with this huge system of words. The only hope for such is the Romanized Colloquial, and the more thoughtful Chinese are beginning to see this, especially when they find how large a number of those to whom the Bible would otherwise have been a sealed book, can now read the whole of the Old and New Testament with fluency and ease. It is amusing, however, to see how strong is the prejudice in favour of their own beloved character even amongst those who scarcely know one of them. A rough horny-handed man will sit and pore over his Chinese Bible, and try and make believe that he understands it. Some one steps up to him and says: 'What is the use of your holding that book in your hand? You know you don't know a single character before you. Why not study this Romanized Colloquial, and then in a few months you will be able to read the whole of your Bible?' He is not to be convinced.

He still continues to gaze at the strange mysterious hieroglyphics. He feels almost a scholar whilst he looks at them. For the moment he is a member of the great aristocracy of learning, and in sympathy with the great sage Confucius. The meeting was heartily in earnest in recommending that vigorous efforts should be made to get this system widely introduced. Some amusing speeches were made in favour of it. One man said 'I have got an old woman who by this system is cleverer than any Sui-tsai you can bring before me. I defy you to bring me one that will read the Bible from beginning to end as correctly as she does. May I challenge you to show me a Kyu-jin that is her equal. I guarantee that she could read the whole of the Bible, and in such plain every-day language that she shall be intelligible even to the unlearned.' I wish them all success."

Missionary Journal.

Births, Marriages, & Deaths.

BIRTHS.

At Taiku, Shansi, on the 26th of April, the wife of Rev. C. D. TENNEY, of a son.

At Chonglok, on the 4th of May, the wife of Rev. P. KRAMMER, of the Basel Mission, of a son.

At Peking, on the 14th of May, the wife of W. C. NOBLE, of a son.

DEATHS.

On the 1st of April, at Marysville, Tenn. U.S.A., Mrs. JOHN G. KERR, wife of Dr. KERR of Canton.

At Sea, in the Indian Ocean, on the 20th of April, Miss LAURA LEES, the daughter of Rev. J. LEES of Tientsin.

On the 30th of April, at Singapore, the beloved wife of Mr. P. HOCQUARD, Missionary in the Straits Settlements.

Arrivals and Departures.

ARRIVALS.

At Hongkong, about the 1st of March, Mrs. MCGILL, to assist Miss JOHNSTONE.

At Shanghai, June 7th, from England, Messrs. C. E. MOLAND, and E. J. BLANFORD,—Unconnected.

DEPARTURES.

From Hongkong, April 12th, Dr. A. LYALL, of English Presbyterian Mission, Swatow, for England.

From Hongkong, April 20th, Dr. and Mrs. MAXWELL, of English Presbyterian Mission, Formosa, for England.

From Shanghai, May 28th; Rev. J. H. JUDSON, Presbyterian Mission, Hangchow, for San Francisco.

From Shanghai, May 30th; Mr. T. W. and Mrs. PIGOTT, China Inland Mission, Tai-yuen-fu, for England.

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EVOLUTION IN THE ORGANIC WORLD.*

BY REV. JOHN T. GULICK.

OUR subject, as we propose to limit it, does not relate to the origin of the organic world, but rather to the general relation in which the different branches of the organic world stand to each other. The theories of descent that have been proposed to account for the unity of the organic world, will be our special theme; for any theory that attributes the similarity in the members of one genus, order, or class of beings to their having descended from common ancestry, is in my use of the word, a theory of evolution. It is equally an evolution theory whether the descent is attributed to natural or to supernatural agency, to unconscious fate or to creative power. We shall give special attention to Darwin's theory, as it has been more fully expanded, and has had greater influence than any other; but in closing we shall refer to another form of the theory, pointing out some of the relations in which it stands to Christian Theology.

For more than a century before Darwin published his work on "The Origin of Species," there had been a small, but steadily increasing, number of naturalists who believed that the great variety of the organic world had been produced by some law of descent, one kind springing from another. With the exception, however, of Lamarck, and Erasmus Darwin, the grandfather of Charles Darwin, scarcely any one attempted to explain the successive steps of the process.

(A) Darwin's Theory of Evolution.

Charles Darwin, and Wallace, independently discovered the importance of Natural Selection as a process by which the variations that occur in nature might be accumulated in one direction, producing natural breeds, just as domestic breeds have been produced by

* Read before the Kobe and Osaka Missionary Association.

human selection. This process indefinitely continued they believed was ever producing new species.

As a single illustration of Natural Selection let us take the numerous species of wingless beetles found on the Madeira Islands. The curious fact is that they belong to several different genera which are represented in Europe by species always furnished with wings; and Mr. Wallace informs us that, in at least three cases, the same species which is winged in Europe becomes wingless in Madeira, without any other perceptible change having taken place. The explanation of this remarkable phenomenon is found in the fact that the islands are small, and exposed to heavy storms, so that, in cases where flight was not necessary to the species, in escaping danger or in procuring food, those that were most in the habit of flying would be most likely to perish by being swept out to sea; and this winnowing process, being continued from generation to generation, would in time leave a wingless posterity, descended from those that were winged. In cases where flight was necessary for the preservation of life, according to the principle of Natural Selection, the process would be reversed; for then those that were strongest in flight would have the best chance to survive, for they would be the best able to escape being driven out to sea, and after many generations we should find that the species had gained larger and stronger wings than their kindred on the continent. Now this result also is illustrated in the case of several species in the Madeiras.

A little reflection will make it evident that, on the same principle, any species will be modified whenever it is long subjected to new conditions under which the kinds that succeed the best are different from the kinds that under the old conditions succeeded the best.

But if Natural Selection and every other known law fails to explain the origin of new species, it is still as probable that they were created by descent one from the other, as that they were created independently. The one method would require Divine power as much as the other. We all recognize that our individual lives are from God, though we know we were born of parents according to the order of nature. So, the mystery of creation is not removed, though we come to see that species are created through the production of individuals according to the established laws of nature.

(B) Reasons for Believing that Species Allied in form are also Allied by Descent.

Having found several reasons for believing that the derivation of one species from another by descent is as probable, if not more probable, than any other theory of their origin, let us now look at

some of the direct arguments for believing that this has been, and is, the law of their origin.

1. The succession in Geological times is from the simpler forms of the earliest periods to the more complicated forms of the later periods.

In some cases a closely connected series, minutely graded from one into the other, has been found. The horse, ass, zebra, and quaga are the present representatives of the genus *Equus*, having but one fully developed toe on each foot; but they are preceded by other species in which the two aborted toes are more prominent; and they are preceded by those having three toes resting upon the ground, with two other aborted toes; and these again are preceded by those having five toes resting upon the ground.

2. The succession of forms, presented in the development of any one of the higher animals from the embryo, follows the same law of progress from the simple to the complex; and there are many reasons for believing that each of the forms presented in the development of the embryo, represents in some degree an adult form that belonged to the remote ancestors of the animal.

3. The Geographical distribution of species that are related to each other can usually be explained if we suppose that they were descended from one stock. In the earliest geological times many of the ocean species were widely distributed; but with the formation of the continents many of the species and genera are found to be more or less confined to certain regions, and the modern distribution of many genera and orders corresponds to that which was established in earlier periods. Marsupials abounded in Australia in previous geological periods as they do now. As the varieties of one species are usually found in districts contiguous to each other, if not in the same district, so are the species of one genus usually found in areas between which it is easy to believe that migrations have taken place within periods not very remote. Again those genera which possess the greatest facilities for migrating are represented not only by species occupying wide areas, but frequently by nearly allied species widely separated from each other by ocean and mountain barriers. This fact is illustrated in the distribution of the different species of bats, geese, and ducks.

4. The adaptations of plants and animals are often just such as we should expect to find if they were produced by descent from some allied form according to the law of Natural Selection. For example the wingless beetles of the Madeiras; also the blind animals of Mammoth Cave.

5. Again the difficulties in classifying organisms are exactly the kind of difficulties that would naturally present themselves, if the different forms had been derived from each other by a continuous process of branching. If divergent varieties gradually become separate species, and the divergent species of one genus gradually become different genera, what wonder that no one can give an exact measure of the degree of difference that renders it proper to describe two forms as different species, or the degree of difference that constitutes distinctness of genera. The question whether any two forms, as for instance the negro and the white race belong to the same or different species, is matter of minor importance, if all parties agree that they have descended from common ancestry.

6. Once more many physiological facts are accounted for by the same hypothesis. For example organs having but little or no use, as the eyes of a mole: also organs put to extraordinary uses, as the forelimb of a bat, spread out into a wing.

The combined force of these six arguments, illustrated by a vast multitude of facts; is so strong as to lead most naturalists to accept the theory of descent, though there is considerable diversity of opinion as to the causes and methods of transformation. It is quite possible that one should accept with great confidence the theory of descent, and at the same time have very little confidence in any explanation of the causes of transformation.

(C) Criticism of Darwin's Explanation of the Causes of Evolution.

In discussing the value of Darwin's explanation of the causes of evolution, we shall consider, 1. What Natural Selection explains, and what it does not explain; and 2. How far Natural Selection is determined by external nature.

1. How far is Natural Selection applicable as an explanation. Evidently, it cannot account for the powers on which it depends for its action. Now, Natural Selection presupposes the general power, possessed by every organism, of anticipatory action, based upon a discrimination between the probable results of different actions, and directed toward the maintenance of that ideal state in the actor which we call life.

While still in the egg or attached to the parent, anticipating the need of organs adapted to a new environment, the organism builds in different ways the most wonderful structures, all of which are transformations of its own simple colorless fluid.

Having entered on independent life, it anticipates the tendency of work and waste to produce exhaustion and death, and forefends these results, by appropriating portions of dead, extraneous, fluid

matter, transmuting it into its own living fluids, from which it rebuilds the wasting structures.

Anticipating its need of special substances to supply this continual consumption, it executes many movements in order to reach advantageous substances and to avoid injurious ones.

Anticipating the inevitable death that approaches, it reproduces young of its own kind, which shall perpetuate the race.

Anticipating the fact that external nature is subject to change, and that, even under unchanged conditions, better adaptations are often possible, it sends forth its offspring endowed with various powers, as experiments in different directions, thus increasing the probability that some will succeed.

Beings thus wonderfully endowed, having been placed in a world in which some of the resources were fully adapted to sustain them, while other resources were only proximately available, and where many of the conditions were undergoing gradual change;—such beings, in such a world, would be constantly pressing into new spheres of existence, and adapting themselves to the changing world; for, from the very nature of their powers, there would be a greater propagation of those better adapted, and an inferior propagation of those less adapted, to the various conditions into which their segregating powers had driven them. Now, this propagation according to Adaptation, this Survival of the Fittest, this Natural Selection, is directly dependent on these powers, and therefore cannot account for their origin.

Again, we see what Natural Selection cannot explain by considering the nature of the process. The Survival of the Fittest results in the separate breeding of the fittest, and therefore in the increasing fitness of successive generations of survivors; but how can it account for the division of the survivors of one stock, occupying one country, into forms differing more and more widely from each other? To explain such a result we must find some other law. I am prepared to show that there is such a law rising out of the very nature of organic activities,—a law of Segregation, bringing together those similarly endowed, and separating them from those differently endowed.

Again, Natural Selection cannot explain either the divergent or the homogeneous transformation of forms distinguished from each other in qualities that are not related to their success in gaining a living, and propagating their kind. As examples of such transformation may be mentioned the plumage of humming birds, in case the different species have had a common origin in some primitive species. Darwin attributes the divergence in such cases

to divergence in tastes, leading different birds to choose different styles of ornamentation in their mates. This explanation is however, not very satisfactory; for it is as easy to believe that the taste conforms to the style of ornamentation, as to suppose that the style of ornamentation is produced by the taste; and in the latter case it is as difficult to account for the definite divergence of the taste, as in the former case to account for the definite divergence of the ornamentation. And, further, we find in many creatures beautiful displays of color that cannot be attributed either to Natural Selection or to Sexual Selection:—for example, the patterns with which many caterpillars are ornamented, which cannot be of use either in attracting mates (seeing there is no propagation in the caterpillar state), or in gaining a living.

2. Passing to the next point, we inquire whether change in the character of the Natural Selection affecting any organism is wholly determined by change in external nature; or in other words, can change in the character of the Natural Selection be initiated and continued through change in the organism, without any change in the environment, except what is produced by the action of the organism?

Spencer distinctly affirms that there can be no such change. The following are his words:—"That there may be continuous changes in organism, there must be continuous changes in incident forces." And, again, "At first, changes in the amounts and combinations of external inorganic forces, astronomic geologic, and meteorologic, were the only causes of the successive changes undergone by organisms. . . . [In time, however,] the actions of organisms on one another became new sources of organic modifications." (Principles of Biology, §§ 169, 170.)

I am not aware that Darwin makes any statement clearly answering the question. He says:—"Although every variation is either directly or indirectly caused by some change in the surrounding conditions, we must never forget that the nature of the organism which is acted on essentially governs the result."* But the nature of the organization he attributes to the inheritance of characters that were in former generations determined by external conditions acting directly or through Natural Selection and therefore concludes that, "The law of Conditions of Existence is the higher law; as it includes, through the inheritance of former adaptations, that of Unity of Type."† In these and other passages Darwin attributes every variation to change in the surrounding, or external, conditions;

* Variation of Plants and Animals under Domestication, Vol. II, p. 502.

† Origin of Species, at the close of Chap. VI.

but he does not define the meaning of external conditions. Are not its external conditions changed when a variety takes up a new habit of feeding? If they are, external conditions and external nature are certainly not identical. The external conditions are not external nature, but the relations in which the organism stands to external nature. There is, however, reason to think that, having found evidence that all variety in the nature and structure of the organism is produced by variety in the external relations, Darwin did not observe, that variety in the external relations was as necessarily dependent on variety in the combination of forces in the organism, as on variety in the combination of forces in the environment. He seems to have looked upon the environment that is upon external nature, as the cause both of the initial tendency to vary, and of the subsequent Natural Selection between the different varieties, in accordance with which he believed all the more permanent types were determined.

The word environment is often used by other authors in the same ambiguous way, sometimes as equivalent to external nature, and sometimes as equivalent to the relations of the organism with external nature; and under this ambiguity grievous fallacies are being propagated. Spencer rests his denial of the freedom of the human will on the assumption that all vital activities are predetermined by activities in the environment.* It is evident that if our natural powers and our present conditions are so determined by the environment, that we can produce but one set of actions, then no effort on our part, either individual or collective, can in the least affect the result; for we cannot change our circumstances without acting, and our actions are already determined by our circumstances.

But to return to our question, can anything be surer than that through the activities of the organism changes in its relations to the environment often produced; and that through these changes the character of its success is changed, and so the character of its Natural Selection. As we have already seen, it is by virtue of its power to strive for ideal relations, by methods both new and old, that an organism is an organism: and Natural Selection is the direct result of varying degrees of success in the exercise of this power. We see therefore that the doctrine, common among a certain class of evolutionists, that the environment makes the organism, rests on a false assumption, the introduction and perpetuation of which has been favored by the ambiguities covered by the phrases in use. External nature can never furnish more than the means, occasions, or opportunities for vital phenomena. The power to use

* See Principles of Psychology, § 220.

these means in maintaining life lies wholly in the organism, and the degrees of success which it achieves are produced by this power, and not by the environment. So far as the environment consists of organisms, each species of this organic environment is working for its own success, and not for the success of any other species, to which it stands in the relation of environment. The bees take honey from the flowers for the preservation of themselves and their kindred; and the flowers make the bees distribute their pollen, thus securing more vigorous seed, than could be gained by self-fertilization;—each species working for its own preservation and perpetuation.

Another cause of confusion has been the habit of speaking of Natural Selection as if it were a special power, or form of power, quite distinct from the power of variation; whereas, it is only one of the laws expressing the relations that exist between the different results of organic activity. Natural Selection is the superior propagation of adopted forms, through the dependence of the degrees of propagation on the degrees of adaptation produced by variation. Every form of the organism may be regarded as more or less adapted to the environment; and the varying success of each, according to its degree of adaptation, is Natural Selection; but this varying success is the direct result of the varying adaptation of the organism. Natural Selection it, therefore, not a different *power* from Variation; but is rather a direct *result* of Variation.

Darwin's language in describing the relation of these different factors, has been shaped by the relation in which man stands to the animals he selects for breeding. Here we speak of the selecting power as being in the man who determines what animals shall survive and breed, and the power of variation as being in the organism which furnishes the varieties for his selection. But in nature there is no power standing outside of the organism and determining what kinds shall propagate. Any kind, and every kind, that can hit on any means of support, will win success and have the opportunity to propagate. The means and methods of success are often very various, and nature shows no preference for one method above another. It is only through the different degrees of success that there comes to be any selection, that is, any difference in the opportunities for propagation; and these degrees of success depend on the different powers presented by the different varieties of the organism.

If we wish to draw a true parallel between Natural Selection and Rational Selection, we must consider both wild and domestic creatures as gaining opportunity for propagation by adapting them-

selves to the environment ; the one class by varying so as to be the best able to win success for themselves in the struggle for life among irrational creatures, and the other class by varying so as to be the most pleasing to man, and through his care and protection gaining a chance to live and propagate. The one class adapt themselves to the natural environment, the other class to the rational environment. From this point of view we see that in both classes propagation depends on adaptation, and that adaptation depends on variation ; and this dependence is the law of Natural Selection. It is therefore an inverted representation of the relations of the factors which Darwin gives when he describes Natural Selection as "the paramount power," standing outside of the species, and controlling the wonderful adaptations into which variations, fluctuating and aimless in their relations to the final result, are moulded. The following is his illustration of the relations in which these two factors stand. "I have spoken," he says, "of selection as the paramount power, whether applied by man to the formation of domestic breeds, or by nature to the production of species. If an architect were to rear a noble and commodious edifice, without the use of cut stone, by selecting from the fragments at the base of a precipice wedge—formed stones for his arches, elongated stones for his lintels, and flat stones for his roof, we should admire his skill, and regard him as the paramount power. Now the fragments of stone, though indispensable to the architect, bear to the edifice built by him the same relation which the fluctuating variations of each organic being bear to the varied and admirable structures ultimately acquired by its modified descendants. . . . The shape of each fragment depends on a long sequence of events, all obeying natural laws ; . . . but in regard to the use to which the fragments may be put, their shape may be strictly said to be accidental." ["Variation under Domestication," within two or three pages from the end of the work.] If he has drawn a correct parallel, the power that forms the new species is as independent of the species and its variations, as the power that forms the house is, of the house and the stones from which the house is formed.

But why should he attribute the success of the human architect to his skill in selecting his materials, and when he comes to the lower animals attribute their success to the materials having selected the skillful creatures ? To be consistent ought he not to attribute the man's skill in using the stones to the stones having selected him ? With both man and beast, the superior success of the skillful in the use of means is a necessary condition for the preservation of their kind, and for their advancement in skill ; but the course of this

superior success is found in the adaptive action, not of the means, but of the organism. Adaptive action is always vital, ideal, anticipatory action, that is, discriminative action with reference to ends lying in the future; while in the action of the instrument or means there is no discriminative reference to the ends toward which the adaptive action of the organism tends. An organism used by another organism strives to turn this use to its own service, without regard to the advantage of the one that uses it. It is therefore unphilosophical to attribute to the environment any change in the form of Natural Selection resulting from the success of the organism in some new adaptation to environment. We must therefore conclude that change in the character of the Natural Selection may be initiated and continued through change in the organism, without any change in the environment, except what is produced by the action of the organism.

In more general terms, the relations of the organism to the environment are determined by the power of the organism to use the environment; this power of use being defined as the power of varied and discriminative action with reference to the maintenance of an ideal state, through the subordination of present means to future ends. This power is found in every living organism, but never in the inorganic world. We cannot conceive of a living organism entirely destitute of the power of adaptive action; for this is the fundamental distinction between the living and the non-living. Nor can we conceive of the prolonged existence, in such a world as this, of any organism entirely destitute of the power of variation for every individual of such a species would be exactly like every other; and there could be no progressive adaptation of its powers to the changing environment, through Natural Selection or any other process.

In view of these several considerations, we may safely attribute Natural Selection, and the other laws of Evolution resulting from adaptive action, to the organism as their cause, though we know the environment furnishes the sum of the conditions, under some combination of which the cause must act.



EARLY FORM OF CHINESE.

BY REV. J. EDKINS, D.D.

THE general principles of the old Chinese pronunciation do not admit of doubt, because they are traceable in the syllabic spelling which comes down from Kwo p'u, A.D. 276 to 324. The syllabic spelling of the Yü p'ien and Kwang yün agrees with that of Kwo p'u, and the Kwang yün spelling is given in Kanghi. It is also deducible from Lu te ming's book on the right pronunciation of the classics, which, like the Kwang yün, is a Tang dynasty book. Mr. Parker complains of my pointing out what final letters in Hakka are old and what in Cantonese are old.* He forgets that we bring both to the touch-stone when we compare them with the syllabic spelling. A knowledge of the syllabic spelling enables the student to settle at once what is old in the Canton or Hakka or Tie chiu dialects and what is new. The syllabic spelling gives the standard for the language from A.D. 300 to A.D. 800. The Canton pronunciation is a local survival of portions of that old language. So of the Hakka which I studied about 1857 from Hung jen, cousin of the rebel chief. He lived at the London Mission for some months at that time. I only learned from him what I needed for philological purposes.

It was about 1850 that I published my first philological essay on Chinese. It was the result of a comparison of the Shanghai pronunciation with that of Fukien, which I had occasion to learn at that time, because we had a preaching room for Fukien sailors where Rev. J. Stronach preached. I soon found that *k* final in Shanghai was a sure index to *k* final in the Fukien Amoy dialect. The next step was to notice that final *m* in Fukien is imbedded in the phonetic characters which I studied in England in 1847 in Callery's Systema Phonicum. This led me at once to the result (a happy one for me, for it has been the great impelling fact which has helped me in all later researches) that when the phonetic characters were made, B.C. 2500, the final *m* was there. This brought with it the swift and safe conclusions that mandarin is modern and that the old pronunciation with finals *m*, *k*, *t*, *p*, and the initials *b*, *p*, *g*, *k*, *d*, *t*, are the remain-debris in the south-eastern provinces of what the early language was everywhere.

My academic instructors, Henry Malden, Professor of Greek, and Thomas Hewitt Key, Professor of Latin, were both of them very

* May number, page 170.

fond of philological research and I simply applied their method to the Chinese in the best way I could. Professor Jules Mohl was at that time editor of the "Journal Asiatique," and he accepted my conclusions at once. He assented in his annual report of the progress of Oriental studies to my results as published in the Hongkong Transactions of the China Branch of the Royal Asiatic Society. This favourable verdict was given nearly thirty years ago, and I do not see why Mr Parker should not accept the same conclusion. He is very near it now, for he says he is not sure that my opinion is not the same as his.

The Pei wen yun fu tells no different tale in the shang sheng and ch'ü sheng from other dictionaries. But will Mr. Parker not study the Kwang yun, now on sale at Shanghai for a trifle, and the Lu shu yin yün piau of Twan yü ts'ai, which is published both separately and in the Hwang tsing king kiai, an immense collection selling for \$24. Twan yü tsai shews that the finals *m*, *k*, *t*, *p*, all existed in the Book of Odes, and he classifies the rhymes of that ancient book satisfactorily.

In Pei wen yün fu I find, in chapters 45, 46, shang sheng, only words having finals in *n*. So in chapters 57, 58, shang sheng there are words in *m*, but none in *n*.

In Pei wen yun fu chapters 73, 74, 75, only words having final *n* are found. There are none having final *m*. So also in chapters 86, 87, 88, 89, we find that all the words are chü sheng words in *m*. Mandarin pronunciation would not have been admitted by any member of the compiling commission, because this would have been to introduce confusion where all was plain.

Perhaps Mr. Parker's idea is that many c'hü sheng words are found in the shang sheng chapters. This is of course true for there has been a great movement of shang sheng words to c'hü sheng, as explained in my Mandarin Grammer and structure of the Chinese characters *in loco*.

That the Hakka is newer than the Canton dialect is quite certain. It is near to the Kiangsi model and does not differ materially from the Kia ying cheu dialect. It would improve Mr. Parker's view of the Hakka dialect to take this into the account, for the Hakka people started from that city and carried with them everywhere in their wanderings, even into Kwangsi, their mother vernacular, and all the peculiarities of that vernacular can, I believe, in this way be satisfactorily explained.

As a rule the oldest dialects are on the coast. Then follow intermediate dialects, and then comes mandarin.

THE SHANSI DIALECT.

BY REV. C. D. TENNY.

PERHAPS it may be interesting to some to have briefly indicated some of the peculiarities of the Lao Hsi Erh Hua (老西兒話), as the Shansi dialect is called in Eastern China.

This dialect is not homogeneous in all respects. The diversities seem due to two causes which are quite opposite in nature: first, the words imported from other provinces by returned travellers; and second, the extravagant development of localisms in the various hsiens.

The Shansi people are wanderers. They penetrate to every corner of the empire. When one sees a little cane house village perched among the mountains, he naturally thinks that here is to be found Chinese humanity uncontaminated by contact with the outside world. But if a dozen men of such a village be gathered together, among them will not improbably be found men who have been to Mongolia, Peking, Shanghai, or Canton. These wanderers bring foreign pronunciations back with them to some extent. This influence would be expected to produce more effect in assimilating dialects than is really the case. While these foreign pronunciations gain a certain currency in places, it is very limited and they are easily detected as foreign to the dialect. In the case of a few very common words the outside usage has become quite generally recognized. Localisms have been developed in Shansi to an extraordinary degree. As soon as one passes the borders of a hsien division he meets with marked differences of pronunciation, not simply in individual words, but in whole classes of words.

In Tai Ku Hsien, but not in the neighboring hsiens, the sounds represented by *shu* and *shui*, are called *fu*, and the sound *shua* is called *fa*.

When a Tai Ku man tries to talk pure Kuan Hua, he makes ludicrous blunders with his *fus*, *shus* and *shuis*, for he does not know which to change. The people of the adjacent hsiens have a proverb to illustrate this confusion: "Tai Ku jèn shang liao Pao Ting Shui, ho liao i wan fu"—A Tai Ku man went to Pao Ting Fu (*shui*) and drank a glass of water (*fu*).

In P'ing Tao Hsien the initials are pronounced *hw*. It is a singular fact about these local peculiarities that the ears as well as the tongues are perverted. A P'ing Tao man asks me, "How is little Hwuh Hai today?" I say, "We call him Fuh Hai." "Yes, that is what I said; Hwuh Hai," he replies.

In spite of all these local differences however, there is a general ground of similarity in the dialect used in Shansi, so that any one from another part of the province is generally understood without difficulty, while a speaker of the Pekinese is often unable to make himself intelligible.

Judging from those whom I have met from the southern part of Shansi, I should say that the dialect used in the regions near Honan province is much nearer to the Pekinese than the speech of other parts of Shansi. The principal features that distinguish the Shansi dialect from that used in Chihli will appear under the two subjects of the tones and the terminations. In general, the tones, with the exception of the juh shêng, are much less prominent than in the Pekinese. Chinese teachers distinguish but four tones, the p'ing, shang, ch'ü and juh. In fact, however, I think the people do divide the p'ing sheng into a shang and a hsia p'ing, though the general effect of the two is so nearly the same that it is not always easy to distinguish between them. Both are "even" monotones. The shang p'ing is spoken at the ordinary pitch of the voice, while the hsia p'ing is deep and sonorous.

The shang shêng resembles the same tone in the Pekinese, but differs from it in a certain abruptness with which the pitch of the voice changes from a lower to a higher key. If the Pekinese shang shêng be represented by an ascending curve, the same Shansi tone would be a broken line.

The ch'ü shêng may be described as a high, quick, circumflex.

The use of the juh shêng is the most marked and constant feature of the dialect as distinguished from the Pekinese. It is like a shortened p'ing shêng. To get the full effect of the tone as heard here, the vocal organs must be so relaxed as to leave them not in a position to continue any vowel sound. Thus in the juh shêng words the vowel sounds are all obscured, leaving but a small difference in the sounds of the various terminations. Many words the sounds of which are entirely distinct in the Pekinese are reduced to precisely the same sound. In regard to the terminations of words in the Shansi dialect, one general principle explains most of the peculiarities, and that is that the dialect is a nasal one. Stopping the nasal passages while speaking gives an effect nearly like Shansi terminals.

The termination *ang* sounds like *a* in fall, the *ng* being entirely obscured, *au* is nearly like the French nasal *in*; in some places the *n* is entirely obscured, while in others it is heard. *En* and *eng* are indistinguishable, much to the amusement of the Chihli Chinese. So also *in* and *ing*, *un* and *nug*. In *ien* the *e* takes the sound of a

in fate, the *u* being partially or entirely obscured according to the locality. *Üan* in some parts of the province sounds like *ui* in the Pekinese.

The nasal endings, the use of the *juh shêng*, and the absence of a clear *hsia p'ing*, combine against clearness in this dialect.

When one descends from the mountains into the Chihli plain, he is struck by the clear articulation of the people. It seems by comparison as though the mountaineers had some obstruction in their mouths. As a result of this lack of clearness in individual words, the people are obliged to be very tautological in their conversation. Each idea, unless it is the most common, must be expressed in different ways to make sure of its being understood.

On the whole the difficulty of foreigners in making the Shansi mountaineers understand new ideas through the medium of the native dialect is probably near the maximum as compared with other parts of China.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 18.)

CHINESE SUPERSTITIONS CONTINUED.

AMONG the extraordinary proceedings at Chinese *post mortem* examinations, the identification of bones may be instanced. If there is any question as to whether a particular bone is that of a man whose sons are living, the simple rule is to let one of the latter gnaw his finger until the blood runs, and allow it to drip on the surface of the bone. If it remains on the surface, then this proves that the dead man was not a 'blood relation,' or at least not a father. If, however, the blood promptly soaks in, the reverse is the case. Hence the proverb: 'When fresh blood enters the bone, it shows the heaven bestowed affinity between father and son' (鮮血入骨父子天性).

The Chinese, like the gipsies, and many other peoples, tell fortunes by the lines upon the inside of the fingers. The circular striæ upon the finger tips are called *tou* (斗), a peck, while those which are curved, without forming a circle are styled *chi* (箕), being supposed to resemble a dust-pan. Hence the following saying: 'One peck, poor; two pecks, rich; three pecks, four pecks, open a pawn-shop; five pecks, be a go-between; six pecks, be a thief; seven pecks, meet calamities; eight pecks, eat chaff; nine pecks, and one dust-pan, no work to do—eat till you are old,' (一斗窮, 二斗富。三斗四斗開當舖。五斗說媒。六斗做賊。七斗遭殃。八斗吃糠。九斗一簸箕。到老坐着吃)。

'Wang the Taoist priest catching the imp—ignorant devil pounding' (王道捉妖。瞎搗鬼). This refers to a tradition of a Sung Dynasty priest who undertook to read magic formulas so as to capture the 'White Serpent Sprite' (白蛇精). He did not understand his business, and 'caught a Tartar,' and was seriously injured by the imp which he undertook to subdue. The phrase *tao kuei* (搗鬼) is in colloquial use, in the sense of *soliloquising*—as if a person, who when quite alone yet talks, were having a sparring match with a devil. The proverb is used of a person who says something to himself which is unintelligible to others, or of two persons talking in a secret dialect (私語).

'When men are old they are of no use; when wares are old they become antiquities; when beasts and birds are old they become sprites' (人老無用。物老出古。禽獸老了成精).

'A Lizard worshipping the Northern Bushel' [Dipper] (蜥虎子拜北斗。要作雷).

The lizard is one of the five noxious animals, and its secretions are regarded as very deadly to man. It is but a few inches in length, but if it grows to a length of three feet, it is sure to become a sprite. The object of its worshipping the Dipper is to obtain the transforming influences of this Constellation, by which it might assume a human form. Should this take place, it would do indefinite mischief to men, therefore Heaven does not suffer it to succeed, but strikes it with a thunder-bolt! The saying is employed of one who has needlessly provoked a great calamity.

There are five of these noxious animals (五毒), to wit, the Snake, the Scorpion, the Frog, the Centipede, and the Lizard (蛇, 蝎子, 蛤蟆, 蜈蚣, 蜥虎子), and they are all *spritely* in their disposition, that is to say, when they are old they become sprites. Having achieved this transformation, they try to do mischief as just mentioned, by means of magic arts (法力邪術). This species of mischief is spoken of as *tso hao*, or *pai tso hao*; hence one who is disposed to make a disturbance is dissuaded from it, by the phrase *pieh tso hao* (別作耗). If the noxious animals attempt any *great* mischief, they are sure to be smitten by a thunder-bolt, as in the case of the Lizard just cited.

'The *Ma Hu tzu* has not yet come out of the sleeve,' (蜥虎子。還未出袖兒了). The *Ma Hu tzu*, also known as a *P'i Hu tzu* (皮虎子), is an imaginary monster often used by parents and nurses to frighten unruly children. Its home is in the mountains, and it is an evil demon (妖怪) like many others. It is said to haunt graveyards, and there is a (local) legend of one which—being not quite master of its supernatural powers, was caught. Hence the local

is a type of the process by which the evolution of divinities in China has taken place for many ages. No actor is supposed to succeed without his aid. The saying is used to intimate that whatever a person does it is sure to go wrong.

‘You have only run against the Five Spirits’ (你莫非撞見五道了麼). *Wu Tao* are five Evil Spirits (邪神). If a person in a state of intoxication chances to run into them he immediately becomes bewitched, (瘋迷). This is the reason why, when a person is sufficiently drunk to be vicious, the strength of several men is insufficient to control him,—‘He acts as if he had run against the Five Demons.’

‘Yellow Foxes and Black Foxes; whichever skulks away is the inferior’ (黃狸黑狸得窺者雌). When domestic cats become old, they retire to the mountains, and become sprites (成妖精) and are especially fond of eating the large beasts there to be found. In case of contests between themselves, whichever is defeated, and obliged to escape, is regarded as the feebler, (雌 female). The saying is used of one who makes great pretensions, but who is after all obliged to yield, like the English proverb: ‘The weaker goes to the wall.’

The superstitions of the Chinese in regard to the Fox would involve a long essay (most readers, however, will be satisfied with the summary given in Mayers’ Manual No. 183). The most dangerous variety is the nine-tailed, which is unapproachable in its capacity to bewitch mankind; hence the saying used of one who is an extremely subtle and dangerous enemy to imitate; ‘He is like a nine-tailed Fox, bad to provoke’ (他是九尾狐似的。不好惹).

‘The Tiger and the Leopard are perpetually anxious lest they encounter the Unicorn;’ ‘Dragons are extremely afraid of the Centipede’ (虎豹常愁逢獬豸。蛟龍最怕遇蜈蚣). The Unicorn is somewhat like a dog, and somewhat like a deer, about two feet in height, and has a horn on its head. From this horn back to the tail, the spine appears to have been ground off to an edge, like a sword. Its progress is as rapid as lightning. When it sees an enemy, the Unicorn backs up against it, which has the effect of immediately disemboweling its adversary. Its secretions are so venomous, as to corrode the flesh. Man is the only animal not subjugated by the Unicorn. The Centipede is gifted with the capacity to enter the skulls of Dragons and other monsters, through the ears or nose, and once in, he treacherously eats out the brains. On this account he is much dreaded by Dragons. He is only about two inches in length, and of a pearl color.

Now there is found in the provinces of Yünnan, Kueichou, and Such'uan, a gigantic double-headed Serpent, or Python* (兩頭蟒), the intelligence of which seems to be equalled only by that of the *Lo* (螭), already described. This Serpent has the art of ascertaining the names of individuals, and also uses human language. When solitary travellers in those mountain districts are startled to hear their names distinctly pronounced, then it may be known that the Two-headed Python is on their trail. But kindly Nature has so ordered it, that every object has some enemy which can attack and reduce it (一物降一物). In the very provinces where the Python abounds—just as the cork-tree flourishes in some wine-growing countries—there is its natural antidote for the Flying Centipede (飛蜈蚣). In a certain district a traveller had heard this ominous voice uttering his own name, but being a stranger, he failed to understand its significance. On reaching his inn, he told his tale to the landlord, who at once informed him that he had become the victim of the poisonous Python, which would infallibly call and devour his heart at the third watch of the night. This cheerful intelligence was, however, accompanied by a valuable prophylactic—to wit, a small box, which the traveller was to use for a pillow. In this box, he was informed, was a pair of jade Centipedes, of the flying species, which must by no means be released from their imprisonment, lest they do serious mischief. At the proper time they would come out of their own accord. The travellers carefully observed these instructions, and sure enough at the third watch there was a sound like that of wind. This was the arrival of the Python. At that instant the little box opened, the Flying Centipedes emerged, and promptly disappeared through a window. The Serpent on meeting his enemies was powerless, and was immediately vanquished by them in the manner described. By daylight his struggles were over, but the Centipedes having enjoyed their freedom, had no idea of returning to their coffin, but flew away and were seen no more. As they cost originally fifty ounces of silver, their loss was naturally a source of grief to the inn-keeper. His sorrow was, however, much mitigated by the fact that the Serpent, dead in his yard, had as many joints as a bamboo grove, and each joint consisted of a magnificent pearl, which when sold, made the net profit about one million *per cent.* on the Centipede investment!

* The Chinese believe in a two-headed serpent called a 'White-flower-snake' (白花蛇), which is referred to in the following proverb: 'He is a serpent with two heads—a perfect white-flower-snake' (一個長虫兩腦袋, 雙頭白花蛇), a saying used of excessive talkers, who seem to have two heads—no answering them. The following expression is employed of those who walk a reckless swaggering gait, and are inordinate talkers: 攢天馬昌 白花蛇.

'The golden crow sinks in the west; the jade rabbit rises in the east,' (金烏西墜玉兔東昇). The 'golden crow' or 'golden chicken' is a name for the sun, and the 'jade rabbit' indicates the moon. [See Mayers' Manual, No. 724.]

'The silver bullion given to another returns again to me; the water-beetle flies away, and flies home again,' (白鏹贈君還贈我青蚨飛去復飛來). This Couplet, which is frequently to be seen in Chinese shops, is based on the superstition, mentioned in Williams' Dictionary s.v. *Fu* (蚨), that two insects of this species, though separated for a time, will find their way back to each other again. In some regions it is customary to catch two of these beetles—a male and female—and rub their blood on a string of cash, which is then expended in the ordinary course of trade, care being taken to reserve a few for a rallying point for the rest, which, owing to the magic power of the beetles blood, will all find their way at the third watch of the night to the point of departure!

'If you have a dream which is infelicitous, write it on a wall facing the south,' as soon as the sun shines on it, the interpretation will become auspicious (得夢不祥。寫在南牆太陽一照。化爲吉祥)

'If you invite those who inspect houses and graveyards, you may as well move your dwelling altogether' (家有陰陽宅。房子挪起來). This refers to the geomancers (看陰陽宅的), whose 'intricate nonsense' is based upon a complicated foundation of compacted absurdities. They will endeavor to persuade a man that his door is slightly out of the line of maximum felicity, that his windows are in the wrong place, that the graves must be transplanted, &c., &c. If one once gives way to this superstition, he might as well pull his house down at once, and remove it, as to do it piecemeal.

There is a story of one of these wandering geomancers, who came to an eating house, in front of which was a tray in which baked cakes are exposed to tempt hungry travellers. These cakes are sprinkled with sesame seeds, which adhere slightly to the surface, and many of them fall off. In this case all the cakes had been sold, but the bottom of the tray was covered with fragrant seeds, which stimulated the appetite of the impecunious geomancer. Half a loaf is better than nothing, and even oiled sesame seeds have a value when cakes are unattainable. Approaching the shop the traveller sat down, and adroitly drew the cake-seller into conversation on the merits of the situation which he had chosen for business. The geomancer illustrated each point by means of lines drawn with his finger in the (apparently) empty tray, but just as he was drawing each line he took care to wet his finger, ostensibly to make the line more distinct, but in reality that as many sesame seeds as possible might thus be

conveyed to his mouth. In this way he drew the boundaries of the premises, the partitions, the doors, and windows, showing that each one was in substantial accordance with the best geomantic science. By this time, the sesame seeds were nearly all transferred to the lecturer's mouth, and as he concluded his remarks, he struck the tray a smart blow with the palm of his hand, making the remaining seeds collect in a heap, which was dexterously removed as he summed up with the observation: "In short the whole thing is quite complete!"

An analogy between the detection of the position of the good and evil influences, upon tracing which the geomancer's skill depends, and the art of determining the grain of knotty and gnarled wood, is recognized in the saying: 'He who has split firewood for three years is fit to inspect grave yards' (三年打柴會看墳塋).

[N.B.—Any reader of these Articles, observing errors of fact or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author]

(知過必改得能莫忘: Millenary Classic.)

(To be continued.)

Correspondence.

THE COMING TRIENNIAL EXAMINATIONS.

TO THE EDITOR OF "THE CHINESE RECORDER,"

DEAR SIR,

It has grown almost to a custom in several of the provincial capitals of this country to make some special effort towards winning over to Christ the students, who come up to these cities for their M.A. (*Kü Jen*) Examinations. The local influence, the scholastic attainments, the impressive numbers, and the untold possibilities of usefulness, of this class of the Chinese, cannot fail to command the thoughtful consideration of the missionaries resident in these centres, and their salvation would be one of the brightest of the many crowns upon the Saviour's head.

But any one conversant at all with Chinese mission work, knows well that it is no easy task we set ourselves; these prizes are not easily won, and the winning of them demands far deeper thought than has yet been given to the subject, indeed it would be well worth while to devote one session, at the next Missionary Conference, to the discussion of plans bearing on this end.

Thank God, the little that has been done, has not been altogether without success. Isolated instances are well known; the distribution of Mr. Griffith John's "Gate of Wisdom and Virtue," at the Gates of the Wu Chang Examination Hall, six years ago, was the means of bringing at least one Hoopah Shin Ts'ai to Christ; and one of the noblest helpers in the Shansi Church was ultimately led to throw in his lot with us, by competing for a prize essay, the advertisement of which, was distributed, along with Christian tracts, from the gates of the T'ai Yuen Examination Hall. These, doubtless, are but the first fruits of the plenteous harvest which will be reaped, when our plans are more fully matured, and the Spirit is poured out from on high.

In view of that day, each opportunity thus presented should lead us to inquire—What more can be attempted than has been already done? and any suggestions on the subject would, I am sure, be welcomed by the readers of the *Recorder*.

Already, tracts specially adapted for students have been prepared. These and copies of the Gospels have been largely distributed on the closing day of the Examinations, at the gates of the Hall. Prizes have been offered for essays on subjects, which would necessitate a study of the tracts distributed. Native Brethren have been told off for Street Colportage. In one city a house was rented by a Missionary for the period of the Examinations with the express purpose of having a place to which to invite the students.

Besides this, a shop for the sale of books, Christian and Scientific, might be opened, after the manner of the Native Book Sellers themselves. Special efforts might be made on behalf of the Kiao Kwan (教官). Plans might be devised for reaching the Lodging Houses where the students congregate, and for influencing the cartmen and boatmen, who convey the students to their Examination Centre. The steamers, too, might be visited, with a special assortment of tracts; suitable placards might be posted on the walls of the city; lectures adapted to the Literati might be given, and if, with all these plans and a score of others, which wiser heads may devise, we do but keep in mind, that it is not by might, nor by power, but by the Spirit of the Lord, working through all, and in all, that real and abiding work is to be done, and thus minded, make joint and special intercession, before, during, and after, the Examinations, the plenteous harvest we look for, will be surely hastened on.

Thanking you for the space afforded for the insertion of this letter, I remain, sir,

Yours very truly,

DAVID HILL.

HANKOW, 13th June, 1885.

A UNION VERSION OF THE BIBLE.

CANTON, June 19th, 1885.

DEAR MR. EDITOR,

FOUR years ago, a communication was sent to *The Chinese Recorder* from Soochow, under the signature "Inveris." It referred to the desirability of an attempt to arrange for the translation of a "Union Version of the Bible in easy *Wén-li*," and farther said: "It would in our opinion be an immense gain to the cause of Christ in this land."

Is not the translation now being made by the Rev. Griffith John, of Hankow, a long step in this direction? Might it not, at the very least, be made the *basis* of a Union Version? It is well known that the translator cordially welcomes suggestions and criticisms from one and all of the missionaries in China, and will do all in his power to make the work as acceptable as he can to all, and is also willing to print with either set of terms for God and the Holy Spirit.

Over and over again, while examining the four gospels already translated, has the above inquiry arisen in the mind of the writer, and he knows there are others in Canton like-minded. How it is in other places?

Yours truly,

H. V. NOYES.

"CHEAP MISSIONS."

TO THE EDITOR OF "THE MISSIONARY RECORDER,"

SIR,

UNDER the above heading, a paragraph occurs in the Editorial Notes of the *Recorder* for June which does not quite do justice to the question of self-supporting Missions in general, or to Bishop Taylor in particular. So far as the question of self-support is concerned, *The Missionary*—from which you quote—takes a very one-sided view of the matter. Those who desire to see a large body of self-supporting missionaries in the field, have no desire at all to help the home churches to shirk their responsibilities in the way of sending their own agents abroad and providing them with adequate means for carrying on their work. But when the Churches have done their utmost in contributing to the cause of missions abroad, there will still be room for other workers whose maintenance the Missionary Societies cannot possibly provide for. Already one, at least, of the principal English Societies is declaring that its income is insufficient to meet existing obligations, and that without a

large increase of subscriptions—which apparently it is not likely to get—it cannot go on multiplying its agents abroad. Under these circumstances is there not now, and will there not always be, ample scope for the services of men who can maintain themselves? Or is the existence of a body of voluntary workers in the mission field any reproach against the churches with which they are connected? To myself it seems that the multiplication of such workers all over the heathen world is a thing most earnestly to be desired, and would reflect credit rather than disgrace on the churches which supplied such workers and upheld them with their sympathy and prayers.

I am well aware of the disadvantages connected with self-support, and, of course, it is only for some missionaries that self-support is possible; but in my judgement the disadvantages are entirely outweighed by the advantages in the case of those who feel a call to this manner of life. I would to God that at the present time we could see many of the so-called ‘secular’ appointments in China, which are now filled by men who are only seeking gain, being filled by others who had come out to this land, not with the object of ‘getting on in the world,’ but with the single and express purpose of doing missionary work according to their ability and opportunities. Such men, feeling deeply the burden of the LORD laid upon them, would soon find abundant opportunities for ministering to the needs of the Chinese, and their presence in our midst would be an unmixed gain to the cause of missions.

I am not specially concerned to defend Bishop Taylor whom, however, I esteem highly for his works’ sake; but I must say I fail entirely to see the inconsistency which you detect in his action in asking for a salary for himself as bishop. Surely there is nothing very anomalous in the head and organizer of a large society, even though it be a society of voluntary workers, receiving remuneration for his services! If the exigencies of his unique position in the body require that he should give the *whole* of his time and energies to the superintendence of his co-workers, while they on their part only need to give a *portion* of their time and energies to the work which they have undertaken, I cannot see how consistency requires that he should refuse for himself to take any pecuniary assistance. I admit the objection to Bishop Taylor’s conduct is a plausible one at first sight, but I think if it be looked at carefully there will be seen to be nothing in it,

I am, &c.,

A MISSIONARY.

Echoes from Other Lands.

LETTER BY HIS HOLINESS LEO XIII, TO HIS IMPERIAL MAJESTY,
EMPEROR OF CHINA.

[*Translated from the Latin Original for the "Daily Press."*]

To the Illustrious and most Mighty Emperor of both Tartary and China.

GREATEST EMPEROR,—The war which has lately arisen in certain regions of Thy Empire prompts us to seek to merit Thy good will and clemency by our devotion and courtesy, lest somehow ruin be brought over the Catholic religion in consequence of bellicose struggles. Herein, indeed, we exercise but the functions of the office incumbent upon us, as it behoves us to defend, as far as possible the Catholic cause everywhere on earth, and we are but following the example of our predecessors, who on more than one occasion, implored the favour of mighty princes among Thy ancestors in behalf of European missionaries and of the Christian multitude. What inspires us, however, with great hope, is the fact that even at the present time there has been no lack of evidence of the good will Thou cherishest towards Christians, for we learned that, at the first outbreak of war, it was decreed under Thy authority that Christians should not be ill-treated and that no injury should be done even to those Missionaries who are natives of France. In this matter no one failed to recognize Thy equitable and humane disposition, O most high Prince, the more so as all the European priests who, for the Gospel's sake, reside in Thy most flourishing Empire, are sent out by the Roman Pontificate, from which even they receive their appointments, their commission, and all authority. Nor are they, in fact, as a rule, selected only from one single nationality; for most of those who at the present time labour in the ten provinces of Thy extensive dominions are found to be Italians, Belgians, Dutch, Spaniards, Germans. But as to those priests, belonging either to the Society of Jesus or to the Missionary Congregation, who labour in the (eight) other provinces, they are an aggregate of the greatest diversity of nationalities. And this is a fact plainly in harmony with the nature of the Christian religion, which, being born not of one people but of all, binds together all human beings without any distinction of place or descent, by the necessity of mutual brotherhood.

Moreover, the work of those who labour in the Gospel is highly beneficial for the public weal itself. For, being commanded to abstain from politics, they are bound to devote themselves wholly to the endeavour to disseminate and maintain the wisdom which is in Jesus Christ. But the principal precepts of the Christian doctrine are these:—to fear God and to preserve justice pure and inviolate in all things, whence it follows that we must be subject to the magistrates, obey the laws, and honour the King, not only because of the wrath, but also for conscience sake, than which virtues there is indeed nothing more apt to keep the mass of the people loyal and to preserve public security.

Indeed, the Catholic European priesthood, which has performed the apostolic office in the most mighty empire of China now for several centuries past, so far from having caused any inconvenience to the Government or civil administration, has rather produced very many advantages, as is universally admitted, and this success has indeed been obtained in the first instance by the promotion of Christian moral discipline, and, in the second instance, by the propagation of literature and the other arts which constitute civilization. This, then, being the uniform intention and aim of those who now educate Chinese in Christian principles, Thou canst not doubt but that Thou wilt find those same men ever rendering obedience to Thy name and majesty with equally willingness and faithfulness.

Therefore we express and cherish towards Thee O most mighty Emperor, the highest gratitude for the exhibition of Thy good will towards those persons, and at the same time we earnestly adjure Thee, by the elemency which Thou cherishest, that Thou wouldst surround them with Thy goodness under the vicissitudes of present events and protect them by the firmest patronage, so that they suffer no harm and that they may offenceless enjoy, thanks to Thee, full liberty in the discharge of their office.

Meanwhile, we implore God the Lord of Heaven and Earth, that He be pleased to make Thee, O most glorious Prince, perpetually to prosper by the richest gifts of His goodness.

Given in Rome by St. Peter, the 1st day of February, 1885, in the 6th year of our Pontificate.

(Signed) POPE LEO XIII.

THE "NORTH-CHINA DAILY NEWS" ON THE POPE'S LETTER.

As all our readers may not have seen the following Editorial of the *North-China Daily-News*, May 28th, 1885, and as it is worthy of preservation, we reproduce it entire:—

It is impossible to read with entire satisfaction the strangely fulsome letter addressed by the venerable Leo XIII to the boy-Emperor of China. The document has been praised by our Hong-kong contemporaries for the magnanimous and Christian spirit which it breathes, and it has been favourably contrasted with the recent utterance of the Rev. Timothy Richard, the Baptist missionary who was instrumental some years ago in saving thousands of Chinese from starvation. The parallel, however, is not a just one. Mr. Richard has been for a very long time cruelly hampered in his work by the persecution of his converts; a system of flagrant and unblushing injustice on the part of the authorities has been directed against him and them; the *yamên*-doors have been shut in the faces of those who sought redress; and they have been accused of practices and misdemeanours of which they are wholly innocent. Are we to blame Mr. Richard for showing the generous indignation he feels at the base ingratitude of which he is the victim, and the malignity which embitters the lives of his converts? Is he to blame for drawing public attention to these facts, and attempting by lawful and regular means to secure justice for himself and his co-religionists? Certainly, a very effective contrast can be drawn by any smart writer between the bluff utterances of Mr. Richard and the diplomatic letter of Pope Leo XIII. But the fact remains that Protestant missionaries, while seeing no wrong in endeavouring to procure justice and toleration for native Christians, do not interfere between such persons and their rulers; they arrogate to themselves no civil power over their congregations; on the contrary, they inculcate obedience to the laws and patience under persecution. The emissaries of the Roman Catholic Church, on the other hand, unless they have been belied for centuries, do just these things which Protestant missionaries refrain from. We read in the *Annales de la Propagation de la Foi* how Bishops and Vicars-Apostolic ride in official chairs, are received with salvos of honour, affect the state of high mandarins, are addressed by honorific titles, and claim the right of jurisdiction over their converts to the exclusion of the native authorities. When, therefore, the Pope informs the "Greatest Emperor" that Romish missionaries are "commanded to abstain from politics," the Emperor or his advisers will not unnaturally wonder whether his Holiness's commands have always been obeyed; they will remember that it was owing, not to the fact that the Jesuits "disseminated and maintained the wisdom which is in Jesus Christ," that they were expelled from Peking in years gone by, but because of their indulgence in political intrigue; and they will not fail to wonder at

the difference between the policy of the Catholic hierarchy in China and the professions of the Head of that hierarchy in Rome. "We may be permitted to express a regret," says the *Daily Press*, "that the spirit reflected in the Pope's letter is not more generally acted upon by Roman Catholic missionaries in China and the neighbouring countries. Instead of abstaining from politics, as the Pope says they are commanded to do, they assume to themselves mandarin-rank, and are constantly interfering in civil affairs where the interests of their converts appear to be affected." And again: "The general feeling of the priests with regard to the Emperor of China, as represented by his officers, has, in fact, been widely different from that expressed in the letter of the Roman Pontiff. To many of them, we believe—if they dare to exercise their private judgement on an act of the Head of the Church—this letter will appear injudicious." There is a humour about this suggestion which is irresistible. We need not however go into the delicate question how far Infallibility may be led astray when not speaking *ex cathedra*, but simply point out one very grave consideration which springs out of this curious appeal of his Holiness to the Chinese Emperor. The Pope still claims, though he does not actually possess, temporal power. The mere fact that he is now no more than an elderly Italian prelate of personal piety and gentle character does not nullify the fact that he claims to be the Sovereign of Christendom; that, in days gone by, the Pope was in very deed a King of Kings; that the monarchs of Europe held their crowns at his disposal; and that he exercised a power in the world such as no Emperor has ever exercised before or since. Now if that was his right once, it is his right now. The Church cannot change. Infallibility cannot belie itself. The Pope may be a "prisoner," he may have been "despoiled" of his divine rights; but he claims them still, and would act on them to-morrow if he could. The advisers of the Emperor of China will no doubt see that it is impossible for a Romish system of propaganda to be absolutely and strictly non-political. If the Pope is Vicar of Christ, it is only logical that he should be of higher authority than the Emperor of China or any other sovereign in the world. Kings have recognised this fact by holding the stirrup of a Pope's palfrey for his Holiness to mount, and unless the changeless Church has changed since, that would symbolize precisely the position occupied by the Emperor of China towards his venerable correspondent in the event of China becoming Catholic. It is well that the Chinese should understand clearly what the historical claims of Catholicism really are and be able to gauge at their precise value the fulsome expressions

employed in the letter we are now considering. Their vanity will no doubt be tickled by the "O most mighty Emperor," the "O most high Prince," the gratitude for "clemency," the avowal that his Holiness "seeks to merit Thy good-will and clemency by our devotion and courtesy," and so on; phrases that a Chinese mandarin might use, and does use, in his slavish Memorials to the Throne, and that any pious Christian might properly employ in his prayers to God. But, unless the Church has greatly changed, these words cannot represent the true attitude of any Roman Pontiff to a heathen Emperor. We scarcely think the Emperor will send an autograph reply; but if he does, it is likely to be a document of considerable interest to the world.

THE WESLEYAN MISSION, HANKOW.

We have been kindly permitted to see seven letters of *The Central China Wesleyan Mission Prayer Union*, covering from November 1883 to March 1885. "The object of this Union is to hasten, by united intercession, the coming of the Kingdom of Christ in Central China; and to this end the members of the Union agree to devote a given portion of time each day to earnest prayer on this behalf; whilst the missionaries on the spot will from time to time communicate with our friends at home, with regard to any special cases of answered prayer, or any department in their work specially calling for the intercession of God's people." From Letter No. 7, we gather the following items:—"Recalling the special requests for prayer which have been presented during the year, we recognize in the general harmony which has prevailed amongst the missionaries an answer to the prayer, that hinderances to prosperity may be kept away from us. Not only in our own circle has harmony prevailed, but we have held most friendly relations with the other missions represented here. The monthly prayer meeting of the missionaries, the joint ministry of the Hankow English Church, the proposed establishment of a branch of the Evangelical Alliance, and especially the united meetings in Wuchang, all give evidence of answered prayer." The total Chinese Membership at the close of 1884 was 297—an increase of 43 during the year. The total contributions were £16, 15s. 8d., while reported sales of books were £19, 5s. 8d. Boys in day schools, 170; Girls, 20.

NATIONAL BIBLE SOCIETY OF SCOTLAND.

The monthly meeting of the Western Board was held in Glasgow on the 6th ult. New auxiliaries had been formed in March for Abercrombie, Queensferry and Stewarton. Mr. John W. Wilson, one of the Society's agents, received a cordial welcome on his return

home after seven years in China, where he had accomplished thirty missionary journeys and sold 47,000 portions of Scripture. It was agreed to supply the Tract and Book Society of China with funds for the publication of a new edition of the four Gospels, with illustrations, for use mainly among the women of China. The Hankow agent reported the issue in last quarter of 20,000 Gospels in the Society's new Wun-li version. He gave separate instances recently reported to him of conversion or hopeful impression through the sale of books by men in the service of the Society. Like testimony was borne by Mr. Burnet of Wu Hu, who reported the formation of a native church in a distant province, without the intervention of any missionary, save the Word of God.—*The Illustrated Missionary News* for May.

CHINESE MISSIONARY WORK IN NEW ZEALAND.

We have been favored with the *Report of Mission Work, Dunedin, New Zealand, for the Year, to December 12th, 1884*, by Mr. Walter Paterson, who is an independent worker. The ubiquitous Chinaman is there, and is looked after. The following extract is of interest to us:—"Can the Chinese read tracts? Friends very often ask this question. In answer I have to say that they often read them on the spot, and show that they understand them by their remarks, and sometimes they show they do not understand them. I think they are as usefully received as English tracts are amongst the English poor in the low parts of large cities. . . . I have been going amongst the Chinese now for nine years, and yet I cannot point to one certain case of conversion. . . . The course I feel led to is (the Lord willing) to go on in effort and prayer, and never to faint (which I understand means to give up) and so to claim the promise, 'Ye shall reap.'"

COAL MINES OF CHINA.

The Paris *Journal Des Débats* contains the following paragraph:—"The Chinese Government, abandoning old prejudices, is on the point of working its coal mines in a different way from that hitherto followed, by making use of European miners. It has, in fact, applied to the Belgian Company of Cockerill for the experienced workmen who are necessary to turn to account the mines already pointed out in various places. Thirty miners have accepted the advantageous offers made to them, and thirty more will follow. The Chinese, like the Japanese, learn easily what is taught them. They will know in a short time how to dig up the mineral, and then how to make use of the necessary machinery, and when they have acquired this knowledge they will try to dispense with the aid of Europeans."—*The London and China Express*.

COAL FIELDS IN CHINA.

We learn from *Nature*, for April, that the Rev. Alex. Williamson, LL.D., recently read a paper before the Philosophical Society, Glasgow, on China, physically considered.—“The portion to which Dr. Williamson devotes especial attention are precisely those which are wholly passed over, or only hastily glanced at, in popular works in China. The section dealing with the geology of China gives some remarkable results, based on the investigations of Pumpelly and Richthoven. These show that under every one of the eighteen provinces of China, each of which is about as large as Great Britain, there are large deposits of coal. In some provinces it underlies the whole country, in all descriptions—bituminous, anthracite, cannel, and lignite. The extent of these coal-measures may be gathered from the following statements:—Their total area is about 400,000 square miles in China proper. The coal-fields in Hunan alone is greater than the aggregate of the coal-fields of the greatest coal-producing countries of Europe; the Shansi coal-field is one-and-a-half times larger than this aggregate; while in other parts of North China we have coal-fields seven times greater than all the coal districts in Great Britain. And side by side with all the coal-fields investigated, Mr. Pumpelly found iron-ores and iron-stone of all descriptions. As regards the important geographical and commercial questions involved in trade routes with South-western China, Dr. Williamson is in favour of the route from Moulmien through the Shan States, crossing the Chinese frontier into Yunan at Ssu-mao (Esmok); but he does not despair of the road by the Irrawaddy to Bahmo, and so by Tali to the Yangtze, more especially as the latter would create a trade for itself—viz., that with Sse-chuan. Then there is the ancient route between Central Asia and China, which passes through Honan, Shansi, and Kansuh, the southern branch of which leads through Yarkand, Kashgar, and Khoten to India, and Persia, and which was used by caravans prior to the Christian era, while the other branch goes in a north-westerly direction to Bar-kul, Kuldja, and thence to Russian territory.”

THE NEW ORLEANS EXPOSITION.

“China seems to have read the invitation by its title, and supposing the show was to be mainly of cotton, has sent an admirable exhibit of cotton in all its forms and fabrics, with life-sized costumed figures, and nothing else. In its way this exhibit is the best thing in the whole Exposition. It is accompanied by a catalogue in Chinese and English, prefaced by a monograph on the

culture and manufacture of cotton in China, that is so thorough and instructive as to put to the blush all the catalogue-making of the self-styled advanced nations of Europe and America."—*The Century*, May, 1885.

CHRISTIANITY IN A PALACE.

The Rev. J. L. Whiting writes to *The Foreign Missionary* of a Chinese lady who has been visiting them and attending services:—"Sometimes a few months would elapse without her appearing, but at other times she would come every week. She has some connection with the family of Prince Kung, some say as a former servant, and spends a good deal of time at his palace. She has told us lately that the Princess has been greatly interested in Christianity; that upon reading some of our books she became convinced of the truth of the doctrine, tore down her idols, and burned her Buddhist books, and now has worship every Sunday in the palace with such of her attendants as have become interested. There are now fifteen who thus keep the Sabbath with her."

THE CHINA INLAND MISSION.

China's Millions for April has a long and interesting report from Mr. George King, telling of "Travelling in North China." Mr. Pearce tells of the "Quarterly Conference in Hsu Chung-fu," when about a hundred were present, and when fifteen persons were baptised. The meeting was closed by an informal 'love-feast,' at which "Our friend from the hill-top told what a stir the copy of Luke's Gospel had made in his home." The gospel had been sold at a neighboring village by Miss Faussett; and led to further inquiry, and finally to the conversion of one member at least of the family, and to the relinquishing of idolatry by the whole of them. Mr. Owen Stevenson tells of their first convert in Yunan, Tali-fu. The diary of Mr. Henry Soltau tells the exciting story of the taking of Bahmo by the Chinese, the escape of Mr. Roberts, and the bringing off of the ladies.

CONVERSION AND BAPTISM OF A CHINESE MERCHANT.

Rev. Mr. Carson of the Presbyterian Church in Ireland reports home the case of a young merchant who submitted to a hazardous surgical operation, at the hands of Dr. Morrison, the physician of the foreign community at Newchwang, and who during his successful recovery became convinced of the truth of Christianity, and pressed so earnestly for baptism before his return to his home, that objections were waived, and he was publicly admitted to Church fellowship. He paid without a murmur the medical fee of fifty three taels, and thanked the doctor in addition for his skill and kindness.

REPORT OF SCHOOL WORK AT SWATOW FOR 1884.

Mr. W. Paton of the English Presbyterian Mission in the *Messenger and Missionary Record* says:—"It had long been desired to introduce into the Middle School a systematic course of study, following up that used in the elementary congregational schools; and in the beginning of the year a syllabus, extending over a course of four year, was framed, and the pupils arranged in four classes accordingly, so as to rise a stage each year from the first to the fourth. The effect of this has been to exclude a good many pupils of inferior acquirements, who have been asked to go first of all to the elementary schools. . . . If the elementary schools continue in as flourishing a condition as they are at present, we may reasonably expect in another year or two to have the Boys' School filled, and that with such a class of pupils as will make it a really Middle School. . . . As the Middle School depends for its supply upon the elementary schools, so the success of the latter depends, in great measure, upon the number of good teachers we can send out; so it becomes us to use every endeavour to provide the largest number of efficient teachers in the shortest possible time."

STATISTICS OF THE ENGLISH PRESBYTERIAN MISSION, FOR 1884.

	Communicants, 31st Dec., 1883.	Adults baptised in 1884.	Admitted to Communion, having been baptised in infancy.	Received by Certificate.	Restored to Communion.	Suspended during 1884.	Excommunicated in 1884.	Died in 1884.	Gone elsewhere.	Communicants, 31st Dec., 1884.	Children baptised in 1884.	Total baptised Children.	Members under suspension	Total Membership, Adults and Children.
Amoy...	737	38	7	1	3	11	...	18	...	757	34	530	68	1355
Swatow:														
Hok-lo	748	78	5	2	4	15	...	28	3	791	36	248	65	1004
Hak-ka	174	25	...	2	1	6	...	2	3	191	9	58	20	269
Formosa	1195	122	...	...	25	32	2	64	1	1317	117	600	108	2025
Singapore	41	2	2	12	...	7	...	...	...	49	1	24	11	84
Totals...	2895	165	14	17	33	71	2	112	7	3105	197	1460	272	4737

FEMALE EXHORTERS.

Mrs. Banister of the Church Missionary Society, Foochow, writes to the *Church Missionary Gleaner* of May an account of "Women's Work at Ku-cheng," to which place she made a visit in company with her husband. The most important item is regarding the appointment of female exhorters, so-called, who seem to differ from Bible-women. Is this a new order in the Church, or is it but a new Chinese name for deaconesses?—"At a meeting of the City Church Committee held during our stay, the question of how the women of the congregation could be helped and benefited was brought forward, and it was decided that my husband be asked to appoint two or three female 'exhorters.' So far as I have heard, this was the first instance of female 'exhorters' being asked for. Accordingly, on the next Sunday we spent at Ku-cheng (city), three of the most earnest and intelligent women were, at the close of the morning service, presented with the 'exhorters' certificates'. . . . At one place, viz., Ngu Tu, women formed a considerable portion of the congregation, and here a Bible-woman has been at work for some years. Does this not say something for Bible-woman's work?"

Our Book Table.

A mistake was made in our last number when referring to Rhys Davids' Buddhism as published by "The London Religious Tract Society," for it is a publication of "The Society for Promoting Christian Knowledge."

A pamphlet of forty six pages, issued by the Hankow and Shanghai Committees of the Evangelical Alliance, called a *Memorandum on the Persecution of Christians in China*, will, we trust, receive the attention it deserves. Its object is not to narrate all even of recent cases of persecution, but to give an outline of some of the more important instances of persecution, and to indicate the faulty, if not vicious, constructions of laws and treaties which have permitted such occurrences. The Table of Contents indicates the following subjects:—
Extract from Mr. Richard's article

in *The Recorder*, March 1884; Persecution in Canton, by Dr. Graves; the Political Situation in Canton, by Rev. T. W. Pearce; Martyrdom in China, by Dr. Lechler; Case of Persecution near Swatow; Persecution at Swatow, by Rev. H. L. Mackenzie; Amoy, the troubles at Chang Pu, by Rev. W. Macgregor; Persecution of Christians in China, from *The Daily News*; Extract from an article by Mr. Richard in *The Recorder* for July-Aug., 1884. The Conclusions reached are: 1. That, whilst there have been instances of opposition on the part of the people, apart from the action and attitude of the local officials, these cases are comparatively rare, and that without other incitement, riots originating with the masses, would be of infrequent occurrence. 2. That when such disturbances have taken place they might, in most cases, have been suppressed by the local authorities.

3. That the main cause of these persecutions is traceable to the attitude, or the action, of the officials. The remedy proposed for this state of things is, "*The exact definition of, and simple adherence to, established and acknowledged Law.*" After calling for a clear definition of the status of Chinese Christians their amenability to law and their religious rights, by a Proclamation throughout the empire, it is well said:—"But exact definitions, without a righteous enforcement of the law, would avail but little. Violators of the public peace should be dealt with as other violators of a nation's laws. Officials who, whether by action or inaction, connive at or instigate the riotous proceedings of the mob, should be dealt with more severely than that mob. And as in regard to the slave trade, questions of nationality are sunk in the vaster interests of humanity, so in regard to brutal persecution, lawless rioting, and inhuman cruelty, the claims of humanity should supercede all narrower claims, and the protection of the persecuted be as dear to us as the rescue of the slave."

Diplomatic Relations of the Western Powers to China and Japan, is the title of a pamphlet by J. B. Angell, LL.D., late American Minister to China, reprinted from the "*Bibliotheca Sacra*," for January, 1885. It is a temperate discussion of the claims of western nations for extra-territorial judicial jurisdiction in these lands, and for the exercise of power to limit the tariff on imports. Mr. Angell urges that the United States, in view of the judicial duties imposed on Consuls in these lands, should appoint men of high character and of legal education; and he pleads for a regular court such as the British have, though not of so expensive a grade. Though the day for the abandonment of the extra-territorial

rights, may not yet have arrived, it is evidently approaching, especially in Japan, and the "extra-territorial jurisdiction should be so used as to hasten as rapidly as possible the day when we may be relieved of it." The interference with the rights of these nations to regulate their own tariff, cannot, Mr. Angell thinks, be much longer maintained, even regarding Opium. And he urges that the United States return the surplus of the Indemnity Fund paid by China in 1858, which has now increased from \$200,000 to \$388,000. The article closes with a few paragraphs regarding the war between France and China. The management of the affair by France has, he says, "reflected no credit on the statesmanship of the government," and he suggests that France had better allow M. Fournier to "follow his own profession of fighting, and employ some of its many trained diplomats to negotiate, especially with the Chinese."

The Report for 1884 by Dr. E. J. Eitel as Inspector of Schools in Hongkong, is a very interesting document, albeit it is as full of statistics as a Chinese melon is of seeds. Out of a population of 151,993, there are 5,885 children who attend the 90 schools under Government supervision, and about 2,000 attend the 100 or so private schools, which is about 5 per cent. of the whole population. The attendance on schools under Government supervision has doubled in ten years. The Government Central School was attended last year by 558 boys (mostly Chinese) and received an Anglo-Chinese education, costing \$23.97 per head; and 331 boys in five other schools received a similar education costing \$5.74 apiece; which is an average of \$10.12 per pupil. A purely Chinese education is given in 39 schools, costing \$3.40 per head. Grants-in-aid are made to 45 denominational schools, who have 3,907 pupils, and who

cost the Government \$3.70 apiece; 2,933 of these receive a purely Chinese education. The total expended by the Hongkong Government for education in 1884 was \$33,650, or an average of \$5.71 a pupil, exclusive of the cost of buildings and the salary of the Inspector. It is estimated that there are over 12,000 children in the colony between 6 and 16 years of age who are not being educated, the most of whom are girls; but there is a little improvement in the number of girls in the schools under Government supervision, there now being one girl to three boys. We cannot but think this a very creditable showing for the Colony of Victoria. The results must in future years be very marked. Our only fear is that in the purely Governmental schools there may not be enough of teaching of morals.

We find it difficult to give in few words any intelligible account of "*The Hung Lou Meng, Commonly called The Dream of the Red Chamber,*" by Herbert A. Giles. It is as uninteresting to our dull intellect as *Tales of the Arabian Nights*; a confession which will of course cost us the respect of many of our readers. We can however appreciate the fact that much literary talent is displayed by Mr. Giles in putting the aimless absurdities of the magic tale into so readable a shape.

We have received from Rev. W. Campbell of Amoy a small pamphlet, which gives lists of "all passages in the Authorized version of the New Testament containing the words *flesh, fleshly, carnal, and carnally,* (= *keas, sarx, sarkikos, and sarkinos*) with corresponding expressions in the Delegates and Amoy-vernacular versions," with readings of the northern Mandarin and of Bridgman and Culbertson's versions.

Three indices appended are very full, and must prove very helpful. It exhibits a very large variety of

renderings of these words into Chinese—to draw attention to which, was, no doubt, the object of the compiler, though he makes not a word more of comment than we have quoted above. Those engaged in translating into Chinese, or in revising existing translations, will no doubt make large use of these suggestive pages, in, if possible, adopting a more uniform translation of the above-mentioned words.

A clear statement of the main points of Christian belief, written in an interesting style, and with as little of metaphysical dryness and controversial acidity as possible, has long been a want among our native Christians. But it has been a serious question with thoughtful missionaries as to whether it were either desirable, or right, to introduce to the Chinese Church of Christ those endless and unprofitable controversies which have done so much to divide and weaken the great body of Christians in western lands. "Why not," say they, "leave the minds of Chinese Christians as free as possible from theological prejudice in everything unessential to salvation?" These reflections have been reawakened by a brief perusal of a recent work (生道闡詳) published by Rev. M. Schaub, of the Basel Mission, Hongkong. The title, which we venture to translate, "*A Minute Discussion of the Way of Life,*" is very appropriate and expressive. The author says in his preface:—"To know God, we must first know the Life of God, and this is to be known not by the wisdom of men but by the revelation of God." Taking this idea of Life, as the central thought, the author proceeds to discuss life as coming from God, life as lost by sin, life as restored by Christ, life as imparted by the Holy Ghost. With the genuine Teutonic instinct, he goes into every branch of the subject, saying some things that are old, some that are new, many

that are suggestive and useful, and others that cautious readers will accept with some grains of allowance. The tone of the book is warm and evangelical, the style is fairly clear, and the Chinese good. Being written from a Pedobaptist standpoint, the book will of course not meet the wishes of our Baptist brethren; and yet we fancy that Pedobaptists will hardly be ready as a rule to accept some of the author's conclusions about infant baptism. We fear the style verges rather too near the metaphysical, in some places, to convey a clear impression to the mind of those who would naturally be supposed to form the reading constituency of the book, namely, Chinese pastors. Foreigners, on the other hand, who have access to the immense literature of the subject, will not care to wade through the amount of Chinese necessary to get the really valuable and useful thoughts that are scattered through the two volumes of this work. Mr. Schaub's industry and conscientiousness are conspicuous, and his arguments in many places cogent and convincing. The scripture references are abundant and well-chosen, and there is very little of mere verbiage in the book. So that, while we cannot accept Mr. Schaub's book as our ideal of a "System of Faith," for the use of Chinese Christians, we gladly recognize its merits, and regard it as a contribution of no small value to the Christian literature of China. The exhaustive analysis of the work, which takes up twenty pages, and the marginal headings, are valuable aids in reading, while the large clear type is a feature deserving of especial commendation. R.

Dr. Hirth's *China and The Roman Orient* * has been kindly sent us by the author. The first thirty pages are occupied with an Introduction, which gives a general view of the sources of historical information, and of the results reached. Ninety odd pages then follow of Chinese Text and Translations, to which there is a special Index. An hundred and fifty pages then give the Identifications, in which the author states the various conclusions he has reached from the study of the preceding quotations from Chinese authors. His main positions (we can refer to no others) are that *Ta-Ts'in* was the name for the Eastern parts of the Roman Empire—Syria, Egypt, and Asia minor; *Tien-Fang* for Arabia; *An-Hsi* for Parthia and Media; and *An-Ts'ai* for the Caucasus and regions immediately east of the Caspian. *Fu-lin* he understands to be the name for *Ta-Ts'in* during the middle ages and the ancient pronunciation he, following Dr. Edkins, would make *But-lim*, or *But-lam*, which he understands to have come from "Bethlehem," and to have had that significance on the Nestorian Tablet. Dr. Hirth concludes his volume, which furnishes abundant material for the critics, by saying:—"The Chinese ancient and mediæval literature regarding the west is yet an unworked mine; and I hope that, after years of patient research, we shall see the day when western and central Asiatic geography will be considered a rich source for the study of Chinese old sounds." A very full Table of Contents, and a general Index, greatly enhance the value of the book.

* *China and The Roman Orient*, as represented in Old Chinese Records, by F. Hirth, Ph. D. Shanghai and Hongkong: Kelly and Walsh; 1885.

Editorial Notes and Missionary News.

CHEAP MISSIONS AGAIN.

We insert with pleasure, under the head of *Correspondence*, an interesting letter from "A Missionary," with reference to our item of last month on Bishop Taylor and his self-supporting mission. Such interchange of thought from persons occupying different points of observation, can only be productive of good, and we are very glad to receive such communications, even if they traverse our own positions. We should be sorry, however, to be understood as throwing any damper on those individuals who are able to support themselves in missionary work; though, with our correspondent, we are "well aware of the disadvantages connected with self-support," and with him we freely say, "of course it is only for some missionaries that self-support is possible." We gladly welcome to China all who accept "secular appointments," with the "express purpose of doing missionary work according to their ability and opportunities;" there are several already in China on this basis. And there are several others, in connection with different missionary organizations, who are entirely self-supporting, and for whom we have nothing but thankfulness that there are such to illustrate the vitality of Christianity, and to do admirable service for Christ. But this seems to us a very different thing from missions whose special feature is that they relieve the home churches of responsibility regarding support, though we have no doubt that much good will be accomplished by them; and we cannot but think that much of the enthusiasm at home over such efforts does come from the relief experienced by them, as pointed out in the quotation we made in our last number. One of

the incidental results of such an enterprise must be to foster in the churches the idea that they have indeed, as churches, done all they could for foreign missions—a statement that our worthy correspondent must make with some meaning other than the obvious meaning of the words, for, surely, however cramped any of the Missionary Societies may be, it is not to be understood that the churches have anywhere near reached the limit of their ability. As to Bishop Taylor—while we rejoice in all the good he has done and is doing, we still fail to see the consistency of his calling on others to practice self-support if he does not himself practice it, and that too when he has far better opportunity for exercising it than many of them, whatever his self-imposed duties.

A NEW CRITIC OF MISSIONS.

Mr. Wong Chin Foo, after years of estrangement from Christianity, and of self-imposed apostleship of Confucianism and Buddhism in the United States of America, seems now to have taken Christian Missions in China under his protection. Several articles from his pen, in different religious periodicals, certainly show an unusual power and finish in the use of the English language. That some of his statements of religious matters in China, and some of his criticisms of missionary methods, have a measure of truth and force, need not be denied; but that he is allowed such opportunities for disseminating his crudities and his prejudices, is matter of astonishment. An article by him on "The Gospel in China," first appeared in *The Christian Advocate* of January 15th, and has been well, though mildly, met by Rev. S. L. Baldwin, D.D. Under

the head of mistakes made, "which have aborted the attempts to Christianize China," and which have caused the number of Christians to be only "too great to do more than call the roll—a weary pitiable roll to the Christian—an exasperating one to the Chinese," he mentions—The sending out of uncultured missionaries; the use of a Chinese style in speech and books that occasions ridicule; the under payment of missionaries in a land where a man's salary is universally considered the measure of his value; the fanaticism and intolerance of nearly all the Christian sects each toward all the others; and the neglect to form schools, and to show the sanitary, scientific, social, and pecuniary, advantages of Christian civilization! It is significant that this seems the worst indictment he can make against the missionary work of today, with which it is very apparent he has but slight acquaintance.

RETURN HOME OF REV. A. GRANT.

We are sorry to announce the departure home, on the 11th June, of the Rev. Alex. Grant and family, on account of his long continued ill-health. He has been a most devoted worker among the Chinese since 1858; first in Amoy where he was a missionary of the E.P.M., and afterwards in the Straits Settlements, "unattached," as he changed his views on baptism, though he retains the love and esteem of all who know him. His home address will be, "Care of Mr. Judd, 151 Coningham Rd., Shepherds' Bush, London, W." Mr. P. I. Hocquard, his colleague, remains in charge of the Chinese Gospel House.

ANNUAL MEETING OF THE A.B.C.F.M. MISSION.

We learn that the Mission of the A.B.C.F.M. in North China, at their recent Annual meeting, decided to remove Mr. F. M. Chapin

from Kalgan to Pang Chia with reference to opening a new station at some other point in that region to be decided later on. Dr. Peck is to be permanently located at Pang Chia, and Dr. Merrett, expected this fall, is assigned to Paoting-fu. The Training School at Tungchow graduated nine young men, who at once take up the work of preaching at their various stations. Rev. D. Z. Sheffield writes:—"The young men made very creditable addresses, showing an ease and self-possession not surpassed by students in Western lands. Dr. Blodget addressed the class at the close of the evening with earnest words of exhortation to faithfulness in their high calling. Some of these young men seem to have a deep sense of the obligations that attend the work of preaching, and we hope much from them. Eight of the students were examined and received licensure from our Congregational association." Ten thousand dollars are asked for a Christian School of high grade in Tientsin. There has been a net gain of over one hundred church members, but we regret that no details of figures have been sent us.

THE LONDON TRACT SOCIETY'S WORK IN CHINA.

The Annual Report of the *Religious Tract Society, London*, for 1884, devotes twenty-two pages to its work in China. It publishes in ten of the languages of this country. Its work is classified under the local societies of North China, Mid-China (Hankow), East China (a "proposed East China Tract Society," and the "Chinese Religious Tract Society") and Committees in South China, at Amoy, Hongkong, and Canton. The treasurer's cash account reports £1,553, 15s. 5d., as expended for China and Japan, besides £194, 10s. 9d., in grants of publications. The disproportion between the funds disbursed by the

Bible and the Tract Societies in China is very great, as will be seen in our item on Bible Work.

BIBLE WORK IN CHINA FOR 1884.

The following figures will give some idea of the extensive work done by the Bible Societies in China:—

Societies.	Foreigners Employed.	Native Colporteurs.	Total number of Volumes circulated.
Scotch....	4	20?	73,789
British....	14	70	205,765
American..	10	48	223,102
Total.....	28	138?	502,656

It should be remarked that the figures of circulation reported for the British and Foreign Bible Society do not include the work in North China under Mr. Bryant, which would doubtless be not less than 25,000 more. The cost of the total Bible work in China cannot be under \$60,000. A rough estimate gives about \$10,000 as expended by the several Tract Societies on their work in China during 1884—an utterly disproportionate figure. While we are not of those who disparage Bible Work, and who question whether the Scriptures can unassisted make their way in China, we are of those who appreciate the difficulties the Chinese mind experiences in grasping Bible truth, and we consequently desire that every possible means be used for assisting the evangelization of China;—and Christian Literature is an important means, which should be more used.

MISCELLANEOUS ITEMS.

We wait with interest for the Work on Opium, promised by Dr. Dudgeon, referred to in his Report of eighty pages on the *Peking Hospital*, an extract from which we

find in the *Friend of China* for May.

The Rev. Dr. Happer writes from Denver that his health is still improving. The rarefied air of that high altitude would, it was hoped, assist in restoring the functions of the contracted sections of his lungs. He was hoping in May to proceed eastward to the General Assembly of the Presbyterian Church at Philadelphia. His Post Office address will hereafter be, Glenshaw, Allegheny Co., Pa., U. S. A.

It must be rather encouraging to the *Hu-pao* to find its cut representing the Electric Light, and the Semaphore with Time Ball, reproduced first in *La Nature* (Paris) and again in *Nature* (London).

A correspondent from Ningpo writes:—"The Chinaman thinks he has gained the day. One of our preachers from two hundred miles inland is here, and he says the prevailing opinion in his region is that France has been beaten, and Foreign Nations generally much frightened, and that hereafter no Foreign Nation will dare make war on China."

We learn from our Canton correspondents, and from the papers, that very serious floods have occurred in that region more extensive and destructive than any that have occurred for thirty or more years.

We learn from Rev. J. C. Thomson, M.D., that an Evangelical Alliance has been formed in Canton, with Rev. Dr. Graves, *President*; Rev. H. V. Noyes, *Secretary* and *Treasurer*; and Revs. Pearce, Hargrave, and Hubrig, *Executive Committee*.

Dr. H. N. Allen, Presbyterian Missionary to Corea, writes that he has a Medical Class of eight young men, four of whom speak and read English well. They are his assistants in his hospital. The Royal Family patronize the hospital. Two persons have presented themselves recently to study Christianity. Rev. H. G. Underwood (Presbyterian), and Dr. Scranton (Methodist), are

living with Dr. and Mrs. Allen at Seoul. Dr. Herron has, we learn from other sources, since joined Dr. Allen in his Medical Work.

HOSPITAL AT NANKING.

On the 19th of June, Rev. G. W. Woodall wrote:—"We are staking out the foundations of the Hospital. The conflict with the officials is now over, and a most excellent piece of ground is secured with the approval of the officials. The trench for the wall around the place is about finished, and today I hope to drive the first stake for the hospital building. The site is not more than a gun-shot from the great Confucian temple *Chao Ting Kung*. The land is high and a most excellent building spot."

A TRIP TO HAINAN.

Rev. H. V. Noyes returned to Canton from a trip to Hainan, on the 17th of June, and writes as follows:—"I had a pleasant trip with Mr. Jeremiassen well into the interior of Hainan. The farthest point we reached, was 90 miles from Hoihow, the treaty port. At the end of the inland journey, we reached a market town where is the first Protestant chapel ever established on the island. This chapel was opened some ten months ago. Already there is a Sabbath congre-

gation of from 40 to 60. Twenty applied for baptism. Nine were baptized, and most of the others are hopeful inquirers. The people are everywhere friendly. All this must be very encouraging to Mr. Jeremiassen. His arduous and persevering labours deserve to be crowned with abundant success. It is a privilege I shall not soon forget, that I was permitted to share with him the pleasure of receiving into the Church of Christ the first Protestant Christians baptized on the island of Hainan."

NOTICES.

We are requested to state that Mrs. Bryson's *Child Life in Chinese Homes* will be kept on sale by the Chinese Religious Tract Society. Price \$1.25.

Rev. A. Williamson, LL.D., requests us to give publicity to the following, which we do with the greatest pleasure:—"Should any missionaries, or local Tract Societies wish copies of "*Aids to the Understanding of the Bible*," for sale or distribution at the Triennial Examinations, which takes place during the coming autumn, they can have them at half the original cost,—that is, \$17.60 per hundred copies of the two volumes with maps, &c.—by applying to the Presbyterian Mission Press, Shanghai."

Missionary Journal.

Births, Marriages, & Deaths.

BIRTHS.

At the C. M. S. Mission, Foochow, June 18th, the wife of Rev. CHAS. SHAW, of a son.

Arrivals and Departures.

ARRIVALS.

At Shanghai, June 23rd, Rev. J. CAMERON, M.D., Mr. F. W. K. GULSTONE, and Mr. RICHARD GRAY, of China Inland Mission; also Mr. GEO. MILES, of Wesleyan Mission, Hankow.

At Shanghai, June 22nd, ROBT. COLTMAN, M.D., for Presbyterian Mission Tsinan-fu, Shantung.

DEPARTURES.

From Shanghai, June, 21st, L. D. DENNEY, M.D., and wife, of Methodist Episcopal Mission, Peking, for San Francisco.

From Shanghai, June 25th, Mr. and Mrs. H. A. RANDLE, and three children, and Miss BOYD, of China Inland Mission, Kiuchow, for San Francisco.

From Shanghai, July 4th, D. STENHOUSE, L.R., wife and two children, of Meth. New Connection, for London.

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ON RECENT APOLOGETIC LITERATURE.

*A Paper read at Peking before the North China Tract Society at its Annual Meeting,
May 27th, 1885.*

BY J. EDKINS, D.D.

THE defence of Christianity must everywhere take the form required by the country and the circumstances of the people. The apologetics of Europe would not suit the state of things in China. The form of thought and reasoning assumed by the Christian advocate must be adapted to the region where he resides, and the prevailing customs of the age to which he belongs. When Augustine wrote the *City of God*, he made it a book which reflected the thought and historical conditions of the time in which he lived. Thus he described minutely the local superstitions of Italy, so that on that subject his work is perhaps the fullest by any ancient author. He also treated on theology and history thoroughly and said much on the wars of the Goths in their relation to Christianity. They had recently conquered Italy and captured the city of Rome. The city was taken A.D. 410 and the work was finished 426 A.D., after ten years labour upon it. The author took up the whole subject of the fresh objections made by heathens to the Christian religion, as leading men to the neglect of the worship of the gods and causing the decline of the military strength of Rome. The neglect of the temples was impiety. The gods were angry and therefore the people suffered. The empire was weak and barbarians made an easy conquest. The enemies of Christianity at this time made a powerful argument out of this sort of reflections, and the greatest of the Latin fathers exerted all his logical power and eloquence in refuting them.

Apologetic literature ought to reflect the spirit of the time and country where it is produced. It ought to be fresh in tone and style and bear the character of actuality and the marks of conflict. It ought to contain the genuine arguments brought forward by opponents, and the genuine replies of men living in the midst of the discussion. Let me give some examples from Augustine. It was said that the cruelties and madness of the Goths was unparalleled. He shews that no less cruelty and madness had been exhibited in many periods of Roman history when the gods were sedulously worshipped and commonly believed in. On occasion of the burning of the city by the Gauls and in the times of Marius and Sulla the massacres were most frightful in extent. The capture of Rome then could not fairly be said to result from the triumph of Christianity. So also many heathens said, "We lead good lives already, what need have we of Christ?"—They refused to obey Christ because they were satisfied with their own good lives. "Why press me to become a Christian? I have been defrauded by a Christian. I never defrauded any man. A Christian has broken his oath to me, I never broke my word to any man." Neander also mentions men of profounder feelings who were animated by a loftier moral idea, and who perceiving the contrast between this idea and their own life, sought for peace in doctrines which no doubt had sprung from the universal religious sense of mankind, while forming the system of the New Platonists in particular. These men held that God would pity all struggling and suffering souls, which while derived from himself were fettered in the bond of a sensual nature and sighed after their original source, and not only pity them, but purify them from all stains and free them from their chains. This reflection he cites from Synesius, a bishop of Cyrene who had learned the New Platonist doctrines and then became a Christian, just as it happened with the great Augustine himself. Apologetic literature then, judging from these examples, ought to be deeply tinged with the religious features of the age. The struggles of the human heart ought to be described in it. There should be in it a record of popular superstition so far as they have any reality and power among the various classes of the population, and there should be a sympathetic treatment of all earnest pagan beliefs and experiences. Sincerity and actuality should breathe from every page.* The heart should speak that the reader's heart may respond.

The success of mission work is likely to be accelerated in China and it may progress much faster than we expect. The conflict then

* The same hand that wrote the *City of God* wrote *The Confessions* and both are apologetic.

must come, and the history of missions must deepen in interest every year. New combatants will appear, and all that can be reasonably said for the three religions of the Chinese will be said. Men will come on the arena who, like those of whom Neander speaks, will imagine they possess all they need in their own religion and especially that they do not require a Redeemer. There will appear men who will answer perhaps as a pagan answered to Augustine: the best way to God is that of the good man who proves by his words and acts marked by piety, integrity, purity and a truth-loving spirit, that he hastens towards God with firm purpose of mind and soul. The way is that of purification effected by holy expiations, pious precepts, fasting and perseverance in goodness on the part of the body and the soul.* This kind of defence of paganism will be adopted more in the future of the Chinese missions than it has been in the past, because the collisions of opinion have not yet been sufficient to bring to the front the earnest thinkers among the supporters of the native religions. But the time is now fast approaching when they will feel themselves obliged to take up the defence of their religious opinions and to think more seriously than before on what they themselves really believe.

A work was published last year at Canton called 釋疑彙編 "The removal of doubts." It consists of various answers made by Christians to a tract of six pages on ancestral worship recently published in that city. The writer of the tract has been on terms of friendship with Christians. He is named Lo fu nan,† and he is a native of Canton province. He has a brother who belongs to the Wesleyan Mission and who was converted to Christianity in Australia more than 20 years ago. But he himself is troubled with doubts respecting the religion of the West, because ancestral sacrifices are forbidden by Christianity. He writes the tract mentioned to expound his opinions and criticises the Christian religion. He then in a very respectful manner offers it to the Christians for criticism. The Christians, sixteen or eighteen in number, reply in a thick volume. The chief piece is by a convert belonging to the Basel Mission at Hongkong. He is named Wang yü ch'u.‡ He contributes a learned treatise upon sacrifices, of fifty-five pages, and makes extensive use of the writings of various high-class Chinese authors. Particularly he brings to the defence of Christianity Wang chung§ of the 1st century, and Ku-yen-wu || ¶Mau chi ling and Yen jo chü ** of the 17th century, making good

* Neander's Church History, Vol. III. p. 125.

† 羅駁南.

‡ 王煜初.

§ 王充.

|| 顧炎武.

¶ 毛奇齡.

** 閻若璩.

controversial use of their productions, that is to say, the Lun Heng of Wang chung, and various writings of the other three. The latter half of the volume is made up of various pieces by Christian pastors and catechists, four of whom received prizes* for the excellence of their criticisms. The prizes and the expense of publication were borne by the Christian brother of the heathen critic. Three writers of ten shorter pieces are of Têngchow fu in Shantung.

This book has already been described and its importance pointed out by Rev. T. W. Pearse in a paper printed in the *Missionary Recorder*.† To that article I refer with pleasure as containing much interesting matter on the subject of apologetic literature, and of this book in particular.

The tract defending ancestral sacrifices was first published in Dr. Allen's Magazine (the cessation of which is much to be regretted) at the beginning of the year 1883.‡ It was written after ten years' acquaintance with Christianity. It says that human nature agrees with heaven's nature. Sacrifices to ancestors came out of the good nature of man and they are therefore accordant with the heavenly nature. Human nature is a gift from heaven. The Christian religion in saying that God forbids sacrifices, leads man to hate and condemn the Christian religion itself for saying so. To cease from the worship of ancestors is to contradict the voice of conscience speaking in man and is therefore to oppose the will of God. The Christians reply that human opinion is utterly unsafe as a guide. So good a man as Confucius was, remained till death the uncrowned king. He was a fugitive from his home. He was poor. He was in danger. He was reviled in the Cheng country and in distress in the Ch'en country. He wished to float on the sea to some distant spot. He was looked on as an enemy by the hereditary princes of states, and his doctrine was regarded as a system of fetters and handcuffs which no one would willingly wear. This harsh treatment of Confucius can only be accounted for on the supposition that the heart of man is not according to the heavenly nature, but has become twisted out of its original rectitude. As it was with Confucius so it is with the religion of Jesus Christ now when it is noted by the Chinese. That hatred is no proof at all that this religion is not good or of divine origin. The writer here seizes the occasion to explain how human nature began well, having the divine gift of uprightness when first formed. He quotes the Book of Odes to show that Heaven produced mankind with good principles and a correct moral nature 天生蒸民有物有則，民

* Ten dollars for the best. Five dollars for the next in excellence.

† Number for Nov.-Dec. 1884.

‡ Everything should be done to encourage earnest discussion in Chinese Journals.

之秉彝，好是懿德。 This passage states that the people have a law of a moral kind which they have received from heaven with their bodily life. The reason why they approve of what is good and right is because of the moral nature they have received from Heaven.

This passage is a very good example of the apologetic use of the classics. Its value, apologetically considered, appears in this. It records accepted doctrine of the 9th century before Christ. The doctrine was endorsed by Confucius and Mencius, three and four centuries later. It asserts that man was produced, or as we say created 生, by 天 t'ien, "Heaven," and that man when he was made, was made upright. The ready faculty of any good native preacher easily supplies him with the historical proof that after being so made, men "have sought out many inventions."

The other arguments used by the defender of ancestral sacrifices are that history shews plainly that the neglect of these sacrifices brought ruin on emperors and dynasties. The practice of the ancient kings sustains it and the assertion of the Christian religion that all sacrifices are now abrogated cannot invalidate a sacred duty. The great sage Confucius inculcated it; the objection that the dead are not conscious of the worship offered falls to the ground, because if the worship is to be discontinued on this account, then all monuments, inscriptions, mounds and other honours done to the dead must also cease. He then states that the duty to sacrifice does not depend upon whether parents know or not when the worship is offered. He argues that it is better to fulfil all duties to parents, both during their life and afterwards, than to cease at death to honour them, thus disobeying a law and revolting the natural feelings of friends and relatives. He adds that morality itself stands and falls with the sacrifices, and this being sure ground, he enters his caveat against doing away with morality. He remarks further that if the Chinese are to follow the foreigner in abandoning this ancient custom they may just as well follow them in all their very singular customs.* He then objects to the pretensions of Christianity when it says how the world was created and professes to know what most men do not know. He prefers to believe in the Book of Changes, the Ho t'u and Lo sha, or magic square † and such like revelations of mysteries. How can Christianity, he asks in respect to the revelation of mysteries be viewed as equal to the Book of Changes? Taking that book as a guide there is a grand

*. The ancient diagrams called Ho-t'u Lo-shu of which the magic square of fifteen is supposed to be one.

† He mentions taking off the hat out of respect, raising the arm to make a bow, joining hands when men and woman meet, the wife sitting in a sedan chair while the husband walks beside her, the wife walking in front and the husband following.

omission in Christianity. The Book of Changes says that the principles of light and darkness are mutually necessary and universally inseparable. But Christianity teaches the fatherhood of heaven and omits the maternity. Christians ask a blessing at every meal. They however only thank the Heavenly Father, forgetting to mention the earthly mother. Now at length they have begun to come to China in considerable numbers and learn to read our classics. As they proceed in their inquiry into the teaching of the wise kings of antiquity they will come to feel ashamed of their prohibition of sacrifices to ancestors, and their discouragement of the duties of benevolence and filial piety. For himself he believes that the Christians are mistaken, and that God never intended to prohibit the worship of ancestors. His own attitude towards Christianity has been he says very friendly and favourable, and he was long on the point of becoming a Christian himself, having the intention and wish to publish religious books. He wishes to supplement the teaching of Christians where it is deficient, and to exhort them to diligence in performing some omitted duties. But the prohibition to worship ancestors was a hindrance which prevented his taking this step.

Such is the attack on Christianity. The replies from the Christians quite overwhelm the enemy. For instance, Yang siang fu tells him that the ancient Ho t'u and Lo shu have been lost, and that what we now possess are no older certainly than Kung an kwo and Lieu hin of the Han dynasty and Shau kang tsie of the Sung. He might have said more, for they were really not earlier than the Sung dynasty.* If any one wishes to learn the secrets of nature he will find trigonometry, the telescope and the sextant, more effective in opening stores of new knowledge than the boasted Book of Changes. To know about heaven and man he will not find so good a guide as the Old and New Testaments. The Book of Changes he says is helpful for teaching a man to diminish his faults. For this it is very useful, but it certainly does not unfold the secret things of nature.

Yang siang fu, in an essay upon sacrifices, says that the law and will of God were made known to the Jews, because their country is in the centre of the world and may be viewed as the most convenient spot for the development of the divine purpose. The teaching of salvation could here most fitly originate, and the Christian Church could commence here her wonderful history. He then

* It has been shewn by Mau chi ling that the 河圖 and 洛書 sprang unexpectedly into existence in the time of Ch'en-twan 陳搏 the Taoist in the 10th century. See in Mau's works the little treatise on these diagrams.

gives an account of the oldest Chinese sacrifices. He shews that the sacrifices increased as time went on, and states what they were. Then he argues that sacrifices should be only offered to God, and that to offer them to others is usurpative. The emperors in doing this and sacrificing to the elemental powers were certainly mistaken. The author in speaking thus of one of the Chinese sages, the emperor Shun, is not afraid of offending his readers who may not be Christians, and it may be taken as proof of the independent spirit of the more literary among the native Christians at the present time. He then goes on to show why it is wrong to worship the six elemental powers, the sun, moon, stars, cold and heat, with some others. It is that the Creator formed the earth as a planet to revolve round the sun in an elliptical orbit influenced by the sun's attraction. Tropical heat and winter cold come from the direct shining of the sun on the equatorial regions, and from the slanting position of the part near the poles. They certainly do not come from the action of any special god of cold and heat who needs to be propitiated. The emperor Shun did not know this, and therefore he offered sacrifice to the god of cold and heat. In the same way he shows that sacrifices to the sun, moon, and stars are improper. They arose from the emperor Shun not knowing the true philosophy of nature. After describing the Jewish sacrifices in their various kinds, he points out which classes among them the old Chinese sacrifices most resemble. He shows that in old China the feeling of the worshipper was a main point in the sacrifices. Purity, sincerity, filial feeling, the right state of the heart generally, were regarded as all of them essential points. Here he rests on the canon of Shun, and the three chapters on sacrifices in the Li ki, for proofs. He shows how this same principle was developed in the Old Testament, in the Jews being a nation of priests, and in the teaching in the prophets of the necessity of holiness. Then having well shown the analogy and the differences between the Jewish sacrifices and the Chinese, he comes to the point that Jesus our Priest offered himself as a sacrifice for sins and that he abrogates both, concluding with the Pauline doctrine of the living sacrifice in which the old priestly consecration becomes personal sanctification. This excellent little tract on sacrifices is one of the same length with that which contains the attack on Christianity, and the author has really executed his work well.*

* A native friend pointed out some defects in style in this book. He referred chiefly to some anthropomorphic expressions. The author says that "God adopted as a plan for spreading religious truth; the selection of Judea," etc. My friend objects to saying of God 爲傳道計. He also objects to the words T'so-chi-ho-yi in the sentence 造化之主措置合宜 as much too anthropomorphic and undignified.

I will now speak of the part done by Wang yü ch'ü of the Basel Mission at Hongkong, the most prominent contributor to this volume. He opens with a refutation of the argument of Lo fu nan. Mr. Pearse, in his able article, has shown how he makes use of the opinions of Confucius and Mencius, and appeals to history to demonstrate that the views held by the opponent are wrong. After this general reply there follows an elaborate treatise on sacrifices, in which are discussed the meaning, the method, and the place of offerings to the dead. Here the author exhibits a very extensive acquaintance, not only with classical, but with intermediate Chinese literature. In stating his argument at the beginning he mentions that he is prepared to prove that the modern ancestral sacrifices are quite different from the ancient, in the place where they are offered, and in the number of generations represented by the tablets, as well as in other things. The modern sacrifices not being the same as the ancient sacrifices, Christians cannot be blamed for ceasing to perform them. Having facts and authorities in abundance, the author is willing to meet any amount of hostile criticism that any one may choose to bring against him. He takes his stand on facts, and then names his authorities.

He discusses the meaning of these ancient customs, and asserts that they are of no use to the dead. To prove this he adopts a lengthened argument from Wang chung, who contends that the only use of sacrifices is to increase the filial piety of the living. The Lun hang was written in the first century. It unveils the flimsiness and artificiality of common customs and opinions with an unsparing hand, and displays the hopeless inequalities of human destiny. It was a favourite book with the late Mr. Mayers, whose good scholarship you know. The author writes with a turn of despairing scepticism, joined with a bold originality, which invests his book with great interest. The Christian advocate uses this passage because the author is utterly unbelieving in regard to the benefit of sacrifices to the dead, the presence in any sense of the souls of the dead at the sacrifices, or the possibility of gaining happiness by offering them. But sacrifices were beneficial to the living by exciting their emotions. He proceeds to the rule of sacrificing. There are principles which must not be transgressed. Shun worshipped in sacrifices not his father and grandfather; for they were unworthy. In place of them he sacrificed to the emperors Chwen-hü and Yau, as being worthy. This rule was changed in the Shang and Cheu dynasties, and by them lineal progenitors were the objects of sacrifice. In regard to the number of temples proper to be used, and the generations of ancestors proper to be worshipped,

the rule in the Cheu dynasty, was for the emperor, seven temples and seven generations; for the lords of states, five temples and five generations; for the officers, three; for common persons, one. In each temple there was one tablet. Thus common persons without rank sacrificed only to their father and not to their grandfather. All this is changed in the modern practice, according to which it is usual to sacrifice to ancestors in a line reaching as far back as it can be made to do. The plainest and most undistinguished of the people presume to offer according to the rule of emperors, without chiding themselves for the arrogance of the action.

In regard to the place, the emperor and nobility had temples. The common man had a special hall called 寢廟 *ts'in miao*. In each case it was in or near the palace or home. Thus the *Tai miao* at present is close to the palace on the south-east. It is here that the offerings are made to the emperor's ancestors at the four seasons and it is here that the tablets are preserved. In the city of Confucius, in Shantung, the temple where the sacrifices are offered is close to the dwelling of the duke, his descendant, and on the west side of it. In the large and beautiful cemetery where the ashes of Confucius repose among a multitude of smaller mounds no sacrifices are offered.

On this subject our author quotes the opinion of *Mau chi ling*, a voluminous author of the latter part of the 17th century, founder of the modern schools of criticism, which has now for two centuries dominated in China. *Mau chi ling* shows that the ancestral worship of the present time rests on the authority of *Si ma kwang* and *Chu hi* of the 11th and 12th centuries. It was they that established the *Tsi tang* with its many tablets, in place of the *Tsin miao* of antiquity with its one tablet, and led the people to practice the worship of several generations of ancestors, introducing the tablets also of collateral branches. This was to usurp the privileges of noble and royal families, and subvert ancient customs altogether.

The author proceeds to the worship at tombs. He controverts the opinions of *Mau chi ling* and *Yen jo chü*, who have held that the worship at tombs is really, as the *Cheu li* and the *Han Shih wai chwen* seem to prove, an ancient custom, and not as *Chu hi* and others of the Sung dynasty said, a practice beginning in the Han dynasty. The name of the *Tsing ming* solar term occurs for the first time in the calendar called *Tai ch'u li*, B.C. 104; and the ceremony of worshipping at the tombs on the *Tsing ming* day, a most important point in the modern ancestral worship of China, cannot have been earlier than the time of the first mention of the day under that name. The fast of cold food or *Han shih* was fixed

by imperial statute in the year 732, and worshipping at the tombs was henceforward an established custom. Before this time, their was on the Ts'ing ming day, so far as can be known from books, no going to the tombs, no burning of paper money. The worship of ancestors is a most delicate topic to treat. It is one on which it is difficult to keep the even path, stepping warily and well. It is a good thing therefore to know the facts as here collected. The first case of building a hut at the grave as a temporary residence for the mourner is B.C. 1750. It is in page 203 of Legge's Shu King. Then in the time of Confucius, father and mother were not buried together and sacrifices were performed not at the tomb, but on an elevated platform, the t'an or altar. But if the representative person* died, an announcement was made at the tomb and the sacrifice was performed at home. Then a regular temple for the performance of ancestral sacrifices was made near the tomb. We see this for instance at the Ming tombs. In front of the grave of Yung lo or Cheng tsu is the great hall for sacrifices, 280 feet in length, and raised to the height of an altar. You will remember, those of you who have visited the Ming tombs, the marble steps and carved balustrades of marble round this great hall. Now this system of erecting a hall for sacrifice at the tombs, in addition to the T'ai miao near the home, commenced with the book burner, B.C. 220. It was this example that was followed by the earlier and later Han dynasties.

In the year A.D. 58, it is recorded that the Emperor Ming ti went with his court to the tomb of his father, the Emperor Kwang wu hwang ti. From this beginning there sprang up a regular visitation of the tomb of a father on the part of a son, the day selected being the first of the three 丁 ting days in the first month. That is, it was on the fourth day of the first month. When worship at the Temple of Heaven had been first performed, the imperial cortege proceeded to the tomb. The princesses and other ladies of the court all went, and the representatives of subject states. This is the first instance of women going to the tomb to weep.

In the year A.D. 222, the son of Ts'au ts'au, first emperor of the Wei dynasty, in obedience to his father's will, forbade the sacrifices at the tomb, limiting them to the temple. He was going back to antiquity and abandoning the Han dynasty innovation of tomb sacrifice. But the Emperors Liang Wu ti, Cheu Ming ti, Tang tai tsung and Tang hiuen tsung reverted to the custom of

* Eldest; son on him the duty devolved as priest. He personated the dead, and to him the worship was offered.

* The modern phrase 丁憂 ting yeu cannot be traced farther back than this.

tomb sacrifices, and the last of these Tang ming hwang was the sovereign who ordered the cold food festival to be perpetuated on the day of Tsing ming. From this the practice of paper-burning slowly grew up. The visits to the tombs made by the women of each family to weep are also based on this for their more immediate origin. The ancients had the practice of weeping at the tomb, men on the east and women on the west. They made loud lamentations. The hair was tied up. Then they went home and ceased weeping. At the death of Confucius, his pupil Ts'i kung erected a shed beside the tomb and remained there for three years. Among the modern customs for which there are no ancient examples is the practice of calling the departed soul to return. Ku yen wu, whose researches are extremely valuable and have been much drawn upon in this book, thinks that the calling of the soul may have begun at the beginning of the Han dynasty. The grave is for the body. The temple or tablet chapel is for the soul. Hence it was thought that there should be sacrifices at both places. In the early Tang dynasty, hawks and dogs for hunting were presented to the deceased at the tomb. This was forbidden A.D. 714. Also new suits of clothing, especially on the 1st of the ninth month, were commanded to be offered. It was in an edict of A.D. 743 that this regulation was ordered to be put in force.

In preaching to the Chinese, and in preparing tracts and books for them, illustrations respecting the worship of ancestors touch the hearts of the people, because it is here that as a nation they have learned to feel most tenderly. The critical labours of Ku yen wu and Mau chi ling, from whom the Basel Mission preacher has taken a large portion of his facts, may be very appropriately used by the Christian writer to show the people the origin and value of their dearly cherished customs. This is important, because it opens the way for a conclusive argument in defence of the Christians who are so greatly out-numbered by their opponents. Having felt that the present system of worshipping ancestors is inconsistent with true filial piety, and with the true Confucian tradition, Wang yü chu has done well to appeal to these great scholars. Having extracted enough from their writings to make their opinions clear, he proceeds to state his own views very fully.

The old temple worship of ancestors, once in each quarter of the year, does not long detain him. He goes on to state the proof of the absence of sacrifices at the tombs in the Cheu dynasty. Confucius did not know where to find his father's tomb, and plain proof this that there was then no tomb worship. There is mention of a sacrifice offered near the tomb, but this was to the local

god, to whom offerings were presented with a view to secure the favour of this god in protecting the deceased who was buried close by. The eldest son was the representative, and he wore robes like the deceased. The altar for this worship was on the east of the tomb. But as a rule, only the emperor and his barons had wooden tablets. The common man had none. It was not wanted, because he had the representative of the dead in the person of a real living man who sat in the ancestral temple to receive the offerings. This living person, if not the son himself, must be of the same surname. No one has a right to set up ancestral tablets unless they happen to be members of the imperial family or of the various baronial families. During the after Han dynasty the ancestral temples were neglected and new temples were built at the tombs of the emperors. Here the sacrifices were performed and the court attended the emperor on the occasion.

During the 3rd century a change came. The tomb temples were abandoned. The quarterly sacrifices were performed, and it seemed that old customs would prevail. But in the 8th century paper-burning, representing money, and the cold-food festival, a fortnight after the vernal equinox, came into favour.

In the Sung dynasty temples called Tsī f'ang came into use. Here tablets were preserved. The tablets of three or more preceding generations were placed in this chapel; or it might be a chapel in the house. With this has come down the Tang dynasty custom, paper-burning and the ceremonies of the Tsing ming festival.

These stages in the history of ancestral worship mark out epochs in the national history. The adoption of the Tsing ming festival ceremonies is in some sense a result of the spread of Buddhism. Buddha's tomb and birth-place, with the cities where he taught, and pagodas erected in his honour, were visited by devotees. It seemed right to the Chinese on reflection to render this homage to parents instead of to a foreign god. They were brought up with the belief that filial piety is the supreme virtue among all virtues, and therefore in the reaction against Buddhism they made this, if possible, more than ever the basis of their religion. Filial piety with Confucius was a principle and a sentiment that nothing must be allowed to hinder from its full expression. Its representative took the place of the deceased at the sacrificial banquet. The honourable and rich had tablets; the poor and humble not. But all must be filial and offer the sacrifice duly. This old order went out and a new order came in B.C. 220. Tomb temples were built and tomb worship offered. Then in the Tang dynasty, in the 7th century, April 5th became the cold food festival for the empire. In the 11th century

there was a new change, and the propriety of building family chapels was taught by the literati of the period. Then, lastly, the popular religion of today is compounded of the paper-burning and tomb worship of the Tang dynasty, conjoined with the peculiar teaching of the Sung. The present extensive use of tablets and the worship of three, five, or more generations, is a growth of that time.

The book published by the Canton Christians has done good service by collecting the results of critical research, showing the inherent feebleness of the theory of ancestral worship, which is the legacy to modern China of Sī ma kwang, Cheng yi chwen, and Chu hi.

The Christian religion has been taught by Protestants for seventy years in the province of Canton, and not without result, seeing that a book of this kind has been produced by the converts. In the literature of the Roman Catholics there is nothing to approach it. Sū kwang chi, their best known author, lived just before the commencement of the modern critical school of research. It is a singular fact that the native mind among the Roman Catholics has all through the present dynasty shown no sign of activity in producing apologies for Christianity.

The appearance of such a book among the Protestants is a remarkable testimony to the freshening up of the intellect and the promotion of free inquiry which follow upon the unfettered teaching of the religion of the Scriptures.

We can see here in outline what the struggle of the future will be. In those parts of China where the attachment to ancestral worship is extremely strong and the influence of powerful clans is given to perpetuate this sort of religion, the contest with Christianity will be severe. In such parts of the country, this sort of apologetic literature will be of the highest importance. On the other hand, where the clan feeling is weaker and the ritual of the ancestral worship less elaborate, and clung to with less tenacity, the successes of Christianity will be more easily won. Christianity will more easily spread in the north than in the south, because the influence of the Sung writers has been much less in the north, and the people are not hopelessly wedded to old custom. But in the north and in the south alike the conflict must always be rather with ancestral worship than with the worship of the Buddhist and Taoist gods. When the emperor Yung Cheng persecuted Christianity, a century and a half ago, the struggle began in Fukien near the home of Chu Hi, and from thence spread through the empire. In conference with the Jesuit missionaries in Peking, the emperor mentioned to

them that the defect of Christianity is in its restraint of the filial tendencies natural to man, and in its oppositions to ancestral worship.

If then the gospels say "let the dead bury their dead," and thus seem to oppose the duties of filial piety, it becomes a necessity that the final triumph of Christianity in this country cannot be won without great efforts on the part of the advocates of the Chinese notion of religion, to maintain their ground, and many bitter taunts will be uttered and fierce attacks made, against the mighty foe who strikes at the dearest prejudices and most cherished sentiments of the people of this country.

It will be a wise course too on the part of the Christian apologist to master the whole question historically and critically, so as to know exactly how the case is, just as a barrister is obliged to do when he pleads. Of all things, it is to be desired that there should be no needless irritation of the people, lest they should be turned away from the Gospel of Salvation. We must be as the Jew to save the Jews, and delve deeply in pagan lore in order to save the pagans. We may carry on the inevitable controversy without exciting unnecessary opposition, saying an unkind word or wounding any weak conscience, if we know enough on the subject. The appeal to antiquity to show the modern origin of the usages connected with ancestral worship, may be made with a fair prospect of convincing opponents that they have been mistaken.

The circulation of this book among graduates, Christian and non-Christian, is likely to be very beneficial. The North China Tract Society would do well to assist in making it known. Every thing also should be done to encourage the preparation of apologetic literature among Christian natives who have scholarly habits and good writing power. It is not, however, an easy thing to obtain all at once books with the beauty of Han ch'ang li or Eu yang sieu in the matter of style. Chinese taste is fastidious—highly so, and this book has its defects, but it has very great merits, and it would be well that it should be made widely known in the missions.

Note.—Wang Ch'ung's book is in good editions of the Han Wei Ts'ung shu. Several of the works of Ku, Yen, and Mau above referred to are found in the 皇清經解 a collection in 316 volumes, which costs 24 dollars or thereabouts. Such works ought to be made accessible to students.

THE THEORY OF EVOLUTION IN SOME OF ITS RELATIONS TO CHRISTIAN THEOLOGY.

BY REV. JOHN T. GULICK.

THE test of a theory is its power to harmonize apparent contradictions in the order of nature; and theories of such far reaching import as the different theories of evolution, must meet the test of facts gathered from a wide range of sciences, before they can be fully accepted. A theory summarized in the phrase "The environment makes the organism," and carried out to its logical issues in the statement that all vital activities are determined by activities in the environment, leaving no opportunity for man to bring anything to pass, as everything is irresistibly and irreversibly predetermined by the external world,—such a theory has already entered the sphere of the psychologist and the theologian; and the discussion of the subject belongs to them as much as to the biologist. It is moreover idle to imagine that any department of science can form a camp by itself, in which such questions can be discussed and decided without reference to the conclusions reached in other camps. The unity and harmony of truth is a fundamental axiom which cannot be set aside. If fatalism is true for the naturalist, it is also true for the rest of mankind. If the implications of Darwin's exposition of evolution and the more definite formulas of Spencer's physical theory are true representations of the order of nature, we shall in time recognize the truth by expunging from our theology all such words as sin and righteousness. If, on the other hand, there are flaws in the argument it is desirable, for the sake of theology as well as for the sake of general science, that the fallacies should be pointed out, and that such clear discriminations should be drawn as will leave the important truths they have set forth disentangled from the grave errors with which they have been interwoven.

But when these errors shall have been corrected, have we not reason to believe that the true order of succession in the organic world will stand revealed as a continuous evolution of one species from another? Let us consider for a few moments the relations of such a scientific belief to some of the leading doctrines of natural and revealed religion.

1. The weight of the argument for the being, power, and wisdom of God, drawn from the nature and order of the cosmos, is only enhanced when we come to understand that the birth of species, genera, orders, and classes is progressing according to a method established from the dawn of animate existence;—a method directly connected with the birth of individuals, through the law that each

generation descends from the part of the previous generation best able to cope with the conditions.

2. Our apprehension of the nature of man and of his relations to his fellow-creatures and to God remains unchanged, though we learn that such has been the order of succession through which that nature has been reached. As long as we do not deny man's freedom and responsibility, we cannot think of relations as being essentially different, whether his creation was carried through many successive stages of long duration, or was completed in one brief moment.

3. The nature of sin and the need of redemption remains the same whether the knowledge of ends and the power to weigh them, and choose between them, was a sudden and complete gift enjoyed in the highest degree by the first man, or a gradual dawning of intelligence advancing through many successive generations.

4. In this, more fully than in any other doctrine of science, we see the order of the world as marvellously fitted, not only to the intellect of man, but also to his spiritual nature and his active faculties. In the light of this doctrine we see the wide range of the laws that determine the growth of the natural and spiritual faculties of man. We understand how it is that "Whatsoever a man soweth, that shall he also reap." We see more fully the scope of the maxim that "He that saveth his life shall lose it; and he that loseth his life, shall save it;" for we connect it with the great law of nature, illustrated in the fact that "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

We see, as never before, the fitness of the world, not only as a sphere for the brief activities of this life, but as a school in the highest lessons of the spiritual life. Everywhere we find creatures called upon to work out their own salvation; for it is God that worketh in them, that they may attain complete fitness to the environment in which they have been placed. The same power which has appointed that the meek shall inherit the earth, has in all ages been working among all grades of creatures, giving the inheritance to those best fitted to hold sway in the sphere in which they move, each creature being tested according to the laws that relate it to the environment in which it must move;—according to vital, or mental, or social, or spiritual laws, according as the nature of the being brings it into these relations. When man appeared naked and defenceless, except as he could contrive artificial clothing and weapons, it would have seemed, judging from the characteristics that had till then been necessary to success, that he had no chance of maintaining himself in the struggle. But God had ordained

in the nature of things that intelligence should prevail over brute force; and out of man's weakness, and his need of clothing, shelter, and weapons, came the stimulus that awakened his intellect. But God has further ordained that righteousness shall rule over intellect; and though it may seem as if the wicked would prevail against the meek and loving, the deepest laws of God's universe are on their side.

5. The facts of evolution bring strongly to light the need that a rational animal has for the support of religion. Made one of the competitors in a world of struggle for the maintenance of individual life, he must at the same time be ever ready to sacrifice his life for the good of others, unless he is willing to be outdone by the beasts. With the irrational creatures the struggle, for both individual and aggregate life, is blindly carried forward under the guidance of unreasoning impulses. The weaker give way before the stronger, without offering any protest, except that of endeavor; and not being able to foresee the results, they suffer none of the pangs of anticipated evil. Those falling early in the contest have no regrets over mistakes; and they probably suffered less than those that prevail, thus receiving some compensation for the loss of the greater pleasure enjoyed by the successful. It is man's forecasting of his fate that constitutes the chief element of his misery. When he sacrifices himself for the good of his family, or nation, or race, he knows that he is making sacrifice. He cannot, like beast and bird, sacrifice himself without any thought of the consequences.

Just here the Divine message of religion comes to meet his great need. It offers to remove the dread of this and every other evil, giving him power to realize his own highest good by consecrating his energies to the service of God, through devotion to the good of his fellow-creatures. It proposes to give man a higher repose than that of the irrational animals, not by taking away any of his rational faculties, but by bringing them into harmony with the Divine environment, thus setting him in the kingdom of God. It comes with the assurance that all things shall work together for good to those who love God. The law of nature seems to provide for the success of the race, without regard to the fate of the individual. But religion offers the highest blessedness to the individual while devoting himself to the service of the race, through love to God. Those who enter this spiritual environment in the kingdom of God find all the apparent contradictions of the natural environment solved.

These brief suggestions concerning the relations to theology of this far-reaching theory are, we trust, sufficient to show the great interest of the subject, and to convince those inclined to such investigations, that in this direction there lies a vast domain of Natural Theology offering rich treasures to the explorer.

ON A NEW VERSION OF THE SCRIPTURES IN WEN-LI.*

BY REV. G. F. FITCH.

TWO versions of the Old and New Testament Scriptures in *Wen-li*, one known as the Delegate's, and the other as the Bridgman and Culbertson version, have been in general use for some time. One has been more generally adopted by Englishmen, and the other by Americans, though neither of these remarks is exclusive. The Delegate's version is characterized by its excellent Chinese, but by such free rendering of the text as to make it, in many instances, little more than a paraphrase. This is so patent to any one who takes the least pains to look into the matter, and is so generally conceded, that it needs no demonstration here.

The other version is much more faithful to the text, but too often at expense of perspicuity, and not always in the best *Wen-li*. It has been felt for some time, by many, that a new version was desirable—one which should combine the virtues, and discard the vices, of the old. It would be difficult, perhaps impossible, to so revise and amend either of the old versions as to make it acceptable to the other party; hence, when the Rev. Mr. John, of Hankow, some time since began a new translation of the New Testament, it was hoped by many, from Mr. John's known spirit and scholarship, that the desired result might be attained. At the same time it was questioned by some whether such an important work could be satisfactorily accomplished by one man. Seventy, or seventy-two, men were appointed to make the Septuagint. Fifty-four divines were commissioned to make our King James' version. A number of the most learned biblical scholars of England and America have just finished the revised edition of the English Scriptures. True we have Luther's Bible, largely the work of one man, but even he was greatly helped by his friend Melancthon and others.

However, we are able to judge of Mr. John's work by the books already printed. And what is the result? A most admirable translation in many respects—concise, simple *Wen-li*, and for the most part faithful to the original Greek. But when we have said "for the most part," we are sorry we can go no further. The discrepancies were not so apparent in the Gospels as in the Epistles, which would be but natural. Hence, when the Gospels only had been published, many entertained high hopes that a new version was

* It is but due to Mr. Fitch to state that this article was received by the Editor of *The Recorder* before the publication of Mr. Noyes' letter on the same subject in the July number.—EDITOR, *Chinese Recorder*.

about to appear upon which all, or nearly all, could combine, and this unpleasant anomaly of two versions of the Scriptures in *Wen-li*, side by side, in the same field, be done away. With the appearance of the Epistles, however, we fear these hopes are destined to be disappointed. This, at least, was the judgment of the Soochow Missionary Conference, during a recent session, when Mr. John's translation of Romans was under revision. This Epistle, which contains some of the Apostle's most cogent reasonings, would greatly surprise that worthy, it is feared, could he but see it and read it, to observe how the *gars*, and *ouns* and *allas*, and such like words, had been ignored, and an occasional paraphrase resorted to, when it was feared the passage might otherwise not be understood. These are not unimportant matters. We have tried to imagine an intelligent native brother using this translation as a basis for a commentary—surely a very proper test. What idea could he possibly get of the sequence of much of the Apostle's language, which is so beautifully and forcibly expressed in Greek, and in great measure in our English version? Take a single case for example. Rom. v, 1: "*Therefore* being justified by faith," &c. The "*therefore*" is untranslated by Mr. John; and a like liberty is taken throughout the work. Is it well to yield this point? Would western scholarship tolerate the principle that we may translate or ignore these conjunctive particles and others as we deem the best? Have the revisers of our English Bible made a mistake when they have spent so much labor and pains to give the exact force of every, even the smallest, word of the original?

It is a grave question also whether paraphrase should ever be allowed a place in a translation of the Scriptures. Let there be marginal readings if necessary, but in the text let us have the pure word of God as nearly as possible. Is there not a danger, too, that the Chinese get the idea that no great importance attaches to the letter of the sacred text? We are all aware of the manner in which they regard their Classics, not allowing even a character to be changed. Shall we not belittle the Word of God by a too free handling of that which we regard as precious above every other book, even to the "jot and tittle?" It should be remembered that we are giving the Scriptures to one of the most numerous, and enlightened, and in some respects the most critical, people on the face of the earth. Under such circumstances can we make a light task of it? or shall we be content with any but the most perfect translation possible? Have we not been satisfied too long already with inadequate and inefficient translations? There are men in the missionary body in China, of ripe scholarship, and with every

qualification for the work, who are held apart by the difference between Shin and Shangti as a term for God. Is it not high time these shibboleths were abolished, at least so far as separating the two parties in the work of translating the Scriptures is concerned, and a combined effort be made towards bringing about what we all hold to be a most desirable result?

Since the foregoing was written, the writer has noticed the following in the American Bible Society *Record* for May:—"It appears to be the general desire of the missionaries that the Scriptures should be published in easy *Wen-li* The Committee on Versions are of opinion that this work may well take precedence over a revision of the Bridgman and Culbertson version, and they have accordingly expressed their approval of the formation of a committee of representative men to prepare for the publication by this Society of a version suited to secure general approbation."

What a pity that efforts could not be combined, and the work done in such a manner as to secure the sanction of *the whole missionary body*.

C O R E A .

By E. H. PARKER.

COREAN history is stated to begin with the founding of 平壤 over 4,200 years ago, and in its present state represents 21 ancient commonwealths. It is almost 3,000 years since the Chinese emigration under 箕子, uncle of his persecutor 紂, infused new life into the Korean tribes, and, even to the present day, the hereditary principles of the Han and T'ang dynasties largely affect the social status of both officials and people. According to the work of the Chinese Commission of 1882, the earliest beginnings of Corea are stated to 肇自唐堯庚子始稱元歲; and there is (they think) historical ground for believing in the existence of King 檀君, *alias* 王儉, who existed 2,100 years B.C. During the early centuries of the Christian era, the ancient 朝鮮 split up into 21 states, of which the largest and most populous at different times were 朝鮮, and 高句麗, and 新羅, and 高麗, and 百濟. Other ephemeral states or tribes were the 濊, the 貊, the 彌鄒忽, &c., the history of whose vicissitudes is now almost lost in obscurity. The accounts of Ki-tsz differ, but, in the main, concur in stating that he abandoned his country just as the Shang or Yin dynasty was tottering, and was either enfeoffed by Wu Wang, or established himself at P'ing Yang as King of Chosen, or Chaosien.

The next fragment of history brings us to about the 40th King of the Ki-tsz line, by name 否子準, who was either dethroned by, or abandoned his Kingdom to, a Chinese from 燕. This man, by name 衛滿, led a band of desperadoes into Chosen during the Han dynasty, and established a new dynasty at 王險城. As this place is simply another name for T'ing-yang, it is probable that the name is, or should be, identified with the old name of T'an-chün, as given above. The 樂浪郡 of the Han dynasty is the 平安道 of to-day; P'i-tsz Chun is evidently Mr. Griffis' "Kijun."

Then we come to the Three Han [三韓] of the Chinese After Han dynasty. The 馬韓 comprised 54 tribes in the west: to the north was the 樂浪 prefecture, and to the south were the Japanese. The above-named P'i-tsz Chun fled from Wei Man's army into the Ma Han State, which he conquered. He constituted himself Prince of Han, establishing himself in the 金烏郡, the modern 益山郡 of 全羅道. The other two Han were the 辰 and 弁韓.

The After Han History describes the State of 濊 as being bounded on the north by Kao-kou-li and Woh-tsü [沃沮 (or 且)]; on the south by 辰韓; on the east by the Pacific, and on the west by 樂浪. Another account says that 溟州 on the north frontier of Shinra [新羅] was the ancient State of 濊. Ma Twan-lin says the remains of its capital were in his time to be seen east of 江陵府: it was in the modern 江原道. The Wei History says the eastern 沃沮 had 挹婁 and 夫餘 on their north, the 濊 and the 貊 on their south, and the Pacific on their east. The Liao History states that 海州 is the ancient Woh-sü State. Ma Twan-lin says the 貊 capital was 13 *li* north of 春川府 in 江原道, north of the 昭陽 River. Mr. Griffis' third chapter gives a mutilated history of 朱蒙, who (according to the Chinese book before the present writer), emanated from Fu-yu, and formed the Kingdom of Kokorai [Kao-ku-li], a name which the Chinese usurper 王莽 afterwards changed to 下句麗. After the Eastern 晉 dynasty, the capital of Kokorai was placed at P'ing-yang. The above-mentioned mythical founder of Kokorai was surnamed 高, and is known in Corea as 東明聖王.

There are traditions of two other states comprised within the precincts of 平安, and known as 報德 and 沸流, the mere name of which it will be sufficient to mention.

The state of 百濟 was originally one of the 54 tribes composing the country of 馬韓. Its name is derived from the "crossing over of 100 families" with 溫祚, the founder, who established his capital at 慰禮城. The new state was first called 十濟, from the ten barons who followed the king; but, on account of the ready

aid lent by the villein or commons, the name 百濟 (Mr. Griffis' Hiaksai) was substituted. Like Kokorai, Hiaksai emanated from Fu-yu. Later on, the capital was moved to 泗泚, *i.e.* 扶餘縣 in the modern 忠清道.

Another account says that 沸流 and 溫祚 were two sons of the above-mentioned Chu-mêng, born to him by the daughter of the King of Tsh-pên [卒本] Fu-yu, after his flight from North Fu-yu; and that Chu-mêng had already had a son otherwise born to him before he thus migrated from North Fu-yu; and that it was on account of this first son's coming south to claim his heritage that the other two sons migrated further south. The elder of these two sons, 沸流, established himself at 彌鄒忽, near the modern Söul.

Shinra's population had its origin in the 辰韓 of the 樂浪郡, as it was called under the Han dynasty, and its first king was a Hiaksai man who fled to Chên-Han and became king there. There is a myth of the first king of Shinra having been produced from an egg, something like Chu-mêng the first king of Kokorai. From this tradition is derived the common modern surname of *Pak* [朴] because, in the Korean language, a calabash [匏] is pronounced *pak*, and their first king was born from an egg the size of a calabash. Other names for Shinra or Sin-lo are 斯羅, and 徐耶伐, and 斯盧. The modern 慶州 in 慶尙道 is the site of the ancient capital of Shinra. The "Sila" of the Arab Khordadbeh is evidently 斯羅.

Ming-chou [溟州], which Ma Twan-lin identifies with 江陵府 in 江原道, was a fief granted by a king of Shinra to a relative of his named 周元, as a reward for his having retired from a contest for the disputed Shinra throne in favour of the said king.

The Chinese Ts'i dynasty's annals describe Shinra as being south of 加羅 or 迦羅 state, forming part of the 三韓. The annals of 駕洛 state have also an egg tradition, which is, however, too childish to descant upon. But in this case six heroes were miraculously produced from six golden eggs: one was made king of 伽倻, and the others princes of the same state, and 金 was adopted as surname. All the above names stand for the same name *Kara* or *Karak*, and there were at different times many subdivisions of the Karaks. The 龜旨 mountain, from which the mythical eggs were produced, is 30 *li* north of 金海府 in 慶尙 province. Another name for this state was 金官, and the modern 高靈縣 in 慶尙 province is the ancient capital of 大伽倻.

The state of 甘文 is the modern 開寧縣 in the same K'ing-shang province: it was annexed by one of the generals of Shinra.

Another state which submitted to Shinra was 于山, an island 100 *li* in extent, due east of the modern 蔚珍,—almost the position of Dagilet Island. It was also known as 武 [or 鬱] 陵 Island.

Quelpaert [濟州] seems to have been originally Japanese; but tradition says that three beautiful women were brought over by an envoy thence, and married to three royal youths of the Shinra mainland opposite. Besides the name of Tsi Chou, Quelpaert has also been known by the names of 耽羅, and 毛羅, and 耽牟.

The state of 後百濟 was founded by a Chinese adventurer named 甄萱, who established his capital at 完山, a place 5 *li* north of 全州府 in 全羅 province. Chên Hüan declared himself a vassal of the Chinese After T'ang dynasty.

The State of 泰封 was founded by a Shinra priest-prince named 弓裔, towards the end of the great T'ang dynasty, when he first styled it 摩震; but, in the first year of 乾化 of the Chinese After Liang dynasty [A.D. 911], he called his state T'ai-fêng, and himself 彌勒佛. Dr. Hirth has shewn that this style was, according to Chinese historians, also used by the sovereigns of Fu-lin in Western Asia. Of this Corean king it is stated that his sons were both called Bôdhisattwas, and that, whenever he went out, he wore a golden turban [金幘] and a square robe, riding a white horse with embroidered mane and tail, and preceded by a bevy of boys and girls carrying flags, umbrellas, incense, &c. This corresponds almost word for word with Dr. Hirth's description of the kings of Ta Ts'in and Fu-lin. It is added, too, that a suite of 200 men followed the Corean king when he went out, chanting hymns [梵唄], which also compares with Dr. Hirth's "the king [of Ta Ts'in] rarely goes out but to chant the liturgy and worship, when he is attended by a suite of over 50 men." Kung-i's capital was 20 *li* north of 鐵原府 in 江原 province.

In the year A.D. 932 the king of Kao-li or Corea, by name 王建, was recognized and invested by 明宗 of the After T'ang dynasty. This king had been a minister of Kung-i, the above-named conqueror of the old Kao-ku-li country. He fixed his capital at 開城府, south of his birth-place in 松岳郡 or Sunto [松都]. The Wang dynasty reigned until the rise of the present 李 dynasty in the year A.D. 1390.



WHO WERE THE FU LIN PEOPLE?

BY REV. J. EDKINS, D.D.

THE first use of the name 拂菻 is, as Dr. Hirth says, in the Tang shu, where it is said that Sui yang ti, A.D. 605 to 617, wished to open intercourse with Persia, Fu lin, but did not succeed. In the account of Kau chang, a country conquered by China in the 7th century, it is said that a certain dog from Fu lin was taken to China from Kau chang. In A.D. 643, the king of Fu lin, *Pa ta lik* 波多力, sent presents to the Chinese emperor. This, as pointed out by De Guignes, was the Byzantine Emperor Constans II; the same that sent an army to retake Alexandria from the Arabs. That enterprise failed, but it shewed at least the vigour of the emperor, and this may account for the embassy to China in the third year of his reign. In A.D. 1081, the emperor Mie li i ling kaisa sent an embassy. The Emperor Michael VII. died in 1078, and was succeeded by Nicephorus III. who died 1081. The embassy probably came from the former, and was three years on the way. Kaisa is Cæsar. This was pointed out by De Guignes.*

Fu lin then is Constantinople, or rather the empire of which that city was the capital. For the combination of Michael and Cæsar in the emperor's name seems to prove it, and here I cannot agree with Dr. Hirth in limiting Ta tsin and Fu lin to Syria. The identification of an imperial name has great force in it as in the case of Marcus Aurelius Antoninus in the year A.D. 166, which also came too late, for he was already dead before that year. Commercial embassies take a long time in travelling.

I notice in a Persian dictionary that the Afranj people are the Franks, French, Crusaders, Christians in Palestine, and in general, all Europeans. The iron of Europe is called Feringa (Afranj) iron,—and Tamarisk berries are called Feringa musk. The Turks are called Afrang; and the Persians, Mongols; and Tartars, Afrangi. Europe is called by the Arabians Afranjiyah. But the Arabs traded with China in the Tang dynasty. Consequently, we ought to suppose that the name Fu lin came through them as well as through the Syrian Christians. The best view to take, seems to be that De Guignes was right in identifying Fu lin with the Byzantine empire. Further, it is to the Arabs that China owes the name Fu lin, and the Hindoos the name Feringa.

* For another embassy, see Dr. Hirth's book and De Bretschneider's notices.

“I AM DEBTOR! I AM READY!”

BY REV. JONATHAN LEES.

Rom. I. 14, 15.

1. I am debtor! Who can measure,
 Father, what I owe to Thee?
 Life, with all its priceless treasure,
 Wealth of sadness, wealth of glee:
 Privilege of present sonship,
 Opportunity to serve,
 Promise sure of future heirship,
 Heaven itself yet in reserve:
 I am debtor,
 Lord, to Thee, for evermore.
2. I am debtor! O my Saviour!
 At Thy piercéd feet I fall,
 Saved by Thee, 'tis to Thy favour
 All is due,—I owe Thee all:
 Were I lord of earth and ocean,
 Were angelic wisdom mine,
 Vain were all my heart's devotion,
 To repay such love as Thine:
 I am debtor,
 Lord, to Thee, for evermore.
3. I am debtor! Blessed Spirit!
 Debtor to Thy wondrous grace.
 Thou hast taught me sin's demerit,
 Thou hast shown my Father's face.
 Source of life and strength immortal!
 Friend and Comforter Divine!
 Guide me safe to glory's portal,
 All I am and have is Thine:
 I am debtor,
 Lord, to Thee, for evermore.
4. I am ready! Not to *pay* Thee,
 O my God; *that* cannot be.
 Daily more, I humbly pray Thee,
 May Thy child Thy debtor be:—
 But each good Thy love supplieth,
 Every power and every grace,
 Lord, as much as in me lieth,
 At Thy dear command I place:
 I am ready,
 All to give, my Lord, to Thee.
5. Take Thy debtor, Master, take me,
 Use me as Thou canst and wilt!
 Ever fit and willing make me,
 Ever keep me free from guilt:
 Ready or to do or suffer,
 Ready, just to wait Thy will,
 Ready, when life's seas are rougher,
 Ready, when its waves are still:
 I am ready,
 Only Thine, my Lord, to be.
6. O what joy to be a debtor,
 To a God so great and good!
 Bound by love, I love the fetter,—
 Would not break it if I could:
 Weak, unworthy,—yet, Lord, send me,
 On the errands of Thy love,
 Ever let me here attend Thee,
 Then more nobly serve above!
 I am ready,
 Ready *now*, Lord, take Thine own.

Correspondence.

THE CHINESE TERM FOR WINE.

MY DEAR EDITOR,

IN the June number of the *Recorder*, there is a communication from "S. B. P.," criticising the use of the word 酒 *tsiu* as a translation for *oinos*, *wine*, in the New Testament.

It is certainly a matter for regret that the word here referred to is not exactly equivalent to the word which it is used to translate. But has not "S. B. P.," in his criticisms on it, evinced, in one or two respects, some slight misapprehension?

In the first place, is he quite correct in the remark, that the character 酒 *tsiu* stands for distilled liquor, and for distilled liquor only? On the contrary, does it not stand for all manufactured beverages, as wine, spirits, beer, etc.? One of these beverages, and the one most extensively used, is not distilled, and cannot properly be called whisky. It resembles whisky only in its intoxicating quality; and in that it resembles whisky very little more than it resembles wine. The Chinese of course have distilled liquors; but the one extensively used is not of that kind.

Again, if the Chinese have not used the character 酒 *tsiu* to designate wine, or liquor manufactured from grapes, it is because they have not had that article to designate. If they had the article is it not more than probable that they would have used this character to designate it? There seems to be sufficient evidence of this in the fact that the Chinese, though they have not manufactured wine themselves, have now for many years been more or less acquainted with it; and the 酒 *tsiu* character has been the common, if not the only one used to designate it. If their language has any other word better suited for this purpose, they do not seem to have discovered it. When they do so, it may be time to think about our revision.

The expression 葡萄汁, suggested by "S. B. P.," if used at all by the Chinese to designate *wine*, is I judge, less common than the expression 葡萄酒. Morrison, in his Dictionary, gives this expression, as a translation for *grape wine*. The other expression he does not give. Medhurst gives it, but renders it *new wine or grape juice*; a meaning which if correct, would seem to unfit it for New Testament use, as the wine spoken of there was unquestionably fermented, intoxicating liquor, commonly—perhaps not invariably—manufactured from grapes.

If the Chinese had a word in use, or capable of being brought into use, exactly equivalent to *oinos*, it should of course be employed in our translations. But to manufacture a word, or to substitute this manufactured expression, 葡萄汁, would, I should think, be a doubtful improvement.

Yours truly,

E. C. L.

NINGPO.

MR. EDITOR,

I NOTICE, in a letter, on page 219 of your June number, on the use of the word 酒 tsieu, wine, spirits, beer, one or two statements, partly taken from Dr. Williams' Dictionary, which it seems to me require correction.

The character 酒 does not properly mean distilled liquor unless the word 燒 shau stands before it. In the Pen ts'au, spirits, as made in north China from millet and other grains, are called 燒酒 shau tsieu. All other kinds of fermented liquor made of rice and other cereals, are called 酒, as being fermented drinks.

Distilling samshoo was unknown till the Yuen dynasty. The Pen ts'au says, chapter 25, under the heading 燒酒, 燒酒非古法也自元時始創其法用濃酒和糟入甑蒸令氣上用器承取滴露: "Distilling samshoo is not an old art. In fact as an art it dates first from the Yuen dynasty. Strong or generous wine was mixed with tsau, old grains or dregs, to enter the cylinder (corresponding to the distiller's vat). By boiling, steam is produced and this, by means of a pipe, is collected in the form of dew in the condenser."

The same sort of cylinder, *tseng*, was used for steaming bread from the third century, and is still so used in North China.

Sixty-six kinds of tsieu are mentioned in the Pen ts'au before the author comes to spirits. After he has done with spirits, which occupy three pages, he proceeds to grape wine. This he calls P'u tau tsieu. He divides wine made from grapes into two kinds, the distilled and the non-distilled. The distilling process for grape wine was first known by the Chinese on their conquest of Kau ch'ang in the T'ang dynasty, in the 7th century, the art having been practised in western countries before it was known in China. He mentions that spirits are also called fire wine 火酒 and 阿刺吉酒 arrack. The author adds that grape wine was made in China in the Yuen dynasty. He mentions the provinces where it was manufactured. 元朝於冀寧等路造蒲桃酒. This means that grape wine was made in the Yuen dynasty in Chihli and Shantung (Tsi ning). He also mentions it as made in Shansi in the departments of Ping yang and Tai yuen.

In the Classics 酒 means only fermented liquor, and for this sense wine is the best English equivalent. The word spirits as a translation for 酒 should be limited to the modern samshoo made in the country from A.D. 1700 onwards.

It is to be hoped that in the revision of Dr. Williams' Dictionary, which we are now promised from Rev. C. Goodrich and Rev. A. H. Smith, a more correct account of what the Chinese have known and done in regard to grape wine will be introduced.

J. EDKINS.

CONCERT OF PRAYER.

DEAR BROTHER,

You have perhaps heard of the services held here by Messrs. Smith, Cassells and Hoste, of the China Inland Mission. Their labors were greatly owned of God. In their afternoon meetings they dwelt largely on the theme that the baptism of the Holy Ghost was promised to all believers, not only to the Apostles, but, as Peter said to the Jews, the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call, even including us of the present day. They showed that this baptism was given to all the early Church, to the hundred and twenty, to Stephen, to Barnabas, to Paul, to the Samaritans, to Cornelius and his company, to the disciples at Ephesus, and at Antioch in Asia. In short, that, when God said: "I will pour out my Spirit upon all flesh," He meant all believers of every age. One result of their visit was a daily noon prayer meeting in all our missions. Our object in these has been first, the baptism of the Holy Ghost on our own hearts, giving power for our work, and second, the outpouring of the Spirit on China. It has occurred to us, that, if all the missions in China would unite in a daily noon prayer meeting for these objects, God would hear and pour us out such a blessing that there will not be room enough to receive it. We write asking you, if you think best, to consult with the brethren at your mission station in regard to uniting with us in this. If you are so situated that you can not unite with any one, would you spend some time in prayer at noon every day, thus uniting with us in spirit. The present revival in Japan began with a daily prayer meeting. If we would all unite, have we not faith to believe that God would shake China with His power? Yours in the Gospel.

(Signed)

MISS G. SMITH,
W. C. NOBLE,
N. DIAMENT,
ADA HAVEN,
MRS. H. BLODGET,
THOS. CHILD,
E. E. CHILD,
D. C. MCCOY,
A. P. MCCOY,

JOHN WHERRY,
MRS. S. E. WHERRY,
AMELIA P. LOWRIE,
J. H. LOWRIE,
J. EDKINS,
W. H. REES,
M. N. REES,
JAS. GILMOUR,
C. M. JEWELL,

A. B. SEARS,
W. F. WALKER,
MRS. WALKER,
J. H. PYKE,
H. H. LOWRY,
W. T. HOBART,
MRS. W. T. HOBART.

PEKING, *June 22nd*, 1885.

PHILOLOGY:—APPEAL FOR HELP.

MR. EDITOR,

Lately Mr. E. H. Parker published a list of words in the Wen cheu dialect and among them *sau* as the local pronunciation of 厚 *heu*, thick. This was important because in Fukien this word is *Kau*, and Fukien and Canton both fail to develop the *g*, *d* and *b* of the 36 initials in Kanghi. Wen cheu in this case represents Kanghi's *g* exactly. If any one will look in the 等韻 in Kanghi he will find 厚 in the lower *h* on pages 18 in the first table and 25 in the second in the shang sheng. In the 廣韻 dictionary it is also *heu* in shang sheng. The correct conclusion to draw from these facts is that the Wen cheu local sound of this word is older than that of the Kwang yün (7th century) and of Kanghi's tables, which are based on the T'ang and Sung dynasty tonic dictionaries. The reason why Wen cheu has this distinction is that it is on the boundary between two dialectic systems of wide area, in one of which the ancient *g*, *d*, and *b*, are retained with a lower shang sheng, while the other still resists the tendency to change the old surds and sonants into mere aspirates. This tradition is 1100 years old at least.

My appeal for help is in regard to other peculiar colloquial pronunciations in any dialects which are, like Wen cheu, on the boundary line between systems of wide area. Information sent to the *Recorder* by missionaries and consular agents resident in localities out of the usual beat, would be very acceptable and valuable on the preceding and some other points, of which I will mention four.

1. The boundaries of the region in north-west China where *f* occurs for sh, as in fei for 水.

2. We know that Fukien has a north and south system dividing at Hing hwa; we also know that the Pun ti, the Hakka and the Tie chiu divide Canton province between them. It would be a great treat to know the dialectical divisions of Kiang si and Hunan, also where the boundary is between Mandarin and the old dialects in Kwangsi, for the Hakka has spread into that province as is known.

3. Where in west China *kr* occurs for *k*, a development resembling the Chinese of Tung king. Many years ago I noted this down from the sounds of Szchuen men, but I omitted to mention their city.

4. The occurrence of shang sheng for chü sheng (上聲 for 去聲). It is known that in the Book of Poetry shang sheng only existed in open syllables* and C'hü sheng not at all.† It is also known that shang sheng came out of p'ing sheng, and C'hü sheng, generally speaking, out of shang sheng and jü sheng. Facts illustrating these points from any part of China might prove to be very useful.

PEKING, July 6th, 1885.

J. EDKINS.

* 六曰音均表。

† Thus 望 Wang, see, full moon, hope, is in the Odes always ping sheng, as in Legge p. 409, where it rhymes with 章黃.

Echoes from Other Lands.

WOMAN'S THOUGHTS ON WOMAN'S WORK.

Miss Spencer writes from St. John's College to the *Spirit of Missions*:—"I have charge of a class of twenty boys in the preparatory department, to whom I am teaching English. In advancement they compare with children in the primary schools at home . . . Little Robert, my smallest boy, who is a perfect study in poses, and very original in his pronunciation, says: 'The prin-ce-pell bones of the trunk are the jaw-bun, the skull, the breast-ee bone, the arms, the shoulder-blets, and the back-bun.' I find my pupils a constant source of entertainment and amusement, and thoroughly enjoy all their odd little ways and characteristics. Whether a generous development of an appreciation of the ridiculous is considered a requisite for a missionary or not, it has been a great advantage to me, giving me a hearty laugh when I might otherwise have felt like crying."

Mrs. R. E. Abbey reports of certain day schools under her care:—"We have tried to give the pupils such care and, attention, both in the schools and at their houses, as to make the day schools serve as nearly as possible the purposes of a boarding school." Of this the *Foreign Missionary* says:—"This is a most commendable aim. It promises a solution, if carried out, along the whole line of our missionary day schools of a great and difficult problem . . . It may be necessary to limit boarding school work to those who are to be trained to Christian service. More perfect control, of course, is secured in the case of boarders; but if the same result can be approximated by the means proposed by Mrs. Abbey, a great end will have been attained."

Miss Lancaster, of the China Inland Mission, Taiyuen-fu, writes to *China's Millions* of a woman sixty-two years of age, for twenty-four years a victim of opium, who came to the "Opium Refuge" for cure; and Mrs. Nicholl, of Chungking, hopes to open an opium refuge, for women as well as men. Mrs. Meadows, of Shaohing, tells of two devout women, a mother and daughter, who after twenty years of great devotion to Buddhism, have embraced the Gospel. The old lady had on hand a large stock of Buddhist prayers for which she might have realized a large sum of money, but she destroyed them all in the fire.

Miss Emily Hartwell writes to *Life and Light* for June:—"It seems to me that I can understand the Old Testament much better since I see how manifestation of power is needed to awaken these Chinese. God wrought signs and wonders then, and now the heathen seem to need to see the wonder of his power—the physical force nations have gained from Christian Civilization—before the foreigner's God is made real to them, or worthy of their thought and attention. Surely God does cause the wrath of man to praise him in thus bringing good out of this unrighteous war."

From the same periodical we learn that Miss Virginia C. Murdock, M.D., has been reading Chinese Medical books with her teacher, and that she has enjoyed them very much!—"I think it imperative to learn something of this branch from a Chinese point of view, so that I may possess the intelligence they think a doctor ought to have, and understand maltreated cases better."

THE CHURCH MISSIONARY SOCIETY IN CHEUKKIANG.

In the *Church Missionary Gleaner* for June, Rev. J. H. Horsburgh writes:—"Thank God, in Hangehow we dwell together in unity. This was beautifully exemplified the other day, when, at the invitation of our American brethren, we all gathered together at the Lord's Table, and remembered his dying love, emphasizing as it does, the 'new commandment' which he has given unto us."

From the same periodical we glean the following:—"The Rev. J. C. Hoare, of Ningpo, in training his theological students, combines with their studies evangelistic country tours occupying eight days in each month. Towards the end of the year they took an extended expedition of ten weeks into the Chu-ki district, a hilly country as large as Kent. Mr. Hoare's Annual Letter was written at Chu-ki city, while on his tour, and is of the deepest interest. "Day after day," he writes, "the students have preached and prayed, kneeling down in the face of the crowd amid many jeers, standing up and preaching the Word with boldness, and always bringing their hearers to one point, Jesus Christ and Him crucified."

Of these efforts, Rev. Jas. Meadows writes to *China's Millions*:—"Our friends got some cotton cloth, made a banner, and wrote on it, in large Chinese characters, a text of Scripture, which they changed every day, and each day they marched along the streets of the city with this text of Scripture, which every one could readily see and read, both shopmen and their customers, and many who could not find time to go and hear the preachers. They took up their position opposite the Hall of the Literary Chancellor. This was a capital place to occupy, as all the students must pass them when entering the Hall. The text of Scripture was exposed to the gaze of the crowd, and answered the purpose of a new subject to speak from every day. The texts were such as addressed themselves to the mind and conscience of the people, such as 'Repent and believe the Gospel,' 'All have sinned and come short of the glory of God,' 'CHRIST JESUS came into the world to save sinners.' The facts of the Atonement were persistently, earnestly, and clearly urged upon their hearers by the three students, who spoke boldly yet calmly to the gathered crowds. Whilst one of the students was preaching, another would watch for any one interested, in the outskirts of the crowd, and if he saw such an one, he would follow the man and try to get into private conversation with him about his soul, and the great salvation wrought out for sinners. This went on daily *for about ten weeks*." There was much opposition and some violence, but quiet persistence overcame it all, and Mr. Meadows continues:—"The two great fundamental truths of the Cross and the Resurrection have

been preached so faithfully and persistently by the three native students of Mr. Hoare, that boys in the streets were heard repeating them, as our boys in London are heard singing popular ditties. This is a great gain, to make CHRIST known; and it can only be done by urging His claims, over and over again, upon the attention of the same people. We are indeed thankful for thus making His holy name familiar to the heathen of that city. May the sweet savour be spread forth abroad in all the provinces. We want more men like Messrs. Hoare and Horsburgh. It makes this movement the more remarkable in China, seeing the leader of it combines the rare qualities of a thorough educationist and an earnest practical evangelist, skilled in methods of teaching and training Chinese for the ministry of the Word, and possessed with a burning zeal for the salvation of souls; and I hear that Mr. Horsburgh is of one and the same spirit."

THE ANGLO-CHINESE COLLEGE, SHANGHAI.

From the Annual Report, December 1884, of Rev. G. R. Loehr, the Principal, we learn that during the three years of the existence of the College the total number of pupils enrolled was 738, the number during 1884, being 212. The average daily attendance during the last quarter of 1884 was 130. The expenses for native teachers and incidentals was \$1,027.00, and the receipts from native patrons \$1,855.00—the receipts exceeding the expenses by \$828.00. Among the pupils there are four Christians, and ten who are on probation.

MERCENARY CHINESE.

"One of our Ningpo native pastors, according to a letter received from Mrs. Chas. Leaman, has recently gone from Ningpo to Nankin, to undertake a sort of pioneer work. He left a salary of nine dollars per month to accept one of six because he thought he was more needed at Nankin. And yet this is a 'mercenary Chinese,' one of those soul-less people whom the missionary critics represent as too sordid to appreciate spiritual truth."—*The Foreign Missionary*.

CHINESE STUDENTS RETURNED FROM AMERICA.

We clip the following from the *Advocate of Missions* (Meth. South) for April:—"One hundred Chinese young men, partly educated in the United States, but recently recalled, are now at work in China. As they are in Government employ, they have to be most careful about offending native religious prejudices, but it is hoped they will be able to gather many children into Sunday Schools in the future. They are most anxious for all kinds of Christian and religious aid, and one of them, Quong King Yung, makes a special request through the Foreign Sunday School Association, for sermons and Bible commentaries."

Our Book Table.

We are happy to acknowledge the receipt of the *Journal of the North-China Branch of The Royal Asiatic Society* for 1883, and Part I, for 1884, also Nos. 1, and 2, for 1885. With the present year the Journal takes a new departure. The purpose is to issue frequent numbers, as often as matter is secured, and so give the publication more of the characteristics of a periodical. The first number is occupied with the *Hung Lou Meng* noticed by us last month, and regarding which we gratefully accept the kind "compassionating" of the editor of the *North-China Daily News* for our inability to appreciate its beauties, as he is "prepared to defend the thesis that it is superior, from very many points of view, to the Arabian Nights." The second number is mainly taken up with the report of the interesting discussion of "The Prevalence of Infanticide in China," which took place on the 14th of May; after which are several pages of notes and Queries; followed by Memorial notices of Mr. Geo. C. Stent, General Gordon, and of Sir Harry Parkes, and closing with "Items," and notes on Sinalogical "Literature," which latter will prove an invaluable assistance to all students. The efforts recently made to impart new life to this branch of the Asiatic Society are bearing good fruit.

We have also to acknowledge receiving two numbers of the Transactions of the *Asiatic Society of Japan*. Volume XII, Part IV July 1885, gives 233 pages to Dr. W. N. Whitney's "Notes on the History

of Medical Progress in Japan"—an exhaustive monogram of great value as showing the rapid advances our near neighbors are making. Volume, XIII, Part 1, contains the following articles:—Japanese Etiquette, by J. M. Dixon, M.A.; Additions and Corrections to a Catalogue of Lepidoptera of Japan, by H. Pryer; The Mamushi, by W. C. de Lano Eastlake; The Vendetta or Legal Revenge in Japan, by J. Dantremere; On the various Styles used in Japanese Literature, by Basil Hall Chamberlain; Notes on the "Itachi," and "Corvus Japonensis," by H. Pryer; and Marriage in Japan, by L. W. Küchler.

The faculty of St. Xavier's College have recently issued from the Catholic Mission Press, Zi Ka Wei, an "Introduction to the study of the French Language,"* for the use of their Chinese students. The author in his preface makes only the modest claim that his book "is not a complete method of speaking and writing the French language, nor yet is it a grammar. It is an introduction." He says, most truly, that before the student can properly take up the grammar of a language at all, he must have at least some facility in the use of sentences. He must be able to speak and to understand enough of the language to profit by the explanations of his instructor. With this aim in view the author has made a book which, in the hands of a good teacher and a bright pupil, will afford a stock of good idiomatic French, sufficient to open the way to valuable acquisitions in that tongue. It is not a book for

* Introduction à l'étude de la Langue Française à l'usage des élèves Chinois. Zi Ka Wei; 1884. 法語進階.

learning Chinese. The author freely acknowledges this. The Chinese is added merely to explain the French to the pupil, and more effort has been made to render the exact effect of the French than to obtain idiomatic Chinese. One especially useful feature of the book is the number of Chinese sentences to be translated into French, an exercise in our judgment of the utmost value for the Chinese pupil. The book is evidently the out-growth of thought and of much experience in the school-room. The paper and typography of the book are excellent, and reflect great credit on the Zie Ka Wei Press. R.

A much more elaborate work apparently, than the one above mentioned is the "Deutsch-Chinesisches Conversationsbuch" of Mr. Joseph Haas.* It follows the plan of Dr. Edkins' "Progressive Lessons in the Chinese Spoken Language," and is intended as an aid to those Germans who wish to acquire the "spoken language," *i.e.* the *Kwan Hwa*, of China. In the introduction the author makes an attempt at representing, by examples from German, the various tones of the Mandarin—a thing in our judgment impossible. The attempt seems a waste of trouble both to author and learner. If Germans always make "an affirmation or a command" in the same tone of voice, they certainly do more than any other people we know of, yet it

is on an example of this kind that Mr. Haas depends to show the quality of the *shang ping* (上平) in Mandarin.

The Chinese of the work is good, barring some errors in typography, and the German is, of course, classical; but there is an intermixture of Chinese, Roman letters, and Italics, that is by no means pleasant to the eye. The peculiar arrangement of German sentences, and especially of conditional clauses, reduces the author to the expedient of giving first a sentence in German according to the classic model, than the same in Chinese, the characters arranged in vertical columns, having at the left of each its sound in Roman letter, and at the right its German equivalent; a plan no doubt admirable in itself, but giving one at the first glance an appalling idea of the difficulties in the way of a Chinaman who would "sprechen Deutsch."

There are really a number of valuable features included in this book, but the heterogeneous arrangement of the material detracts greatly from its convenience and consequent usefulness. And one hardly sees the propriety of calling 374 pages a "little" book, until he realizes that nearly one hundred and fifty of these are taken up with the arrangement of sentences above mentioned. Despite these defects, however, we have no doubt that German students of Chinese will find it a most useful assistant. R.

* Deutsch-Chinesisches Conversations buch nach Joseph Edkins' "Progressive Lessons in the Chinese Spoken Language." Von Joseph Haas. Zweit Auflage. Shanghai: Druck und Verlag von Kelley and Walsh; 1885.

Editorial Notes and Missionary News.

CONCERT IN PRAYER.

We publish under the head of *Correspondence* a Circular received from Peking, though it has already had wide circulation among missionaries in China. There have doubtless been many responses to this call to united prayer. It is but what all the missionary force have daily had on their hearts, though it specifies the hour of noon, which will to many give special zest to the suggestion, as making the prayers more synchronous, and to this there is certainly no objection. We learn that the brethren, whose arrival in Shanghai, and in Peking, were the occasion of revived interest in prayer, have reached Shansi, and are there refreshing others, and being themselves refreshed. It is by this "mutual faith of you and me," that we advance in our own life, and that we are better prepared for prosecuting our work in the spirit which can receive the divine blessing.

From the Rev. J. Bates, of Ningpo, we have received the twenty-second *Quarterly Paper* of the Daily Prayer Union instituted in 1879, of which there are 41,270 members. The members pray daily for the gift of the Holy Spirit, and pray every Sabbath for all the members. Mr. Bates informs us that there are a number of members of this Union in China, several of whom are Chinese; and to assist in stimulating Chinese Christians to united prayer he has published in Chinese (both in Character and in Roman letter) a translation of a tract entitled "Who would not Pray?" of which he sends us copies, and which he would no doubt be glad to furnish to any who desire them.

It is one of the indications of the near advancement of God's Kingdom, as well as one of the events in the promised times of refreshing, that "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts." May we not hope that these stirrings among us will be so responded to by all our hearts, that it shall be consistent with the methods of Divine action that we may all be endued afresh with that special helping spoken of as, "power from on high," and that we may be enabled thus to meet the new and great responsibilities thrown upon us by the lifting of the war-cloud, and the opening of China to foreign influences and to Christianity, as never before in all its history.

THE PRAYER OF LYDIA MARY FAY.

From an article in the *Spirit of Missions* for February, we gather the following very interesting item regarding our sainted Miss Fay. On the death of her gifted brother in early life, she was inspired with the desire to do a work as nearly as possible like that which she supposed he would have done had he lived; and in 1850 she offered herself as Missionary Teacher for China under Bishop Boone. "I went," said she, "praying that God would make me instrumental in leading one native youth to the Ministry of Reconciliation, in which case I would gladly sing the song of the aged Simeon." After twenty-seven years of missionary life she passed away. Six years more passed, and on St. Simon's and St. Jude's day, 1884, the Rev. W. J. Boone, born in Shanghai, and son of the first

Bishop, whose early education had been intrusted to Miss Fay, was consecrated Bishop; and five days after, on the 2th of November, 1884, Bishop Boone ordained to Deacon's orders five of Miss Fay's pupils, and thus the last of the young men who were under Miss Fay's training entered the ministry. "So in God's providence it came to pass that the youth who was never permitted to break the bread of life to men, was, by God's blessing on the consecrated labors of his sister, represented in the holy ministry by no less than ten clergymen. What a happy 'Nunc Dimittis' must her's have been, her eyes having seen the wonders of grace God had wrought and was working through her! May we not reverently imagine something of the joy of the now united family in the Paradise of God, because of this ten-fold answer to the daughter's prayer!"

GLEANINGS.

The Baptist Courier, of Greenville, S. C., cannot conceive what should take Dr. Crawford all the way from China "to confer with the Boards in Richmond and Boston, unless it is the consolidation of the work in China!"—There are many other questions of missionary policy that might well be discussed by those, as well by all other, Missionary Boards, especially questions relating to the administration of missionary funds, and it is some of these that Dr. Crawford has in mind, as we know from his own lips.

The total number of Church members of the English Baptists in China, as given in their last Annual Report, was 994, of whom 360 were added during the year covered by the report.

We learn from Canton that no perfect copy of Mr. Henry's new book, *The Dragon and The Cross*, has yet been received by his friends there. The early copy which he sent them by mail was lost—"drowned,"

our correspondent says—in the Pearl River of which Mr. Henry writes so much in his book, together with the rest of that mail, by the loss of the river mail-boat.

Great destruction of property, and even life, was experienced in the region of Osaka, Japan, from heavy floods during the early days of July. It is estimated that 3,000 persons were drowned. The foreign residents, mainly missionaries, left the Foreign Concession, and were kindly provided for by the native authorities in one of the government public buildings. The mode in which the Japanese Government meets such an emergency contrasts to great advantage with the methods, or want of method, of the Chinese Government.

The Report of the Soochow Hospital comes to hand just as our last pages are going to press. It merits a more extended notice than we can now give it.

THE CHINESE RELIGIOUS TRACT SOCIETY.

The Seventh Annual Report of *The Chinese Religious Tract Society*, just received, shows that twelve different tracts have been printed during the year, besides *The Child's Paper* and *The Chinese Illustrated News*, making a total of 238,000 copies, or 4,822,000 pages. The Catalogue of Publications shows forty different items. A very attractive item in its circulation, not included in the above enumeration, is beautiful chromo-lithographic cards, with space for text and mottoes left blank, of which great numbers have been sold. A grant of \$1,077.65 is acknowledged from the *American Tract Society*, and another of \$974.35 from the *London Religious Tract Society*. The very respectable figure of \$645.43 accrued from sales of books and Tracts, and from subscriptions to the periodicals. The total expenditures for the year were \$2,543.00.

CATALOGUE OF BOOKS, TRACTS, ETC.,
FOR SALE AT THE PRESBYTERIAN MIS-
SION PRESS, SHANGHAI.

This is an extensive collection mainly of Chinese books, though some of them are English books relating to China. The total number of Volumes is 378. One hundred and sixty-five of these books are published by the Mission Press; fifty-five belong to the School and Text Book Series; thirty-four are publications of the Chinese Religious Tract Society; and fifty-four are "issued by the Religious Tract Society, London." Both the English and Chinese titles are given of most of the books, with the name of the author, and the price per copy.

MEDICAL WORK AT SWATOW AND IN
THE HAKKA COUNTRY.

The Hospital at Swatow, in connexion with the Presbyterian Church of England, is under the care of Dr. A. Lyell, while the work in the Hakka country is under Dr. Wm. Riddel's care. At Swatow, instead of diminution of work from the excitements of war, the number of patients treated during 1884, was 5,493, of whom 3,674 were in-patients, an increase of fully 1,000 over the year before. The especial feature of the work of this year was the large number of opium-smokers admitted—236 cases, as against 20 in 1880. Year by year the number of patients is increasing, and there is also a distinctly perceptible increase in the number of those who come for treatment in the first or early stages of their disease and of cases of recent injuries and bruises. Important testimony is given by Rev. Mr. Smith as to the usefulness of this medical work, in bringing the patients under Christian influences. "At many of our stations year by year, some who get their first impressions at the hospital are baptized, while at Swatow from ten to fifteen are received. Out of 23 Hoklo stations in various parts of

this region, some 7 or 8 had their origin from Hospital patients. And had we suitable agents in sufficient numbers many more stations might be opened with advantage in all parts of this mission field."

THE SUFFERING IN KWANGTUNG.

The Rev. E. Z. Simmons writes from Canton under date of July 16th:—"We are very busy trying to get rice to the people who have suffered from the floods. I have just returned from a trip, and found the destitution and destruction worse than any reports make it. Of seventy villages that we gave rice to largely, more than half of the houses are in ruins. The people have been living on *congee* for more than twenty days. The suffering will be worse in a month than now, for the charities of the people will, I am afraid, soon be exhausted. The Chinese are doing all they can under the circumstances. The foreigners, here and at Hongkong, have raised nearly ten thousand dollars; but this will be very little when divided among the tens of thousands of the destitute. Two more parties of missionaries are leaving Canton with more rice to-day."

DR. WENYON'S VISIT TO LUNGCHOW.

The *China Mail* gives a full account, which is reproduced in the *N. C. Daily News*, of Dr. Wenyon's visit to the frontier of Tonquin at the request of the Chinese, to render medical assistance to the soldiers. He was absent two and a half months from Fatshan, to which place he returned on the 28th of June. He spent six days in the border city of Lungchow, which is the terminus of the Chinese Imperial Telegraph line, and distant from Langson about sixteen miles. Encampments of Chinese troops extended for some fifteen to twenty miles from Lungchow, and Dr. Wenyon estimated that there were many more than 50,000 soldiers in them.

Well armed soldiers were still arriving there as late as the 8th of June. Discipline was poor, and the sanitary conditions wretched. Dysentery, typhoid fever, and kindred diseases, were carrying away their thousands. Large numbers of wounded were brought to the doctor for treatment, but there was a complete absence of the serious wounds one would expect; from which, and from the number of graves, Dr. Wenyon concludes that the number killed in battle must have been much larger than the wounded. Foreigners' heads were at all the important ferries—no less than seventeen being seen at one place alone. Several of the heads were those of Roman Catholic priests. Dr. Wenyon met four French prisoners, and heard there were five more. The Doctor was not allowed free access to all the camps on account of the suspicions of the common soldiers; but he earned the gratitude of many unfortunate ones, and his visit has, no doubt, exerted an influence in favor of foreign medicines and foreign medical treatment.

FOREIGN POPULATION OF SHANGHAI.

From the report of the Census taken on the 30th of June, of the foreign residents of this place, exclusive of those living on the French Concession, we gather the following figures:—

Adults, Male ...	1,775	
„ Female...	1,011	2,786
Children, Male ...	433	
„ Female	454	887
Total		<u>3,673</u>
British	1,453	
Japanese	595	
Portuguese	457	
American	274	
Spanish	232	
German	216	
Other Nationalities, none amounting to 100 each, }	446	
Total		<u>3,673</u>

THE LATE CANON McCLATCHIE.

The death of Canon McClatchie is announced as having taken place in England on the 4th of June, at the age of seventy-two years. From an appreciative note in the *North-China Daily News*, and from a communication to that paper from the Ven. Archdeacon Moule, we learn that Mr. McClatchie arrived in Hongkong, Sept. 25th, 1844, and reached Shanghai, April 11th, 1845, and in June secured a residence within the walls of the city, which was then considered quite a step in advance. Three years ago the Canon returned to his native land, for a well-earned respite from thirty-eight years of labor. Besides his several published works, he left in manuscript a translation of the "Record of Rites."

PRINCIPAL EVENTS OF THE WAR BETWEEN FRANCE AND CHINA.

1882.

French Expedition against Anam, nominally to enforce the treaty of 1874. *April*—2nd, French reach Hanoi.—25th, Hanoi citadel taken; and Sontay later.

September.—Anam over-run with Chinese troops.

1883.

January.—News of a compromise. M. Boureé made agreement for a neutral zone, &c. France rejects it, recalls Boureé, and sends M. Tricou from Japan.

March.—French seize Hongay and Namdinh. War begins.

May.—19th, Riviere killed in a sortie from Hanoi.

June.—6th, M. Tricou reaches Shanghai, and meets Li Hung Chang.

July.—4th, Li Hung Chang breaks off negotiations suddenly, and starts for the north.—18th, King of Anam poisoned, and succeeded by his nephew.

August.—Anamites defeated outside Namdinh.—15th, Hai Dong captured.—16th, Phonhai captured.—20th, Admiral Courbet bombards

Hue. Preliminaries of peace with Anam.—28th, Coast of Tonquin blockaded.

September.—1st, Three days' fighting outside Hanoi. Hordes of Chinese troops enter Tonquin. M. Patenôtre Minister to China.

November.—20th, M. Ferry Minister of Foreign Affairs.—23rd, Telegraph cable between Japan and Corea.

December.—16th, Sontay taken by French.—28th, New king of Anam poisoned.

1884.

January.—8th, M. Tricon obtained, at Hue, the signature of the new King of Anam to the amended treaty concluded between M. Harmand and Duc Duc.

March.—11th, *Coup d'état* at Peking. Prince Kung disgraced. 12th, Gen. Millot takes Bacninh.

May.—12th, Capt Fournier concludes preliminary treaty at Tientsin.—18th, The Fournier "Memorandum."

June.—6th, Amended treaty with Anam signed by M. Patenôtre. 23rd, French defeated at Bac Le, and Langson.

July.—M. Patenôtre reaches Shanghai.—5th, Admiral Courbet arrives at Shanghai.—17th, Admiral Courbet at Foochow. French demand 30,000,000 francs; seven days grace.—24th, Ultimatum extended to August 1st.—25th, Tseng Kuo Chuan arrives at Shanghai to negotiate.—31st, Transfer of China Merchants' fleet and property to Messrs Russell & Co.

August.—Ultimatum extended to the 4th.—2nd, Negotiations broken off by the Chinese. Kelung bombarded and taken.—21st, Final Ultimatum terminated. M. Sémilé leaves Peking.—22nd, Telegraph between Tungchow and Peking.—23rd, Bombardment of Foochow Arsenal, and destruction of Chinese fleet.

September.—1st, French man-of-war *Parseval* leaves Shanghai.—

5th, British gunboat *Zephyr* fired on in Kimpai Pass, Lient Hubbard fatally wounded.—16th, Public meeting in Shanghai to consider the dangers of war.

October.—1st, French occupy the heights around Kelung.—2nd, Tamsui bombarded by French.—8th, French landing-party repulsed at Tamsui. French attack Chinese at Kep (between Langson and Bacninh) both sides suffer heavily.—20th, Blockade of Formosa declared.

November.—2nd, Chinese repulsed with great loss from about Kelung.

December.—4th, Assassination of several high Officials at Seoul, Corea.—5th, Japanese Legation burned at Seoul, and a number of Japanese killed.

1885, *January.*

1st.—Two battalions of troops and four men-of-war arrived at Chemulpo from Japan, accompanying Count Inouye, regarding the outbreak on the 4th of December in Seoul.

5th.—French victory near Hanoi.

10th.—The Korean difficulty with Japan amicably settled by a Treaty. The Chinese attack the French at Kelung, and are repulsed.

24th.—French advance from Kelung repulsed.

25th.—The Governor of Hongkong declares the neutrality of that place.

February.

4th.—British subjects at Shanghai notified that French Naval Commanders have been ordered to enforce strict belligerent rights. French vessels of war rendezvous at Matsou.

13th.—French take Langson. Li Hung Chang telegraphs to the British Minister in Peking his sympathy in the death of Gen. Gordon.

13th.—The *Yuquan* and *Chen Ching* sunk by French torpedo-boats in the Sheipoo Roads.

18th.—First appearance of French vessels of war at Chinhai.

22nd.—French declare rice contraband of war.

23rd.—Chinese authorities threaten to block the bar at Woosung.

March.

1st.—Five French ships bombard Chinhai fortresses, and retire. Yung River blocked.

4th.—Heavy fighting commences about Kelung; Chinese positions taken.

6th.—The first steamer of the season reaches Tientsin.

7th.—Blockade of Pakhoi by French.

14th.—Counts Ito and Saigo, as Embassadors from Japan to China, arrive at Tientsin.

22nd.—Death at Peking of Sir Harry Parkes, the British Minister.

23rd.—The French cross into Kwangsi, and are repulsed. Gen. Negrier wounded.

24th.—French retreat.

29th—30th.—The French seize the Pescadores.

30th.—The French Ministry resign.

April.

3rd.—British hoist their flag at Port Hamilton.

4th.—Preliminaries of Peace signed between China and France.

11st.—The capture of the s.s. *Pingon* by the French.

15th.—The Blockade of Formosa raised, and hostilities cease.

18th.—The Protocol between China and Japan signed at Tientsin.

May.

Sir Robt. Hart offered the Ministership to China.

7th.—Hon. J. Russell Young, U. S. Minister to China, leaves for San Francisco.

23rd.—The s.s. *Waverly* captured by the French.

29th.—Protocol between China and France signed at Tientsin.

June.

9th.—Treaty of Peace between France and China signed at Tientsin.

11th.—Death of Admiral Courbet at the Pescadores.

14th.—The French hoist their flag over their Consulate at Shanghai.

15th.—The Russians reported to have occupied Port Lazareff.

30th.—Secret Treaty between Russia and Corea reported.

Missionary Journal.

Births, Marriages, & Deaths.

DEATHS.

AT Swamby, Yorkshire, England, the Rev. JOSEPH BELL, of the Wesleyan Mission, Hankow.

ON the 4th June, at 34 Malson Road, West Hennington Park, London, England, the Rev. THOMAS McCLATCHIE, M.D., Canon of the Holy

Trinity, Shanghai, and late Secretary of the C.M.S. Mission, in China, aged 72.

Arrivals and Departures.

DEPARTURES.

From Shanghai, July 13th, Rev. J. WHERRY, wife and children, of Peking, for San Francisco.

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No. 8

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 260.)

CHINESE SUPERSTITIONS CONTINUED.

IF three shocks of an earthquake are felt, the beggars throw away their gourds, (地動三搖。花子放下瓢). This signifies that the harvest will be abundant, and the beggar will not need his calabash.

That the entrance of an Owl into a dwelling is a most unfavorable sign, has been already noticed elsewhere. 'He never comes on an errand of good omen,' (夜貓子進宅。無事不來). In like manner the chatter of a flock of crows is a sign that discordant voices will be heard (解災的咒語), after which no ill is to be apprehended. 'Let the red mouths ascend to heaven—let the white tongues enter the earth,' (赤口上天。白舌入地). The expression 'red mouth' is used to indicate bickerings; the phrase 'white tongues' denotes those who defame or injure one by 'talking behind one's back,' (背地裏的話).

The whole social life of the Chinese is regulated upon the principle that certain days, places, and conjunctions are in themselves lucky or unlucky, and the theory has been elaborated with ingenious care into one of the most gigantic systems of superstition the world has ever seen, which is as difficult of demolition as a castle in the air.

The following saying embodies the views said to have been current from very ancient times in regard to three unlucky days in each month: 'On the fifth, the fourteenth, and the twenty-third, do not venture to risk the Pill of Immortality in the furnace of *Lao Chün*,'* (初五。十四。二十三。老君爐裏。不煉丹). The Emperor Ch'ien

* Somewhat similar is the current adage: 'Do not leave home on a 7th [the 7th, 17th, or 27th of the moon] nor return on an 8th,' (七不出。八不歸).

Lung, however, who had a mind of his own, denounced this absurdity, and is supposed by a felicitous pun to have changed these from 'days to be avoided,' (忌日) into 'fortunate days,' (吉日).

This vast reserve power lodged in the speech of the One Man of the Empire, gives occasion for the proverb: 'You are like the Emperor—a golden mouth and pearly words,' (你莫非屬皇上的金口玉言). As an example of the far reaching effects of the words spoken by the Sovereign, it is related of Ch'ien Lung—who seems like Frederick the Great and other noted monarchs to have had the art of causing anecdotes about himself to multiply,—that on one occasion he was travelling about in disguise as was his wont, when he entered an establishment where the workmen were engaged in making a peculiar variety of incense known as *Kao hsiang* (高香). On account of the extreme heat of the place, the laborers had thrown off all their clothes. "Alas!" exclaimed His Majesty, "all these men are like beggars!" This was more than a century ago, yet such is the momentum of an imperial exclamation, that from that time to this, no person who makes incense has ever grown rich, and all because of this one expression! It is for this reason that the proverb runs: 'In the mouth of the Court (Emperor) there is no insignificant word,' (朝庭口裏無虛言).

In exemplification of this axiom that the words of the Emperor are like the Wind, which when it blows, makes the grass bend, (風行草偃), it is said that whereas deep red and purple had hitherto been the favorite colors for court, *Ch'ien Lung* preferred pink, a circumstance which has had a permanent effect upon the market value of this article for more than an hundred years. There is a species of pottery called *sho lü* (沙綠) which was held in very light esteem, but an Empress of *Tao Kuang* took a fancy to this particular ware, and called it after the peacock (孔雀瓷). To the present day this article is much sought, but the dealers in curios have apparently exhausted the supply. Thus, as Mencius observes, when those in a superior station are devoted to anything, those below them will be even more devoted to the same thing, (上有好者。下必有甚焉).

A peculiar sacredness is attached not only to the person of the Emperor, but to everything related to him or about him. Emperors like *Ch'ien Lung* were in the habit of making not only secret excursions, but long journeys. This involved numerous Travelling Palaces (行宮) some of which are still in existence. One of these formerly stood on the east bank of the Peiho, at Tientsin, but during the reign of *Tao Kuang* the Emperor was memorialized, and it was ordered to be taken down, and the materials put to other uses. The empty building, however, had become the head quarters of certain

Imps (妖怪) which assumed the forms of various animals, compendiously described by the natives as, Fox, Yellow, White, Willow and Ash, (狐, 黃, 白, 柳, 灰). The first are of course, Foxes, the second are the Weasels (黃鼠狼), the third Hedgehogs (from the color), the fourth Snakes (which are long like willow sticks), and the last Rats, which are ash-coloured.' These animals are much dreaded, and are worshipped under the name of the Five great Families (五大家). These goblins rendered every one of the workmen who had been concerned in the work crazy. The popular faith in this legend is evidenced by the saying: 'This business is like pulling down the Emperor's travelling palace,' (這光景, 好似拆了行宮似的), which is used of one who creates a disturbance as if he were possessed.

'Like running against the claws (of the five Animals), turbulent insanity,' (招了瓜子似的, 瘋鬧). This is another illustration of the principle propounded in the last proverb. These Animals are able to make themselves invisible (隱形) and, as already explained, to bewitch human beings. They are fond of wine, and when they have taken enough to make themselves tipsy, they have an objectionable habit of lying down in the road. If any one steps on their claws at such times, he is promptly bewitched. Still, much depends on the character of the individual, for if it chance to be a person of uprightness and integrity, he is not in the least affected by the Five Animals. The saying last quoted is used of one who makes any outrageous disturbance.

It is perhaps due to the association of these several animals in one class, that the current saying is due: 'The Weasel eating the Hedgehog—gentlemen injuring gentlemen,'* (黃鼠狼吃蝟蝟, 爺們毀爺們). *i.e.* those bound by common interest ought to play into one another's hands. The idea is similarly expressed in the proverb: 'When a great flood washed away the temple of the Dragon King [who controls the water], this is a case where one member of a family fails to recognize another member of the family,' (大水沖了龍王廟, 一家不認的, 一家人).

'Good men have fire three feet above their heads—evil spirits would do well to avoid it,' (好人頭上三尺火, 是邪是鬼都得躲). As this mysterious light (靈光) above the head is bright in

* The well known predatory habits of the weasel, give occasion to the following saying at his expense: 不偷雞也是偷雞. 'A weasel running around a hen-coop; he does not steal chickens' (because he cannot get at them)' and he does steal chickens.' The words 'steal chickens' (偷雞) as first occurring, but intended (by a double pun), to suggest the words, 'gain an opportunity,' (投機), and the saying is used of one who did not steal, only because he missed the chance to do so.

proportion to the virtue of the individual illuminated, it would seem to be an easy matter to discriminate the good from the bad. A similar saying is current in regard to men as distinguished from women: 'A man has fire three feet above his head,' (男子頭上有三尺火). This denotes his strength, and that he 'belongs to' the 'light principle,' (屬陽), while women 'belong to' the 'dark principle,' (屬陰).

The locality here named is exactly the same as that assigned to spirits in general, which in many sayings is affirmed to be just above the heads of men, 'mounted on clouds and riding on the mist,' (騰雲駕霧). 'Three feet above our heads are spirits,' (頭上三尺有神靈).

'The spirits of those who have died wrongfully, will not disperse,' (死的屈。冤魂不散). The three souls and several animal souls (三魂七魄) with which man is popularly supposed to be endowed, are said to dissolve partnership at his death, according to the current saying, 'the spirits ascend to heaven, the animal soul enters the earth,' (魂升於天。魄降於地).

The saying about the inability of the spirits to disperse, is employed metaphorically of one 'who comes but never goes,' or who, if he disappears for a short time, like the fly in the fable, soon returns.

'The spirits of those who have died wrongfully, tangle the legs of the murderer,' (冤魂纏腿); the maxim that it is impossible for one who has shed human blood to escape 'the Net,' (天網)—Heaven's net—depends upon the principle here enounced. He can not escape, because the spirit of his victim pursues him like the Furies of Greek tragedy, and will inevitably bring him to justice at last. The proverb is employed of a creditor perpetually harassing a debtor, &c.

'If you are in your senses, how came you to die on the *k'ang*?' (你即明白。爲甚麼。死在炕上). When a person is expected to die, he is made to put on his best clothes, and removed from the *k'ang* or 'stove-bed,' on which he has been sick, to a wooden couch. If he were to die on the *k'ang*, his spirit would be sure to go to hades direct. Besides this, the *k'ang* is made of earth without any opening in the top for the breath or *ch'i*, and if a man should die on it, he might be obliged to carry it on his back forever!

'When a man dies he becomes a ghost; when a ghost dies it becomes a *chi*,' (人死做鬼。鬼死做孽). This is one of the few proverbs, which are quotations from K'ang Hsi Dictionary. We are there informed that just as men are afraid when they espy a ghost so ghosts are affrighted when they espy a *ch'i*, (人死作鬼。人見懼之。鬼死作孽。鬼見怕之).

Hence if this word *ch'i*, is inscribed on a door, (in the seal character 篆書), all varieties of goblins and devils, will keep a thousand *li* away—a circumstance which would appear to render it comparatively easy to keep all devils out of the empire. No information is afforded us as to the real nature of the *ch'i*, nor as to the conditions under which 'ghosts die.'

'So angry that the three spirits of the body jump wildly about, and the five dominant influences fly into space,' (只氣的三尸神躁跳。五雷豪氣飛空)。

We are indebted to the Taoist Book of Rewards and Punishments (感應篇) for the most of what we know of these spirits, where we are informed that they dwell within the body, and are cognizant of all a man's acts, which they report to the heavenly authorities at fixed times. According to others, these three spirits are three brothers (!) named *P'êng*. One of them is posted in the head, and has charge of what is seen, heard, and spoken; the second dwells in the abdomen, and supervises the heart; the third is posted at the feet, and regulates the acts (行動) of men. The character *shih* (尸) denotes a corpse, and there is no obvious explanation of its use, in connection with the spirits presiding over the living. In Williams' Dictionary the phrase in question is quoted (but with the omission of the character signifying spirits) and the translation altogether ignores the words 'three corpses,' as follows. "He danced and hopped about from the excess of his rage."—The second clause is almost as unintelligible as the first, and the enigmatical phrase 'five thunders brave atmosphere,' (五雷豪氣) has led to an emendation, a shade less incomprehensible, which substitutes for the words 'five thunders,' (五雷) 'five insides,' (五內) denoting that the five *ch'i* are within the five viscera.

'When a padlock is put around the collar-bone, though he has arts of escape he can not employ them,' (鎖子穿了琵琶骨。有法也變不出來咧)。 When an evil spirit (邪魔) attacks one, the true method of defence is said to be to seize the goblin firmly, and deftly insert a lock under the 'guitar bone' (with which spirits appear to be provided) which once done, renders it impossible for the evil spirit to escape—unless, as one would naturally expect, he should decamp, carrying the padlock with him!

'Reckless running as if chased by a corpse come to life,' (像乍了尸一般的亂跑)。 It is a prevalent belief that the bodies of the dead, before they have been placed in the coffins, are liable to rise from the bed in a very abrupt style, and dash out of the house at midnight, in pursuit of some one to seize. If they happen to meet any one, even if it chance to be a near and much loved relative, these

bewitched corpses immediately claw them to death! The saying is quoted of one who runs rapidly, as if pursued by such an apparition.

It is only human spirits that return to vex and terrify the survivors, for those of even the most ferocious animals are innocuous. Hence the proverb: 'When a man dies, he becomes like a savage tiger; but when a tiger dies, he becomes like a lamb,' (人死如猛虎。虎死如綿羊)。

'Disturbed in spirit—as if a Cat trod on one's heart,' (心神不定。貓躓心)。

The Chinese, like the superstitious in Occidental lands, dread the tread of a Cat upon a corpse. If it steps over the heart, it is believed that the dead person will spring up, as mentioned in the last paragraph, and claw some one to death. The saying is used of one in extreme terror or confusion, like the condition of a dead man come to life.

Some account has been already given, in speaking of the dissection of Chinese characters, of the various themes of the proper way of purifying the pill of immortality, (煉丹). The essence of the five viscera, (heart, liver, stomach, lungs, and kidneys) is to be collected in the public region (丹田), while the spirit (which comprises the body and soul transformed) after its threefold sublimation, is gathered in the head. Of this complicated process, the following saying is an epitome: 'The three transformations collected in the head; the five principles gathered at the fountain of life,' (三華聚頂。五氣朝元). When the process is completed, the spirit is able to go off into distant realms, leaving the body in a condition of sleep, or trance. When this work of sublimation is complete, the spirit becomes immortal, and is gifted with wonderful powers. 'It can collect in visible form, and it can disperse into vapor,' (聚則成形。散則氣)。

The professors of the art of securing immortality by purification, are divided into rival schools, much resembling the Big-endians, and the Little-endians, whose disputes as to the orthodox way of breaking open an egg, so greatly edified Capt. Gulliver, on his voyage to Lilliput.

[N.B.—Any reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author]

(知過必改得能莫忘: Millenary Classic.)

(To be Continued.)

ON THE USE OF THE NAME JESUS IN PUBLIC PREACHING IN CHINA.

BY REV. WM. MCGREGOR, A.M.

IN moving about among the Chinese, Missionaries have, of necessity to hear much language that is painful to them as Foreigners, and much that is painful to them as Christians. Most trying, perhaps, of all is it to be compelled to hear the name of Jesus bandied about as something to be jeered at and spit upon. Sometimes the sacred name is employed in blasphemous connections such as I dare not repeat, but more commonly it is shouted out simply in ridicule and contempt as the name of the god worshipped by Barbarians.

To some extent, no doubt, this is inevitable. When Paul preached the gospel at Athens, there were those who ridiculed him as a babbler and a setter forth of strange gods, because he preached to them 'Jesus and the resurrection.' Now, the truths that Paul preached are those that we must preach. Man's sin and the Divine Saviour; the Lord Jesus; his atoning death and resurrection must be our themes, as they were his. Whatever antagonism the gospel of the grace of God unavoidably excites, we must be prepared to encounter and patiently strive to overcome. None the less must it be our care that we ourselves place no obstacle in the way of the gospel, and that nothing in our way of presenting it prove a hindrance to its acceptance by those to whom we preach it. As it is the duty of Christians to live so as to commend the gospel to others, it is equally their duty to study so to speak as to avoid putting a stumbling-block in the way of those that hear.

These remarks are no doubt commonplace, but I make them because the question has been forced upon me whether we do not, in China, to some extent, put an obstacle in the way of the gospel, and give occasion to the heathen to blaspheme, by an unscriptural and unsuitable use of the name *Jesus*.

1°. The very name 耶穌聖教 by which the Christian Church is distinguished in China, is not a Scriptural expression. "The Church of God" is the usual term in the New Testament. "The Religion of Jesus" is indeed an expression common enough now in Western countries, but it is chiefly used by those who deny our Lord's Divinity, and regard him simply as the founder of Christianity. They and their imitators speak of "The Religion of Jesus," just as they speak of "The Religion of Zoroaster" or "The Religion of Mohammed," and I cannot help feeling that, apart from

its effect upon the heathen, the continual use of the term 耶穌教 tends to make our Christians look on Christ less as a Divine Saviour and more as a Great Teacher.

The adoption of this expression to denote Christianity is no doubt due to the unfortunate difference of opinion, among Protestant Missionaries, as to the proper term in Chinese for God; and so long as this difference of opinion continues it is hopeless to expect any change in the name by which the Church is recognized.

2°. This name, then, embalmed in treaties may, for the present at least, be regarded as fixed; and I shall confine my attention to the terminology employed in public preaching by missionaries, their assistants, and native Christians generally.

All will agree that, in seeking to lead the Chinese to a knowledge of the truth, care ought to be taken to avoid whatever might unnecessarily prejudice them against the message we bring and prevent them from giving it a fair hearing. That the frequent use of the name *Jesus*—a foreign word conveying no meaning, and, to the Chinese, merely the name of a foreigner—has in itself a repelling effect, I suppose few will question. But some may regard the name as, *itself*, forming so much a part of our message as to demand that it should always be prominent in our preaching. I do not think that there is anything in the New Testament to bear out this view. On the contrary it has seemed to me that, among the members of the native Church there is, in China a prevalent use of this name which is not only unsuitable in preaching to the heathen, but which tends to irreverence and may be shown to be unscriptural.

Jesus, or, more strictly speaking, the Aramaic word represented in Greek by Ἰησοῦς, was the personal name given to Our Lord when he came into the world, and we are expressly told that it was given as a *significant* name chosen of God to indicate the Saviour's office. In like manner, the other names by which the Redeemer is spoken of in Scripture are terms indicating either his nature (such as "Son of God"), or his official character (such as "Saviour," "The Christ," &c.), and were evidently *meant to be significant*, and thus bring before all who should hear them some aspect of his character or office.

To the Jews *Jesus* was such a significant name. To them it was no foreign name of unknown meaning, but a familiar word of recognized import. When, however, the gospel came to be preached to the Gentiles, the case was different. To them "Jesus" was a foreign word conveying no meaning. Did the Apostles, then, in their

teaching and preaching generally use this name to indicate Our Lord? In listening to the preaching of the gospel to the heathen in China, I think it will be found a not uncommon experience that, when the preacher comes to speak of the Saviour, he for the most part employs simply the term 耶穌 and such expressions as 信耶穌 靠耶穌, 耶穌之道, while he more rarely uses terms significant to his audience, such as 救主, 上帝之子, 上帝之道. Was this the way the Apostles preached? "Believe on Jesus" is an expression that nowhere occurs in the record of Apostolic preaching as addressed to an enquirer. Our Lord himself, speaking to a Jew, asked the man that had been born blind: "Dost thou believe on the Son of God?" and the Apostle Paul, speaking to a Greek, said: "Believe on the Lord Jesus Christ, and thou shalt be saved." Along with the foreign name "Jesus," we have here two titles, "Lord" and "Christ" applied to the Saviour, both of which titles were significant terms in the vernacular of the Philippian jailor. That the Apostles, in speaking of the Saviour, used, at least for the most part, terms intelligible to the people to whom they spake, and calculated to convey some impression of the dignity of his person or the nature of his office, is, I think clear from an examination of their teaching as recorded in the New Testament. "The disciples were called Christians first at Antioch." Why? Antioch was the first place where a Gentile church was gathered, and the name by which the believers were known must have been due to the term by which Our Lord was usually spoken of among them. The title "Christ" was evidently more familiar there than the name "Jesus." Why? Because the people of Antioch were a Greek-speaking people. The Greek term *Christos* (χριστός) was not to them a foreign name but an intelligible word, the appropriateness of which to describe the person spoken of they could learn as they listened. To the Jews it was necessary to preach "Jesus," because the object was to convince them that Jesus was the Christ, the looked-for Messiah. But to the Gentile world the truth had to be presented somewhat differently. The heathen were not waiting for a Messiah but had to be taught the need of one, and then told that one had come. That in pressing these truths upon the heathen, the Apostles in preaching to a Greek-speaking people, used, in designating the Saviour, chiefly Greek words descriptive of his character and office, is apparent, not only from such passages as that regarding the disciples at Antioch, or that regarding Agrippa being persuaded to become a "Christian," but from an examination of the language employed in any of Paul's epistles. I have drawn up a table of the

number of times the terms "Christ," "Jesus Christ," &c., denoting Our Lord, occur in the first six Pauline epistles, and my reckoning is as follows :*

	ROM.	1 COR.	2 COR.	GAL.	EPH.	PHIL.	TOTAL.
Christ (alone)	33	46	38	24	28	18	187
Lord (alone)	19	47	17	3	17	9	112
Christ Jesus or } Jesus Christ }	22	9	5	13	12	14	75
Lord with Christ,..... } Christ Jesus, or Jesus Christ }	15	12	5	3	7	5	47
Lord Jesus.....	2	4	3	1	1	1	12
Jesus (alone)	2	1	7	0	1	1	12

From this table it is apparent that Paul, in writing to these Christian Churches, composed chiefly of Gentiles, uses the foreign word "Jesus" alone very sparingly indeed, while the Greek terms "Christ" and "Lord" without the name "Jesus" connected with them at all, are his most common forms of expression. Even the term "Jesus Christ," which in the more didactic epistles to the Romans and Galatians, is of frequent occurrence, is much less employed in the more hortatory epistles to the Corinthians. The nearer the style approaches to that of public preaching the more do the simple vernacular terms predominate. It is surely a fair assumption that if this was his usage in writing to *Christians* to whom the foreign terms were not unknown, it would be still more markedly his usage in addressing a *heathen* audience to whom they would be altogether new. In the brief specimens of his preaching to the heathen recorded in Acts xiv. 15-17, xvii. 22-31, not a word occurs that by its foreign, and (to their ears) barbarous, sound could distract the attention of the listeners from the truths he wished to set before them.

Do I then propose that, in preaching to the Chinese we should generally use the word *Christ*, *i.e.* 基督? No. I propose that, following the example of the Apostles, we use chiefly terms in the vernacular of the people to whom we preach. The name "Jesus" was primarily a significant term designating the office of Our Lord, as Saviour:—"He shall save his people from their sins," was the idea meant to be suggested by it. But having become a proper name, of which the import was understood only by Jews, other terms were employed by the Apostles in preaching to a Greek-speaking people.

* In preparing this table I have used Bruder's Concordance, and where various readings are given in it, I have followed the reading adopted by the Committee for the revision of the English version. There may be mistakes in the summation, but not sufficiently numerous to affect the argument.

Similarly, the name *Christ* was originally a significant term indicating the Saviour's official character; but gradually it came to be used as a proper name. Instead of "The Christ," Our Lord was spoken of simply as "Christ;" and having been, in the Scriptures thus, treated as a proper name the word is, as such, transferred into Chinese, as into other languages, untranslated. "Christ" 基督 is thus in China as much a foreign name as "Jesus" 耶穌. But there are other words employed in the New Testament, to designate Our Lord, that do not labour under this difficulty. The word "Saviour" 救主 is the one which seems to me best fitted to take that place in our public preaching to the Chinese which *χριστός* "Christ" was fitted to occupy in preaching to Greeks. It is a term which finds a prominent place in Scripture. When angels announced to the shepherds the birth of the Messiah, their words were: "To you is born a Saviour, which is Christ the Lord"—the Messiah for whom you have been looking. When Peter began to preach the Gospel to the Jews, having in the presence of the council, asserted the resurrection of Jesus, he added: "Him hath God exalted to be a Prince and a Saviour." It is a term frequently used by the Apostles, and since the time when the terms "Christ" and "Jesus the Christ" became crystallized into a proper name, the words *Saviour* and *Redeemer* have been those most frequently used among Christians to indicate Our Lord's office and work.

The Chinese term 救主 is, especially in preaching to the heathen, more suitable than if it simply corresponded to our word "Saviour." It combines the ideas of "Saviour" and "Lord," and the latter of these is, next to "Christ" the term most frequently employed in the Pauline epistles, and therefore, we may infer most generally used in public preaching to Christian congregations. It is not probable that it was more rarely used in preaching to the heathen. One very great objection to the way in which the name 耶穌 is often employed is that no term is attached to it to indicate the dignity of his person, or to show reverence for him on the part of the speaker. Such an expression, for instance, as 耶穌之道 conveys to the Chinese the idea that "Jesus" claims merely to be a teacher such as Confucius or Mencius, and it sets him before them on a lower level than Confucius or Mencius, seeing they never mention their names unaccompanied by a title showing respect.

The term 救主 is a very intelligible and a very definite one. As definite as "Christ" was when Paul preached in Corinth and

much more definite than the single term 主 which Paul so often used. It may be objected that although the expression 救主 be generally used, the Chinese will not on that account understand the nature of Our Lord's saving work. Of course not. The unbelieving Jews did not from the name "Jesus" learn what was the work the Saviour came to do, yet God saw fit that he should be called by a name which to the Jews was a significant term. When "The Christ" was preached to the Greeks, they could no doubt understand that he to whom the term was applied was being set before them as anointed, *i.e.* appointed to some high office, but what that office was, and how it concerned them, they had to be taught by the preacher. Thus it is still. When in preaching to the Chinese 救主 is employed to designate Our Lord, it is the part of the preacher to show who this Saviour is, from what he saves us, and how this salvation is secured. Our use of this term will not preclude the necessity of preaching the Gospel clearly and fully, but, in using it, we shall avoid employing a term unintelligible, foreign, and therefore objectionable, and we shall be following the examples set before us in the New Testament, in applying to the Saviour a title significant to the people, to whom we speak, and indicating the nature of the work he came to do.

Had the Apostle of the Gentiles come to China, I cannot but think that he who, unto the Jews became as a Jew that he might gain the Jews, and, to them that were without law, as without law that he might gain them that were without law, would, here, have so far tried to avoid prejudicing the Chinese against his message as to do what he did in the cities of Greece, designate the Saviour by terms intelligible to his hearers and descriptive of some aspect of his redeeming work.

It is now, in the earlier days of the Christian Church in China, that the *usus loquendi* of the Church members will be formed. It is upon them that the work of making China a Christian land must ultimately devolve. Whether the language in which they are to proclaim the Gospel to their heathen countrymen, is in harmony with the usage established under Divine guidance and set before us in the New Testament, cannot be a matter of little consequence. May God give us wisdom to guide them aright.



THE FOREIGN MISSIONARIES' RELATION TO THE CHINESE.*

BY REV. E. Z. SIMMONS.

IN all the conditions that men find themselves whether from choice, or otherwise, it is well, and advantageous to ascertain the relation they sustain to those by whom they are surrounded. And it cannot be more important for any one to have correct views of these relations which he sustains to those about him, than the religious teacher, and especially when he is a foreign missionary.

In this paper I will leave out all direct reference to our social relation to the Chinese. For I maintain that our business here is that of Christian teachers, and not that of society men and women. I do not believe that we will enhance our usefulness, or cause the Chinese to respect us more by adapting any of their social customs in dress or living. But on the contrary any attempt at conformity will generally make ourselves ridiculous in the sight of the Chinese,

1st. Our relation to the Chinese is that of foreigners to natives, strangers among a strange people, as guests to host. With our cosmopolitan ideas and feelings, it is very hard for us to understand, and appreciate the ideas and feelings of the Chinese toward foreigners. We must put ourselves in the positions of ignorant submissive conservatism, of selfish egotism, and of self sufficiency, and yet of conscious inferiority to western people in order to appreciate their ideas with regard to us. We assume that we have a right to be here, and we have according to treaty. But it should be remembered that these treaties were forced upon the Chinese. They show how they regard these treaties by the way in which they do not carry them out. International relations and intercourse may be fitly compared to the universal duty of hospitality. Have you not been in a position when a guest was not welcome and when such a guest made it very unpleasant, and inconvenient for you and the family. And one must be on very intimate relations to another before he can come, and stay, and go at will, and not put the host to inconvenience and trouble at times. One thinks it would be granting very little to say that a host should have the privilege of choosing his guests and the time when they are to come. We occupy the position of uninvited guests, of undesirable guests, of hated guests, to most of the Chinese. If you have ever been in the house of a friend or stranger, you have undoubtedly felt it to be your bounden duty, to make yourself agreeable to the host, or at least not to be troublesome or offensive to him. If we have, or have not

* A paper read before the Canton Missionary Conference.

been in such a position, we should carry about with us such feelings in all of our relations to the Chinese. There should be an earnest desire and determination on our part not to be unpleasant or offensive to the people. We are strangers in a strange land, and foreigners among natives, and should have the courtesy and politeness of strangers and foreigners.

Due allowance should always be made for the race antipathies, which we see so constantly manifested. This antipathy is hard to account for, on any other ground than, that God made us with these different feelings and likings. These differences often arise from prejudice or ignorance, and are often cultivated and exaggerated, but they do, and ever will exist, notwithstanding the fine theories of the oneness and universal brotherhood of mankind, to the contrary. And this fact, added to the one that we are foreigners to the Chinese in every sense of the term, should be kept constantly in mind in all of our relations to the Chinese; that we may avoid that which will be unpleasant to ourselves and them; and that which will be a constant hinderance to us in our work.

2nd. Our relation to the Chinese is that of officers to the populace. While this is not true in fact, it is true practically. There is but little use in trying to persuade a Chinaman that we do not occupy some official position under our respective governments, when we go to see our officers without let or hinderance, and mingle with them socially as equals. And the fact that we call upon Chinese officers, or write to them, and they receive us and our communications civilly, says to the Chinese that we occupy some official position, or at least we are treated very different from their own citizens. In fact the officers often show us more courtesy than they do their own petty officers. This makes the better class of the Chinese envy the foreigner and hate their own officers. This is a false and hurtful relation that we sustain toward the Chinese, and one that should be remedied very soon. For this false relation which we occupy is often very embarrassing, and one which subjects us to very peculiar temptations, because it is hard for one not to use this position, and the influence which this position gives him, to carry out his own plans and purposes. It may be a profitable, as well as a nice point to discuss here, as to whether we are justified at all, and if so, to what extent we are justified in using this power and influence given to us by this false position we occupy. In using this power and influence, I feel very much as I should suppose one feels, in using capital without the knowledge and permission of its owner, or of doing evil that good may be the result. I would like very much to have the mature wisdom of my Brethren on

this point. It has been one of considerable perplexity, and fraught with peculiar difficulties to me on several occasions. I suggest that while some may have no scruples about using this position and all the power and influence that it gives; yet if we wish to stand in our true relation to the people, it will take us a long time to get there, if we continue to use it. For myself I say only use that power and influence which by inalienable right belongs to us. And let us as soon as possible stand up in our true colors before the Chinese. Then we will be able to magnify our office as Christian Missionaries.

And I would have it remembered with all the force possible, that we not only occupy this false position in regard to the heathen, but especially in regard to our members. For we know from experience how our members run to us with every difficulty they have and try to get us to help them in an official way. The little troubles that should be settled by the *bai-fong* or the constable, or at least by the magistrate, they bring first of all to us, and ask us to bring the case through our Consuls, to the notice of the Governor. I have had more trouble and worry with these things, and accomplished less, than I have in any other thing that I have had to do with in China. And I would urge the importance of our speedily occupying our true relation to all concerned on this subject.

3rd. Our relation to the Chinese is that of wealthy persons to the poor. This may not be true in fact, yet it is true practically. The houses and style we live in, the dress we wear, and our salaries all indicate to the Chinaman that we are rich. And the money placed at our disposal by our Societies and Committees, for carrying on our work indicates to the masses of the Chinese that we are rich; for they do not understand how these funds come into our hands. It is almost a daily occurrence for people to say to us, you are wealthy and how can you stoop so low as to be selling books for a few cash? I would not say that we ought to take less money for ourselves or for our work; for some of us think that we get little enough. But I would say that we ought to carry out the Apostle's injunction to the Corinthians: "And they that use this world, as not abusing it." There may be some missions that have been injured by the paltry sums dealt out to them by their Committees, or by the extreme views of some missionaries, as to the hurtfulness of the liberal use of money. If so I have not heard of them. But there has been much said and written as to the injurious effects of the too liberal use of money in mission work. Wealth brings with it many and great responsibilities. And so to be the stewards of others incurs like responsibilities. Certainly we can not be too careful to use what the Lord and our brethren have placed at our

disposal, in that way that will be for the best good of the Chinese, and the cause that we labor to advance. In dealing with the Chinese we would do well to remember their motto, that there is no harm or wrong in asking for more than they are entitled to. They say if I get it, I am the gainer, if I do not get it, there is no harm done. We should teach the Chinese by example not to be stingy, and not to be prodigal with the money that we have, but to use all that the Lord and our brethren see fit to trust us with in that way that will result in the greatest good to all concerned.

4th. Our relation to the Chinese is that of a civilized, Christianized and a progressive people to a semi-civilized, crystalized heathen, and retrogressive people. The Chinese as a people have mentally and morally budded, blossomed and borne fruit, and are now in the last stages of autumnal decay. We are to them as a people in our youthful bloom, and are just rejoicing in the first fruits of what promises to us to be an abundant harvest. Their glory is past and dead and almost buried so deep under the rubbish of time, and in their so-called literature that a resurrection is beyond probability. And the worst of the whole business is that they do not, and seem determined not to recognize the fact. And yet these things are so evident to those who know much about the Chinese, and that have lived long among them, that the bare statement of them I deem quite sufficient for my present audience. But as we are here to supplant this semi-civilization which has done its work and run its race, and to uproot the old effete religions, and to give instead an ever-growing civilization, and a satisfying, elevating, soul-saving religion, we will do well to keep this relation constantly in view. The glorious gospel of the blessed God is what we offer them for their superstitions and dead ceremonies. We are here with new wine in new bottles. And any plan or system which attempts to mix the old with the new, or to accommodate the one to the other, will find itself in the same condition as new wine in old bottles, both will perish together.

5th. We are here as Christian teachers to the Chinese. And the first thing that we should remember is that we are self-imposed teachers, to a people that do not want our instructions. We may be called of God to this work, and sent here by our Churches to do this work, and yet we are to the Chinese after all self-imposed; for they do not recognize the claims of God and our Churches upon us.

Again we are to the Chinese as unlearned, and without a message which has any authority to them; for apart from their own dead and effete systems of religion, nothing has any authority to them. Some may object and say that it is wide of the mark to say

that Missionaries as a body are unlearned, and yet, to the Chinese, we are profoundly ignorant in that which prepares a man to be a teacher, for our best scholars in the Chinese Classics and lore cannot repeat one tenth as much from memory as many of the Chinese school boys in their teens. Some one may ask, 'Why do such crowds of people come to hear us preach, and listen with apparent interest?' From experience I should judge that curiosity has much to do with it. And many of them like to have a comfortable place to sit down and rest in, and take a smoke, or take a nap. I would place many of them on a par with Paul's hearers at Athens: "And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods, because he preached unto them Jesus, and the resurrection." I think that we may safely disabuse our minds of the idea that it is for our learning and deep thought that they come to hear us. If we must have a reason for their coming to hear us in such great numbers, let us say they come to hear how well we speak their beautiful language! Any way let us rejoice in the fact that they do come to hear us preach from some cause or other. But our relation to the heathen is necessarily not a very intimate one, and all that we can expect to accomplish is to publicly proclaim the gospel, and help to break down the prejudice they have against us and Christianity, and to help create a public opinion in favour of Christianity. And thus we may open the way for the people to put themselves in more intimate relations with us as Christian Missionaries.

And just here comes in one of the most difficult, as well as the most important, relations which we sustain to the Chinese, that of Christian teachers to the native Christians. If we would act well our part in this relation, we need to summon to our aid all the wisdom, knowledge of Chinese, courage, patience, endurance, perseverance, faith, hope and love that we can command, that so we may magnify our office. It is no easy task to take the spiritual infant who has just been born from heathen darkness into the kingdom of God, and nurture him up into the full stature of a man in Christ Jesus. These old infants are not as teachable as one might suppose, and we find that they have minds of their own, and are very stubborn and hard to manage, notwithstanding their youthfulness. Yet we must be their nursing fathers and nursing mothers, give advice in all their domestic and matrimonial affairs, and in their business and financial affairs, and in fact we are called upon for advice in all the affairs which pertain to their temporal and spiritual lives. And we may as well make up our minds to the fact that our advice will be just as freely disregarded, as it is

freely asked. For instance one asked my advice on three different occasions, and on as many different matters, and in every case he did exactly the reverse of what I advised him. One of these was in reference to marrying his daughter. But in this case it is hardly exceptional; for I have just about come to the conclusion that it holds good as a universal rule, that there is more or less trouble always connected with their marrying. If they so persistently disregard the advice we give them, one might say I would be more sparing with my advice; but we are here for the very purpose of advising, teaching and helping them. And by perseverance we are getting some of our ideas into their minds, and they are gradually coming round to our way of thinking and acting.

We, as their spiritual teachers, are in every way possible to help them to a higher plain of living. And this is hard for them to attain to among this crooked and perverse people. They will need our constant help and prayers, that they may not be drawn back into the whirlpool of sin and superstition from which they have been snatched. Indeed the conditions of spiritual growth are so unfavorable, that we need to teach them how to possess their souls in patience; for it will take a long time for them to become mature Christians. And as example is of first importance, we should teach them how to perform the daily routine of Christian living by our own lives. We must help them to grow, and by wise counsel, get them to lop off those superfluous and hurtful branches which hinder their growth and fruit-bearing of a serviceable kind. Our relation to the native Christians is such as demands our most thoughtful and watchful care over them, and ourselves. It is not enough to pen the sheep. Our work would be largely thrown away if we were to stop with the conversion of the Chinese from heathenism. We are to train them so as to be in a position to carry on the work, if need be, without us. And in order that men may be properly trained for the ministry, and women trained for Bible women, there is needed on the part of the teacher, a very thorough knowledge of Chinese character, and an experimental knowledge of the work to be done by those who are being trained. It has been a question with me, whether the best way to train helpers would not be to follow the example of Jesus and Paul, instead of gathering men and women in school, and giving them a few years in theoretical training. Jesus had the twelve with him continually for three years. And I dare say that his own preaching to the people was no small part of the instruction he gave them as to how and what they were to preach, after he had left them. Paul had with him on most of his mission tours several helpers. His own

example as he taught the people publicly, or taught those interested privately, or as he taught his helpers by the way, or as he taught them how to become pastors and manage the finances of the Churches, was the most effective way of training men to be bishops and evangelists. And he would leave one here, or send another there, as he judged their fitness for the place, and the interest of the cause demanded. It may be objected that the Chinese will not go with us, or if they do, that they will follow the example of Mark and turn back to their own homes. If they go back, let them go; and if they are true men of God, they will come around again as Mark did. If our helpers are not willing to go with us and help us do the work and thus learn how to do it, they are not fit to be preachers, and the sooner we get rid of them the better. We are bishops according to the New Testament, and our relation requires that we teach them how to be pastors, teach the Churches how to give of their means, and what to give for, and how to become self-supporting and self-relying, and how to conduct their Sunday services so as to secure the best good of all, how to conduct their Sunday schools, &c. There is no way of teaching as effectual as the living example. And I would say, follow Jesus and Paul more closely, to the neglect if need be of the modern methods of training men and women for Christian work. I find it best sometimes not to explain all my plans to my helpers beforehand, but to put the plans into execution, tell each one to do his part, and show him how to do it at the proper time. This is hard to do, yet we should not shrink from hard work, when it is following the example of Christ, and when it will be for the best good of the cause, and for those whom we wish to train for this work. And from our relation to our members and Churches we have much to do with that difficult, delicate matter of discipline. And here we need all the wisdom and skill of a master, together with the quickening insight, tenderness and firmness, that the Holy Spirit alone can give, that we, at the same time, may honor God's Word by being faithful to it, and conserve the best interests of the Church and cause of Christ, and benefit those who are disciplined. In all of these relations we ought to keep in view as the ultimate end to be accomplished, the salvation of souls, the growth in Christian character of our members, the efficiency of our helpers and pastors, the self-support and independence of the Churches, the purity of the Churches, and the glory and honor of God.

"I AM THE DOOR."

BY REV. J. LEES.

JOHN, X. 9.

TRAVELLING one new year's time in Chihli, I came to a village where a religious festival was in progress, and stopped awhile to speak of the folly of idolatry and to tell the story of God's love to men. The words of a white-haired village patriarch went to my heart. "Sir," said he, "we did not know that this was wrong. Our fathers worshipped thus. Stay and teach us 'Wo-men mo-pu-cho men.' We cannot find the door." Alas! I had to leave them and travel on, sad at heart because I knew these simple folk were but the representatives of countless thousands, whose unconsciousness of need but adds pathos to their case.

1. "Oh do not go away!
Tell us yet once again
Of Him who sends the rain,
And gives the sun's warm ray;
We cannot find the door.
2. FOH was our Fathers' god,—
Were not our Fathers wise?
Did FOH not hear their cries?
They lie beneath the sod;
We cannot find the door.
3. Our Mothers loved to kneel
Before great KWAN-YIN's shrine:
Is KWAN-YIN not divine?
Can she no pity feel?
We cannot find the door.
4. KWAN-TI, the strong and brave,
Imperial command
Makes guardian of the land:
Has He no power to save?
We cannot find the door.
5. Our worship does seem vain,—
To every god in turn,
We humbly incense burn,
Yet never answer gain;
We cannot find the door.
6. Some say that Heaven is all,
And some that Heaven's great heart
Should be alone adored;—
But who dare on Him call?
We cannot find the door.
7. Did not Confucius say
That sin against high Heaven
Can never be forgiven?
The sage knew not the way!
We cannot find the door.
8. Oh is there such a door?
And have you entered in?
What is 't you say of sin,
And 'life for evermore?'
We cannot find the door.

9. A door to rest of heart,
To joys that will endure;
To hopes that shall be sure
When earthly scenes depart;
We cannot find the door.
10. Our days are full of fears,
Toil, sorrow, care, and pain,
Come o'er and o'er again,
Filling our eyes with tears;
We cannot find the door.
11. So sad life's history!
The wisest and the best,
Pass from us like the rest;
So dark death's mystery!
We cannot find the door.
12. O still among us stay
You speak as if you knew,—
We, we would know it too,
Which is the heavenly way?
We cannot find the door.

THE EMPLOYMENT OF NATIVES IN MISSIONARY WORK.*

BY REV. J. R. GODDARD.

IN paying wages to native Christians should the *market value* be the standard? And when laborers are needed for secular work connected with missions should the preference be given to native Christians?

The use and abuse of money in mission work has been a frequent and fruitful theme for discussion in missionary gatherings in all countries. Even the great Apostle of the Gentiles must have experienced some of the difficulties connected with the subject, since we find him "boasting" that he had "robbed other churches" to serve the Corinthians freely, in order to "cut off occasion from them which desire occasion," and again gratefully reminding the Philipians that they alone had "communicated with him as concerning giving and receiving." That many perplexing questions should gather around this topic, is not surprising in view of the intimate relation of money with every department of human action, and its powerful influence for good or evil in the countless, intricate and conflicting problems of political or domestic economy. Philosophers and students of social science have striven long and earnestly to adjust the adverse claims and interests of capital and labor; and yet the chronic dissatisfaction, manifesting itself in constant efforts to raise or depress market values, in combinations of working-men against their employers, culminating in "strikes" and "lock-outs,"

* Read before the Ningpo Conference of Missionaries.

not unfrequently attended by acts of violence and bloodshed, show only too plainly that their efforts, however perfect as theories, still fail to meet the ever varying demands of the difficult and complicated problem. It is not strange, therefore, that in our work among a people whom circumstances and the traditions of centuries have rendered peculiarly sensitive to pecuniary influences, we should meet with difficulties not easily resolved regarding the use of money, and questions to which a definite and unvarying answer may not be possible. These difficulties, though by no means the most serious with which we have to contend, are nevertheless real difficulties, and mistakes in their treatment may give rise to evils altogether disproportioned to the source from which they spring. A free discussion is often helpful in reaching some general principle underlying such questions, and with this object in view, rather than with any expectation of elucidating the subject proposed for consideration this evening, the writer attempts to "set the ball rolling."

Beginning at the end, after the fashion of the land in which we live, the inquiry meets us, "When laborers are needed for secular work connected with missions should the preference be given to native Christians?" The number of persons included under this head is quite considerable. Our household servants, the workmen employed in erecting, repairing, or furnishing our houses, chapels, school buildings and hospitals, our teachers, the assistants in our hospitals, the workmen in our printing-offices, our boatmen, &c., form quite a company. The wages usually are not large, but the certainty and promptness of payment, and the considerate treatment *generally* received, make these positions desirable, and applicants are more numerous than can be employed. Some of these are native Christians. How shall we discriminate among them? Shall we place them all on the same level, award our contracts to the lowest bidder, and receive into our service the one who seems best qualified without regard to religious connection or moral character? Shall we, or shall we not allow the fact that they are Christians to have any weight in deciding our choice?

Some contend that we should not. The bane of all religious work in China, they say, is that it is so frequently associated with the idea of gain. Even devout heathen make religion consist, not in seeking holiness of life and purity of heart, but in the accumulation of *kwaen* dish and other means of purchasing in the future life, exemption from punishment, and a certain degree of comfort. "How much a month do you receive for adopting this religion?" is the question perhaps most frequently asked of Chinese Christians.

How many offer themselves for membership with this object in view is too well known to all missionary workers, and how many are received into our churches on a fair profession, yet secretly cherishing the hope of employment as their chief motive, is known only to the Great Searcher of hearts. We must strive to destroy this error. Yet how can we eradicate the universally prevalent idea that godliness is a source of gain, if we do not treat our native Christians on strict business principles—if we discriminate in their favor and surround ourselves with members of our churches, living on our rice? Will not our actions—ever more potent than words—contradict and nullify all our teachings?

Moreover, we are told, such discrimination is an injury to the Christians themselves. It lowers their manhood and trains them to dependence. They learn—all too soon—to rely on the missionary for help and to pester him with importunities to find them a place—or to make one for them instead of seeking it for themselves. They depend on this religious favoritism rather than on their own competency, zeal and fidelity, to surpass their competitors. They come to regard as a right what is really only a favor; the tendency is to make them presuming, indolent and careless; and when, owing to such causes, their employment is bestowed on some one more worthy, they fill the air with complaints of the injustice and harshness of their treatment. If we are to have strong, self-reliant, self-supporting churches, we must train the members to self-reliance. They must not be *rice Christians*. To do this we must make them understand that their connection with the church will not aid them in securing work from the mission. They must get employment, if they get it at all, by their superior ability and skill.

But while recognizing the excellence of the object aimed at, and admitting the gravity of the evils here presented, it is doubtful if the course proposed is the best adopted to their removal, or is compatible with the obligations resting on us as members of a Christian brotherhood. Unity of believers in Christ—a relationship involving ties the most intimate, sympathies the most tender, and obligations the most sacred—is clearly taught in the New Testament and illustrated under a variety of striking figures. The branching vine, each shoot, and leaf, and tendril most closely connected, and upheld by the parent stem,—the human body, responding through all its parts with quick sympathy to the slightest twinge of pain, or the first thrill of pleasure, in any of its members, even the least honorable or the most remote—are examples both familiar and forcible. “Thou shalt love thy neighbor as thyself” says the Savior. “Do good unto all men, *especially* unto them who are of the

household of faith," adds the Apostle. "Let no man seek his own, but every man another's wealth." "Bear ye one another's burdens and so fulfil the law of Christ."

The practical exhibition of this spirit among the early Christians impressed the heathen as a novelty and an utter wonder. "See how these Christians love one another," they exclaimed. "The tie," to quote the words of another, "was indeed closer than that of kindred, for in innumerable instances the Savior's words were literally fulfilled, and men forsook father and mother, and sister and brother, yea, wife and children, that they might be his disciples; and through all its earliest history the Christian Church presents a strong contrast to the heathen world, not only in the fact that it held the truth as against error and superstition, but that it was a closely knitted brotherhood in distinction from the selfish individualism that characterized the heathen." Now this unity in Christ—this spirit of brotherhood—is fundamental and abiding. Its manifestations may vary with the changing conditions of social life, or the altered circumstances of the Church. The same methods may not be available in a heathen land, as in a land where Christianity is dominant. But the principle remains the same, and its obligations may not be slighted or set aside. Nor can we expect the Church to make the progress it should, in gathering in all men for the glory of the Lord, until again it can be said with truth, as in the first century, "See how these Christians love one another."

Apply this principle now to the question before us. We are here—called to be leaders and "ensamples to the flock." We are to teach this people, among other things, that the underlying idea of the constitution of the Church is a brotherhood and that individual Christians are "members one of another." We are to set in sharp contrast to the clannishness and selfishness of heathenism, the broad, all-comprehending "brotherly-kindness" of the gospel. And we must do it by example as well as by precept, or our precepts will be given in vain. Do members of a family recognize each other as brethren in the home circle, but meet as strangers everywhere else? Is not the relationship acknowledged, and are not its obligations binding in all places and amid all circumstances? And shall the divine brotherhood established in Christ be less perfect, less comprehensive, less binding? Can we say to those who are members with us of the household of faith, "You are our brethren on Sunday, in the Church, in your spiritual interests, but on week days, in prosecution of your temporal affairs, in the trials and hardships of your daily life, you have no more claim on us than others have."

No, no, I am sure you will all say, the spirit of Christian brotherhood should hold—is designed to hold in the general relations of life as truly as in distinctively church relations. In all our intercourse we are to be governed by this consideration, and so to act that all the world may see that our profession of brotherhood is a grand controlling reality.

So when the question comes up, as it often will, between employing a Christian or a heathen in work for the mission, or for ourselves personally, we are not free, we cannot be free, from the obligations of this law. *Because* the one is a fellow Christian, a member of the same great family, we are bound to have special consideration for him. We are not at liberty to ignore the relation, but must shape our action with a due regard for his welfare. Other things being equal, or nearly so, he should have the preference. Of course, work should not be given to one who is incompetent to perform it, merely because he is a Christian. We might help him better in some other way. But where he is fairly qualified for the work, though possibly not as proficient as his heathen competitor, it may be the part of Christian charity to relax the rule of the employment of the fittest, and to give him the job. This is doubtless rank heresy to the social scientist, whose standard is the hard and unfeeling law of “the survival of the fittest,” but can we doubt that it is in harmony with the teaching of that divine wisdom which has given us the Golden Rule?

In some respects, Chinese Christians have stronger claims on us for sympathy than exist between church members at home. Most of them belong to the humbler ranks of society. Like so many millions in this land, they depend on daily labor to supply the means—reduced by sharp competition to its lowest limits—of sustaining existence. A Christian life often requires the sacrifice of a portion of their scanty income, or puts them at a disadvantage in competing with others for employment among their own countrymen. Is it surprising that they should look to us for sympathy? Is it not the most natural and the most proper thing in the world that when we have work to be done, we should give it to our own people, rather than to strangers? And that we should be willing, if necessary, to submit to some personal inconvenience even, for the sake of helping them? So may we in part obey the command, “Bear ye one another’s burdens.”

That such a course may be abused is freely admitted. Liability to abuse, however, is no valid objection to any line of conduct that

is known to be right. It only demands the exercise of care and judgment to guard against possible perversion. The evils above recited, if they exist, may be due, in part at least, to our own neglect of instruction, or an injudicious bestowal of assistance. If the laws of Christian brotherhood require us to give precedence over the heathen to our native Christians, they equally demand of them pre-eminent fidelity and zeal in return; and it is our right and duty not only to inform them of the *mutual* character of these obligations, but also to insist on their fulfillment. So too, we are to *help*, but not to *pauperize* them. And very frequently it is a difficult thing to do the one and leave the other undone. No rule will infallibly meet every case. Sanctified common sense, permeated with Christian charity, must be relied on to use wisely, various methods as circumstances require them.

The same principle applies equally to the other part of our subject—the standard of wages to be paid to our Christian employés. The business maxims and practices of the world are essentially selfish in their nature. To secure the largest value at the least expense is the object aimed at, and in the pursuit of it the welfare—or even the rights, of others too often receive very slight consideration. It matters little to the employer, so long as his work is done well and cheaply, whether the wages given are sufficient for the needs of his workmen. If *they* cannot live on them, others can, or at least are willing to try. So that frequently the market value of labor, especially in this land, borders closely upon the starvation line. To make this the *sole* standard in our payment, of wages to those in our employ, is not consistent with the fraternal principles we profess and are endeavoring to inculcate. They require that we should consider not our interest alone, but also the welfare of those who are dependent on us; and this may sometimes necessitate paying wages above the lowest market rates, or in other ways providing for the relief of the necessities of our employés. In any case the spirit of brotherhood should be manifested, controlling the relation of the employer to those in his employ.

This question of wages is one of practical importance, and of some difficulty, in reference to the large class of native preachers and other helpers employed by each mission. They come to this work from various occupations, and they differ widely in intellectual endowments, in qualification for their present calling, as well as in their worldly condition. On what principle is the amount of their salaries to be determined? Each mission doubtless has its own scale of wages, more or less definitely established by usage and tradition, yet the question ever and anon comes up afresh, either in regard to

principles underlying the whole subject, or to their application in individual cases. What is the market value of a preacher, or a Bible woman? Is it the amount they may have been receiving in the secular employment which they gave up in order to work with us? Or is it what they might reasonably be expected to earn if they were to engage in secular employment now? Or what is it? Ought we to put their wages at the lowest point on which a bare existence can be maintained, or is a more liberal policy permissible? Some will save money while others will starve on the same wages. Shall there be a uniform rate of wages, or must we consider individual idiosyncracies?

In deciding these and many questions of a similar character, we must have regard to at least three distinct interests:

1st.—Those of the home contributors, whose gifts are a sacred trust, not to be wasted by us.

2nd.—Those of the native Churches, which are expected to share the burden, and as soon as they are able, to assume the whole of it. We must not make the burden too heavy for them.

3rd.—Those of our native helpers.

The first two classes demand that wages should be as low as is consistent with the welfare and efficiency of their recipients. Yet in determining the amount in each individual case, we should be guided by the kindly spirit of Christian brotherhood, rather than by a hard unsympathetic policy of which the market value is the only standard. While guarding, on the one hand, against a lavishness which shall tempt the cupidity of the unworthy, and make the native preachers objects of envy to the members of their flock, we must beware, on the other, of a false and niggardly economy, which renders their life a constant struggle to make both ends meet, and exposes them to the temptation to resort to any and every means for getting a little relief. Neither poverty nor riches—enough, with care and economy, to live as comfortably as the average of their congregations—should be the condition sought. To secure this for them should be our aim.

Correspondence.

REV. G. JOHN'S EASY WEN-LI NEW TESTAMENT.

TO THE EDITOR OF THE CHINESE RECORDER.

DEAR SIR,

In your issue for July, just to hand, I note a letter by the Rev. H. V. Noyes of Canton, suggesting the possibility of making the Rev. G. John's easy *Wén-li* translation of the New Testament the basis of the long desired union version in that style. With reference to this, would you kindly permit me, through the columns of *The Recorder*, to inform the missionary body, that the first tentative edition of the whole New Testament will be ready for circulation about the middle of September.

During the progress of the work, through the last two years, opportunity was taken of calling attention to it, as the various portions left the hands of the printer, and of inviting criticisms. In response, a large number of missionaries, in all parts of the empire, manifested their interest by communicating with the translator, or the publishers. To these the former was indebted for many suggestions, and the latter for hearty assistance rendered in the work of circulation—their offer to supply gospels, or portions, for this purpose being already taken advantage of to the number of 135,000. Thus a constituency has been called into existence in whose eyes this version has found favour, and whose demand for supplies must be met.

I need hardly state that those concerned are most anxious to have the version widely accepted, and that, as Mr. Noyes has pointed out, they will do all in their power to make it worthy of acceptance. If, however, it be desired to use it as a step towards a union version, it would be well, as the large demand necessitates stereotyping as soon as possible, to have the matter taken in hand without delay. Hence I would beg to suggest that this should be done on the appearance of the complete work, while it is still in a tentative form; otherwise the force of circumstances may lead to its taking a place as an established, and widely used version, without its having had an opportunity of being thus specially fitted for a union one, and with only the imprimatur of those who have hitherto taken an interest in it. It will be placed in their hands for further examination as soon as published, but, as there are doubtless others who may desire to be furnished with a copy, I will gladly forward one to any missionary on application.

Thanking you for the insertion of the above, I am,

Yours faithfully,

JOHN ARCHIBALD,

Agent, National Bible Society of Scotland.

HANKOW, July 20th, 1885.

A NEW THEORY OF TAO.

MR. EDITOR,

A friend, whose originality and earnestness I respect, in spite of his somewhat erratic theology, sends me the following reflections. They may interest your readers, and I therefore place them at the disposal of your columns should you see fit to use them.

DISCIPULUS.

I am very desirous that students of ancient Taoism should examine more carefully the merits of *λογος* as the translation of the character 道 as used in the Tao Tê Ching. Any man who takes a Greek Concordance to the Septuagint and the New Testament, and compares the different passages in which the word *λογος* is employed, will, I think, see that it comes nearer to the rendering wanted than is generally supposed.

Let me in the first place call attention to a passage in the Hebrews—chapter VII, verses 12, 13,—where that remarkable word has ascribed to it, powers akin to those given by Lao-tzū to Tao. As translated word for word without reference to English idiom, it runs thus:—"Living indeed, the Word of the God, and energetic, and cutting over, or beyond, every two-mouthed sword, penetrating even unto a shearing or separation of soul and spirit, of joints both and marrow, and a judge of thoughts and intents of the heart; no creation exists unmanifest in the sight of Him, but all things naked and exposed to the eyes of Him who with us is the Word." A native of Greece and professor of languages in New York tells me that the last clause is an idiomatic expression for "those who have the *λογος*." I commend that passage for life-long study. There are similar promises of Divine enlightenment in I John chap. II. May not all Christians pray and work for the possession of the Tao?

Rabbi Wise, of Cincinnati, editor of the *American Israelite*, in his lectures on the Cosmic God, identifies Him in a measure with the *λογος*; and I have myself for several years been revolving in my mind ideas of God something akin to the following. The Elohim of Genesis I is the great, infinite, incomprehensible and supreme Deity, about whom the Scriptures have no explanation, and can have no explanation, for finite man. The *λογος* manifestation of Him appears simultaneously with the work of creation. The Jehovah God—the *I, Hsi, Wei* of the Tao Tê Ching—has to do

with man, and it is He who is the One God of the First Commandment. *I, Hsi, Wei*, is the past, present, and future tenses of the Hebrew verb 'to be.' It is correctly given in the Apocalypse as "The Is, the Was, and the Coming One." *I, Hsi, Wei*, has always had a spiritual body. He is the God of this planet, and in some mysterious sense the peculiar patron of Abraham's posterity, which I am inclined to believe, cover the larger part of Europe, Asia and America, particularly in the north. This conception does not necessarily imply gods many, any more than taking steam from a great vapour cloud would make two steams. "God is a Spirit"—*πνευμα*, 氣. Jesus Christ is now this *I, Hsi, Wei*, represented to our minds as standing or sitting *εκ δεξιων του Θεου*, but living in our hearts as 道. I believe that a man's resurrection or spiritual body is growing in him from the time he has had this 道 implanted in him. I would urge all whom I address to make this a matter of earnest consideration. No one can contemplate with calmness the prospect of existing for a short time, and then being snuffed out like a candle; and surely the 常身不老, such as Christ possessed, is worth securing. Christ did not strive (不爭—compare 'He shall not strive' in Isaiah) and in that sense we should follow Him if we were non-resistant of external wickedness. By this expression, I mean what was meant in the Sermon on the Mount. Let injustice injure and despoil us as it lists, without any resistance from us. Christ was as soft and receptive as an infant towards the Father, but as hard and unyielding as iron towards approaching vice. It is to withstand in this sense, that is our duty under similar circumstances.

These ideas are crude and changing with me. When we ponder on such vast subjects we experience the difficulty of the child whom St. Augustine saw trying to scoop out the ocean and pour it into his little excavation on the beach. And therefore we ought not to blackball any man for his unformulated creeds. It is the *life* that tells. The Rock is Christ; he is *my* Rock; and if a man's faith is there, he is safe. Never let me ostracise a man for any attitude he may assume while standing on that Rock; he is there—and that is everything. If not on it, I may tremble for him, but dare not even then ostracise him.

藍袍子.

Echoes from Other Lands.

A CALL FOR LAY EVANGELISTS.

The most important article in *China's Millions* for June, is a letter signed by Messrs Scarborough and Hill of Hankow, reprinted from the *Methodist Recorder*, urging on their denomination to employ lay evangelists in the foreign field. Such agents, they say are to be best found "at those meetings where personal holiness and entire consecration to God are prominently advocated," and "are to be won by the offer of a life of sacrifice rather than by one of comfortable ease." They commend the field of Hupeh, "where there are hundreds of thousands of Chinese who have already heard the Gospel in our Hankow and Wuchang chapels, but are now out of the range and reach of our present stations, and yet might be gathered in if we had but a staff of evangelists to work with our native brethren in these regions beyond."

BAPTIST MISSION AT NINGPO.

Mr. Goddard reports in the May number of the *Baptist Missionary Magazine* regarding their various schools—a boys' boarding school, two boys' day schools, a theological class, a girls' boarding school, a girls' day school, and a class of women—which had their examinations early in February:—"The Christian instruction given here in the boarding school under Mrs Lord's care, and in the day school under my wife's care, is certainly doing much for the spiritual and intellectual training of those, who, as wives and mothers, are to exert a wide influence." Of the theological class, Mr. Goddard writes:—"These four young men are coming to their work far better equipped intellectually than any of the preachers now in the employ of the mission." The examinations of Miss Inveen's class of women Mr. Goddard thinks the most interesting exercises of the whole:—"About three months ago she gathered the Bible-women, and such of the women among the church members as could come, into a class for daily instruction. The Bible-women, being in advance of the others, had a course by themselves. They now go back to their homes, spiritually quickened many of them, I hope, and better fitted to make advancement in their own Christian life, as well as to impart Christian truth more intelligently to their neighbors."

LEAVENING PEKING.

Rev. James Gilmour, writes to the *Quarterly Record* of the National Bible Society of Scotland, of a man entering the chapel who, to his surprise, proved, in conversation, to have "a complete knowledge of Christianity, gained mostly from books bought from Mr. Murray. Leaving this man to speak to the preacher, I went away to the back of the chapel and asked a man to come and sit beside me. Him I found even more well informed on Christianity, his knowledge of which, he had gained from a New Testament he

had bought of Mr. Murray, at the Chién Men. I have met in the chapels many men who know Mr. Murray and have bought books from him. It would be altogether a mistake to think that all, or even a majority, of those who buy from him make such good use of their books, but it is right that you should know that such men are among the purchasers, that you may be encouraged in going on with your good work of leavening the city of Peking with the knowledge of God. By preaching and bookselling the city is being leavened. Your work helps ours, our work helps yours, and if we can only encourage each other to go on and not faint we shall reap in due time."

REAPING IN CHINA OF SEED-SOWING ON THE SANDWICH ISLANDS.

An interesting case is reported by Rev. C. R. Hager, of Hong-kong. A young man named Tong Hong went to Honolulu some six or eight years ago, where his father was engaged in business. There he attended an English school. He became interested in Christianity, and attended the chapel. His father punished him severely for this, and finally sent him back to China. Here, he met another Christian young man, who was being similarly disciplined, and recently he made open profession of his Christian belief.

CHINESE EDUCATION A FEARFUL WASTE OF ENERGY.

This following paragraph is from the pen of Rev. Yung King Yen, Professor in St. John's College, in *The Spirit of Missions* for January. Coming from a Chinaman it is of special significance:—"In the Chinese Classical course [of the College] the plan of instruction is followed, which is in vogue in the native classical school. Were we to have our own judgment, we would like less mechanical memorizing, and more of the exercise of the reflective powers. The Chinese system is a fearful waste of energy and a death blow to mental vigor; and it is this system which has made a fossil of the nation. Unfortunately, progress in education, as in other departments of civilization, must be made slowly, and not be too far ahead of the times. Otherwise, however good in itself, it will never be appreciated, and moreover, those who make it will suffer the consequences of not being in sympathy with the existing conditions. Liberal institutions like St. John's, have to adapt themselves in part to the literary needs of the people, and in so far they are very much trammelled. A truly liberal curriculum and a scientific method of instruction cannot yet be carried out, without serious injury to the future of the student as regards his social position."

CHARACTERISTICS OF NATIVE METHODISTS IN THE HOCKCHIANG DISTRICT.

The Rev. F. Ohlinger writes to the *Gospel in All Lands* for June:—"The Hockchiang Methodists are a praying people. Two thirds of them 'believed,' because they or some of their friends were healed in answer to prayer. Prayer-healing is not an antiquated notion among them. They pray, and call their pastor to pray at least as soon as they call the doctor. They have joyful

deliverances to relate. They are still in the age of 'imperfect observation and boundless credulity,' says some one. Our preachers say:—These prayer-healed Christians are by all means the most reliable members we have; they show such grateful reverence, while others are apt to lose all reverence when they cast away their idols. . . . They believe in God the Almighty Maker and *Preserver* of heaven and earth; they believe that God has not only built the wonderful house in which they dwell, but that He holds the keys to all the doors and recesses of the same, whether known or unknown to man; that He imparts efficiency to certain known remedies; that He directs us in the use of remedies, or heals by unseen remedies and by the word of His power."

"Another characteristic feature of our Hockchiang Methodism is the systematic and full use made of the intelligent and zealous laity. Our circuits have from four to twelve 'preaching places,' at each one of which, it is expected that the pastor or a licensed layman will conduct services every Sunday. A preacher that does not show himself at stated intervals at all these places is soon classed among the 'sit-chapel' preachers, as distinguished from the itinerant, 'going-forth' preachers. It requires much skill on the part of a preacher in charge to utilize this large official lay element profitably. And woe to him if he is second to any of them in zeal, toil, or pulpit ability. It is therefore a hard field for beginners; they are apt to be killed (ministerially) or to be doubly revived."

AN ENTIRE TOWN ADOPTS CHRISTIANITY.

Miss Laura A. Haygood, in the *Woman's Missionary Advocate* (Meth. South), for May, gives the following story as told by Archdeacon Moule at the Shanghai missionary prayer meeting:—
"On the coast of China, near Foochow, is a country village of about five hundred inhabitants. It is not a mission station, but in the suburbs is a mission chapel in charge of a Chinese helper, a native lay preacher. The chapel is visited from time to time by missionaries of the Church of England. Last summer the people became so irritated against all foreigners, because of the troubles between France and China, that the visits of the missionaries were necessarily suspended for awhile. The lay helper continued his work—visiting families, distributing tracts, and talking to the people as he had opportunity. In mid-summer, cholera, in a fearful form, came to the village; death followed death in quick succession. The terror-stricken people fled to their gods, and sought in every way to appease them. The lay preacher came to them and told them of a God who *could* hear their prayers and *could save them*. Because of their despair they listened. He asked them to join him in asking God to stay the plague. With united hearts they did pray, with only faith enough, it may be, to inspire the prayer. But God honored the faith of his servant who had testified of his power, and heard and answered the prayer, and *that day* the plague was stayed. The people of the town held a conference, and as a town, they resolved to accept the new religion, and to worship

hereafter the God who had helped them. When the story was brought to the missionaries they rejoiced with trembling, and questioned what the end might be. Now several months have passed, and the glad tidings come, that, while some have fallen away, two or three hundred have remained faithful, and are proving their faith by their works, in that they have brought together more than a hundred dollars as a voluntary contribution toward building a chapel."

Our Book Table.

The *China Review* for May and June, is, as usual, full of sinological lore. Mr. Piton continues his Historical Studies; Mr. E. H. Parker gives another Contribution towards the Topography and Ethnology of Central Asia, with intimation of continuation; Dr. Edkins' prolific and instructive pen gives two articles, one on Chinese Roots, the other on Chinese Early Mythology; while Dr. Chalmers has a second article on Wind Instruments; and an anonymous author writes on the characteristics of the Regime of the T'ang Dynasty; while Dr. Eitel's Notices of New Books are vigorous and valuable. In noticing Mrs. Bryson's "Child Life in Chinese Homes," he says:—"The old hackneyed story of the 'baby tower' erected outside most cities, is repeated. We have no doubt such towers must be in existence somewhere in some provinces, though we have ourselves passed through many cities in South-China without ever seeing or hearing of the existence of one, but we think the question of the actual extent of the area, within which such baby towers are found, deserves investigation." It is evident the editor of *The*

China Review has never had the privilege of exploring the suburbs of Shanghai, where he would have found at least two so-called 'baby towers.' Again he says:—"The horrible cruelties and sufferings connected with the fashionable practice of foot-binding are in our opinion, rather under-stated, than exaggerated." In the notice of Mr. E. H. Parker's "Ancient Language of China," in the *May Recorder*, Dr. Eitel says:—"We think, and we differ here as widely from Mr. Parker, as from Dr. Edkins, that the Chinese have never shown any really philological instinct (no more than a historic instinct), that they have written acutely on philological banalities, but that the whole field of Chinese philology is as yet a barren waste, which Dr. Edkins, Dr. Chalmers, Mr. Parker, Mr. Kingsmill, and Mr. Terrien de Lacouprrie have only lately begun to cultivate, each in his own way indeed and with but indifferent results, but we believe the common cause of philology will prosper best if each man diligently pursues his own course without deprecating the labors of others."

Editorial Notes and Missionary News.

A DISTINGUISHED TRAVELLER'S ABSURDITIES.

The New York *World* must be greatly in need of matter for its columns, or must be sadly under the influence of party feeling to publish what it has regarding the American Consular Service, and regarding American Missionaries, in China. A "distinguished traveller"—he must indeed be a "distinguished" man to prove so gullible or so false—reports that "the minor officials connected with the Legation, and a number of our consuls, have entered into a combination with the missionaries for the purpose of carrying on the trade" in opium; and he "knows of his own knowledge that a number of missionaries have made large fortunes through the smuggling into China of contraband opium. The same packages which bring them their bundles of tracts are often mere covers for large quantities of the terrible drug."

The idea that Chinese tracts are imported from abroad, or if they were, that they could be made to serve as covers for opium, speaks little for the knowledge of this wholesale libeller, and distinguished blunderer, and still less for his ingenuity in manufacturing a case, since Chinese books are printed within Chinese territory, and in transit from port to port are under the close inspection of foreign Custom House officials. In his anxiety to degrade the consular officials of his country, and the missionaries, he unwittingly implies that the Imperial Customs Service of China, which is known to be so efficient, with its vigilant corps of foreign officers, under the direction of Sir Robert Hart, now British Minister to China, has been either a party

to these fraudulent importations, or is scandalously blind. There are some lies which have a verisimilitude to truth which renders them somewhat plausible; but this clumsy defamer tries to daub with wretched mud, which the least practiced eye detects as such, so that we almost need to apologize to our readers for even noticing him.

EDITORIAL NOTES.

Editorial Infallibility is sometimes a very comfortable doctrine, though it occasionally receives a severe wrench. For instance, we recently stated that the Woman's Hospital at Foochow was the first established in China, whereas it appears that there was a hospital for women in Peking several years before. We are hoping soon to print a full statement regarding Medical Work for Women in China.

We would call attention to the *Diary of Events in the Far East* on the concluding pages of this number. Our purpose is to have such an article in each issue, covering to the middle of the month previous to the date of publication, which is about as late as it will be possible to make up the Diary, as hereafter we expect to issue *The Recorder* by the first of each month.

We notice that our friend, Rev. Mr. Muirhead, speaking at the Annual Conversazione of the English Evangelical Alliance, rightly reported that in China, "There was geniality, and friendship, and love, and affection throughout all the missionaries, from whatsoever part of the world they come." After mentioning weekly prayer meetings, and monthly conferences of various kinds, he said, "They also had meetings for a cup of tea. That was the land of tea, and missionaries were as fond of it as the country-men

to whom they had gone!"—a pardonable rhetorical expression, inspired no doubt in part by the "tea and coffee" which had just been served at the *Conversazione* in Regent's Park College.

We do not understand the remark of the *North-China Daily News* to the effect that the Old Testament revisers have taken "considerable liberties" with "the pure Word of God." The changes they have made, are demanded by the closest adherence to the letter of the Bible which the genius of the language allows—a practice which, if more closely followed, as urged by Rev. G. F. Fitch in the last *Recorder*, would avoid many difficulties and dangers.

In reply to a question of one of our critics as to whether it is the custom of "American Missionary ladies to sign themselves Miss or Mrs. So-and-so," we are happy to give the information that it is increasingly the practice of American ladies to give these designations in business or public documents; and a very convenient practice it is, however "queer" it may look to some; and we doubt not it will in due time find followers even in the British Islands. We do not see that the fact, if it be such, of its being "unknown among educated people in England," settles the case against it, for no class in any land has the monopoly of all that is reasonable and proper.

MISCELLANEOUS ITEMS.

From Corea, Dr. Allen writes:—"Things are progressing finely with us. The hospital is very popular, and is usually full, with 50 to 100 out-patients daily. The troops have left, and the threatened trouble has not come. Three families of Methodist Missionaries have arrived, and have received ground near us; others are coming soon. Mr. Underwood has four boys as the nucleus of a school. Mrs. Allen has the wife and the mother of a nobleman, who have come expressly to

study Christianity. I have a number of medical students at the hospital, most of whom understand English; and recently the Queen sent nine young women to live in the hospital and study medicine. They are quite bright."

It is a very significant fact that the late negotiations between Japan and China were conducted in the English language.

The Canton Inundation Fund is reported as amounting to about \$71,000, of which \$1,500 came from Chinese in Yokohama. In Japan, the subscriptions by foreigners for the relief of sufferers at Osaka, amount to \$4,000, of which \$628 were from Chinese residents at Kobe.

A writer in the *Independent*, New York, claims that Prof. Ko Kun-hua, who for three years was instructor of Chinese in Harvard University, Mass., and who died on the 14th of February, 1882, was a believer in Christianity, though he had not publicly committed himself.

The Rev. Mr. Cook, of the English Presbyterian Mission at Singapore, draws attention in the *Singapore Free Press* to the fact that Dr. Dennys has misstated Mr. Cook's opinion as agreeing with that of Dr. Dennys on the Opium Question. It is not the first time that a person charging others with errors of statement is himself convicted of the same thing.

"A Chinese lady, Miss Kin Yamei, the adopted daughter of Dr. McCartee, who resided many years in China, has obtained the degree of Doctor of Medicine in the Woman's Medical College here [New York.] After further improving herself in the medical art, she will proceed to China to practice."—*The London and China Express*.

There are one thousand Chinese laundries in New York and vicinity where 4,500 Chinamen are employed, besides whom there are about 1,000 Chinese in New York city and its neighborhood.

A writer in the *China Mail* estimates the cost to the Chinese of the late Franco-Chinese war at 150 million Taels, (about \$200,000, 000) and 100,000 men, largely by disease. The French losses he estimates at 70 million Taels (or about \$93,000,000) and 15,000 to 20,000 men by wounds, disease and climate.

We learn that a work of 260 pages is soon to appear, published by the Methodist Book Concern, New York, on the History of Methodist Missions in China, from the pen of Rev. L. W. Pilcher.

Mr. C. A. Colman of Canton hears from Dr. Mackay, that his students and preachers in North Formosa gave "the missionaries a right hearty welcome" on their return to Tamsui. Claims for damages for chapels and other property, destroyed by the Chinese during the late war, are being laid before the proper officials, with hopes of success.

At the late meeting of the General Assembly of the Presbyterian Church, South, Rev. M. H. Houston, D.D., lately missionary to China, was elected Secretary of their Board of Foreign Missions. The Rev. Dr. Wilson, for many years Secretary, is now Secretary *Emeritus*. This denomination has shown its wise appreciation of the value of having men, who have themselves been engaged in foreign missionary service, as directors of its foreign work—Dr. Wilson having for many years been a foreign missionary to Africa.

The Harvest Field, published at Bangalore, India, commenced its sixth volume with the July number. It is devoted to missionary topics, and is edited by Rev. W. H. Jackson Picken of the Wesleyan Mission. The price to subscribers in China is 2½ rupees, including postage.

The papers mention that a letter has been published in Rome, from the Chinese Emperor to the Pope, in reply to the letter from the Pope to him. "The chief feature is that the Emperor of China addresses the Pope, not as 'Supreme Pontiff' (as

he signed) but as the 'Emperor of Religion'."

The Chinese Government has donated the 1,200 different objects displayed by it at the late New Orleans Exhibition, and valued at \$20,000, to the University of Michigan.

We learn from the *Baptist Missionary* that Rev. J. N. Cushing, D.D., of Rangoon has completed the translation of the Old Testament into the Shan language. Dr. Cushing has taken the manuscript to America for careful revision before printing.

"*Siam and Laos*" is the title of a book by the American Missionaries working in those lands, which is well spoken of by various missionary periodicals.

ROMAN CATHOLICS IN CHINA.

The *Catholic Register* reports that 16,185 heathen have abjured their heathenism during the last year, in Eastern Asia, and 300 heretics been won to the true faith. The 29 Bishops and 693 missionaries administer to the spiritual wants of 861,000 converts; 129,678 heathen children at the point of death have been baptized. The Vicar Apostolic of Northern Honan writes that the Christians have never enjoyed such peace as they do now. There has been a great improvement in the Southern provinces. The authorities of the two Kwangs have published an edict saying, Bishops and Missionaries can return to Canton, and to all parts of the province, and all places of worship may be re-opened without fear.

A.B.C.F.M. MISSION, NORTH CHINA.

We have been favored with the following partial Statistical Table of the above mentioned Mission for 1884. Pang Chia, the latest station taken, shows the largest membership, and Tientsin, the oldest station, shows the smallest number, because the former was set off from the latter, and took the mass of the Tientsin membership.

Table of Membership for 1884.

	April 1st, 1884.	Added.	Died.	Excom- municated.	March 31st, 1885.
Tientsin...	56	20	1	...	75
Peking ...	185	24	5	3	201
Kalgan ...	66	21	2	4	81
Tungcho...	51	11	...	3	59
Paoting Fu	64	14	...	2	76
Pang Chia	361	67	8	44	376
Total ...	783	157	16	56	868

THE GIRLS' BOARDING SCHOOL
AT WUHU.

The Corner Stone of a Girls' Boarding School, in connection with the Woman's Foreign Missionary Society of the Methodist Episcopal Church at Wuhu, was laid on July 21st,—by H. B. M's. Consul, B. C. G. Scott, Esq., in presence of a goodly company of natives and foreigners. A very interesting service was held, and a suitable address delivered by Mr. Scott, who expressed his hearty sympathy with our work. The school, which adjoins our Mission houses on Yih Ki Shan, will accommodate from twenty to thirty girls, and will be under the charge of Mrs Jackson.

J.

THE ANTI-OPIUM SOCIETY.

At a special meeting of the Society for the Suppression of the Opium Trade, held June 16th, it was voted;—"That until authentic information is obtained by the publication of the pending Convention and relative papers, the operations of the Committee be confined to the prosecution of the second object of the Society, viz., 'That the British Government of India shall not encourage and promote the opium trade;' also that the Secretaries be instructed to inform the supporters of the Society throughout the country that, before committing themselves to any opinion as to agreement between the two Governments, the Committee wait for definite knowledge as to the position in

which China will be left in future in regard to the entire liberty of action as an independent Government in the matter of the opium trade."

The controversy between Dr. Dennys and Rev. S. Turner, Secretary of the *Society for the Suppression of the Opium Trade*, results in Dr. Dennys' taking exception to the statement that Great Britain forced the opium trade on China, and to some half a dozen sentences by anti-opium writers, which he pronounces exaggerations. But, strange to say, Dr. Dennys himself is betrayed into the admission that "As a habit, opium-smoking is bad; in excess, very bad." After this, there seems to us little room for controversy.

REPORT OF THE SOOCHOW HOSPITAL
FOR 1884.

The second Report of the Soochow Hospital at the Methodist Episcopal Mission, South, under the care of W. R. Lambuth, M.D., is a more than usually interesting pamphlet. The author has illustrated his own suggestion, that a little extra work and attention to details might make Dispensary and Hospital Reports more interesting and profitable than they usually are, and render them an invaluable factor in medical missionary work, which seems all the more important in the absence of a Medical Periodical on the coasts of China. Several affecting, some of them amusing, cases of gratitude are given. A First-class Department for those who are able and willing to pay, is one upon which Dr. Lambuth bestows much attention, and in which he averages five or six patients a day. A Medical School with seven pupils, now increased to eleven, was kept up during nine months of the year,—the Rev. A. P. Parker teaching Chemistry and Physics; W. H. Park, M.D., Theory and Practice of Medicine, Diseases of Children, Pharmacy, etc.; and W. R. Lambuth,

M. D., Anatomy, Physiology, Surgery, Materia Medica, Therapeutics, etc. The English language has been taught, but the lectures have been in Chinese. A proposed pupil passes first three months of probation, and is subjected to a physical examination, and to a thorough examination upon the Chinese Classics. A matriculation fee of \$5.00 is paid at the end of the three months' probation, and \$1.00 a month is charged, for tuition. Each student furnishes his own books, food and clothing. The nucleus of a Museum has been formed. From the fees charged, the running expenses (exclusive of foreign physicians' salaries, and outlays for instruments and apparatus) have been met—an expenditure of about \$100.00 per month. First-class patients, pay 56 cash on entering, and prescriptions

are charged; second-class patients pay 28 cash, and have their medicines free; private patients visited at their homes pay \$4.00 and chair-hire, opium patients pay \$4.00, though \$1.00 is returned, provided report is afterward made as to the condition of the patient; vaccination at the Dispensary costs 56 cash, at the home \$1.00; in-door patients pay .05, or .25, or 50 cents a day, according to their accommodations as first, second, or third-class patients; and opium patient refugees pay \$2.00, \$5.00, or \$10.00. The total number of patients is classified as follows:—*Dispensary*, new patients 7,805, old 3,670, total 11,475; *Hospital*, medical 37, surgical 39, opium habit, 196, total 272; *Private patients*, foreign 27, native 67, opium-poisoning 18, total 112; *Grand total* 11, 859.

ERRATA.

In the *Recorder* for August, page 309, third line, for *sau* read *gan*.

Diary of Events in The Far East.

July, 1885.

Russian Protectorate of Corea reported.—Chinese troops being massed in the Amur region.—Brigands in Tai-chow, Chekiang.—Troubles reported in Ili from unpaid soldiers.—Foreign population in Shanghai, exclusive of the French Concession, 3,673; Native population, 125,665.—Great floods in South China, and Central Japan.—Rainfall during June, in inches, at Ichang 5.77, Hankow 9.29, Kiukiang 14.39, Wuhu 13.89, Chinkiang 9.98, Zikawei 11.42, Hongkong 30.99, Pakoi 25.50.

5th.—Anamites attack the French at Hué, and are repulsed with great loss by Gen. Courcy. The King flees. Ten million [francs?] taken by the French, and large quantities of silk piece goods.

6th.—H. E. Li Fêng-pao, late Chinese Minister to Berlin, arrives at Shanghai.

7th.—The Empress bestows what are supposed to be her final rewards on those who have distinguished themselves in the South in the war with France.

14th.—The *Fête Nationale de France* celebrated with much expense at Shanghai.

15th.—Corean Custom-house at Chemulpo destroyed by fire.—At Chefoo, the thermometer registers 98° F.—Relief party under Rev. T. W. Pearce returns from first trip up the West River, Kwangtung.

17th.—The Opium Convention between England and China signed.—Highwater mark at Hankow, 45 feet, 6 inches.

19th.—Water Spout at Wuhu.

20th.—The French Senate votes the ratification of the Tientsin Treaty.—The steamers resume their daily trips between Shanghai and Ningpo.

21st.—Rev. Messrs Ost, Fulton, and Grundy return from relief trip up the North West River, Kwangtung, having relieved 80 villages, in which were 25,000 people, 3,200 houses having been destroyed.

23rd.—Rev. Thos. W. Pearce reports regarding a relief party up the North River, Kwangtung, that they proceeded 60 miles, visited 42 villages in which 2,084 houses had fallen, and

that the number of distressed persons was estimated at 9,000.

24th.—First typhoon of the season off Southern Japan.

27th.—Fishing, and collecting of Seaweed, in the waters of Russian Manchuria, allowed to all nationalities on certain conditions.—Col. Mosby, U. S. Consul at Hongkong, presented with a silver cup and a valedictory address, by a deputation of leading Chinese merchants.

28th.—The U. S. S. Palos went up the Min River to Foochow.

29th.—Riot at Hangchow, Medical Hospital threatened.

31st.—Vice Consul Giles, at the instance of the Taotai of Shanghai, and by arrangements between the Tsung-li Yamen and Mr. O'Connor *Chargé d'Affaires* at the British Legation, sits for the last time in the Mixed Court, Shanghai.

August.

1st.—Russell and Co. re-sell the steamers and property of the China Merchants to their late owners, and they again raise the Chinese Flag.—A riot threatened at Canton from a collision of a steamer with native boats, but speedily quelled by the Chinese authorities.

3rd.—Typhoon at Shanghai.

4th.—Rev. Messrs Simmons, Bone, and Hickson return from the Sam Shui district, Kwangtung, having given rice and \$77.00 to 50 villages, with a population of 13,982, 1,323 of whose houses had fallen from the floods.

5th.—Shên Ping Cheng, formerly Taotai of Shanghai, and Su Chang a Manchu, formerly Judge of Hunan, are ordered by Imperial decree to join the Tsung-li Yamen.

7th.—The barrier at Woosung completely removed.

12th.—H. E. Hsi Chên, Minister of the Tsung-li Yamen, President of Board of Punishment, has been commanded by the Empress to proceed forthwith to Formosa.

Torpedoes removed from the Min River.—Telegraph being extended from China into Corea.—Mr. Bohr, a Dane, appointed Superintendent of Chinese Telegraph from Peking to Canton; and Mr. Paulsen, also a Dane, Superintendent of the line from Tientsin to Moukden and Seoul.—Prince Min, brother of the Queen of Corea, visits the Viceroy at Tientsin.—Great suffering from famine in the province of Chol-la-do, Corea; deaths in great numbers.

Missionary Journal.

Births, and Marriages.

BIRTHS.

At 76 Inverleith Row, Edinburgh, on the 19th of June, the wife of Rev. A. DOWSLEY, Ichang, of a daughter.

At Chinkiang, July 22nd, the wife of Rev. W. C. LONGDEN, of a daughter.

At Canton, on the 30th of July, the wife of Rev. E. R. ECHLER, London Missionary Society, of a daughter.

At Tientsin, on the 11th of August, the wife of Rev. ISAAC PIERSON, Paoting-Fu, of a daughter.

Arrivals and Departures

ARRIVALS.

At Canton, July 16th, Dr. HENRY M. McCANDLISS, American Presbyterian Mission, North.

At Shanghai, July 23rd, Rev. W. P. CHALFANT, for the Presbyterian Mission, Tsinan-fu, Shantung.

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CHINA AND THE ROMAN ORIENT.*

BY REV. J. EDKINS, D.D.

TO read Dr. Hirth's book aright, it is necessary to have an opinion slightly different from his about the conclusion he reaches, and thankfully accept all the facts he has industriously collected.

Chinese history is a wide subject, and Dr. Hirth is able to throw light on a hundred questions by studying them with that persevering thoroughness which he exhibits in this book. It is to be hoped he will continue to work in the historic field. To have the Chinese text as he gives it is a great advantage. For clearness of method this book is a model. The author's extent of research is rare to meet with. His willingness to work on an antique subject is still rarer. The only wonder is that he has not drawn quite the right conclusion from his body of facts.

In the identification of Ta T'sin and Fo lin as Chinese names for a great western kingdom which sent embassies from A.D. 166 to A.D. 1081, we must work at realities, and not be swayed by the peculiarity of names. Here is the key to the mystery. We must remember also that the knowledge possessed by China of foreign kingdoms has always been in proportion to the power and accessibility of those kingdoms and to the information brought her by travellers.

When we know from Marinus of Tyre, and Ptolemy, that navigation extended from the Roman empire to Catigara beyond the Golden Chersonese, and also know that the Chinese conquered the country in which Catigara is situated at the close of the second century before Christ, and that at about the same time they also sent an expeditionary force on two occasions to Khokand beyond the Tsung ling chain to punish the insolence of the king of that country,

* China and the Roman Orient, as represented in Old Chinese Records, by F. Hirth, Ph. D. Shanghai and Hongkong: Kelly and Walsh; 1885.

can we wonder that Parthia, Syria, Greece, became known at that time? Accordingly we find those countries mentioned but under the names An si, Tiau chī and Li kien. This knowledge may be safely referred to Chang c'hien the traveller.

The defeat of Antiochus and the conquest of Syria by the Romans in the year B.C. 65, made the Roman name known all over Western Asia. It was in B.C. 53, that Crassus was defeated by Orodes, and after the battle many Roman soldiers were sent to Mero, or Margiana and retained there as prisoners. Pliny describes the beauty of this region where the grape flourishes, and surrounding mountains lend a charm to a country favoured with a delicious climate. Chang c'hien had come to the neighbourhood nearly a century earlier. Fifty years before, at a distance from Mera of about 800 miles, a Chinese princess went to be married to an Indo-European chief, and wrote the well known verses in which she said she wished she were a wild goose and could fly back to her home, for she was weary with the long separation, the tent life and the endless milk and mutton of the Usun country. In the year B.C. 63, a company of more than a hundred attendants went to share with another princess the loneliness of her home in the same country, now Ili. The history says, they were to learn the Usun language. A colony of Chinese like this, living so far on the way to Europe, might easily learn much respecting western countries knowing as they did the native language. The consequence was that in Panku's history, the account of western countries in Tartary on both sides of the Tsung ling chain (Bolor) is very minute. He is the first to mention the two passes where this chain is crossed. The southern route is by Shan shan or Lulan, edging the Kwun lun chain on the north to the So ku country at or near Yarkand. Crossing the chain the country of Tochasestan or the Indian Getæ 月氏 or 月支, is reached and beyond this is Parthia. The northern route leads by Hami 車師, to Cashgar 疏勒, crossing the mountains to Ta wan (Kokand) Kangku, Amcha, Inji, etc. The geography is here so clear that the question of the position of 大宛 Ta wan is quite settled. I formerly thought Bactria was Ta wan* but a fresh reading of Remusat's Fo kwo ki and of Panku, has shewn me that Ta wan was on the Jaxartes where Alexander founded his last city Alexandria Eschata. Ta wan was still a Greek colony, but it was in Sogdiana rather than in Bactria, and about 150 miles N.E. of Samarkand.

The result of Panku's increased knowledge is seen at once on comparing his descriptions with those of Si ma c'hein. He is as minute upon Kang ku situated on the lower course of the Jaxartes

* Journal of the North China Branch of the Royal Asiatic Society, 1884, Art. I.
"What did the Chinese know of the Greeks and Romans?"

and to the north of it, as upon Ta wan on the upper course of the same river. He is also minute in describing Cabul (Ko pin) Kunduz and Bokhara (Yue ti).

The earliest mention of the Roman Empire under the name Ta t'sin 大秦 is in 東京賦 Poem on the Eastern Capital (Lo yang) by Chang ping tsz who wrote it about A.D. 120. He must have known the word through the inquiries of Pan c'hau the successful diplomatist, who twenty five years before brought the Turkish provinces into subjection to China. Pan c'hau sent a subordinate Kan ying to visit Rome. By this, he meant him to visit the great empire of which, through the Asiatic campaigns of Vespasian and Titus especially in Judea, he had heard much. It was the destruction of Jerusalem more than any other single event that made known Rome. A busy trade with India would follow; for the twenty or thirty years after the event, A.D. 70, till the mission of Kan ying, were times of peace in the Asiatic provinces, yet it may have been the Hindoo translators of Buddhist books in the years A.D. 67, 63, who were the first that told the Chinese court about Rome. Rome had in those times a busy trade with the east through Alexandria as Pliny shows. Among other things he says the trade with India amounted to £750,000. Now in the Buddhist books of China, the Roman empire is always called Ta T'sin, and for this there must be some Sanscrit equivalent. This has not yet been made known. The Indians knew of Rome by the commerce at their sea ports. In the first and second centuries after Christ, there is an interval in the Buddhist translations from the year A.D. 60 to A.D. 146. During three quarters of a century no new translations are recorded as having been made. But we find the reason of this in the history. The central of the Turkish provinces was let go till A.D. 127. Then Cashgar and Khoten, with other states to the number of seventeen, sent embassies of submission. The way was then open for new Buddhist missionaries to come to China.

Among the Buddhist missionaries who came to China soon after A.D. 140, was a Parthian prince who was there from A.D. 148 to 170. He is fourth in the list of translators in the Tang dynasty catalogue, 開元釋教錄. The third was an Indo-Gete from Kunduz or Balkh. He was engaged in translating from A.D. 147 to 186. He translated in Honan, and the two Chinese assistants who wrote his versions into good Chinese are named in his biography. It was by these men that the principles of transcription were fixed. The character 佛 was then called But. 婆 was Ba. 羅 was La. Abidharma was spelled 阿毗曇 Abidam. Kashiapa was 迦葉 Kashap. Agama was 阿舍. Shariputra was 舍利弗 Sha li put. The letters *b*, and *p*, *g* and *k*, *d* and *t*, are kept

distinct according to the rules of the Syllabic spelling. The pronunciation of all the older Buddhist transcriptions was that of the second century in Honan. This is very important for the identification of geographical terms. The rule would be the same for writing the names of places in historical books as in the Buddhist classics. That rule was to adopt such characters as came nearest to the sound. Surd and other sonant initials were always kept distinct.

Persian and other names of places, mentioned in the history called *Heu Han Shu*, should conform to this rule. Dr Hirth's *Rekem* for *Li kien* is thus shown to be very doubtful. *Sham* for *Syria* will do because that is the name the Arabs give to *Syria*. Dr. Hirth does not bend his attention to the rule of surd initials in Chinese for foreign surd initials, sonants for sonants and final *m* for final *m*. The Buddhist transcribers in this matter scarcely ever go wrong, nor the historians either. The errors are probably not more than two per cent.

The improved topography of Parthia in the *Heu Han shu* must be attributed to the aid given by the Parthian prince, unless indeed *Kan ying* supplied it. What did not come from *Kan ying*, they and other Buddhist missionaries coming from western countries would supply. It is quite impossible that with such men in the metropolis of China, the Roman empire could remain unknown, Surely in this point Dr. Hirth's hypothesis needs rectification.

The Chinese had excellent opportunities for knowing western countries at this time. More *Hindoos*, *Parthians* and *Indo-Getes* came to *Lo yang*. *Chu fu 竺佛* belonging to the *Penjaub*, (northern India) translated from Sanscrit. He is the fifth translator. The third translator, an *Indo-Gete*, translated for him into Chinese, having been long in China. The two Chinese, of *Honan*, named *孟福* and *張蓮* were responsible for the style. These particulars are mentioned * with the date of the completion of the translation by these four men, A.D. 179 at the end of the works *道行經* and *般舟三昧經*. Time went on and *T'sau ts'au* established the *Wei* dynasty at *Lo yang*. Buddhism had also as before its missionaries, men from *India* or the *Turkish kingdoms*, or *Parthia* (*Persia*). The mention of *Parthian* translators, that is *Persians*, makes it clear that the *Roman empire* was known at the time. Thus a *Persian* translated a work A.D. 254 at *Lo yang*. The name *Ansi* is used, but the *Arsacide* dynasty had gone down, A.D. 202, and been changed for the *Sassanides*. These translators coming one after another to reside in the *White Horse* monastery, which had been their home for nearly two centuries, liked to retain uniformity.

* *Kai yuen* catalogue.

This was the reason that they still kept the name *Ansi* for Persia fifty years after the Parthians had been expelled from Persia proper.

If we now look to Nanking the Capital of the Wu kingdom, we find that Buddhism was being taught there by Hindoos who came to China by way of Tungking or through Tartary. The Kai yuen catalogue does not distinctly say so, but there can be little doubt that in the third century some of the Buddhist translators came by sea to Canton and so reached Nanking. The first instance of this appears to be in A.D. 281, when the geographical work, the "Book of the Twelve Journies, or radiating lines," 二十遊經 was first translated. This was at the city of Canton, and from this fact it may be supposed that the translator 疆梁婁至 came by sea to China. The book is remarkable as containing a statement that the Chinese empire, the Hindoo empire, the Roman empire, and the Indo-Gete (Yue ti) empire were the only known states whose sovereigns were styled son of Heaven or emperor. This passage appears to me to settle the question against Dr. Hirth's hypothesis that *Ta t'sin* means Syria. This book* contains geography from a Hindoo point of view. "There are 84,000 cities in the world, there are 6,400 varieties of men. There are 6,400 kinds of fishes, 4,500 birds, 2,400 beasts, 10,000 kinds of trees and 8,000 herbaceous plants." Of course after this, the trade of China with India and Java increasing in the Tsin 晉 dynasty, there was no lack of Buddhist missionaries coming by sea to Canton. So things went on till the reign of Justinian in the 6th century, who sent priests to China for silk worm eggs, and raised the Greek empire to its highest prosperity. All through this period, *Ta t'sin* continued to be the name, by which the Roman or Greek empire was known to the Chinese.

The force of this argument for *Ta t'sin* being the Roman Empire is so much greater that the Book of the Twelve Journies continued to occupy translators. Gunabhadra † who arrived at Canton by sea A.D. 435, made a new version of it. He had learned the Hindoo mathematics, medicine, astronomy, and the other studies of the Brahmans. This book then, with its characteristic natural history and cosmography, represents the studies, on the subjects mentioned, of Buddhist students in the monasteries in India in the third, fourth and fifth centuries. The alumni came to China and brought this knowledge with them. The half dozen Chinese Buddhists who went to India during this period and later on to the 7th century, were too exclusively bent on Buddhist aims to care for the geography

* There is a long extract from it in *Fa yuen chu lin*. Chapter 44, pp. 12, 13.

† See Kai yuen Catalogue. Chapter 5, p. 22.

of the west. But Hiuen chwang speaks once of Fo lin which is of course the Persian and Hindostani * word, Farang, or Feringa.

The new account of western countries in the Wei shu is interesting, because it is minute in details upon Ta t'sin, and because it is the result of a special diplomatic mission, sent A.D. 435 to the western kingdoms. The introductory note to the chapter on the western kingdoms says, that in the early reign of the Wei dynasty, no attempt was made to recover the Turkish provinces. But the emperor Shi tsu adopted a new policy. He sent Tung wan 董琬 and Kau ming 高明 with presents to the western kingdoms in order to open intercourse and promote imperial interests. Tung wan went to the Usun country in Ili and to other states further to the west, and his report has been made the basis of the account of western states found in the history of the Wei dynasty. All the distances have been calculated from the capital Ta t'ung fu in Shansi, a city about 100 miles west of Peking. Tung wan was ordered to report on the customs of the countries he visited, or on which he obtained information.† If Lokna in the history, is the same as Polokna which he is said to have visited, but which is not in the history except under the name Lokna, he went to Khokand and probably to Khiva close on the Aral sea. His account is very full on Persia which he is the first to call (Po si) Pa si. He also gives fresh information on Ta t'sin. He was a contemporary of Pei sung chi who added the illustrative extracts to the San kwo chi, and who has preserved to us the topographical details which have been turned to so much good account by Dr. Hirth. Pei belonged to south China which was then another country. Tung wan would not know him, but he must have known the Wei hio from which Pei made selections. Tung wan however gives the details as he heard them. He locates the capital of Ta t'sin between two seas, and calls it An tu where tu means metropolis. The two seas may be the seas on each side of the Bosphorus. The city may be Antioch as Dr. Hirth thinks, but Constantinople is more likely because Tung wen speaks of the king being resident, and of the courts of justice. The Roman jurisprudence had a world-wide fame and this Chinese officer heard about it.

Tung wan divided the western states Si yü into four groups, one on the east and three on the west of the Tsung ling mountains. 1. The Turkish provinces. 2. From the Tsung ling passes to the Persian Gulf where the sea route 海曲 to Ta t'sin begins. 3. From

* V. Dr. Hirth, p. 287. The final *m* in 懷 as in 蒜 lam is for *ng* in the Persian Farang and Hindostani Feringa.

† Wei shu, Chapter 102, p. 2.

the 耆舌 Chadjet or Chajir nation north of the Aral, to (Balkh) the Indo-Getes on the south. This group is intended to embrace Khiva, Khokand, Bokhara and Kunduz, between the Caspian and the Tsungling passes. 4. From Byzantium between the seas to the region south of the Caspian 大澤. His view was of course extremely distorted and the map he made must have been monstrously out of shape, but this is how he put things and this was the sort of sketch of the west which he presented to the brave and enterprising but severe and ambitious ruler who then ruled north China from his capital Ta tung fu.

The reign of Justinian had passed and the Sui dynasty with its capital at Chang an was ruling all China, when it occurred to the monarch of the hour that the Turkish provinces, always apt to slip away, could be better kept in subjection if more were known about them. He appointed Pei chü 裴矩 to inquire. This officer at his station north west of Kansu, made diligent inquiry of all merchants who passed his locality as to their countries and customs. He made a book with maps 西域圖記三卷. About A.D. 605 he presented this to the emperor. In his report he mentioned the Byzantine empire, under the name Fo lin. It is fortunate that we can know the date of the introduction of this word, because it aids in dispersing the fancied etymology from the Franks. In Pei chü's geography distances are measured from 瓜州 Kwa cheu $2\frac{1}{2}$ degrees west of the pass through the great wall at the north west extremity of Kansu. Persian dictionaries say that Farang is a Persian word and means nations wearing short garments. When the Persian language spread into India the name was adopted in that country and among the Arabs from the time they conquered Persia. Pei chü would get the name from the Persian merchants who told him that Fo lin was more than 4,000 *li* north east from their country. This distance suits Constantinople. Whether before A.D. 605 the Persians knew enough of the Franks to adopt their name is not easy to determine; enough for us to know that it is a genuine Persian word and, as Pei chü's use of it shows, in existence before the Arab conquest of Persia. It is not used of Mahommedans.

Sufficient has been said to show that while Dr. Hirth's book deserves high praise, he needs to keep in view that it is kings and emperors that send embassies, and that provinces are not readily mistaken for nations. After all, his map shews that he allows Ta T'sin to embrace Africa and Asia Minor. It is only Europe he refuses to recognize. The value of his book would be much enhanced by his admitting that the Chinese might, through the glory of the Roman arms and the immense extent of the Roman commerce know Europe, by report at least, as well as Africa.

THE ROUTE TO TA TS'IN.

BY H. A. GILES.

MANY people, who ought to know better, still believe in the absolute ambiguity of the written language of China. Not content with making it out to be infinitely more ambiguous than European languages—which is quite untrue—they regard as axiomatic the oft made statement that every Chinese sentence is capable of several interpretations. It is next to impossible to convince such persons that it is only the extreme difficulty, not ambiguity, of the Chinese language which causes foreign students frequently to rest satisfied with *a* meaning instead of *the* meaning.

The following short note furnishes a case in point—to the enemy.

In Dr. Hirth's valuable work, *China and the Roman Orient*, there occurs the following passage: 又云從安息陸道繞海北行出海西至大秦.

Dr. Hirth began by translating this, "It is further said that, coming from the land-road of An-hsi [Parthia], you make a round at sea and, taking a northern turn, come out from the western part of the sea, whence you proceed to Ta-ts'in."

Dr. Hirth meant that the traveller took ship at the head of the Persian Gulf, the terminus of the land-route through Parthia, sailed round the south of Arabia, and then went north up the Red Sea, and so on to Rekem and Ta-ts'in (Syria) generally.

It was at least an ingenious way of getting something out of the text which should be at the same time intelligible and corroborative of the Ta-ts'in—Syria—theory. But it did not commend itself to Mr. Parker, who, on p. 45 of vol. xvi. of the *Recorder*, showed that Dr. Hirth was wrong. To Mr. Parker "the words seemed to have the following plain meaning:" *Following the An-sih land-route, skirting the sea, and going northwards, you emerge from Hai-si &c.*—which Mr. Parker explains as a route round the coast of the Caspian Sea north of the Elburz Mountains, and then northwards in the direction of Antioch in north Syria, through South Armenia, leaving as you go the Mesopotamian region altogether. Hai-hsi is thus made the region west of the Caspian Sea, though it is expressly stated to be identical with Li-kan, *i.e.* Rekem. Mr. Parker explains this by asserting that Hai-hsi, another name for Ta-ts'in, was vaguely used in the sense of the whole Syrian Empire, though strictly meaning Mesopotamia.

I think Mr. Parker must have fallen a victim to the fascination of that "blessed word." At any rate his translation did not com-

mend itself to me, any more than Dr. Hirth's. I felt that the text had in some way been violated in order to force out a meaning, and set to work to discover *the* meaning of the passage. The result was inserted in an article sent to England about the end of July, and I had intended drawing early attention to it in the *Recorder*. Meanwhile, Mr. Playfair arrived in Shanghai, and on behalf of the Asiatic Society I invited him to review Dr. Hirth's work for the next *fascicule* of the Journal. At the same time I asked him to direct his attention to the passage under notice with a view to improving on Dr. Hirth and Mr. Parker; but I most carefully refrained from discussing the point in any way, or giving the slightest clue to the translation I had adopted. It was therefore peculiarly satisfactory when towards the end of August, Mr. Playfair informed me that he had discovered a new rendering, which on examination turned out to be identical with my own. My translation reads as follows:—“Another account says that from An-sih you can travel by land, round the north of the sea, and passing through Hai-hsi, so reach Ta-ts'in”.*

In explanation, it must be said that the Persian Gulf was beyond all doubt “the sea” and “the great sea” of these records. At that early date it reached much farther inland than it does now; and there were caravan routes from its western shores across the desert to Rekem. With these facts in view, the passage becomes intelligible enough, and moreover helps to clinch such other of Dr. Hirth's discoveries as Rekem, etc., etc., against which no valid arguments have yet been adduced.

I do not consider 從 to mean “following,” but “starting from,” or simply “from;” while I take 陸道, not as “the (An-sih) land-route,” meaning the highway through An-sih, but as an alternative to the other, the water-route, from An-sih to Ta-ts'in. The use of 出 in the sense of “through” is common enough; e.g., 道出申江 on my way I shall pass through Shanghai.

The above view is fully supported by the same passage, condensed, occurring in the *Wei-liao*: 從安息繞海北到其國. Here 北 must necessarily be taken with 海, and cannot, as Dr. Hirth suggests, stand for “in the north.”

Mr. Playfair will shortly give his version in his own words; and perhaps it is no breach of confidence to add that his article is likely to contain certain other independent and striking contributions to this much-vexed question of Ta-ts'in.

* I have no copy of the exact words sent to England. The point is the same in both;—a land-route from Parthia, round the north of the Gulf, and across the desert to Rekem.

A LAND PURCHASE AT NANKIN.

BY REV. G. W. WOODALL.

NANKIN, without exception, is the most conservative city in the Yangtze Valley. Its great wall and the vast area within the wall, tend to foster a spirit of exclusiveness in the minds of the people; whereas, its historic interest, as well as the position it holds to day in the politics of China, give it an importance to the Official and Literary classes, such as no city south of Peking enjoys. It is a great literary centre, as indicated by the thousands of students annually gathered there for the competitive examinations.

Here Hung Wu, in 1368, chose to make his Capital and Imperial Residence, at which time it became the most celebrated city of the empire, not only officially but also in regard to its extent, its buildings, its literature, its manufactures and the character of its inhabitants.

It again became famous to the outside world in 1842, as the place of final conflict and victory for the English in the Opium War, thus opening the ports of China, never to be closed again to foreign trade or missionary work.

It is strange that although Nankin itself was included as one of the ports to be opened to foreign trade, yet they have managed to preserve it essentially a closed port.

It is no wonder that they pride themselves in their city! We have visited it twice, and each time have come away with the intense desire and determination to make another and longer visit at the earliest opportunity. The tombs of the Ming dynasty, the great Confucian Temple, Fuh tsz Miao, together with the ruins of the colossal figures of horses, elephants, and other animals, are points of interest which no traveller can afford to pass by unseen.

My object in writing this article is not so much to give a description of Nankin, as to point out the difficulties that are experienced by missionaries desiring to enter this city as a field of labor, the chief of which are the exclusiveness and conservatism already alluded to. And this spirit I would not claim to be universal among the Nankinese people, but confined chiefly to the official classes.

This statement will be borne out by the experience of the American Presbyterian Mission, in their effort, a few years ago, to purchase land and erect permanent mission property. It has again been experienced by the American Methodist Mission in the year and a half just past, during which time the Superintendent, Rev. V. C. Hart, has been in continual conflict with the *officials*, although he found *people* who were very ready to dispose of their property.

It was in November 1883 that he made his first trip to Nankin with the purpose of selecting a site to build a hospital, the gift to our mission of Mrs. Philander Smith. He secured an introduction to Mr. K'ung, T'ao T'ai, and had a familiar chat with him about building a hospital, etc. He received no encouragement but rather a presage of difficulty. With the assistance of T'ai Sien Säng, a tried and faithful native preacher, a native of Nankin, but appointed to work at Kiukiang, he negotiated until the following March, when he succeeded in getting a small piece of land, just outside of the South Gate and between the Arsenal and Powder Works. But immediately there was trouble in the camp, and T'ai Sien Säng hearing various rumors regarding himself, kept himself in obscurity, and it was finally thought best that he should go back to Kiukiang in order to secure his personal safety. These Yamen runners, when they get on the scent of an offender of official intriguers, are as merciless as the blood-hounds of the Slave States, described in "Uncle Tom's Cabin."

In November, through the agency of a man from Wuhu, who had been busy since the previous August, two plots of well-located land were secured near the Ku Leu, or Drum Tower. In December, a second piece was had at the South Gate adjoining the one already purchased, but although the officials were frequently urged to do so, it seemed quite impossible to get the deeds stamped, without which the tenure of the property is quite uncertain.

On January 20th, 1885, Hon. E. J. Smithers, U.S. Consul at Chinkiang, accompanied by Mr. Hart, called upon Mr. Lin, at the head of the Department of Foreign Affairs. They were received in good style by this august gentleman, but when the subject of stamping the deeds was brought up, he stated that they should properly come through the T'ao T'ai at Chinkiang, who would forward them to the Viceroy at Nankin, and that their custom could not be deviated from. He promised that if the deeds came in the proper way they should receive prompt attention. Had this promise been made in good faith there would have been grounds of hope for a speedy settlement, but it was well understood that the fair promise was like the fragrant ottar of rose, or the garland of flowers, presented by the hosts of India to their guests when they are *permitted* (expected) to depart. They returned to Chinkiang, when the deeds were formally sent from the U.S. Consulate to the T'ao T'ai's Yamen, where they were kept for two weeks, and then sent back to Mr. Smithers with the statement that as he, the T'ao T'ai, had discovered certain flaws in them, he could not forward them to the Viceroy.

Mr. Smithers immediately returned them to the T'ao T'ai with his compliments, stating that they had not been sent to him for his

inspection but to be forwarded to Nankin, and he would expect him to do so without delay. It need hardly be said that they were forwarded by an early courier.

A short time after this, the Viceroy sent a dispatch to the T'ao T'ai at Chinkiang, offering objections,—First, that the land had not been legally sold. Second, the men who had sold it could not be found. Third, that no American citizen or individual was competent to purchase property for a Mission—that the land could only be sold to the Society itself—forsooth! Other flimsy excuses were added to these which formed a series of objections—impregnable! But Mr. Smithers had been too long in diplomatic service to be intimidated by so formidable an array of statements, and in a special dispatch, confuted them, proving by citations from the Treaty that the ground taken by the Viceroy was untenable. At the same time he ordered Mr. Hart to commence building the wall enclosing the premises. The next day men were set at work. Mr. Hart by appointment then called upon Mr. Lin, but was told at the entrance of the Yamen that he could not be seen, that he was out of town, although the appointment was only made the previous evening. He left the Yamen, but could not help putting the usual construction upon the expression “not at home.”

It being reported to Mr. Hart that one of the men who had acted in the sale of the land was thrown into prison, he immediately wrote to Mr. Lin, and demanded the release of the prisoner. Mr. Lin referred the letter to the District Magistrate who claimed that the man was not in prison, but only held at the Yamen until the middlemen were found; nevertheless he was released. Another interview was had with the Hien, who stated that if the men who effected the sale could be found, and there were no flaws in the deeds, he would have them stamped without delay. Shortly after this, Mr. Hart, was informed by the officials that the people (?) had presented a petition against the sale to foreigners of the piece of land in question. The Hien ordered the masons to stop work, and wrote to the Consul asking for a stay of proceedings until the points in question were settled. The Hien then called upon Mr. Hart, and promised to stamp the deeds if the sellers would merely come forward and identify them; but these gentlemen could not be found, and it was well understood that the officials knew more of their whereabouts than any one else.

Mr. Hart, wrote to the Consul, Leo Bergholz Esq., acting for Mr. Smithers, stating the situation. He immediately sent a dispatch to the Viceroy demanding why the deeds were not stamped. He merely replied that if the land had been lawfully sold, he would order the Hien to stamp the deeds at once.

At this juncture there was a turn in affairs from a cause of which I shall speak by and by. Mr. Hart was waited upon by the Hien, who came bearing proposals for an exchange, stating the various difficulties in the way of purchasing land at the South Gate, (the true objection, no doubt, being that the officials were opposed to foreigners living in the vicinity of the Arsenal and Powder Mills.) Mr. Hart said that he would agree to the exchange, if they would give him a site equally as good and as well located. They went out together to view the several sites offered in exchange. One was selected near the Confucian Temple, high ground and nearly twice the size of the land at the South Gate, and Mr. Hart stated that if a clear deed were given him for that piece, he would accept it in exchange but would not consent to assume any of the trouble in the purchase, nor pay another dollar in money. The officials endeavored to show that it would be a great loss to them, and hence Mr. Hart ought to pay at least a part of the purchase money, in addition to that already paid at the South Gate; or in lieu of that, they offered to return the money already expended and let him purchase the new site himself. But he firmly refused to have anything to do with it and said that if they could not give him a clear deed for the new site, he would push his claims to the other one which he preferred. The Hien yielded at last, and after further negotiations of three or four weeks the exchange was effected. The two Hien of the city came and measured it, and the Pao Kiai Chü put up the stone on June 1st, 1885. The next day the work of digging the wall foundations was commenced and the weary conflict was over.

It must be said that during the later negotiations, both Hien in whose hand the Viceroy had placed the affairs, were very cordial in all their dealings and won the respect of the foreigners with whom they dealt, and the people in the locality of the new site seemed delighted at the prospect of the hospital being placed in their midst. And we ought also to say that our entrance into Nankin, while largely due to the indefatigable efforts of our Superintendent, would probably have been long delayed, if not prevented, had we not had a friend at court, and to this cause, we ascribe the favorable turn and subsequent rapid closing up of the question.

Mr. Smithers had been called to Peking as *Chargé d'Affaires* at the time when the Minister left for the United States. He sent a dispatch to the Viceroy which was the *open sesame* of our difficulty, for it was immediately after the receipt of this dispatch that the two Hien of Nankin were ordered to settle the matter as soon as possible and it was done. At the time when the exchange was being effected, one of these gentlemen stated to Mr. Hart that he had been commanded to get us a suitable site for a hospital, and that he must do it at the

peril of his position and perchance of his head. This was said to assure Mr. Hart of his sincerity which had been impeached. "Constant dropping weareth away a stone," and no doubt that patience and perseverance, with the help of our Consuls, would enable us always to obtain and enjoy our rights; and in this initiative stage of the Christian Church in China, we cannot afford to lose a single point, but with the invincible doggedness of General Grant, who could "fight it out on this line if it took all summer," we ought to demand our rights, and never yield until we are in possession. In the Treaty concluded at the Convention of Peace, October 24th, 1860, is the following statement of our rights:—

ART. XII. British Subjects, *whether at the ports or other places*, desiring to build or open houses, warehouses, churches, *hospitals* or burial grounds, shall make their agreement for the land or buildings they require, at the rates prevailing among the people, equitable and without exaction on either side.

ART. XVII. of the U.S. Treaty with China, July 3rd, 1884, though worded somewhat differently, gives us the same rights and privileges. It reads as follows:—"Citizens of the United States, residing or sojourning in any of the ports open to foreign commerce, shall enjoy all proper accommodation in obtaining houses and places of business, or in hiring sites from the inhabitants on which to construct houses and places of business, and also *hospitals*, churches, cemeteries, etc."

These treaties merely supplement each other, and as each country enjoys the privileges of the most favored nations, they can both be used to define our rights and privileges in residing and building up our work in any part of China.

FLOODS IN KWANGTUNG.

WHEN the writer was on the island of Hainan, in the early part of last June, the ground was everywhere parched, and the crops withered. Rulers and people were praying for rain. Proclamations had been issued forbidding the killing of cattle or hogs or fowls, in the hope that merit so gained would avail to bring down the longed for showers. What then was his surprise on reaching Canton the 16th of June, to find a threatening inundation. Higher and higher the water continued to rise, until it was deeper than the "oldest inhabitant" remembered, and if the mountains were not yet covered, the plains in all directions certainly were.

Forty miles west of Canton, the North River, pouring its swift tide down from the mountains of Northern Kwangtung, joins the West River whose broad volume of water has been gathered from a region that stretches to the western border of Kwangsi. Between these rivers, the North West River cuts its way through hills which, along its upper portions, come down very near to its banks. The junction of these three rivers, gives the name Sàm Shui (Three Streams) to the district that lies around it. As might easily be surmised, this was the central point of the great calamity. The worst destruction was within thirty miles of it, although for a long distance farther much damage was done.

Before the Flood.

The broad streams, alive with boats, are quietly flowing along their accustomed channels. The adjoining plains are protected from any ordinary rise of water by embankments, varying from ten to thirty feet in height. Stretching away from these embankments, in some places for only a few hundred yards, and in other places for miles, are fields of growing rice, just whitening for the harvest, the main dependance of the people for food for the following six months. On the higher levels are also fields of mulberry bushes, ground nuts, sugar cane, and sweet potatoes. Along the banks of the rivers, and dotting the wide plains, are clumps of trees which mark the location of villages. The population of these villages varies from one hundred to four or five thousand each. Then there are district cities and large trading towns, the number of whose inhabitants is not only thousands but tens of thousands.

During the Flood.

In the higher regions, mountain torrents are rushing down the valleys, bearing with them swift destruction, coming in some instances upon villages, with such sudden surprise, that many of the inhabitants have not time to escape. Farther down the rivers, the water rises to the top of the embankments, then breaks through, filling up the wide basin that lies between them and the hills, and making a broad expanse of water like the sea. Roofs of houses and tops of trees are projecting where villages stood. One missionary, travelling in the country, had his large boat tied for three days to the tops of tall bamboo trees that ordinarily were on dry land. Hills rise like islands here and there. Gathered on the tops of these hills, in the pitiless storm, crouching under umbrellas and broad Chinese hats, and occasionally under pieces of matting which some were provident enough to bring, are not only those in the vigor of life, but the sick and the dying, wailing infants, and men and women helpless with the

infirmities of age. For a week they thus lived and suffered. Small boats, manned by strong men, were passing hither and thither trying to find in the upper stories or garrets of the houses some remnant of food. Just at this time, the "Oi Yuk Shin Tong" in Canton, and the Tung Wah Hospital in Hongkong, both Chinese organizations, with a promptitude deserving of all praise, sent steam launches, laden with biscuit, to plough their way up a current, which ordinary Chinese boats could not stem, and bear relief to the scattered families on the hills. Many lives were no doubt thus saved.

After the Flood.

The people are returning from the hill tops to their ruined homes. Their mud hovels are level with the ground. Even brick walls have given way. The tiled roofs are in fragments. In some villages not a single house remains, and whole families are missing. In others four-fifths of the houses have fallen, in others one-half; in others less; and in others, favorably situated, or strongly built, only a few. The broad expanse of ripening grain has been changed to stagnant pools, and plains of mud, the latter so washed in many places that not even the roots of the recent growth remain. The great gaps in the embankments are now visible, and stretching away from them, in wide belts of desolation, the fields are covered deep with sand, not only destroying the growing crop, but preventing cultivation for a long time hereafter. The fish ponds too, upon which the people so much rely, are in these places filled up. Thus upon a tract of land extending perhaps for one hundred miles along the rivers, and with a width on either bank varying from a short distance, to seven or eight miles, there rests the blight of a desolating calamity.

Measures for Relief.

The Oi Yuk Shin Tong and Tung Wah Hospital continued their work after the water subsided, and there were few villages, which the missionaries afterwards visited, where they did not find that the agents of these organizations had been once or twice. But the two or three catties of rice, distributed to each person in distress, left abundant room for farther effort. Moreover the number in need was large. The district Magistrate of Tsing Ūn reported 150,000 in distress in that district. The Kwong Ning magistrate reported 5,000 villages needing help. There still remained the three districts of Sam Shui, Kō-Iu and Kō-Ming, so that 500,000 would not probably be an exaggerated estimate of those whose need was pressing.

As soon as the facts became known, foreigners in Canton and Hongkong subscribed liberally. Rev T. W. Pearce, of the London Mission, Rev. E. Z. Simmons, of the Southern Baptist Mission,

Rev. A. A. Fulton of the American Presbyterian Mission, all of Canton, and Rev. J. B. Ost, of the Church Mission, Hongkong, agreed to superintend the distribution, and give an accurate account of funds received and disbursed. The latter is Treasurer of the Hongkong Fund, but, during his frequent absence in the country, J. Stewart Lockhart Esq. has acted, and very efficiently, in his place. The remaining missionaries at Canton also gave their assistance, and relief parties were organized which have made repeated visits to the distressed districts. The plan pursued has been to give help only after actual inspection of the amount of distress. Over 350 villages have been visited, and up to this time, 3,400 piculs of rice, one thousand dollars' worth of biscuits, and small amounts of money have been given to the people by foreigners. As the rate of distribution was about 6 catties of rice to each individual, the number assisted cannot be less than 60,000. The foreign subscription was at last accounts some \$11,000.

The two Chinese organizations have together raised \$100,000 or more. They have received some help from Chinese and Foreigners at the coast ports, and also several thousand dollars from the Chinese in California. The government is also giving a measure of relief in employing quite a large number in the repair of embankments. The practical character of the Chinese manifests itself in their distress. Instead of sitting down to brood over it, they are trying to find the best way out of it. Some are seeking work in other localities. Others, except where the sand prevents, are diligently engaged in preparing the fields, and sowing and planting for a second crop. If this crop prove good, the scarcity of food will mainly disappear with the harvest in November.

While deploring the distress of the people, we cannot but hope that some good will come out of it, especially in the way of a better state of feeling between Chinese and Foreigners, and in opening the way for missionary effort. In these recent visits we have been treated with profound and universal respect, in localities which we could not have passed, a few months ago, without being assailed with the cry "kill him," on every hand. Starving people will not treat unkindly those who are bringing them food, and how can those who are bringing it, even if they do feel that in the past they have been treated unjustly, have the heart to cherish resentment towards those who, in misery, are kneeling before them, and crying out "Great and Honored Sirs, have compassion upon us in our distress."

H. V. NOYES.

MR. JOHN'S VERSION, OR ANOTHER?

MANY readers, doubtless have been interested in the communications from Mr. Noyes and Mr. Fitch on the subject of a Common Bible for China, published in recent numbers of the *Recorder*.

Mr. Fitch seems to show that his brother of Canton was too sanguine in the hope he expressed regarding Mr. John's new work. Is not Mr. Fitch, perhaps, a little sanguine in his estimate of the supply of "ripe scholarship," and general qualification for the difficult work of translation? He lets us know what he means by 'translation'; namely, unless I mistake him, a real reflection, so to speak, of the original in the mirror of the new language:—a work absolutely faithful to the original meaning, and no less faithful to the idiom of the new language.

Is it so easy to find the men to give us work like that? For surely it implies no less than that your translator should know both languages so thoroughly that he could write down his own thoughts in either with grammatical correctness at least. King James' translators could do as much, probably every man of them, for Greek and English. One is not so sure as to the Hebrew. The Committees which have lately finished their task in revising the work of those excellent scholars contained, I suppose, very few members indeed who could not write fair Greek and fair English; and there was, at any rate, a certain number who could write grammatically correct Hebrew. The "Seventy," if one may judge by their work, were not so accomplished; but had amongst them a working majority who were by no means 'safe' in their Hebrew, not to speak of their Greek.

Are the *docti utriusque linguae* in China so numerous, after all? I have been told that not one of the "Delegates" ever attempted to compose in Chinese. Yet they were mighty men. And there are mighty men now, at least as mighty as they—in respect of Chinese learning. But *learning* is not precisely a synonym for *scholarship* such as, I think, Mr. Fitch's object (and many of us are wholly with him in approving such an object), desiderates.

But then he looks to a combination in committee of partially qualified men to secure what individuals even of the higher type might fail to secure. Is his expectation well-founded? Good results are obtainable by either method; as witness Luther's Bible and the "Authorized Version." But there is an awkward tendency

in a committee to drown the voices of its best, and therefore usually its most modest, members. As witness,—in the opinion of not a few,—the performances of the English Revisers of the New Testament. And no committee can be a much better scholar than the best scholar it contains.

We have had an experiment within the past twenty years or so. I mean the New Testament in Mandarin of the "Peking Committee." Using that version every day, I have been forced to ask myself what its odd, and sometimes provoking, *phenomena* are due to. No satisfactory answer has yet occurred to me. That Committee, I write under correction, contained such eminent names as those of Martin, Edkins, Schereschewsky, Burdon, Blodget;—it was actuated, if I am not misinformed, by much the same guiding motives as those which dictate Mr. Fitch's suggestion, since it aimed at giving us just the sacred text reflected in good scholarly Mandarin. At times it sticks so close to its model as to become, almost un-Chinese, at others it boldly adopts paraphrases, in the most unaccountable manner. As to terminology, as is well known, a compromise of an oddly liberal, not to say slipshod, nature was come to; for whilst 天主 stood for *God*, and 神 for *Spirit*, 神 also served for *god*, and 靈 with certain other expedients, represented *spirit*. This is not a complete statement of the arrangement, as an instance to be adduced presently will show; and it has been further modified in the editions in which respectively 上帝 and 神 take the place of 天主. Now with a conscientious committee of really learned men at the work, distinctly aware that something more faithful and thorough than the 'Southern Mandarin' was required, how can it have happened that such odd "paraphrases" to use a very mild term, were let pass as you find, *e.g.*, in our Lord's lament over Jerusalem (Luke xix. 41—44) and—a hard place—in 2 Cor. iv. 4? I do but give the last two stumbling blocks I have tripped against.

In the Greek of St. Luke we read that "Jesus beheld the city and wept over *it*." Nay, say the Committee, "wept over 那一城的人 the men of that city." Were they sure that this was Luke's meaning when he deliberately—in the Lord's mouth—*personified* the city in phrase after phrase, addressing it as '*thou*,' speaking of '*thy* day'? Does Chinese know no such idiom as *personification*? But if you must expel such very easy and universally intelligible figures of speech, what right have you to render, in verse 44, ἐθαφισοῦσί by the Chinese 殺 *kill*? I used to think, and am inclined to stick to the notion, that "thy children," meant the lesser cities, whose bodies of citizens, crowding for refuge within the walls of their

mother city, shared her ruin, and so were viewed as also 'razed to ground' when her goodly stones were thrown down. Anyhow 'thy children' (τὰ τέκνα σου) is not 你們的兒女, any more than ἐδαφιοῦσί is 殺.

My other "scandal" is in 2 Cor iv. 4, where the simple, single, word θεός (god A.V.) is actually rendered 魔王, King Mara. Not a bad paraphrase, you will say, if paraphrase is fair, and if "god of this world" means the Devil. But does it? Whether it means it or not, Chrysostom, a fairly 'ripe scholar' one would assume, and a fair theologian for those early days, says that he is either a Marcionite or a Manichee who interprets "god" in this place either of Satan (Mara) or of any other Demiurge than the true God. With so respectable a voice against them, surely the Peking Committee were courageous when they deliberately expunged θεός from Paul's text as presented to readers of Mandarin.

But you will ask *cui bono*, what is my drift? It is nothing very practical, and yet not wholly trivial. I for one do not think your ideal translator is so easily to be met with, nor do I think that committees are such securities against error as Mr. Fitch apparently does. But translators somewhat short of the ideal can do and have done memorable and heaven-sanctioned work; as *e.g.*, the Septuagint Greek, the Delegates'* Chinese, and after all the Pekingese work with which I have been quarrelling.

We are looking forward to one more version, Mr. John's. Need we, shall we, suggest, invite, engage in, yet another? I *hope not*.

Mr. Noyes has told us, no doubt on good authority, that Mr. John "welcomes suggestions and criticisms from missionaries" and other students also, I venture to add. Had we not better, 'ripe scholars,' or in our own opinion less ripe, avail ourselves of the privilege, and try and help our gifted brother, if not at the first draught, then in a second edition, to give us the book we want?

I do not think the "term question" is quite so feverish a matter as it was; and at any rate, for the co-operation I am venturing to recommend, it would count for nothing.

G. E. MOULE.

HANGCHOW, 13th August, 1885.

* I venture to observe, little as my opinion on such a matter is worth, that the deviations from the original by the "Delegates" are easily exaggerated, especially by beginners in the study of Chinese I have found some, at least, disappear in proportion to my advance in the study.

LEADING RULES FOR TRANSLATING.

IN the last number of the *Recorder*, Mr. Fitch calls attention to what he deems a defect in the version of the New Testament which is now being attempted by me. The defect is the want of perfect literality. If I understand Mr. Fitch rightly, his position is this: A version in order to be a faithful translation, must give a word for every word, a particle for every particle. The omission of a 蓋 for a γὰρ, or a 故 for a διότι for instance, would be a blot and a blemish. In my friend's faithful version, the text may be confused, obscure, and unidiomatic. Blemishes of this nature are not of vital importance; for the translator can easily fall back upon marginal renderings, and they will put every thing right. What the translator has to aim at above all else, is to give a *literal rendering* of the pure word of God.

Whether a version of the Scriptures has ever been attempted on the principle suggested by Mr. Fitch, I cannot say. It is certain, however, that no version made on this principle could become a standard version in any tongue; whilst such a version in Chinese would not be a translation at all, but a jargon, at once unintelligible and monstrous. It would be of no value to either the heathen or the Christian. To the one it would be a mere laughing stock, and to the other a serious stumbling-stone.

To translate is to carry *ideas* and *thoughts* from one language into another; and a true version is one in which the ideas and thoughts are translated in harmony with the genius and laws of the other language, and with all the fulness, force, and beauty possible to it as a medium. It is hardly necessary to observe, that a perfect translation into any language is impossible. Languages differ widely in their character and capacity. Men of different nations view the same objects differently, and consequently express themselves differently in respect to them. Then, every nation has regions of thought which are peculiarly its own, and for the expression of which it is rich in words; whilst its neighbour, being destitute of the idea, is destitute also of a fit vehicle with which to carry the idea over. "In one language there is much of rude antiquity, in another a high or partial state of cultivation; in one the connections and transitions are circuitous, in another short and easy; in one ellipsis abounds, in another it is unfrequent; one is profuse in allegories and tropes, another dry and jejune in expression; one abounds with equivocal and indefinite phraseology, another with definite and certain words; one is fitted for expression in respect to

arts and sciences, another is destitute of such means of expression; one is copious, another is furnished with a scanty stock of words."

Diversities such as these make it often extremely difficult to carry even the thought over from one language into another, whilst they render it impossible always to translate literally. Hence the translator, if he would translate thoughts and ideas, must sometimes abandon the letter, and aim at simply communicating the sense, with all accuracy and fulness possible to him in the circumstances.

The following are the principal laws by which I have been guided in this work. They are few and simple, and such I think, as will commend themselves to every student of Chinese, who is at the same time a lover of the Grand Old Volume.

1. Aim at making the version an exact image of the original.
2. Use those words, and only those words, which shall clearly express all the meaning of the original.
3. In so far as it is possible, use those words which best correspond with those of the original.
4. Where a translation *ad verbum* would result in an obscuration or a perversion of the author's meaning, abandon a *literal* version, and translate *ad sensum*.
5. In doubtful passages, a version *ad sensum* is to be preferred to a *literal* translation.
6. Where particular words are wanting in Chinese, have recourse to circumlocution, if by so doing the sense can be made clear.
7. In all cases consult the genius of the language in which the version is made, and let its characteristic qualities rule as far as faithfulness to the truth, and exactness of interpretation will permit.

These are the few rules which I have laid down for myself. I must leave it to others to judge as to how far they have been adhered to in this version, or rather how far they have been judiciously used as leading principles.

Some may object to rule No. 5, on the ground that the translator in such cases assumes that he understands definitely the meaning of the passage, and that he has no right to make such an assumption. In the presence of all such ambiguous passages, he ought, as many think, to follow Castalio, and say, "This I do not understand, therefore I translate *ad verbum*." By so doing, it is supposed the passage will present the same ambiguity in the version as is found in the original. Experience has taught me that this is seldom if ever possible in Chinese. In translating from Greek into Latin, English, and other European languages, it is often possible to transfer the ambiguity of the original; but in

translating into Chinese, the result of the attempt to do so is invariably a definite meaning, though possibly a meaning far removed from all the received interpretations of the passage. I have found it necessary to make up my mind as to the probable sense of all such passages, and translate accordingly.

Rule No. 7, will account in a measure for the absence here and there of connective particles. This Mr. Fitch regards as a great blemish. If Mr. Fitch will take the trouble of comparing my version with the other standard ones he will find that I have paid as much attention to this matter as *any* of my predecessors. I am inclined to think that he will find that I have paid more attention to it. He may notice the absence of a connective particle in my version, where it is present in another, but he will also find, if he reads on, that it is often present in mine, where it is absent in the other. Mr. Fitch calls special attention to the omission of a word for *therefore* in my translation of Romans v. 1. It is omitted, and omitted intentionally, being quite unemphatic, and not needed in order to give a faithful translation of the original. If Mr. Fitch will turn to Romans viii. 1, he will find the *therefore* in that verse translated by me, being, as I think, both necessary and important as a particle of inference. In the Bridgman and Culbertson version, however, the *therefore* is carefully translated in the first instance, but omitted in the second. It is often extremely difficult, to know what to do with these connectives in translating the Scriptures especially in translating such an Epistle as that of St. Paul to the Romans. To insert a 蓋 for every γαρ, a 是以 for every ουν, a 故 for every αρα, and so on, would make its pages grotesque and repulsive to the Chinaman's eye, and in very many instances a puzzle to his intellect. No translator has ever done it; and no one who has any appreciation of the genius of the language will ever attempt it. It has been well said that "the spirit of the language in its tendency to conciseness and subtlety is to avoid a formal expression of word-articulations." The temper of the Chinese is entirely opposed to the formal expression of time particles, prepositions, and all "connectives expressive of relation and logical interdependence." These the language is satisfied with suggesting; it instinctively abhors the literal expression of them. The translator cannot afford to forget this fact; and whilst he will not hesitate to insert the particle, in defiance of the temper of the language, when really necessary, he will sometimes, in deference to this temper, allow it to be simply understood in his translation, where it is formally expressed in the original.

Bearing this fact in mind, let us look at my translation of Romans v. 1, and see if the Apostle's meaning has not been fully given, and that in perfect harmony with the genius of the Chinese language. 我等既由信得稱為義，則賴我主耶穌基督，得和於上帝。 "Being justified by faith, we then have peace with God through our Lord Jesus Christ." The Construction carries the *therefore* in its bosom; and though a particle might be inserted, formally expressing it, it would be regarded by a Chinese scholar as a mere redundancy. I may add that this passage is rendered in the Peking version as it is in mine.

Mr. Fitch reminds us of the manner in which the Chinese "regard their classics, not allowing even a character to be changed," and asks, "shall we not belittle the word of God by a too free handling of that which we regard as precious above every other book, even to the jot and tittle." We have here a confusion of ideas, arising from a very important oversight, namely, the difference between a *Textus Receptus* in the original language, and a version of that text in another language. I need hardly remind Mr. Fitch that we have not at the present moment even a universally received Greek text of the New Testament. The Revisers of the Revised Version adopted a large number of readings which deviated from the text presumed to underlie the Authorized Version, but did not esteem it within their province to construct a continuous and complete Greek text. It is well known also that many of the readings adopted by them are called in question by some of our most eminent scholars. But even if we possessed a standard Greek Text, accepted, "even to the jot and tittle", by the great mass of scholars competently furnished with learning and critical information, Mr. Fitch's illustration, and the warning based upon it, would simply apply to that Text, and not to versions of it in other languages. What Mr. Fitch says, about the reverence of the Chinese for their classics is perfectly true; but he forgets that they have to deal with the Chinese text itself, and that it is over its integrity the watchfulness is exercised. A perfectly literal translation of any one of the classics would be a mere caricature. Let Mr. Fitch make a word for word translation of the *Analects*, place it before a Chinaman well versed in Chinese and English, and ask him to accept it as an exact image of the original. Would not the Chinaman treat the act as a practical joke, or a gross insult? Let us never forget that it is quite possible, through false reverence for the letter, to make that Book, "which we regard as precious above every other book," ridiculous in the eyes of the "one of the most numerous, and enlightened, and in some respects the most critical, people on the face of the earth."

I will now give a few specimens of what may be called literal translations, in order to shew what we should probably have as the pure word of God, if a version were attempted on the principle laid down by Mr. Fitch. As Mr. Fitch speaks of the Bridgman and Culbertson version as being comparatively faithful to the original, I will draw my specimen from it. I do so, not with any unkind feeling towards this version. I am indebted to it as well as to the Delegate's and Peking versions, for invaluable help. It is a well known fact, however, that the translators adopted the *ad verbum* rule as their guiding principle, and that they aimed at literality throughout. It is only fair then that my illustrations should be taken from this version. I may state also, that my attention has been called to some of the renderings of this version as more faithful than my own. The more important of these are included in the following specimens of literal translations.

(1) Matthew xxvi. 52. "Put up again thy sword into his place." This is rendered, 歸爾劍於故處—Return thy sword to its old place (native country.)

(2) John vi. 43. "Murmur not among yourselves." This is rendered 爾曹勿相譏也—Deride not one another.

(3) John xvii. 15. "I pray not that thou shouldest take them out of the world". Rendered 不求爾取彼出世—I pray not that thou shouldest take them into the world. 出世 does not mean, according to usage, going out of the world, but being born into it.

(4) John viii. 15. "Ye judge after the flesh." Rendered 爾循肉而擬人—Ye judge men after meat. 肉 means flesh in the sense of meat, when used alone, usually means pork. The rendering is *literal*, but it is nonsense to the Chinese mind. In this version *σαρξ* is translated throughout by 肉. A very great mistake I think.

(5) Acts viii. 10. "From the least to the greatest". Rendered 自小至大—From childhood to manhood. That is the meaning, in ordinary usage.

(6) Romans iv. 17. "And calleth things that are not as though they were." Rendered 稱無爲有之神也—The God who designates the non-existent existent, or the God who says that what is not is. That is a literal rendering; and my attention has been called to it as such. But write 稱無爲有之人, and ask the native reader what sort of man is the man who does that and he will tell you that he is a liar and a cheat.

(7) Romans viii. 3. "And for sin condemned sin in the flesh." Rendered 爲罪而擬罪於肉—On account of sin he fixed the punishment to be endured in the flesh. This rendering conveys no

meaning at all to the Chinese mind. Nevertheless it looks literal and sound. Does not 擬罪 mean to condemn sin? "Yes it does" says the translator *ad verbum*, "Or if it does not, we will force it to mean that." But the language refuses to be constrained; and the expression 擬罪 still means to sentence, or to fix the punishment to be borne by the sinner on account of his sin, and not to condemn the sin itself.

The above are only a few specimens. I am prepared to give scores more, from the same version, as illustrations of the evil of blindly sticking to the letter in translating the Scriptures into the Chinese language. Again I would say, translate *ad verbum* if the resources and genius of the language will allow you; but if they will not, then abandon the literal version, and aim only at communicating the sense as exactly and fully as you can.

I am hoping that within a month of this time the complete New Testament will be published. If the version deserves to live, it *will* live. If it does not deserve to live, I am quite willing that it should die. I am anxious that the version should be a faithful and useful translation of the word of God. Will the brethren help me to realize my desire? If any of the brethren will send me suggestions and criticisms, I shall feel much obliged, and will try and make the very best use of every one of them. It is some years since I urged another to undertake the task of bringing out a version in easy *Wen-li*. If illness had not taken my friend away from his work in this land, the task would have been undertaken by him, and long ere this worthily completed. I was then urged to attempt the work. I hesitated for a time, but was prevailed upon at last to make a beginning. I started however, with little expectation of being able to proceed beyond the Gospels. I have been helped by God and encouraged by many of the brethren; and the result is that the whole of the New Testament is to-day in the hands of the printer. I now throw the work on the suffrage of the whole missionary body in China. No one can know better than I do that the translation is not perfect. I can only say that I have worked hard and honestly on it for very many months; and that, if the brethren will help me with their suggestions and criticisms, I am willing still to go on perfecting the work.

GRIFFITH JOHN.

HANKOW, August 15th, 1885.

THE MANDARIN BIBLE RENDERED INTO EASY WENLI.

IT is well known to the friends of Bishop Schereschewsky that he had in contemplation a rendering of the Sacred Scriptures into the easy *Wén* on the basis of the Mandarin already made. The writer, who had been associated with him many years in the work of translation, while feeling the urgent need of such a version, and recognizing the pre-eminent qualifications of Bishop Schereschewsky for such work, still thought that others should be associated with him in making the version. Thus a greater degree of excellence in the work might be obtained, and a united version, representing on equal and honorable terms the labor of English and American missionaries, might be secured.

Besides, while the Old Testament in the Mandarin belonged wholly to Bishop Schereschewsky, the New Testament was equally the work of others, and it seemed but just that their rights in the version should be recognized.

The New Testament in Mandarin was the work of four missionaries (a part of it the work of five) carried on during a period of eight years, and representing leading missionary societies of England and America. It has met with general approval. Doubtless there are errors in it, which should be corrected. It has been complained of by some as too free. Will it not often be found that what seems too free to a missionary in the earlier years of his labors, will seem at a later period to be only a proper adjustment of the translation to the idioms and modes of speech of the Chinese? The sense of the original should of course in all cases be faithfully adhered to.

The higher Mandarin of the Old and New Testaments approaches very near to the easy *Wén*. Of course the pronouns and particles must be changed, and not a few other changes must be introduced, to bring it into conformity with the *Wén*. If any one would satisfy himself of the ease and readiness with which one may be rendered into the other, let him read carefully the Mandarin, and note what changes would be necessary. The hard work of translation has been done in preparing the Mandarin. The difficult passages have for the most part in the *Wén* the same degree of accuracy which they had in the *Kuan*. The changes are easily and rapidly made. Let one examine the Romans, or any other of the epistles, and this will readily appear.

A plan was agreed upon more than a year ago between the two translators of the Mandarin who still remain in direct connection with the missionary work, one an English and the other an American missionary to render the New Testament into the easy *Wén* on the basis of the Mandarin version, always of course with a careful reference to the original Greek; and it has also been proposed between them to associate with themselves two other missionaries, one an English and the other an American, to give the work the benefit of their careful criticism, the understanding being that they have an equal vote in determining the text with the original translators, and an equal responsibility with them in the work.

With such a plan in view a beginning has been made on the entire New Testament, and a very considerable portion is ready for criticism.

It may be added that this general plan has been approved by four of the five original translators, the remaining one feeling himself pledged in another direction.

In regard to the Old Testament, Bishop Schereschewsky has by letter requested the writer with the Rev. J. Wherry of the American Presbyterian Mission to render it into the easy *Wén*. He had himself thus rendered the Psalms before leaving China. We fully recognize his right in the version, and the propriety of the request as to who should do this work. If however it could be done with his consent, we should wholly approve the addition of two English brethren to those mentioned, on the same terms as those just specified, that thus the version in the easy *Wén*, of both the Old Testament and the New Testament, might be the joint property of the missions, and be in reality a Union Version.

While writing it has occurred to me that the entire work would receive great benefit if our German brethren would consent to add one missionary to the four above suggested.

Would action of this kind be deemed just and equal, and likely to harmonize the various parts of the missionary body?

HENRY BLODGET.

PEKING, August 19th, 1885.

A REPRESENTATIVE COMMITTEE NEEDED.

THE last sentence of Mr. Fitch's article "On a new version of the Scriptures in *Wênli*," which appeared in the August number of the *Recorder* should have a wide circulation. It will certainly be unfortunate to perpetuate the "unpleasant anomaly of two" more "versions of the scriptures in *Wênli*, side by side," which now seems imminent. Mr. John's work is almost finished, and I understand, that some members of the committee who labored so faithfully, so long and so successfully, in preparing the Mandarin version have nearly completed their work on the New Testament in easy *Wênli* based on that translation.

Allowing all the complimentary things that have been said in favor of Mr. John's translation, is it likely that the whole missionary body will accept the work of one man on a matter of such importance and so vitally connected with their work, as the translation of the word of God into Chinese? And is it fair to expect that missionaries of eminent ability and scholarship will readily lay aside work upon which they have spent the best part of their lives; or if they are willing to do so, can the missionary cause afford to lose their work?

Again, ought we to ask any Bible Society to publish a translation of the Scriptures that has not the sanction of the entire body of missionaries in China, or at least, a very large majority? The great Bible Societies of England and America are supported by the contributions of all Protestant denominations and all are equally interested in their work. The Societies represent Protestant Christendom; should not the work that we recommend to them also represent all missions in China? How can these independent Committees that are engaged upon these translations be considered representative? To be representative they must have authority from some source. If this has not been given by the parties supposed to be represented, whence has it come? But if they are not representative, and the Bible Societies print their work, what is to prevent our having not two translations only, but many?

It is scarcely satisfactory for one person, or a small committee, to invite criticisms upon their work, to be accepted or rejected at their option, for in this case there can be no final appeal to the judgment of majorities. Nearly all have felt the need of a new version in simple, concise *Wênli*. Let the work be completed, but by a committee of not less than twenty missionaries selected from all parts of China, North, South, East, and West. In this way, and I believe in this way alone, can we secure a translation that will receive the "sanction of the whole missionary body."

H. H. LOWRY,

PEKING, September 5th, 1885.

Correspondence.

THE DEATH OF MRS. ASHMORE.

MY DEAR DR. GULICK,

The last American mail brought us the sad news of the death of Mrs. Ashmore. When she, with Dr. Ashmore, left us last March, she was very feeble, but we hoped the voyage, the change, and especially, the stimulating food and air which she would find at home, would prove beneficial, and that she might be restored to at least comparative health. They rested a few days in San Francisco, a few days in Chicago, and then went on to Newton Centre, near Boston, where they found a home with Mrs. Ashmore's sister. The best of medical aid and the most skillful nursing proved of no avail, and on the 21st of July, her freed spirit entered upon the eternal rest.

Mrs. Ashmore came to Swatow in 1863, and was permitted to continue twenty two years in the work to which she had consecrated her life. The circumstances of the mission at first, and the state of her health afterwards, did not admit of her engaging in any special department of mission work, but her presence was an inspiration not only to her husband, but also to all the members of the mission circle. If there was one feature of her character more marked than another, it was her constant desire to be helpful to others. How much of the success of our work here in Tie-Chiu may be due to her sympathy and help, we can not know until that day when the books shall be opened. She endeared herself to all who knew her, and impressed them with the sweetness of her Christian character. Among the sincerest mourners for her loss are the Chinese servants, who experienced only kindness at her hands. The work here will go on; but without that quiet, peaceful, home which her presence created, we feel shorn of much of our strength.

The Lord's resources must be more ample than we realize since he can thus remove such a worker from the field.

Very sincerely yours,

S. B. PARTRIDGE.

SWATOW, *September 3rd*, 1885.

THE "NEW THEORY OF TAO."*

SIR,

Your contributor Lan P'ao-tzū makes so earnest an appeal for kindly judgment in respect of one's theological opinion, that of course no one could feel like criticizing that part of his article. But as his theory seems to some extent based upon the passage in Hebrews of which he professes to give a literal translation, it is I presume, fair to call attention to the strange turn in the language of that passage, which by a very manifest forcing of the Greek, your contributor has produced. I refer to his rendering of the clause, *πρὸς ὃν ἡμῖν ὁ λόγος*. He translates this, "who with us is the word," (or Tao). Granting that *ἡμῖν ὁ λόγος* means, "we have the word," I venture to ask by what rule of philology our friend renders *πρὸς ὃν* by "who?" The most literal translation that can be made forces us to respect the force of *πρὸς*, and the case of *ὃν*. "Before whom (i.e. in whose presence) we have the word," is therefore the nearest literal rendering consistent with sense. In Matt. xviii. 23, *συνᾶραι λόγον* is rendered "take account," and no other rendering gives so good a sense. Lan P'ao-tzū in a professedly literal rendering loses sight also of the plurals *ἀρμῶν* and *μυελῶν*, and misses the beautiful and powerful significance of *γύμνα καὶ τετραχηλισμένα*, in which the reference is to the neck of the condemned, bared before the glittering blade of the executioner. So, take it for all in all, I do not think the translation of Lan P'ao-tzū is entitled to be called either a good literal, or a good grammatical one. The rendering of the A.V. seems to me strictly in accordance with the Greek words used, and perfectly consistent with the train of thought in the mind of the apostle. Were I to change it at all, it would be merely to read "in whose presence we have the reckoning," the same thought exactly as that of the present text.

Respectfully,
RHO.

* OUR Correspondent 'Discipulus' writes to us:—"I fancy I must have sponsored a rather serious slip in the paper I sent you from 'Lan P'ao-tzū.' He speaks of *I, Hsi, Wei* being the present, past, and future tenses of the Hebrew verb to be. Now I am informed by a competent Hebrew scholar that there is no present tense in Hebrew—only a past and future. The present is supplied by participles. I am afraid, therefore, that the theories of our speculative friend are somewhat leaky."—*Editor Chinese Recorder*.

Echoes from Other Lands.

COMMANDING POSITION OF THE METHODIST MISSION SOUTH.

Dr. Y. J. Allen writes as follows in the *Advocate for Missions* for July:—"Assuming a right to judge for myself and speak what I do know, I am prepared to say without fear of contradiction, that while there are societies here older than ours, and represented by more workers in the field, yet there is not one that holds so commanding a position, or has such a providential opportunity of broad and wide-reaching influence, as is now the privilege of our China Mission. Most missions are hopelessly scattered over the field, and the opportunity of unity of action, or strength and variety of developement, is lost. Our mission is concentrated, and our organization is well-nigh complete, so that it is possible with us to compass, by division of labor, the whole field of labor, and do it immensely better than others could do with only fragments of missions, wastefully scattered beyond helping distance. We are now prepared to go forward from our present bases, and occupy the country all around—comprising this province and three or four adjoining ones, and embracing a population far larger than that of the whole United States—without taxing the Church further, or at least for some time to come, in the matter of foreign houses, residences, churches, schools, hospitals etc.; all we require being men chiefly for the field; young, unmarried men, ready and willing to take up the lines of work already laid down, and prosecute the enterprise in the spirit of Ashbury and the primitive Methodists of the early days of our own country. To open new missions elsewhere in China would involve great outlays, as here at the beginning, and is especially to be deprecated, for two reasons: First, the wastefulness of it—literally throwing away the funds of the Church to do a work which we are now prepared to do from the stand-point now gained. Second, the suicidal policy it would introduce—leaving a mission founded at so great expense, and attempting to establish another, or others, to the detriment of all We must not cast about to see what others have done, or are doing here, for I tell you, conscientiously, that there is nothing in this field to challenge our admiration, but much to be shunned and deprecated as wasteful and childish. Let us set a better example, let us concentrate, penetrate, enlarge, multiply, organize, and prosecute our work as Methodists, not as a fragmentary, scattered, unorganized, congregation Send out your bulletins—150 *missionaries needed for China*. I will send details soon. Call for men of the primitive stamp for the field-work, lay and clerical, teachers and preachers,—all, or many, unmarried."

FROM THE PRESBYTERIAN "FOREIGN MISSIONARY."

The Sabbath School of the Presbyterian Chinese Church gave \$22.00 toward the dime offerings for Foreign Missions; the whole Church giving \$198.00. This is of itself a singularly cogent answer to the San Francisco *Chronicle's* wretched article on the subject of the Christianization of the Chinese and attacking Mr. Hartwell in person, which article we were astonished to see reproduced in *The Temperance Union* of August 15th, without note or comment, and that too after it had recently condemned a contemporary for the same thing.

The elder in the Presbyterian Church at Nanking becoming alarmed during the war excitements, said to the missionaries, "You had better go," but when they asked him what he, who was at least in equal danger, would do, he said, "Oh! I will remain. God will look after me."

In the home for Chinese girls in San Francisco there are thirty-six waifs, mostly slaves, rescued from those who had purchased them for the worst of purposes. By their industry, in various forms, these girls support a Bible woman in Canton. There are now, in and around San Francisco, seventeen young families formed by the marriage of such rescued girls to Christian young men.

GLEANINGS.

A pleasant letter from Miss E. F. Swinney in the *Sabbath Recorder* tells of a day's experience in medical work, as many as one hundred and eighteen Dispensary patients having been treated in one day. Her friends will rejoice with her in the completion of her comfortable Dispensary building, on the road to Sicawei, which was dedicated by exercises in Chinese on the 20th of August.

The Rev. F. Ohlinger, of Foochow, writes to the *Northern Christian Advocate* of July 23rd, a graphic account of a visit to the city of Ping Nang, which had never before been visited by an American missionary, and but once by an English missionary, of the Church Missionary Society—the Rev. Mr. Crib. He mentions as a peculiarity of Ping Nang agriculture that men draw the plow because of the scarcity of cattle. The explanation given was, "For an ox we have to pay five measures of rice per day, for a man only three."

From a pleasant, chatty, letter by little Gussie Ohlinger, eight years of age, to the *Christian Advocate*, we learn that she wishes to go to America very much, and that her father and mother think they will go next spring.

A letter in the London *Times* written from Tientsin speaks kindly of missionaries as the true pioneers of civilization, and says "the day has gone by when English missionaries were snubbed by their own authorities." He notes that a new wave of missionary interest is passing over China, and is appreciative of the young men of the English universities who have recently come out in the China Inland Mission. This not very profoundly Christian writer deprecates missionary opposition to ancestral worship which he says is "to affront the conscience of a whole people in this matter;" and

he announces the interesting fact—*if true!*—that there are probably 500,000 in North China, “who lead virtuous and pure lives from the innate love of goodness. They are chaste, temperate, truthful, honest, and endure persecution for righteousness’ sake, These are the typical ‘remnant’ to be found in every community, the 7,000 who have not bowed the knee to Baal, ‘the salt of the earth.’”

Rev. F. M. Chapin of Kalgan reports to the *Missionary Herald* the baptism of “the only Mongol Christian in the church at Kalgan,” and “probably the only Mongol Protestant church member in the world, the only living fruit of years of Christian toil and patience.” Mr. Sprague speaks of him as, though not absolutely the first, “in all probability the *only* Protestant Christian Mongol now living.”

In a *Sketch of Female Mission Work*, by the London Missionary Society, we learn that Miss Rowe has been in Hongkong since 1876, and has under her superintendence nine girls’ schools with about 600 scholars. Misses Philip and Smith (appointed in 1884) are in Peking, the former of whom takes charge of the girls’ boarding school commenced by Mrs. Edkins, and which has of late been carried on by Mrs. Owen. Mrs. Lance has this year been appointed for Tientsin.

Is not this from the *Woman’s Missionary Advocate* rather mixed, and quite premature? What Methodist missionary at Singapore in India (!) can go up to meet his fellow Methodist of West China, who has dropped down the coast?—“The Methodism of China and that of India have met, and now look each other in the face. The western-most missionary in China can drop down the coast, while the Singapore pastor can go up to meet him; and together they can sing doxologies over the fact that the church which has sent them out from its warm heart, has put its zone around the world.”

Dr. Ashmore has an article in the *Baptist Missionary Magazine* for May, on “Fallacies about Missionaries.” The first fallacy is, “to think that missionaries must be better than the stock from which they have sprung.” The second fallacy is, “to think that the circumstances of missionary life must of necessity be favorable to the high culture of piety.”

METHODIST EPISCOPAL MISSION, NORTH CHINA.

Rev. H. H. Lowry writes from Tsunhua, North China, May 1st, to *The Gospel in All Lands*: “I came to this station with my family a month ago to superintend the building of the parsonage. When we get settled into working order here, this will be a favorite appointment in our mission. All the material surroundings are such as to make it a desirable place of residence. Our situation is all that could be desired, with mountains in sight in every direction—those on the north crowned with the Great Wall—and the air is delightfully pure and clean. The isolation and lack of social privileges we hope will be less felt in a few years, as railroads, which are sure to be a fact in this country before long, shall bring this city into closer communication with Peking and Tientsin.”

Editorial Notes and Missionary News.

SOLIDARITY IN SIN.

It is the thoughtful suggestion of a missionary who has spent many years in China, that the immoralities of the great cities in the home lands, the exposure of which has of late received so much attention, particularly in London, have a part of their stimulation from the licentious practices of many from western lands among inferior and heathen races. The free licentiousness of so many during their travels and residences in lands where the bonds of morality are greatly relaxed, may have given a reactionary stimulation to the indigenous immorality of the lands of higher civilization. The fact that it is the more commercial of the nations of the West who suffer the most from these practices, is confirmatory of the suggestion. It is certain that the debauched life which such large numbers live while in these lands, can have no good influence on themselves or others; and it seems quite possible that it may have had a considerable influence in fostering similar practices at home. It may be one of the unexpected retributions of the All-pervading Power which works for Righteousness, and which cannot allow sinning nations, any more than sinning individuals, to escape retribution. If these western immoralities are, as some assert, more outrageous even than those in heathen lands, it is but what is to be expected, that deflections from our own higher, Christian, standards, would produce degrees of infamy and vileness more despicable than is perhaps possible among people of lower knowledge and light. Much is said these days of a growing *solidarity* among nations, which only means, an increasing

community of interests; and this common life has, of course, its disadvantages as well as advantages. If all nations are being more linked to each other, it is not in progress and blessings alone that they are linked, but in sins and disasters. None can suffer deterioration without more affecting the whole than in the ages of isolation each from the other. In connection with this, come new incentives to press on in all wide-spread efforts of philanthropy, reform, and missionary effort. Labors in these ends of the earth, which tend to the elevation and purification of these heathen peoples, must react, as far as they are successful, on the moral well-being of the home lands—the very centres of civilizing and Christianizing life. More and more together, as a mighty whole, does humanity sink in its practices of sin and misery, and more and more together will humanity advance toward perfection and happiness in true Christian Solidarity.

MISCELLANEOUS ITEMS.

The Rev. W. A. Wills writes from London that he finds in the Chinese Court of the Exhibition of Inventions, six cases of books from China. Those of the American Bible Society fill two fine cases, showing well the different bindings, dialects, and types used; and the letter, prepared by Mr. Wills himself, giving full explanation as to the dates of publication, the translators, languages, etc., is at hand, for the examination of any who are interested in Bible work. The books of the Chinese Tract Society are also there, and other publications. All are under the care of Mr. Pierson, of the Chinese customs, lately in Shanghai.

Rev. Dr. Talmage and wife have gone to Australia for needed change and rest.

Rev. J. W. Davis of Soochow, now at home, has received the honorary title of Doctor of Divinity from Davidson College, North Carolina, U.S.A.

We learn that Rev. C. C. Baldwin, D.D., and wife, are expecting to return to The United States the coming spring for a well-earned, and perhaps final, vacation, after thirty eight years of missionary life. Foochow will miss them, and the missionary force of China will be the weaker. Dr. Baldwin will meantime revise the Foochow Colloquial version of Job.

Rev. Wm. Muirhead has been elected a Vice-President of the British and Foreign Bible Society, by which act the Society honors itself quite as much as it honors the veteran missionary.

The first Anglo-Chinese Tract of the "Hongkong Union" is on *Religious Self-life*. It states the evangelical doctrine that Christ is not only the pattern, but the source, of the believer's life. Two pages are given to the English text, and two to the Chinese.

We are pleased to note that Mrs. Williamson's "Old High Ways in China," has been republished in New York by the American Tract Society.

Two bells have recently been received in Shanghai, gifts from home, by The Seventh Day Baptist Mission and the Anglo-Chinese College. It is true of them both, as Mr. Davis says of his, that they have a "home ring." The Anglo-Chinese College has also received as a donation from home friends, seventy five beautiful desks of the latest and most approved style. It is safe to say that no school in China is now any better, if so well seated. The Seventh Day Baptist Mission also acknowledges the receipt of an organ, a gift from Sabbath School children.

There appear to be several Chinese members of the Salvation Army. Fifteen are said to be waiting in Australia, ready to come out to China; others in California; while one is being trained at Clapton. The present intention is, we believe, to combine this force, train the men together, and send them out here under European officers.—*North-China Daily News, August 26th, 1885.*

AMONG the most remarkable scientific discoveries of the day possibly, is that by Miss Adele Fielde, formerly a missionary in China, who, in a communication made to the Academy of Natural Sciences of Philadelphia, of which an abstract appears in its recently published *Proceedings*, reports that the common earth-worm, *Lumbricus terrestris*, after its head has been cut off, has the power of regenerating the whole of the dismembered portion. She recounts her experiments with such minuteness of detail as to show that error in her conclusions was impossible.—*The New York Independent.*

We also observe that the *New York Independent* mentions Miss Fielde as an eligible candidate for the vacant Presidency of Vassar College.

Several items and telegrams of late indicate that there is a so-called *rapprochement* between the Vatican and China. It is even supposed that a Chinese Minister may be appointed to the Vatican, and that a Papal Nuncio may be received in return. This seems to be, in part at least, an effort by the Papal authorities to emancipate themselves and their missionaries from the baneful protection of France, who only patronizes the Roman Church abroad, and that for political purposes which often react disastrously on the missionaries and their converts.

We learn from the *Manual* of the Methodist Episcopal Church for July, that the first Sunday-school of that denomination in this coun-

try was organized at Foochow on the 4th of March, 1848; and that the last Annual Report of the Missionary Society states that there are now 75 Sabbath-schools of the Methodist Church in China, with more than 2,500 pupils, of which 59 schools, and 1,369 pupils, are within the bounds of the Foochow Conference.

The New Testament by Rev. G. John, published by the National Bible Society of Scotland in a tentative edition, is no doubt in the hands of the most of our readers, a copy having been kindly sent to *The Recorder*. It will serve to increase the interest of the discussion, regarding an Easy *Wenli* Version to which we devote a number of pages in our present number.

CIRCULATION OF THE B. & F. B. SOC.,
1884.

We are happy to correct our statement in our number for July, regarding the circulation of the British and Foreign Bible Society for 1884, in North China, which we thought could not be less than 25,000 copies, by the following lines from Rev. E. Bryant, the Agent:—"The total was 51,613 copies of Scriptures, in part or in whole, reckoning the Bibles in 4 volumes, and Old Testament in 3 as one copy respectively. Of this total, only 190 copies were *donated*. Thus the circulation by the B. & F. Bible Soc. in China during 1884, appears to have been over 275,000 volumes."

DEATHS.

Under the head of *Correspondence* we publish Mr. Partridge's notice of the death of Mrs. Ashmore, the wife of Dr. Wm. Ashmore of Swatow. His estimate of Mrs. Ashmore's character must echo the thoughts of all who knew her.

Mr. Rendell, of Taiyuen Fu, whose death took place on the 7th of August, died of a fourth attack of rheumatic fever. He leaves a widow and two children. Mr. G. W.

Clark (late of Tali; Fu) most providentially reached Taiyuen Fu a little before his death, and will, for a time at least, carry on the Opium Refuge in which Mr Rendell was engaged.

We have also to note the death of Mrs. Mills at St. John's College on the 5th of September of an apoplectic stroke, under which she was unconscious from the first. She came to China but a few months ago with her only daughter, the wife of Rev. S. C. Partridge, and had already made many friends by her intelligence and amiability.

TERRIBLE MASSACRES OF CHRISTIANS
IN ANNAM.

The reports of the massacre of Roman Catholics in five provinces of Annam are fully confirmed. Of 30,000 converts in the provinces of Quang-ngai, Binh-dinh, and Phu-yen, only 8,000 have escaped, and have taken refuge near the French Consulate at Quinhon, whence they are being removed by chartered vessels to Saigon. In the provinces of Khanh-hoa, and Binh-thuan, there have also been massacres, and the 5,000 or so Christians are being removed to Saigon as fast as possible. Two hundred and sixty churches, with presbyteries, schools, and orphanages have been reduced to ashes. Not a single house of the Christians has been left standing. The Vicar-Apostolic of Saigon, attributes the persecution, no doubt rightly, to the hatred of the people, particularly the literati, to the French; he therefore appeals for relief to the French in the name of patriotism, as well as of Christian charity and philanthropy, and we hear of one Annamite, named Anym-chao, not a Christian, who has contributed \$8,000 to the relief fund. This is, no doubt truly, pronounced one of the most terrible of anti-Christian persecutions. It is a revelation of the strength of feeling in Annam against French rule, which cannot surprise any who are familiar with the facts.

A CHINO-PHONOGRAPHIC SYSTEM.

An interesting experiment is proposed for adoption in South Formosa, where the most of the converts to Christianity are those of aboriginal blood. It is found very difficult to teach them the Chinese language with its cumbersome characters; and the use of books with Roman letters has its drawbacks. The Rev. Wm. Campbell is therefore devising a scheme for writing the language of the aborigines with characters made of Chinese elements. Seventeen Initials and seventy-three Finals, with four tone marks, represent all the sounds, and these combined in about 800 characters, constitute the outlines of the system. We shall wait with interest the practical result. The objections will doubtless come from its using the Chinese characters in ways too novel to be advisable. We have heard that a scheme was once devised by Dr. Crawford, then at Shanghai, now of Tunghow Fu, by modifications of a single Chinese character, but that it failed of finding the acceptance which perhaps Mr. Campbell's method may secure. More recently Mr. Macey, of Hongkong, and perhaps others, have advocated a plan not materially different from that by Mr. Campbell.

PRESBYTERIAN MISSION, PORTLAND, OREGON.

The Rev. W. S. Holt, writes from the above-mentioned city:—"I am now settled at this new post of labor among the Chinese, and we have our school started. We opened last night with seven pupils and seven teachers, but the house was filled with Chinamen who came in to see how we look. Our room is 45 by 20, and is arranged for 40 pupils. The school meets from 7:30 to 9:30, each week-day afternoon, except Saturday. The scholars pay for their tuition, and furnish their own books. Steps have also been taken toward the

organization of schools in other places easily reached from this centre. I am struggling with the Cantonese dialect that I may be able to preach the gospel as soon as possible."

REPORT OF CANTON HOSPITAL.

The Forty-sixth Annual Meeting of the "Medical Missionary Society in China," was held in Canton on the 29th of January. Dr. Kerr was in charge for four months of the year, and was succeeded by Dr. J. C. Thomson. Notwithstanding the Franco-Chinese difficulties, in consequence of which there was a falling off of patients during the latter part of the year, the number of out-patients was at Canton 12,583, of in-patients 705, and of surgical operations 871; at Lien Chow, out-patients 1,363, and operations 54; and at Sz-ni, out-patients 756, operations 50. The Hospital Class of students was continued, several of whom were women, which fact it is hoped will lead to the formation of a training class for nurses. A translation of Huxley and Youman's Manual of Physiology, prepared by Dr. Kerr, has been published; Dr. Kerr's enlarged and revised work on *Materia Medica*, for which there is a great demand, is ready for publication; a standard work on *Woman's Diseases*, and a number of "emergency treatises," are being translated. The increase even during war times in the amount of subscriptions from native sources,—which aggregate about \$925.00, as against \$800.00 from the European community—indicates the growing influence of the Hospital. Resolutions very appreciative of Dr. S. Wells Williams, for many years a Vice-President of the Society, were passed in connection with a commemorative address of much interest from his old friend Hon. Gideon Nye, the Senior Vice-President, and it was decided to celebrate on the 5th of November, 1885, the semi-centennial anniversary

sary of the opening of Dr. Parker's Ophthalmic Hospital at Canton, which was the first Missionary Hospital in China.

REPORT OF HOSPITAL AT HANKOW.

The London Mission Hospital, at Hankow, in its eighteenth year, and now under the care of Dr. Thos. Gillson, issues its report for two years—The nature of the work attempted is announced as twofold viz.,—"To preach the kingdom of God, and to heal the sick." Services are held every week-day morning for the in-door patients; and the male out-door patients are addressed in the chapel from 11 to 1 o'clock, as they are assembling, while the women are addressed, in their own waiting-room, by a lady of the mission assisted by a Bible-woman. Many have been indifferent, a few have welcomed the message and been received into the church, while others have been favourably impressed but have not had the courage to make an open profession of faith. Says the report:—"We leave the results with God, believing that 'the bread cast upon the waters,' will surely be found, even though it should be 'after many days.'" Between twenty and thirty thousand individual cases have been treated during the two years, of whom 1,179 were in-patients, which latter averaged about 30 at one time. A marked feature of disease has been the

many cases of Scabies, to meet which, and to relieve the Hospital, a small shop was hired and stocked with Sulphur Ointment, which was sold at about one cent an ounce, from which over 10,000 ounces of the ointment have been sold, at an average of $1\frac{1}{4}$ ounces to each purchaser. Since May 1st, 1885, men only have been treated at the dispensary on three days of the week, and women only on two days. The dispensary is closed on Wednesdays, except for accidents and other serious cases. Opium smokers have been treated to the number of 297; 214 of whom are reported as cured. Opium patients pay 900 cash in advance, which covers the cost of food for fifteen days. "The process of cure often involves severe sufferings, such as vomiting, diarrhoea, fever, and insomnia, which indeed are the chief troubles. The treatment usually adopted, is to keep the patient pretty much under the influence of Chloral Hydrate for three days, after which we administer tonics, or deal with such symptoms as may arise. In cases where the habit has been acquired in hopes of relieving a long-standing disease, e. g., phthisis, we treat the disease itself." Subscriptions from foreign residents are acknowledged to the sum of 638.75 Taels besides which the Tao-tai gave 200 Taels, towards the purchase of 50 iron bedsteads.

Diary of Events in the Far East.

July, 1885.

7th.—Thirty-five pages of the *Pekin Gazette* occupied with a Decree conferring honors on those engaged in the late French war.

9th.—The Director General of the Yellow River reports that the whole of the grain fleet, numbering 502 vessels, carrying 133, 900 piculs of rice, had been safely passed into

the Shantung, or northern, section of the Grand Canal.

11th.—An Imperial Decree orders the moats about Peking to be cleared out, over 50 years having elapsed since the last clearance.

13th.—An Imperial Decree ordering the postponement of the execution of criminals, in celebration of the completion of a decade of the present reign.

16th.—A sub-memorial from Chang Chih-tung, Governor General of Canton, against Wang Mao-kuan for defalcations in building fortifications, and the request for investigation granted.

19th.—The Superintendents of the Granary Department, Peking, report on measures to prevent theft and abuses.

20th.—Edict rewarding individuals engaged in the defence of the Chinhai forts.

22nd.—The French evacuate the Pescadores, having lost 600 men there and in North Formosa by cholera.—30,000 French soldiers in Tonquin, among whom great mortality.

August.

3rd.—H. E. Hsü Ching-Cheng, the Chinese Minister, called on the Papal Nuncio in Paris.

7th.—Sir Robert Hart's services in bringing about peace with France coldly recognized in the *Peking Gazette*, in a decree defending and explaining the newly made peace.

8th.—The sale of the *Fan-tan* monopoly of opium, in Macao, realized \$130,000 for the coming year, as against \$170,000 last year.

15th.—H. E. Hsi Chên, of the Tsungli Yamen, and President of

the Board of Punishments, is in Shanghai by Imperial Decree, with an immense retinue, on some secret mission.

21st.—At Sicawei, thermometer (Fah.) registers 100°.2; the highest since July, 1876, when it registered 102°.—Water spout at Shanghai.

24th.—Typhoon at Foochow.

29th.—Quarantine regulations at Shanghai on vessels from Nakasaki, in view of cholera.—Sir Robert Hart resigns as British Minister, and is reappointed Inspector General of Customs.

September.

1st.—Explosion at Lung-wha Gunpowder mill.

5th.—Death of Gen. Tso Tsung-t'ang at Foochow.

9th.—Detective Mack recovers \$1,000 from Shanghai Municipal Council, damages for dismissal.

15th.—Explosion of boiler of the P. & O. tender *Dragon* at Woosung, with loss of several lives.—Chan-nong proclaimed king of Annam by the French.

20th.—By Chinese Imperial Decree, the Dai In Kun, father of the king of Corea, released.

21st.—The Telegraph opened overland to Chefoo.

Missionary Journal.

Births, and Deaths.

BIRTHS.

At Foochow, September 12th, the wife of Rev. G. HUBBARD, of a daughter.

DEATHS.

At Newton Centre, Mass., U.S.A., July 21st, 1885, Mrs. WILLIAM ASHMORE, wife of Dr. ASHMORE of the American Baptist Mission, Swatow.

At Taiyuen Fu, Shansi, on the 7th of August, Mr. C. G. RENDALL, of the China Inland Mission, aged 31 years.

At Têngchow Fu, August 31st, THOMAS OSWALD, son of Rev. J. S. and Mrs. WHITEWRIGHT of the English Baptist Mission, Têngchow fu, aged seventeen months.

At St. JOHN'S College, (of apoplexy) September 5th, Mrs. S. J. MILLS, mother of Mrs. S. C. PARTRIDGE, of New Haven, Conn, U.S.A.

Arrivals and Departures.

ARRIVALS.

At Shanghai, September 17th, Dr. C. B. Atterbury, of Presbyterian Mission, Peking.

At Canton, September 20th (?) J. G. Kerr, M.D., and daughter, and Dr. J. M. Swan, of the Presbyterian Mission, North.

DEPARTURES.

From Shanghai, August 29th, Rev. O. H. Chapin, wife and child, of the Presbyterian Mission, North, for Liverpool and New York.

From Shanghai, September 19th, Rev. H. Corbett wife and three children, of Presbyterian Mission, Shantung, for San Francisco.

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A SKETCH OF THE LIFE AND TIMES OF TS'AO TS'AO (曹操)

A.D. 190 TO 220.

BY REV. D. Z. SHEFFIELD.

THE period in Chinese history in which Ts'ao Ts'ao acted an important part may be regarded as the heroic period in the records of this prosaic people. If we look for its analogy in western history, we shall find it in that of Greece during the Peloponesian war. There, as in China, men of the same speech and blood were arrayed against each other in a titanic struggle for dominion and power; and all the virtues and talents and passions of human nature, under the severest strain, were brought into prominent exhibition. Courage, stratagem, fidelity, duplicity, treachery, cowardice, all in turn find their embodiment in one or another of the characters that pass before us in the fierce drama; and these lives, perpetuated in song and play and story, are looked upon with reverence and admiration, or with contempt and execration, by each new generation of men. The period of which we write is commonly known as that of The Three Kingdoms (三國), since by a long civil war China was separated into three nationalities for the space of half a century. These Kingdoms were the Wei (魏), the Shuh (蜀), and the Wu (吳). The Kingdom of Wei was the largest, occupying the northern portion of China, embracing the present provinces drained by the Yellow river and its tributaries. The Kingdom of Wu had its eastern borders on the Yellow sea, and extended over a wide region north and south of the lower course of the Yang Tsū river. The Kingdom of Shuh was on the western border of China, embracing the central and eastern portions of the present province of Ssū Ch'uan, the southern portion of Shen Si, and the western portion of

Hu Pei. The whole line of southern provinces, as they now appear on the map of China, was then the home of barbarian tribes, yielding only a semi-obedience to their stronger neighbors, and regarded by them with indifference or contempt.

The emperor whom Ts'ao Ts'ao nominally served, but really ruled, for a term of years, was Hsien Ti (獻帝), whose reign embraced a period of thirty years, from A.D. 190 to 220. If we turn to contemporaneous western history throughout this period, we find that the anarchy in China was fully paralleled by the wild scenes of carnage and revolution in the Roman Empire. Commodus, the degenerate son of the virtuous Marcus Aurelius, under the seductions of unscrupulous favorites, became a cruel, licentious tyrant, descending to become a circus performer and gladiator, issuing his warrants of death against all he hated or feared, until in A.D. 192 he was strangled in his bedroom by those whose destruction he had decreed. The brief reign of the upright Pertinax succeeded, but he was dispatched in a few months by the swords of the Prætorian guard, and the imperial crown of Rome was sold at auction to a rich senator, Didius Julianus, for fifteen millions of dollars. Following this there was a struggle for power between the great military leaders Albinus, Severus, and Niger, resulting in the triumph of Severus, and the destruction of his enemies. The stern reign of Severus for eighteen years was succeeded by that of his sons, Caracalla and Geta. A deadly quarrel between the brothers ended in the murder of Geta, and the slaughter of twenty thousand persons who were supposed to be his friends. The abandoned and oppressive reign of Caracalla for five years was succeeded by the two years' reign of Macrinus. His very virtues made him hateful to the corrupt soldiery, and he was sacrificed to give place to the monster Elagabalus, whose four years' reign was filled with cruel oppression and infamous debauchery.

Thus at the same period in the world's history, the two great centres of civilization, the eastern and the western, though separated so far that they hardly knew of each other's existence, were convulsed by the same fierce passions of unbridled human nature, in their thirst for pleasure and luxury, for glory and dominion.

If we seek for the causes of the derangement of government throughout China during this period, we shall find it in the effeminacy of the monarchs of the few preceding reigns, allowing the highest position of honor and power and emolument to be struggled for by unscrupulous eunuchs and court parasites. This corruption at the head of government begot its legitimate fruits in disaffection and lawlessness throughout the empire. A secret military organization, known in Chinese history as the Yellow Turbaned Rebels (黃巾賊),

took its rise in the region of the present province of Shan Tung during those troublous times, and soon propagated itself in contiguous regions, swelling to enormous proportions, and filling the country with desolation and alarm. Armies were organized and sent against them, succeeding at length in breaking their power, and scattering their numbers; but military leaders learned in the school of war to appreciate their own capacities and strength, and the government was destined to be overturned by the very power that it had evoked for its protection. The Emperor Ling (靈帝) dying during these disturbed times, his son Pien (辯), who had not yet arrived at manhood, succeeded to the throne. The supreme power rested in the hands of two empresses who intrusted the affairs of government to their favorite eunuchs. At length Hê Chin (何進), brother to one of the empresses, resolved to break the power of the eunuchs, but instead of acting promptly, in the use of means within easy reach, he procrastinated, and through evil counsel called an army to his aid, to do the work which could have been accomplished by the palace guard, and a few executioners. The general invited to give this assistance was Tung Cho (董卓), a man of courage and ability, but of unscrupulous ambition. He had already achieved celebrity in the war against the Yellow Turbaned Rebels, and now recognized his opportunity for a higher step in his promotion to place and power. He promptly obeyed the summons, and destroyed many of the eunuchs, deposing, and at length killing, the young Emperor, and setting up in his stead a younger brother, the Emperor Hsien (獻帝) of the present narrative. It was soon perceived by the officers of government that the ultimate plan of Tung Cho was to set aside the new boy Emperor, as soon as his own plans of action were consummated, and to place himself upon the throne. The generals engaged in war against the Yellow Turbaned Rebels now turned against the prospective usurper. Tung Cho, desiring to secure a stronger place of defense remote from his enemies, compelled the Emperor with his court to remove from Lê Yang (洛陽), in the province of Hê Nan, to Ch'ang An (長安), the present Hsi An (西安), in the province of Shen Si. Tung Cho lingered behind the imperial escort with a portion of his army, to plunder and destroy the palace and ancestral temple, and to rifle the tombs of preceding emperors of their treasures. He followed on to the new capital, and built for himself, at a convenient distance from the city, a strong citadel, storing it with provisions, and filling it with his ill-gotten wealth, purposing that if he met with reverses in his schemes for power, to retire within the walls of his citadel where he could defend himself from his enemies for a long term of years. But his greed and cruelty

were multiplying his secret as well as his open enemies. At length Wang Yün (王允), a high civil officer, persuaded Lü Pu (呂布), an officer under Tung Cho, to join with him in a stratagem to accomplish the destruction of the hated tyrant. A visit of the high officials upon the young Emperor was arranged, to congratulate him on his recovery from a slight sickness. An ambush of soldiers awaited the entrance of Tung Cho with his escort through the gate into the Forbidden City. Lü Pu at the proper moment led the attack, and dispatched his master with his own hands. The fact of the death of the tyrant was no sooner published abroad, than the people of the entire city gave themselves up to feasting and rejoicing. The mutilated body was left for days unburied, and a taper was contemptuously thrust into it to give light by night. Wang Yün had destroyed his great enemy, but two generals of Tung Cho, Li Ch'üeh (李傕), and Kuo Ssü (郭汜), marched their armies against Ch'ang An, captured the city, and put Wang Yün to death. Lü Pu escaped to Shan Tung, where we shall hear from him again. The two generals soon quarrelled and fought with each other for the prize of power which had fallen into their hands. While they were thus wasting their strength in mutual destruction, other officers removed the Emperor from this scene of anarchy to the old capital at Lê Yang; but in turn their jealousies and rivalries continued to fill the seat of empire with bloodshed and confusion.

At this point in the sketch of the history of the times, let us turn back for a few years, to trace the steps of Ts'ao Ts'ao in his rising career, until he grasps the reigns of government in his powerful hand. The father of Ts'ao Ts'ao, Ts'ao Sung (曹嵩), was the adopted son of a distinguished eunuch Ts'ao T'eng (曹騰), from whom the name of Ts'ao is derived. Ts'ao Ts'ao was born in the city of Hsü Chou (徐州), in the northern portion of the province of Chê Chiang. From youth he was distinguished for acuteness of perception, promptness of decision and facility of resource. The character and career of Ts'ao Ts'ao has much in it that reminds the western scholar of the first Napoleon. Like Napoleon he chose wisely those to whom he entrusted the execution of his undertakings. His military evolutions were characterized by the same carefulness and sagacity in planning, and boldness and rapidity in execution. Like Napoleon he could make a display of generosity and magnanimity and could also be treacherous and cruel, seizing upon every opportunity to promote his own aggrandizement. It is said of Ts'ao Ts'ao that if he had lived in a period of good government he would have been an officer of ability, but living in a period of anarchy he was an unprincipled leader. 治世之能臣亂世之奸雄. His military talent found

its first opportunity for display in the war against the Yellow Turbaned Rebels, where he soon achieved distinction, and was promoted to the magistracy of Chi Nan (濟南), the present capital of the province of Shan Tung. At this juncture Tung Cho had already grasped the reins of government. Ts'ao Ts'ao now leagued with two powerful generals Yuan Shao (袁紹), and Wang K'uang (王匡), to overthrow the power of the tyrant. Their armies rendezvoused at Suan Tsao, (酸棗), the present K'ai T'eng T'u, capital of the province of Hê Nan. Ts'ao Ts'ao urged to an immediate forward movement, but his confederates feared to match strength at once with their resolute enemy. Ts'ao Ts'ao, impatient of delay, marched forth with his single command, but was defeated by Tung Cho in a battle at Jung Yang (滎陽), and fell back to his old position. He now proposed a plan of united attack, but it being rejected he withdrew from his confederates to Whai Ch'ing (懷慶), a point north of the Yellow river, but still within the vicinity of the enemy. Not daring to attack Tung Cho again with his small command, his restless energy found exercise in dispersing a body of Black Mountain Rebels (黑山賊), in the region of the present Tuan Ch'ang in Shan Tung. For this service Yuan Shao promoted him to the governorship of the region. At this time the Yellow Turbaned Rebels, numbering many hundred thousands, were plundering and desolating the region of Yen Chou, to the south east of Tung Ch'ang. The surviving officers and subordinates fled to Ts'ao Ts'ao, and begged his help to deliver them from their scourge. The rebels were too strong for him to venture a direct attack, but by a series of adroit movements he out-generalled his lawless enemies, and defeated them in detail. Over three hundred thousand men at length laid down their arms, and submitted to his authority. He selected from this multitude the strongest and most active men, and incorporated them with his own army. From this time he took rank among the most powerful generals and his movements assumed a national importance. A little later the father of Ts'ao Ts'ao, while coming to join his son, was murdered by an officer of the governor of Hsü Chou. In revenge for this, Ts'ao Ts'ao visited a fierce retribution upon the cities of that region, giving rein to his soldiers to destroy and murder at pleasure.

At this point the sketch of the career of Ts'ao Ts'ao unites with that of the young Emperor Hsien already given. We left the Emperor at Lê Yang under the guardianship of officers who were contending with one another for leadership. Tung Ch'eng (董承), a faithful officer of government, desiring to put an end to these factions, and bring order out of anarchy, sent a messenger to Ts'ao Ts'ao, inviting him to come with his army to the assistance of the

Emperor.* The officers were divided in counsel as to his wisest course of action; some urging that he should first restore order throughout the region of Shan Tung; but Ts'ao Ts'ao recognized in the crisis an opportunity which he must not lose. He marched his army to Lê Yang, and easily overawed any who might have wished to oppose his power. He was appointed President of the Board of War, and exercised his authority with promptness and discrimination. The personal ambition of Ts'ao Ts'ao soon made itself manifest in his removing the Emperor from Lê Yang to Hsü (許都), a city some days' journey across the mountains to the south-east. By this act he obtained entire control of the Emperor, and could administer the government as he pleased under the cover of Imperial direction.

To return to the former confederates of Ts'ao Ts'ao, whom we left idly encamped at Suan Tsao, fearing the power of Tung Cho. At length their provisions gave out, and they were compelled to separate. The jealousies and ambitions of the leaders soon brought them into conflict one with another, and each grasped such a portion of the country as he was able to hold against his enemies. Yuan Shao, the most powerful general, controlled the region north of the Yellow river, with Chi Chou (冀州) in southern Chih Li, as his centre of military action. Yuan Shu (袁紹) held Shou Ch'un (壽春), the present Shou Chou in An Hui, assuming to himself the name of Emperor. Sun Ch'i (孫策) held Chiang Tung (江東), the present Su Chou in Chiang Su. Liu Piao (劉表) held Ching Chou (荊州), in Hu Pei, an important military centre on the north bank of the Yang Tsü river, a little east of I Ch'ang. Lü Pu, the murderer of Tung Cho, held Hsü Chou in northern Chiang Su, the birth-place of Ts'ao Ts'ao. Chang Hsin (張繡) held Wan Cheng (宛城), the present An Ch'ing in south-western An Hui. Chang Lu (張魯) held Han Chung (漢中), in southern Shen Si. Liu Yen (劉焉) held I Chou (益州), the present Ch'eng Tu of Ssü Ch'uan. Thus, as the result of the past misgovernment, China was broken into a number of rival and contending states. The subsequent history of Ts'ao Ts'ao consists of a record of his efforts to reduce the government to its original unity, with the supreme power centred in his own hands. His first movements were against his enemies to the east and south-east, and Chang Hsin and Yuan Shu were subjugated in order. Ts'ao Ts'ao now turned his arms against Lü Pu in Hsü Chou. It was at this time that Liu Pei, whose name is highly honored in Chinese history for his courage and integrity, joined his fortune to that of Ts'ao Ts'ao

* The Chinese have a saying with reference to the overthrow of Tung Cho and the calling in of Ts'ao Ts'ao: "You expel a wolf from the front gate and allow a tiger to enter at the back one." 前門去狼後門進虎。

for a period. He had previously been confederated with Lü Pu, but his treacherous ally, jealous of his reputation and military talent, turned upon him, and defeated him in battle, at which Liu Pei fled, to the camp of Ts'ao Ts'ao. Some of the officers of Ts'ao Ts'ao, knowing the character of Liu Pei, recommended his destruction, but Ts'ao Ts'ao followed more generous counsels, and gave him a command in his own army, hoping that this act of magnanimity to a former enemy would induce yet others to come to his support, and thus facilitate his ultimate triumph over his many adversaries. Ts'ao Ts'ao inflicted several defeats upon Lü Pu in open battle, compelling him at length to take shelter behind the walls of Hsia Fou (下邳), a small city to the east of Hsü Chou. Ts'ao Ts'ao caused the waters of the neighboring river to be turned from their channel, and conducted into the city, making the position of Lü Pu untenable. At this extremity his under officers purchased clemency of Ts'ao Ts'ao by delivering their master into his hands, and the death order ended his courageous but unscrupulous career.

(To be continued.)

AN INTERNATIONAL MISSIONARY CONFERENCE.

BY REV. ARTHUR H. SMITH.

MANY years ago, a Methodist minister, Rev. Wm. B. Osborne, conceived the plan of starting a permanent ground for Camp Meetings, in the immediate vicinity of Niagara Falls. The site upon which he had his eye was situated on the Canada side, about half a mile below the Clifton House, and extended from a long front on the Niagara River, back to a great distance. But whether the project of such a Camp Ground was in other respects feasible, or not, there was one fatal obstacle—the owner of the property refused to sell. Mr. Osborne subsequently went to India as a missionary, was connected with the well known 'South India Conference,' under Mr. (now Bishop) Taylor, the apostle of 'Self Support.' After a time, Mr. Osborne felt impelled to go to Australia, where he engaged in successful evangelistic work, and then returned to the United States. Many years had elapsed since his early enthusiasm on the subject of a Niagara Camp Meeting. Meantime the owner of the land had died, and the later owners were willing to sell nearly 200 acres in one tract, at the rate of \$300 per acre. Mr. Osborne had been stationed at 'Suspension Bridge' N. Y., with a nominal charge. In 1880 he secured the refusal of this fine tract of land, much of which was

forest, and also permission to hold an experimental set of meetings upon it during that summer, the success of which should determine whether the land should be bought or not. Three convocations took place in 1884—a Camp Meeting, presided over by Bishop Taylor, already named, then appointed to Africa, a Temperance Convention, and a Union Missionary Conference. The time allowed for making arrangements was far too short, and it was not easy to scatter the invitations widely, yet thirty returned and retired missionaries were present, representing many different fields. At a sale of lots, so much enthusiasm was developed, that \$30,000 were bid in a very short time, and the financial success of the enterprise was assured. Few situations could be more delightful and inspiring. Within sight and sound of the “never-ending Psalm” of this mighty torrent, it is most appropriate to meet and worship God, and to plan for his service. The water-supply of the town of Clifton runs directly through the grounds, and nothing was easier than to tap it; electric lights for the spacious auditorium and for the tabernacle were easily attached, and the Canada Southern Division of the Michigan Central Railroad passes within a few rods of the tenting-ground.

During the spring and early summer, invitations were issued to missionaries returned and retired, throughout the U. S. and Canada, to be present at a second Union Conference, as the guests of the Camp-meeting Association, “to secure the advantages of social and religious intercourse, and interchange of views and experiences by the missionaries who have been in foreign parts, and to incite and increase in others, interest and effort in the world’s evangelization.” There are supposed to be some 300 missionaries, or former missionaries in the two countries named, but many had prior engagements, many were too distant or too feeble to undertake the journey, and others planned to go, but were detained by serious illness in their families. Some doubtless failed to attend, through ignorance as to the nature and designs of the gathering; yet somewhat more than fifty missionaries were in attendance during a part or the whole of the ten days meeting which began July 28th, and closed August 7th. The workers present, represented six Societies, as follows: American Baptist Mission Union; American Board; American Presbyterian North; American Presbyterian South; American Methodist Episcopal; Canada Methodist. Their fields had been among the North American Indians in Manitoba, in Japan, China, Siam, Burmah, India, Turkey, Italy, Spain, and the Argentine Republic. Eighteen had been in India, fourteen in China, and smaller numbers in other fields. The Burmese Missions, and those among the Karens, were represented by ladies only, who did their part well.

One of the freshest fields brought to notice, was that among the Cree Indians, among whom Rev. Mr. Young and wife (Can. Meth.) spent many of their best years. Their station was four hundred miles north of Winnipeg, which is itself regarded as the *Ultima Thule* of civilization. Into this remote field Mr. and Mrs. Young went, and there they were practically buried. For more than *five years*, Mrs. Young never saw the face of any white woman, and during much of that time no white face at all, for her husband was absent months at a time, traveling thousands of miles by canoe in summer and by dog-sled in winter. Few constitutions could endure the rigors of a climate where water, thrown into the air in winter, descends in buttons of ice, and it is not strange that work in that field either kills or cures. Few mission stations can show a nobler record of unselfish devotion, or of greater success, than that among the Cree Indians.

The brethren from Japan gave accounts of the great religious awakening of two years ago in that Empire, and told thrilling stories of the success of the Gospel in taking hold of masses of people under the lead of native pastors. At the close of a Sunday evening service devoted to a narrative of the great revival in Japan the whole audience was moved to join in earnest prayers for the descent of the Holy Spirit upon those present, and upon all missionaries, native assistants, church members, and 'adherents,' as well as upon pastors and churches in the home lands. The spirit of the consecration service held at this time, pervaded the daily devotional meetings, and was one of the most valued fruits of the meetings.

Two afternoons were devoted to Ladies Meetings, but they were far from being meetings 'for ladies only.' When the wind was too high, or when rain fell, which occurred on three successive days, the audience adjourned to the spacious Tabernacle.

Reports from China were given by Dr. Wheeler, who told of the founding of the West-China Mission; Drs. Baldwin and Sites, who spoke of the various aspects of work in Foochow; Rev. J. W. Davis, D.D., of Soochow; and Rev. A. H. Smith of the American Board in Shantung. Rev. S. W. Pilcher of the American Methodist Mission Tientsin, arrived too late to participate in the China day. Several missionary ladies were present from China, among them Mrs. Shaw and Miss Dr. Kelsey (Presbyterian) Tengchow fu; Mrs. Dr. Whitney (American Board) Foochow; and Mrs. Justus Doolittle, formerly in the service of the American Presbyterian, and American Boards.

The venerable Dr. Dean was unable to speak at length, but Dr. and Mrs. S. R. House gave full accounts of Siam, and the interesting work there. Miss Rathburn (American Baptist) told the story of the work in Burmah, and Mrs. Harris, widow of a missionary whose life

was given to the Karens, told of the great successes and wide openings among that people.

Messrs. Hoskyns, Mudge, Scott, McMahan, Cunningham, Stone, Gracey, and Fox, all now or formerly connected with missions in India, represented various aspects of that mighty empire, including work among the Eurasians, work among children, and among the foreign sailors.

Accounts were given of the great work among the children of India, 20,000 of whom are now in Sunday Schools, and the Methodists who are pushing this matter are determined not to stop until they have 100,000 children under religious instruction. Miss Newton (American Presbyterian) spoke of work for lepers, and Mrs. Wilder (American Presbyterian) told the story of their work in Kolapur. Rev. Thos. Scott told of successful gospel and salvation meetings, held among scoffing high caste Brahmins, with wonderful results. Mrs. J. E. Clough (American Baptist) related the strange story of the famine among the Tellugus, and the results which followed. This Mission was begun in 1836, and after many discouragements was so complete a failure that in 1864, the officers of the Baptist Missionary Union refused to send Dr. Jewett back. But as he insisted upon returning, they said that they could do no less than send another man with him, that he might have Christian burial! In this capacity of brevet funeral escort, Mr. and Mrs. Clough went to India in the Autumn of 1864, staying for a time in Madras with Father Hunt of the American Board Mission.

The American Baptist Mission has now some 26,000 members in this field, another Baptist Society 3,000, all other societies 6,000, making a total of about 35,000 converts in a field where twenty years ago, all was desolation. Dr. Clough has made a hasty visit to the U.S. to raise funds for a Theological Seminary, and returned within six months, leaving his wife in Michigan, educating their children.

Mr. and Mrs. Thos. Gulick (American Board) gave accounts of deep interest of the condition of Spain, and its need of a pure gospel. Only one missionary of the Board now remains in this great and needy field. It was shown that the work there is by no means discouraging, as some suppose, but quite the reverse. The obstacles, as in all Roman Catholic countries, are great and peculiar.

Rev. J. K. Greene, D.D. (American Board) was the only representative of the Turkish Empire. He was given an evening to read a carefully prepared and comprehensive paper on the causes of the hostility of the Turkish Government to Protestant Missions, and an afternoon in which he gave an account of Missions in Turkey, which was a model of comprehensive lucidity. At the close of this address,

an interesting incident occurred. Dr. G. had spoken of the noble labors of Mrs. Coffing who kept up the work in Hadjin, after her husband's death, so that a church of great promise was the outgrowth. Some one inquired if Mrs. Coffing was still there, when a swarthy man in the audience said 'Yes.' On inquiry this individual proved to be the native pastor of this Hadjin church, who has been studying in Oberlin, and is expecting soon to return. He was invited to come forward and make a few remarks, and testified to the accuracy of Dr. Greene's statements as to the work in Turkey. Native Christian girls from Burmah, Siam and China, added much to the interest of the meeting by the relation of their Christian experience, and by singing. Miss Dhows, a Siamese young lady, after a little practice, sang 'Come to Jesus' at one of the meetings, with Dr. Baldwin in the Foochow Colloquial—a striking suggestion of the beautiful motto in Bagster's Bibles, '*Multæ terricolis lingua, caelestibus una.*' Miss Hu, a native of Foochow, is studying medicine in the U.S., preparing to engage in that branch of missionary work in her native land.

Discussions were had on the topics of 'self-support' in native churches, literature and missions, the co-operation of different denominations in mission fields, and the place of the English language as a medium of mission work. It was remarked by one speaker during the last of these debates, that regarded as a means of provoking dispute, the International Missionary Union was a comparative failure. There was substantial unanimity of sentiment on every topic, the views of each speaker of course formed and modified by the conditions under which his work had been conducted. Missionaries from Japan strongly advocated the expulsion of the Chinese language, and the adoption of the new system of Romanizing Japanese; those from India were equally strenuous for English education as a necessity there, while those from China thought it neither possible nor desirable that English should supplant the Chinese. In discussing 'self-support,' it was shown that the so-called 'self-supporting' mission of Bishop Taylor, which drew its support largely from the Eurasian element, is no solution of the inherent difficulties involved, and no model for other missions elsewhere. The success of his present mission in Africa, is considered extremely problematical. Attention was called to the recent pamphlet of Rev. C. H. Carpenter (Bap.), author of 'Self-support in the Bassein-Karen Mission,' and designed as a supplement to that important and valuable work. The pamphlet is rightly called 'A Study in Finance,' and is an examination of the expenditures of the American Baptist Union for the past fifty years, showing apparently

that the proportion of money appropriated to the mission schools, and similar agencies not directly engaged in forwarding evangelistic work, is rapidly increasing. "The total increase in the average expenditure per man [in the foreign field] in the fifth decade, as compared with the first, is 122 *per cent.*" Those who are interested in this subject, will do well to read with care the extraordinary narrative in the volume mentioned, and to procure the series of pamphlets in the same line which Mr. Carpenter (who lives at Newton Center, Mass.) is preparing.

Vigorous resolutions were adopted by the Conference, denouncing the traffic in opium, and the Secretary was instructed to send a copy to the Anti-Opium Society in London. An address to the churches was also adopted, setting forth the magnitude of the results already accomplished in the work of missions, in the face of mighty obstacles; the greatness of the opportunity for a large expansion of mission work everywhere; an earnest call for a larger consecration of men and means to missionary uses; an urgent recommendation of all endeavors looking to the decrease of sectarianism, and the increase of union in foreign fields, especially in furnishing and circulating Christian literature, and in evangelistic and educational work; and above all a profound impression of the absolute necessity for a mighty outpouring of the Holy Spirit with Pentecostal power, on the missionaries, the converts, and upon the churches at home.

The following officers were chosen for the coming year; Pres. Rev. J. P. Gracey, D.D. (Meth.); Vice President, Rev. M. H. Houston, D. D. (Pres. South); Secretary, Rev. Stephen S. Baldwin, D.D. (Meth.); Treasurer, Rev. S. R. House, M.D. (Pres.); Executive Committee, Rev. C. W. Parke (Cong.), Rev. E. R. Young (Canada Meth.), and Mr. J. E. Clough, (Bap.).

The friends of mission not infrequently mourn over the sad necessity which obliges so many valued workers to retire from the foreign field, and their work is often supposed to be lost to that cause, or at best in a much narrower compass than when abroad. But this is by no means necessarily the case. Men like Messrs Gracey, Baldwin, and Houston, are able to do in their own country a work for missions, which they never could have done but for their experience abroad. In many directions they are each worth three men, who have never enjoyed that experience—no matter what their zeal or ability. And such mission workers as Mrs. Gracey—who has published and distributed over a million pages of leaflets on missionary topics, within the past year, Miss Mary Priest of Japan, who has given her time and strength to the organization of Mission Bands, with great success, Mrs. D. D. Sare, formerly in Buenos Ayres, and

many others—who can measure the results of the labors of these ‘honorable women not a few’? One gets a new impression of the possible moral uses of retired missionaries, by seeing how much some of them accomplish.

The International Mission Union has come to stay. Its influence will widen every year, and will soon be felt in every country on the globe, where mission work is done. It is a meeting of missionaries, conducted by missionaries, for missionaries, and not ‘operated’ from without by any one whosoever. From first to last not a word was spoken, which indicated anything but essential unity of spirit and purpose, on the part of these fifty and more laborers. No one could have told to which denomination any one belonged. Every one felt as Dr. Greene said; ‘We do not want our churches out there, *nicknamed* after any of these sects at home.’ Christian unity seems more likely to come about as a practical reality, (as in the case of the Presbyterian Mission Churches in Japan), through the agency of Missions, than in any other way. May God speed the day!



THE TA-TS'IN QUESTION.

BY F. HIRTH, PH. D.

EVERY author ought to be grateful for interest of any kind shown in his work, even if it be of a negative character; and as long as the Goldsmithian principle is upheld which says:—

“Blame where you must, be candid where you can,
“And be each critic the good-natured man,”

no sensible writer will feel vexed at any criticism however adverse. The criticisms which have appeared in the *Chinese Recorder* with regard to my Ta-ts'in researches are pervaded by this spirit; I am therefore, glad to respond to the Editor's wish, in furnishing an article “not directly controversial,” and shall try to fulfil the second condition set, *viz.*, to write some notes “that will throw light on the questions raised.”

The country described in old Chinese records under the name of Ta-ts'in, or Li-kan, was in the west of a country called T'iao-chih; from T'iao-chih you could reach Ta-ts'in by sea after a passage lasting between two months and three years. T'iao-chih is said to have been the country to which Kan Ying, sent out by the Chinese general Pan Ch'ao to discover Ta-ts'in, had come; its city was on the sea or connected with the sea, and passage could be taken

thence to Ta-ts'in. T'iao-chih was one of the possessions of An-hsi, and made the extreme west frontier of that country in Kan Ying's time, *i.e.* A.D. 97.

An-hsi is so described that its identity with the Parthian empire cannot be mistaken, and as we must start somewhere in our series of identifications we begin by taking it for granted, with De Guignes and others, that An-hsi is Parthia.

The extreme west frontier of this country in A.D. 97 touched on two seas, the Caspian and the Persian Gulf. On the Caspian a journey of two months up to two years would have been absurd, and would not have led to the west; the Persian Gulf, however, whither vessels resorted from the shores of the Red Sea throughout antiquity, as we know from the accounts of Periplus preserved in classical literature, opened sufficient space for a trip lasting even up to two years, if time lost by putting into ports-of-call be taken into account. Therefore, the only country which was at the same time at the extreme west frontier of Parthia, then running parallel with the Euphrates and along the Syrian desert, and allowed of a sea passage to the west, was Chaldæa.

The *Hou-han-shu* describes the city of T'iao-chih, in which passage is taken to Ta-ts'in, as being situated on a peninsula, crookedly surrounded by water, so that only the north-west contains a dry road connecting it with the country. In another passage of that record a locality called Yü-lo (old sound: Hü-lo) is mentioned as a place where passage is taken to Ta-ts'in. The following reasons have led me to assume the identity of the two places.

The *Hou-han-shu* contains an itinerary of the journey from east to west through Parthia. The number of *li* given for the distances in the Chinese record corresponds, as nearly as we may possibly desire, with the number of stadia as western classical authors would give them. I may, therefore, be allowed to assume that, in the Chinese descriptions of western territories, the word *li* is to be translated by *stadia*, just as, in a German book on travel in England, miles may be spoken of without in every case adding that English, and not German, miles are meant. Moreover, the *Hou-han-shu* says that "in this country 10 *li* make one *t'ing* and 3 *t'ing* one *chih*," which means that the milliary system is based on the division of the principal largest road measure into 3 of a smaller and 30 of the smallest unit. This clearly applies to the Persian *parasang* which contained 3 Arabian miles, or 30 stadia. In the itinerary which may be abstracted from the *Hou-han-shu* we find east of "the capital of An-hsi" (*i.e.* Hekatompilos, the capital of Parthia), at the distance of 5,000 *li* or stadia, the city of Mu-lu. This is Mōuru or

Antiochia Margiana of antiquity. Going west of Hekatampylos 3,400 *li* take us to A-man (old sound: Uk-man): this is Acbatana; 3,600 *li* west across the Zagros hills take us to Ssü-pin (Si-pan): this is Ktesiphon. At Ssü-pin the Chinese record says you cross a river: this is the Tigris; and after a journey south-west of 960 *li* you reach Yü-lo. Exactly 960 stadia south-west of Ktesiphon there was the city of Hira which I identify with Yü-lo owing to this clear description of its site. I would ask the critical reader to look at a detailed map of ancient Western Asia and carefully measure the distances himself; it will then be found that no classical author could have been more careful in registering them than the Chinese historian. But the city of Hira offers yet another feature for identification. It is situated on a peninsula in the Chaldæan lake, is surrounded on all sides by water, and is connected by a land-road leading out into the country in a north-westerly direction. We further possess sufficient evidence to show that Hira was a terminus of ocean traffic. I conclude therefrom that Hira was the city of T'iao-chih, where Parthian shippers acquainted Kan Ying of the terrors of a sea voyage, thus frightening him off his pioneering schemes. If Kan Ying had pursued his voyage, he would have traversed the Persian Gulf, circumnavigated the Arabian peninsula, and finally reached one of the Roman ports in the Red Sea. Of these, some (Berenice, Leukos and Myos Hormos) were on the Egyptian side, connecting the oriental sea trade with the great market, Alexandria; others were on the Arabian side, and of these the port of Ælana with the great city of Petra, the emporium for all oriental goods coming either by sea from the south, or by land through the Arabian desert from Chaldæa and destined for the Phœnician market, was the most prominent. The Chinese trade to the Roman empire consisted chiefly in silk, besides skins and iron mentioned by Pliny. Before being thrown on the general market, silks had to undergo the process of dyeing, and some were split and rewoven into gauzes, or mixed with gold thread into embroideries. The seat of all these industries was not in Egypt, but in Phœnicia, especially at the cities of Tyre, Sidon and Berytos. The dyeing, reweaving and embroidering industries are repeatedly alluded to in Chinese records as peculiar to Ta-ts'in. The first market to which, in order to reach Phœnicia, Chinese silk would come on having passed Chaldæa, must have been the city of Petra, no matter whether the goods were sent by ship or by caravan. This city was, according to Josephus, Eusebius, Jerome and Epiphanius, known amongst the Arabs by the name of Rekem (Rekam, Rekom, Arkem). This has led me to conjecture that the oldest name by which Ta-ts'in was known in China, Li-kan, may have been derived from the name of

this, the first large city on Ta-ts'in territory, to which Chinese silks were carried.

The capital of Ta-ts'in is described in the *Wei-shu*. It was divided into five cities; the king resided in the middle city, where eight officials ruled over "*the four cities.*" The four cities here spoken of, clearly represent the tetrapolis of Antioch; moreover, the Chinese name stated is An-tu. The east gate is stated to be twenty chang high; this may have been the Bab Boulous of Antioch, the ancient pavements of which still exist on the eastern part of the city wall.

The *Hou-han-shu* and later records, amongst which the *Wei-liao* quoted in Ch. 30 of the Wei history in the *San-kuo-chih* plays a conspicuous part, contain a detailed enumeration of Ta-ts'in products. Any one familiar with the geography of ancient Mediterranean countries must be struck by the characteristic features here offered; for not only are the prominent products of Italy and the west of the Roman empire not mentioned in the Chinese records, but some of the articles referred to are even known to have been confined to the Orient, if not to Syria, with the exclusion of all other countries.

To convince the doubtful reader, I would recommend him the simple perusal of the Chinese records, of which I have furnished a translation, together with Mommsen's remarks on Syria in the fifth volume, just published, of his *Römische Geschichte*. It would be easy to write side by side the almost identical statements from Chinese historians and the German author who derived his information from none but western sources. As regards industry and trade, Mommsen says (p. 464), Syria occupies together with Egypt the first place amongst the provinces of the Roman Empire, and in certain respects ranges even above Egypt. All Syria abounds in grain, wine and oil, also in noble wines, several sorts having been exported to Æthiopia and India. Syrian manufactures monopolised the trade in linen, purple dyes, silk and glass (p. 465). Syrian linen was exported to places all over the world and represented the best qualities then manufactured according to the customs tariff of Diocletian. Tyrian purple is proverbial; so are the glass factories of Sidon. Sidonian glass kept up its old reputation throughout the Imperial period and countless glass vessels bear the mark of Sidonian manufactures (p. 466). Syrian ship captains were a prominent and highly esteemed class of people; Syrian merchants and Syrian factories could be found all over the world just as well during the Emperors' as in the olden times of which Homer speaks. Tyre is called the first place in the east as regards commerce and traffic (p. 467). The aristocracy in Syrian cities consisted entirely of wealthy

manufacturers and merchants (p. 468), which statement may be found in the *T'ang-shu* as well. Just as at a later period, Mommsen says, the wealth gained in the oriental trade was hoarded up at Genoa and Venice, the profits derived from occidental trade used to flow back to Tyre and Apameia. Syrian merchants, therefore, became the masters of immense fortunes, and they monopolised the trade of the western world. Their dwelling houses were surrounded by porticos, the windows and portals were richly and often tastefully ornamented by stone arabesques (p. 469).

These are the very facts stated in connection with Ta-ts'in in Chinese records. Hardly a passage occurs in these which could *not* be applied to Syria or Egypt, while quite a number of facts stated by the Chinese author are opposed to all identification with Italy or Greece.

Chinese Records say that Ta-ts'in contained over 400 cities. This would be a trifling number for the Roman Empire. Italy alone contained more than 1100 cities. On the other hand, Asia proper, *i.e.* the Orient, of which Antioch was the capital, contained 500 cities during the reign of the Cæsars (Gibbon).

According to the *Hou-han-shu*, a man with a bag followed the king's carriage to receive petitions. This is not a common feature in the life of a Roman emperor. Petitions were received in Rome by a special officer, "a libellis," but I am not aware of dignitaries like Polybius, who held that office under Claudius, having performed their duties in the manner described in the Chinese record. This looks much more like an oriental mode of dealing with law-suits than the well organised system practised at Rome.

According to the *Hou-han-shu* the kings of Ta-ts'in were not permanent rulers. This means that the supreme power was not hereditary. This cannot refer to Roman emperors; but it may refer to a Roman prefect who, in Antioch, had almost imperial power, but was every now and then recalled to make room for another incumbent.

The embassies of neighbouring states were, according to the *Hou-han-shu*, driven by post from the frontier to the capital. This could not well be the case with an embassy coming from the east to Rome; it was quite possible at Antioch. Further, on the roads in Ta-ts'in, one is not alarmed by robbers, but tigers and lions will attack passengers unless they be travelling in caravans. Tigers and lions were not at large in Italy, whereas Syria supplied these ferocious animals, together with Africa, for use in the Imperial plays.

The territory of Ta-ts'in is said to amount to several thousand *li*. Whether this somewhat doubtful expression means so many square *li*, or so many *li* square, the area described is far from sufficient to cover the extent of the entire Roman empire.

Amongst the products, storax, which is mentioned as a speciality of Ta-ts'in in all the Chinese accounts, was not made in Italy nor in Greece, but, as Hanbury has shown, its manufacture was confined to Syria and Asia Minor. I have already referred to the Phœnician glass industry, all colours of glass being said to have been produced in Ta-ts'in, and according to one Chinese authority the art of making glass was introduced *from* Ta-ts'in about A.D. 424. The Henna plant, used for dyeing finger nails in Egypt and Syria, had been brought by western traders from Ta-ts'in to Canton sometime before A.D. 300; also the jessamine plant. The list of Ta-ts'in products contains the single-humped camel, an animal found in Syria, but not in Italy.

It would not be difficult to multiply these arguments in favour of Syria *vis à vis* Italy. Yet, the opponents of the Syrian theory may object that all that is said of Syria applies also to the Roman empire, as Syria was one of its provinces. True, but how about Ta-ts'in during the middle ages, when the country is said by the Chinese authors to have still continued under the name Fu-lin? Syria and Egypt had been wrenched from the Roman sceptre early during the seventh century; the Roman Orient had become an Arab possession. Dr. Edkins defends the theory advanced by certain French sinologues according to which Fu-lin was the eastern empire with its seat at Constantinople, just as Ta-ts'in is said by them to have been the ancient empire with its capital at Rome. I may be allowed to refute this assumption by the following facts.

Ma Tuan-lin quotes from an authority of the T'ang period: "In the west the country bounds on the western sea, in the south on the southern sea, in the north on the K'o-sa Turks." The K'o-sa Turks, or Khosars, originally occupied the northern coast of the Black Sea, but having broken through the Caucasus, took possession of Media and Armenia. They had thus during the T'ang period become the northern neighbours of the inhabitants of Syria. The Mediterranean and the Red Sea could be easily called 'western' and 'southern' from a Syrian point of view; but how could this description of the boundaries of Fu-lin be made to apply to either Italy or Byzantium?

It is reported in the *T'ang-shu*, that the capital of Fu-lin, on having been besieged by the Arabs, became an Arab possession. Such was never the case with either Rome or Constantinople. Moreover, the order in which facts are enumerated in the old *T'ang-shu* suggests that the siege took place some time previous to A.D. 643. The first siege of Constantinople commenced in A.D. 668; Antioch was besieged in A.D. 638, and subsequently became an Arab possession.

Finally, we have the evidence of the Nestorian stone inscription at Hsi-an-fu, the genuineness of which has been incontestably proved by Mr. A. Wylie. The Nestorians, the pioneers of Christian missionary enterprise in China, say themselves in this inscription: "We, the adherents of the *king* (luminous), *i.e.* the Christian religion, come from Ta-ts'in; this is the country of our Lord, for, *a virgin gave birth to the holy one in Ta-ts'in.*" I have strong reasons for assuming that all the Chinese reports on Fu-lin, inasmuch as they were not copied from old Ta-ts'in accounts, had come to China by these Nestorian priests. The name Fu-lin appears first in China, after a long pause in the intercourse with the west, just at the time when the first Nestorians had arrived; the kings of Fu-lin are described as pious men, who had a tunnel built from their palace to a church, performed divine service every seventh day, and afterwards sent priests to China as tribute bearers. I conclude from all this that they were patriarchs, and not worldly rulers.

The king of Fu-lin who sent a mission to China in A.D. 643 is even called Po-to-li in the *T'ang-shu*. The old pronunciation of this name, Bat-ta-lik, is bound to suggest the western sound Bathrik, the Arab and Persian word for "patriarch," and in connection with the other remarks handed down with regard to the kings of Fu-lin, I have not hesitated in adopting Mr. Phillips' identification of the name Po-to-li as meaning "the patriarch."

I have quoted from the Nestorian inscription the passage: "the holy one was born by a virgin in Ta-ts'in." Let us here substitute the new name introduced by the Nestorians and say: "the holy one was born by a virgin in Fu-lin," and let us give the two syllables Fu-lin their ancient pronunciation according to Dr. Edkins' own principles,* *viz.*, *Bat-lam*. Is there a Christian among us who will not rejoice in the idea that Bat-lam, or Fu-lin, must be Bethlehem? We need not assume that the famous village was considered the capital of the country spoken of; it is sufficient to know that the priests who freshed up the old Ta-ts'in lore in China, were proud of having been themselves born in the Holy Land; and if we consider the precedent set in the very *T'ang-shu*, where the whole of India is designated by the name of Buddha's birth place, Magadha, we need not be astonished to see the name of what they must have considered the spiritual capital of the Christian world applied to the country they came from.

I shall not enter upon the details of the suggestions made by others with regard to the name Fu-lin. My arguments against the Istambul and the Frank theories have been, I think, sufficiently explained on pp. 287 seqq. of my book. I have drawn attention to

* *Chinese Recorder* vol. XVI, p. 363.

Gibbon's researches showing that the name *Frank*, as applied to Europeans by eastern nations, does not occur in literature before the tenth century; and even if we were to allow for its existence in the spoken language centuries before its occurrence in the now existing literature, the earliest date at which the Arabs were brought into respectful contact with the Franks was that of the battle of Tours and Poitiers in A.D. 732. The name Fu-lin, however, is just a century older than even this date, the *Sui-shu* and Hsüan-chuang's *Journeys* containing it. To identify the name Fu-lin with Frank or, as Dr. Edkins does, with Farang, Feringhi, Afranj, etc., the Asiatic equivalents of the European word, seems to involve a serious anachronism.

While abstaining from polemic discussion, I have in the above notes shown some of the principal points constituting the position I have taken up in the Ta-ts'in question. Want of space prevents me from entering upon further details for which I would refer the reader to the book itself. What I wish to maintain *vis-à-vis* the opinions brought forward by Dr. Edkins is this:—

From a general point of view, the powerful country in the Far West, "the most powerful state west of the Tsung-ling range," as the *Wei-liao* puts it, called Ta-ts'in in Chinese records, was of course the Roman empire at the Imperial period, inasmuch as Syria was one of its provinces; the characteristic features placed on record as applying to Ta-ts'in, however, are not those of the whole empire, but those of its eastern outskirts. My interpretation of the facts handed down in these records is based on the commercial connection between east and west as regards Ta-ts'in, and on the Christian missionary interest as regards Fu-lin. It must strike the observant reader that the Ta-ts'in records abound with details regarding certain products and manufactures. Such details as, for instance, the enumeration by name of over twenty different kinds of cloth show that Chinese merchants must have been deeply interested in the Ta-ts'in piece-goods trade. I have shown that the oriental provinces, and among them especially Syria, were the seat of the various industries mentioned, and that, moreover, Phœnicia was the first destination of the cargoes of Chinese silk carried overland through Parthia and afterwards by sea *viâ* Ceylon. The so-called embassy which arrived in China in A.D. 166 must have been a commercial mission, sent for the purpose of re-opening trade which had been interrupted by the Parthian war terminated in A.D. 165. It was natural that Syrian or Alexandrian merchants who wished for a reception at the Chinese court should mention the name of An-tun (*i.e.* Marc Aurel), who was after all their monarch, as the sender of their mission. The Chinese had no means of scrutinizing their credentials.

I regret not being able to do more by way of compromise with Dr. Edkins. Let each reader interested in the question decide for himself which of the two opinions he may wish to adopt. I would, however, ask him not to judge on the matter without having read the complete records. Those who may not feel up to such mental exertion will find yet another view to adopt, a most comfortable one, namely that lately put forward by the editor of the *China Review*, who declares that the Chinese records are all nonsense, and that the facts stated about Ta-ts'in may be applied to almost any country in the world. I shall not attempt to unsettle Dr. Eitel in his private opinion; but there is one point in his remarks which I cannot pass unnoticed. He says with regard to the Chinese historians: "The text is generally of such a nature that translating it is in most cases guess-work." As this remark is liable to produce among readers unacquainted with the Chinese written language an altogether faulty impression regarding the nature of these records, I regret being forced to place on record my dissent. I maintain that, to any one familiar with the historical style, the language used in these geographical chapters is as clear as that used in any other ancient text, historical or philosophical. Mr. Giles very appropriately draws attention to the mistake made by those who confound extreme difficulty with ambiguity. While certain passages are doubtful, as you will find doubtful passages in every ancient text, whether Greek, or Latin, or Chinese, the greater part of the records relating to Ta-ts'in are difficult, but not ambiguous.



PRINCIPLES AND METHODS APPLICABLE TO STATION WORK.

LETTER, I.

BY REV. J. L. NEVIUS, D.D.

A request from the Editor of the *Chinese Recorder* to prepare for publication some account of the character and result of our country work in Shantung, and private letters from various sources asking for information on the same general subject, have furnished evidence that such information may be of service, more especially to young missionaries.

The interest which has been taken in our work in central Shantung, by missionaries in other provinces, is due no doubt to the fact that we have to some extent adopted new principles and methods. It is too early to determine what the final issue of this new departure will be, but perhaps not too soon to derive some important lessons from present facts and experiences, and results so far as developed.

The adoption of the new plan having been the result in many cases of difficulties and discouragements in connection with the previous one, our present position will be best understood by considering the two systems, which may for the sake of convenience be called the Old and the New, in their relation to each other. In the following letters we will present the reasons which have led to the disuse of the former, and adoption of the latter, and the manner in which the transition has been made.

I think it may be stated that thirty years ago, missionaries in China, with few if any exceptions, followed the Old Method. The change of view has not been sudden but gradual and always in the same direction, producing a continually widening and more irreconcilable breach between the two systems. There is now a prevailing disposition in our part of the field, at least among the missionaries of the American Presbyterian, the English Baptist, and the American Baptist Missions, to follow the New Plan, which may still however be regarded as in a formative and tentative stage of development.

These two systems may be distinguished in general by the former depending largely on paid native agency, while the latter deprecates and seeks to minimize such agency. Perhaps an equally correct and more generally acceptable statement of the difference would be, that, while both alike seek ultimately the establishment of independent, self-reliant and aggressive native churches, the Old System strives by the use of foreign funds to foster and stimulate the growth of the native churches in the first stage of their development, and then gradually to discontinue the use of such funds; while those who adopt the New System think that the desired object may be best attained by applying principles of independence and self-reliance from the beginning. The difference between these two theories may be more clearly seen in their outward practical working. The Old uses freely, and as far as practicable the more advanced and intelligent of the native church members, in the capacity of paid Colporteurs, Bible Agents, Evangelists or Heads of Stations; while the New proceeds on the assumption that the persons employed in these various capacities would be more useful in the end by being left in their original homes and employments.

The relative advantages of these systems may be determined by two tests—adaptability to the end in view, and Scripture authority. Some missionaries regard the principles and practices adopted by the Apostles in early times and recorded in the Scriptures as inapplicable to our changed circumstances in China in this 19th century. Having the consideration of this question for the present, it will no doubt be acknowledged by all, that any plan which will bear the application of

the two tests, of adaptability and Scripture authority, has a much stronger claim upon our regard and acceptance than a plan which can only claim the sanction of one test.

As a matter of fact the change of views of not a few of the older missionaries in China is due not to theoretical, but practical considerations. The Old System has been gradually discarded because it did not work, or because it worked evil. In my own case I can say that every change in opinion was brought about by a long, and painful experience, and conclusions arrived at, have been only a confirmation of the teachings of the Bible; and the same conclusions might have been reached with an immense economy of time and labor by simply following the authoritative guide which God has given us. If the New System be indeed sanctioned by the tests of practical adaptability and use, as well as by Scripture authority, an exchange or reversal in the application of the names New and Old would be more in accordance with fact.

In stating what I regard as serious objections to previous methods, I may come in conflict with the opinions of my brethren. I desire however to write, not in the spirit of a critic, much less of a censor; but earnestly desirous of knowing the truth. I have in former years to a considerable extent believed in, and worked upon the Old System and what I have to say by way of strictures on it, may be considered as a confession of personal error, rather than fault-finding with others. To err is human. Foreigners who have come to China to devote themselves to business or diplomacy have made their mistakes; it is not strange, but rather to be expected, that we should make ours. Let us acknowledge them and profit by them.

I am aware that it is possible to state facts in such a way that the impression given will be a false one, and the conclusions arrived at misleading. It will be my earnest endeavor in the ensuing papers, not only to give facts and honest conclusions therefrom, but to present them in such a way that the impression given will be, if not always an agreeable one, yet strictly true and just.

I wish further to disclaim all assumption of ability to speak authoritatively on this subject, as though I had myself reached its final solution. The effect of long experience in mission work has been in my case to deepen a sense of incompetency, and to excite wonder in remembering the inconsiderate rashness and self-dependence of a quarter of a century ago. Still, though we may not feel competent to give advice, we may at least give a word of warning. Though we may not have learned what to do in certain cases and under certain circumstances, is it not much to have learned what *not* to do, and to tread cautiously, where we do not know the way, and to

regard with hesitation and suspicion any preconceived opinion which we know to be of doubtful expediency, especially if it is unauthorized by Scripture teaching and example?

I gladly recognize the fact that the use of other methods, depending to a greater or less extent on paid agents, has in many cases been followed with most happy results, and that to a certain extent tried and proved native agents must be employed. I do not wish to make invidious comparisons, much less to decide where the happy mean in using a paid agency lies.

Let us bear in mind that the best methods cannot do away with the difficulties in our work which come from the world, the flesh, and the devil, but bad methods may multiply and intensify them. For unavoidable difficulties we are not responsible; for those which arise from disregard of the teachings of Scripture and experiences we are.

Let us also remember that while in undertaking the momentous task committed to us, we should by the study of the Scriptures, prayer for divine guidance and comparison of our varied views and experiences, seek to know what is the best method of work, still, the best method without the presence of our Master and the Spirit of all Truth the other Comforter, will be unavailing. A bad method may be so bad as to make it unreasonable to expect God's blessing in connection with it; a right and Scriptural method, if we trust in it, as our principal ground of hope, might be followed a life-time without any good results.

With this much by way of introduction, I propose in the next paper to consider some objections to the Old Method.

“THE NAME JESUS, IN PUBLIC PREACHING IN CHINA.”

I THINK we have reason to be grateful to Mr. McGregor, for the careful and sober manner in which he has discussed a subject of great difficulty and importance. With much that he brings forward I feel the truest sympathy; but with the broad conclusion of his paper, namely that we should attempt the banishment of the name Jesus as far as possible from our public preaching to the Chinese, I cannot but emphatically and unhesitatingly join issue; and for the following reasons.

(1) It appears to me that the table which Mr. McGregor has drawn up, showing St. Paul's usage in writing to Gentile Christian Churches, is beside the mark. The question before us is the best usage in “public preaching;” and St. Paul's terminology in his Epistle may be of little use to us in such a discussion.

Moreover the question as suggested by Mr. McGregor bears chiefly on the best way to avoid exciting needless prejudice in the minds of ignorant heathen hearers. But these Epistles of St. Paul's which are so carefully analysed in the paper I am venturing to criticize, are addressed to *Christians*, from whose minds surely all prejudice against the blessed name Jesus, and the possible foreign origin of Christianity, must long ago have vanished; and the argument therefore appears to me somewhat irrelevant.

Besides this, we have an instance of St. Paul's usage in addressing an audience essentially Gentile and eminently critical; an instance which seems to me to neutralize, if not completely to override Mr. McGregor's arguments. Yet this instance (I refer to St. Paul's preaching to the Athenians) is somewhat cavalierly set aside by the remark that when the Apostle spoke to the people of Athens "of *Jesus* and the Resurrection," he was denounced as "a babbler and a setter forth of strange gods." Are we to conclude therefore that, warned by the effect of this careless use of terms, St. Paul for the future suppressed the term; and dared use no longer before Gentile hearers the great name Jesus?

Is it not rather the fact that the speeches and sermons related in the Acts of the Apostles, are but the briefest summaries; and that the Apostles *did* constantly mention and lift up under the name Jesus, the great subject of their preaching, the great object of human faith? "Jesus" to the Athenians, was neither more nor less offensive than "Jesus Christ of Nazareth" to the Jews (Acts iv. 10, 12). Yet both St. Peter and St. Paul were one in the teaching that "there is none other name under heaven whereby we must be saved."

(2) I cannot but feel surprise at Mr. McGregor's silence as to a text which surely possesses the very first importance in this discussion. I allude to Philippians ii. 9, 10. "Wherefore God highly exalted Him; and gave unto Him the name which is above every name, that in the name of Jesus every knee should bow," &c.

Without attempting an elaborate exposition of this memorable passage, surely we may conclude from the collocation of these two verses, that the all glorious name of our Lord's exaltation, is the same as the ever blessed name of His humiliation—*Jesus*—And that this is given to Him as the high reward of His voluntary humiliation. If so, the bare idea of lessening the glory by hiding or judiciously suppressing the name, should make us pause and shrink.

Moreover "in that name every knee shall bow." How shall they bow then in the name of Him whose name they have not heard? I will not insist on the point confidently elaborated by commentators, namely that the verses imply that God is to be

worshipped under the name Jesus (Cf. Isaiah xiv. 23) and that universal prayer is to be offered to Jesus. Supposing for the moment that the verse merely teaches that all acceptable prayer on the bended knees of true worshippers, must be offered in that name, even as our Christian prayers now, for the most part, close, yet even so, surely the name is all essential. Besides this no careful preacher will fail to explain to his audience whether of Gentile believers or unbelievers, what *Jesus* means; namely JEHOVAH the Saviour; 救主 if you please, but with an emphasis on the 主.

(3) The usage of the *Gospels* cannot escape the notice of intelligent readers of the Bible. And it will not satisfy such readers to be told that the occurrence of the single name Jesus 566 times in the *Gospels*, is merely meant to mark His humiliation. At any rate such a consideration can be of no service to us in guiding our usage as preachers, because the history of our LORD as related in the *Gospels* must ever form the main staple of our preaching; and shall we relate the life and death, and suppress the name, of the great Saviour of men?

Finally I venture to state my belief that the fear of the prejudice against Christianity as a foreign religion, is in a measure an unnecessary, or at any rate a useless fear. You cannot by any possible means avoid that prejudice in the case of ignorant hearers. And what, I would ask, do you propose to substitute for this "foreign" origin? Would you have Christianity regarded as of Chinese invention and manufacture? Is it wrapped up in Confucianism, embedded in Taoism, foreshadowed in Buddhism? Of course it is, in a sense, foreign. We ourselves are the "messengers of the churches," the foreign churches; and their light and hope are all foreign, from outside their own narrow boundaries; from above; not from themselves.

And while every needless appendage of Christianity, such as purely foreign or local customs, forms, or ritual, may or may not be abandoned according to the circumstances of each country or region, I cannot but regard with the gravest concern the suggestion that any substitute can be found in preaching and teaching for the name *Jesus*.

ARTHUR E. MOULE.



PRESBYTERIAN MISSION WORK IN NANKIN.

BY REV. C. LEAMAN.

THE Central China Mission of the Northern Presbyterian Church had its annual meeting at its youngest station, Nanking. This was their first meeting in the city, and is the largest body of missionaries that ever held a meeting within its walls. Twenty eight ladies and gentlemen, including their children, met from their other four stations of Shanghai, Niugpo, Hangehow, and Soochow. By steamer and native boat, they arrived Saturday morning, October 3rd, and by ten o'clock they were able to meet according to appointment. Work was immediately begun, and was continued until October 7th, in the afternoon.

It was fitting that the mission, if never before, should meet in Nanking at this time, as the meeting marked the close of the first decade from the opening of the station. This was duly taken notice of by a statement of the facts in the case, which were passed by the mission and forwarded to the home Board. A brief statement of the same is as follows:—

The City itself is one of vast importance as a missionary field. The historical interest, the beauty of its situation and its influence in politics, literature and language, make its importance unsurpassed by any city in the country.

Previous to the opium war heathenism reigned supreme. In the 16th century Father Ricci occupied the city and succeeded in establishing six churches with a following of some 4,000. Their work now is confined to one building in the city. Protestant work began after the opium war, and has been continued to the present by such men as Burns passing through, selling books and preaching as they could. The rebels scattered many of the people, and in Shanghai a goodly number heard the gospel. More than twenty years ago, Mr. Duncan of the Inland Mission succeeded, after considerable trouble, in renting a house in the eastern part of the city, which still belongs to them. Since Mr. Duncan's death they have established no permanent work in the city.

The Presbyterian Mission rented a native house at the South Gate in the summer of 1875, which was occupied in October of the same year by Messrs. Whiting and Leaman. After some difficulty with the people and officials, the right of residence was acknowledged by both, and after February 1876, they were allowed to work in peace from the old house at the South Gate. This was continued by the young missionaries as best they could, with their small means and confined quarters, until February 1878, when at the annual meeting of the mission it was allowed Mr. Albert Whiting, at his own urgent

request to distribute famine funds in the north. The mission being left short handed, Mr. Leaman was appointed to fill a vacancy left by Mr. Dodd in Hangchow.

Mr. Whiting had scarcely arrived in Tai Yueing fu, in Shansi Province, before he was stricken with famine fever, never to recover. Mrs. Whiting on hearing of the sad event was granted leave of absence to go to her home in Turkey. The station then was without a foreign missionary, or native helper, for the space of two years and a half, until the fall of 1880, when Mrs. Whiting returned to it after her visit home.

In the spring of 1881 Mr. and Mrs. Leaman were relieved in Hangchow to return to Nanking, and as there was no place in the city, they rented a boat and lived at the West Gate of the city during the summer. In the mean time, land was being purchased and surrounded with a wall, and also a small house was erected with the intention of occupation in the fall. But before the small dwelling was quite completed, it was discovered by the officials that the *fung shwai* was being disturbed and that residence there could not be allowed. No uprising or objection by the people was made, and after long drawn out, and unsuccessful negotiations, an exchange was effected by the kindness and wisdom of the Honorable U.S. Consul, E. J. Smithers, at that time in Chinkiang, and a new lot was granted near the Confucian temple at the West Gate. Five months were spent negotiating, and the mission by April 1882, began building.

Pending the settlement of the lot, Mr. and Mrs. Leaman with two children, on account of sickness were compelled to return home. Dr. J. E. Stubbert, who came out in December 1881 to start medical work at the station, was then left with Mrs. Whiting to complete negotiations and build on the new lot. By the summer of 1882, the first building was completed and in the fall of the same year reinforcements came to the mission, and Messrs. J. N. Hayes, and R. E. Abbey joined the station.

In the Spring of 1883 Dr. Stubbert removed to Ningpo and Mr. Hayes and family to Soochow. The same spring a second building was begun for the Rev. O. H. Chapin.

In the summer this building was completed and in the middle of September was occupied by Mr. and Mrs. Chapin, and Mr. Leaman and family who had just returned from home. In the same fall of 1883, Dr. and Mrs. H. N. Allen, now of Seoul, Corea, temporarily joined the Station.

Mr. and Mrs. Chapin in the spring of 1884, on account of health, left for the station at Chefoo. So by the spring of 1884 the station was occupied by Mr. and Mrs. Abbey and Mr. and Mrs. Leaman. The latter, in April of 1884 began building the Girls' Boarding

School which was completed by the fall, and opened with a few scholars under the care of Mrs. Leaman.

Thus the station after a period of ten years is equipped with two foreign missionary families, two foreign dwellings, and a girls' boarding school building, three chapels for daily preaching, and services regularly at the old South Gate house which has become the property of the mission, a girls' school of some fifteen boarders, and day scholars, with five day schools and about seventy boys. Good congregations attend both the West Gate and South Gate Sunday services, and the Sunday-schools number the same as the day scholars. Of those that have been baptized a couple remain undisciplined, and several are with us from other churches.

Thus after ten years' patience and struggle, with lack of means, death, delays, official intrigue, and the French war, at last, the station can begin in peace to work, with a certain resting place, a weak force of only two families, a substantial foundation and a grand outlook into the future.

Superintendent V. C. Hart of the Northern Methodist Mission has been here the last two years purchasing land, contending with the difficulties always attending such work and overcoming by a wise management, and the good offices of our most excellent Consul-General Smithers. And now the walls of a large hospital already reach above the first story, which is only the beginning of all evangelical and charitable work in the city, by this enterprising mission, under its wise and most excellent superintendence.

Correspondence.

EVENING MEETINGS.

SIR,

Wishing that missionaries would oftener give us in the *Recorder* details of their practical methods or experiments, so that we may compare notes and learn how, and how not, to do our most difficult work, the writer sends these lines.

Evening preaching to the heathen has been practiced more or less in chapels of the American Baptist Mission in Ningpo, and quite recently in that city by the Church Mission; also at times in the Church Mission, and in the China Inland Mission work at Shao-hing, and elsewhere in the province. On account of the extreme heat making inconvenient the usual afternoon chapel preaching, the chapel of the American Baptist Mission in Shao-hing was opened, as an experiment, five evenings a week for several weeks in August. Result: twice as many hearers as at the afternoon preaching hours in July. Doors were opened at seven, and closed at nine or soon after,

meeting beginning always with hymn and brief prayer. For several evenings the organ was used, but as it drew a crowd of uproarious boys who would not sit down quietly and listen, its use was discontinued. The presence of all the church members to assist in keeping order, as on Sundays, would doubtless make the organ an advantage. The preaching was mainly by one foreign and one native pastor, with occasional help from a layman. More lay help would have been better. The native preacher usually led off. The aggregate attendance in an evening was large. By count there was an average of fifty heathen adults, sitting attentive for a considerable time, only a very few, however, remaining the entire two hours. In seats within a railing, reserved for the purpose, their were always several heathen women. As to quality of the congregation—it was better than in ordinary day preaching, more of respectable tradesmen and mechanics who are very properly busy during daylight hours, a smaller proportion of that class of “born-tired” people whom Mr. Moody, I think, remarked that he “never knew but one lazy man to be converted, and he was soon a backslider.” Both during the meeting and at its close, courtesy and sociability have been deemed very important. The preacher not speaking has sat near the front door to invite strangers to be seated. Frequently the text has been written in large letters legible at any point in the house. It pays to approach the Chinaman through eye-gate as well as ear-gate. Special subjects were repentance, the atonement, the judgment, heaven, ancestral worship, and the practical benefits of Christianity. As yet no marked results are visible in inquirers or converts, but a greater amount of truth, and to double the number of people, has been pressed home, than could have been done in the same time in afternoon preaching, especially during the hot season. The attendance and interest were at the full when other engagements made necessary the close of the meetings. With a band of earnest helpers exercising faith, doubtless very much good would result from a two months’ campaign of evening work at any season of the year in any city of China. G.

THE BIBLE WITH NOTES AND COMMENTS.

DEAR SIR,

It has given me much pleasure to see in the “Recorder” for June the proposal for discussing the question—“Whether without note or comment the Word of God is found to be a power amongst Chinese readers.” I feel strongly convinced that it is quite time this matter should be *thoroughly* and *impartially* investigated, and for the result of the inquiry to be *acted on*. We cannot believe that the supporters of the circulation of the Scriptures in China without note or comment, would persist in the present plan if they were once

convinced that the message of God to man could be delivered in a much more effective way and at the same time a far less expensive and laborious one. That this message can be conveyed by tracts has been proved in many lands and hence many are used. I believe that in China the large majority of missionaries are decidedly of opinion that the way of salvation can be set forth in a tract in a manner *far more easily comprehended* by the people, as well as being *far less liable to repel them and to give offence*, than by using Scriptures without note or comment. If this be so—if the great majority of labourers for God in this land are satisfied that all the good done by Bible circulation could be done, and done at a fraction of the cost, by the circulation of tracts—how can they see such a *waste* of the money of the Christian public, and not do their utmost to secure an alteration?

I know that attempts have been made by a number of missionaries to induce the Bible Societies to make considerable changes in their rules, but without satisfactory result. What is needed now is for every missionary in China to join in a representation to the Societies asking that such changes shall be made as shall secure the success of their efforts to convey God's revelation to the Chinese in a way that it can be understood. Until each of us has done our duty in this matter we cannot be free from blame.

We know that if Christian people who contribute to Bible Societies really understood the question they would speedily insist on an alteration of the existing methods. We know too that if the worthy founders of the Bible Societies had known what is now quite evident to most of us here, they would not have established regulations insisting on Bible circulation *every where* without note or comment. Every missionary I have known in China who has assisted in Bible circulation has been led to disbelieve in its effectiveness, and a number of agents of the Bible Societies have been forced to the same conclusion. During the past nine years I have travelled in several provinces and have never yet seen the least result from this work; and have reason to believe that scores of my brethren could bear similar testimony. I do not say that there are not cases where good has been done, but I am persuaded that they are *extremely rare exceptions*. In all my conversations with missionaries I have never heard one say that he believed the Bible without explanation to be intelligible to the Chinese—but very often have heard them affirm the reverse.

I feel inclined to say more—but will not at present. In conclusion I would appeal to all who are interested in the salvation of Chinese, to pray and think about this matter, to investigate it solely with the desire to ascertain *fact*; then I know the truth will be discovered, the right will be done, and the present lamentable *waste* of *time, money and strength* be discontinued.

Echoes from Other Lands.

ANNUAL REPORTS OF THE FUKIEN MISSION OF THE C.M.S.

Twelve pages of the August number of the *Church Missionary Intelligencer* are occupied with five interesting reports from Rev. Messrs. J. R. Wolfe, Ll. Lloyd, C. Shaw, W. Banister, I. Martin, and Dr. B. van Someren Taylor, who each report regarding certain districts of their field. Mr. Wolfe writes:—"One great cause of encouragement during the year was that throughout the most dangerous and critical months of the French invasion of Foochow the Sunday services were not given up for a single day, as far as I am aware, in any one of our many places of worship all over the country. It is the testimony of the catechists that in most places the attendance at the church services during those troublous times was more regular and satisfactory than on ordinary and more peaceful days. Another cause of encouragement, and grateful acknowledgement, is that the native Christians generally have manifested the true martyr spirit all through the very trying circumstances of these 'days of evil' The conduct of these Christians all through this trying time has been most cheering, and sweeps away forever any doubts as to their sincerity, which may still be lurking in the minds of dyspeptically-affected individuals." The Boys' Boarding School is limited to thirty pupils. "The school is divided into three classes, the first class consisting naturally of the biggest boys, two of whom act in turn as teachers in the heathen school attached to the College. This class studies the native Classics with the students in the afternoon, instead of doing tailoring with the others." A Girls' Boarding school is entirely supported by the Foochow community. Twenty three women have received training in the Bible-women's class. Dr. Taylor at Hok-ning, reports 4,262 as the total of cases in the Dispensary, and 156 in the Hospital; and he has three medical students.

NAME OF STATION AND OUT-STATION.	STATION AND OUT STATION.	NATIVE CATECHISTS.	BAPTIZED CHRISTIANS.	CANDIDATES FOR BAPTISM.	TOTAL ADHERENTS.	COMMUNICANTS	BAPTISMS			EXPELLED.	DIED.	NATIVE SUBSCRIPTIONS TO ALL OBJECTS
							ADULTS.	CHILDREN.	TOTAL.			
Foochow city & District	7	6	96	27	123	46	4	10	...	6	\$50.20	
Lieng-Kong Hien	9	10	165	130	294	109	34	8	42	3	80.45	
Lo-Nguong Hien	19	18	749	415	1164	469	27	...	27	3	363.40	
Hok-chiang "	26	13	704	1160	1864	383	64	37	101	2	7	327.23
Ku-cheng "	31	31	602	412	1014	372	30	12	42	27	17	556.30
Long-ping Foo	3	2	9	27	36	6	...	...	...	...	...	6.60
Kiong-hing "	4	4	18	49	67	6	...	...	...	...	...	17.90
Hok-ning "	3	3	32	35	67	19	8	2	10	...	...	17.75
Ning-laik Hien	17	16	579	250	829	306	28	31	59	1	10	167.35
Hing-hwa Foo	5	6	30	91	121	30	5	2	7	1	1	42.00
Ing-chieng Chiu	5	5	132	169	301	57	13	1	14	...	6	54.85
Total, 1884	129	144	3,106	2,765	5,871	1803	213	99	312	34	62	1684.03
Total, 1883	125	107	2,866	2,411	5,277	1587	293	140	433	6	44	

THE LONDON MISSIONARY SOCIETY.

The Ninety-first Annual Report of the L. M. S. for the year ending April 30th, 1885, devotes twenty-eight pages to China. Perhaps the most important item reported from Hongkong is regarding the grants-in-aid from the Hongkong Government to native schools which are now so liberal that energetic and competent teachers can support themselves; though it is a drawback that the education is still carried on upon Chinese lines. Mr. Griffith-John writes of the opium-habit having invaded the church, and of the faithful efforts to eradicate it. With two or three exceptions all have been reclaimed, but Mr. John well says:—"Even when a cure has been effected, and freedom been attained, the temptations to fall back into the old state of bondage are so many and so great, that no missionary of any experience will ever rejoice over a reformed opium smoker except with fear and trembling." Mr. Foster's name now appears on the list of the London Society's missionaries as an honorary, self-supporting, member of the mission. At Tientsin the Medical Work has steadily grown in influence and usefulness. The amount paid by the Viceroy for the instruction of medical students "more than suffices to meet the whole of the current expenses of the medical mission," and the Viceroy has erected a complete set of wards for in-patients in the hospital.

STATIONS AND OUT-STATIONS.	WHEN BEGUN.	ENGLISH MISSIONARIES.	FEMALE MISSIONARIES.	NAT. ORDAINED MINISTERS.	NATIVE PREACHERS.	CHURCH MEMBERS.	NATIVE ADHERENTS	SCHOOLS.				LOCAL CONTRIBUTIONS.
								B YS' SCHOOLS.	SCHOLARS.	GIRLS' SCHOOLS.	SCHOLARS.	
Hongkong.....	1843	2	1	1	3	260	...	9	709	11	633	\$ cts. 799.99
Canton.....	1859	1	...	...	2	89	22	...	...	...	...	117.32
Three Out-Sta....	...	...	...	...	...	115	44	...	...	...	...
Poklo.....	1860	1	...	...	1	35	6	...	...	...	...	2,349.63
Five Out-Stations	...	...	...	...	3	122	7	2	20	...	...
Amoy.....	1844	5	...	2	3	19	31	3	36	...	...	176.00
Twenty-three Out-S.	...	...	...	2	23	77	13	9	89	...	...
Shanghai.....	1843	2	...	1	2	69	...	1	...	...	...	1,130.65
Seven Out-Sta....	1858	...	...	1	3	118	...	1	24	...	...
Hankow.....	1861	4	...	...	3	867	...	2	50	2	42	69.88
Out-Stations ...	1867	1							
Wuchang.....	1865	2	...	...	1	...	...	1	...	...	...	1,173.32
Tientsin.....	1861	4	1	...	2	71	54	2	23	...	...
Five Out-Stations	...	...	...	...	1	50	15	1	7	...	...
Peking East.....	1861	2	2	...	1	74	31	1	10	1	14	1,173.32
Peking West.....	1878	2	...	...	2	1	16	1	9	...	...
Out-Stations ...	...	...	...	...	2	14	41	...	...	...	...
Total ...	...	25	4	7	66	3,052	1,010	23	1,022	14	689	5,816.79

SOUTHERN BAPTIST MISSIONS.

The Fortieth Annual Report of the Southern Baptist Convention, for the year ending April 30th, 1885, reports \$25,078.91 as expended on its five missions in China, at Chefoo, Hwanghien, Shanghai, Chinkiang, and Canton. Missionaries and native assistants, number 56, Church members, 645; Contributions, \$567.85. Efforts to secure a permanent occupation of Hwanghien, Shangtung, have so far been frustrated by the literati. Dr. Yates calls for six new men, one for Shanghai, two for Chinkiang, and three for Soochow; and writes:—"There seems to be some prejudice against the climate of this part of China. It is more than thirty-eight years since Mrs. Yates and I left home for Shanghai. The Chief Justice of the British Supreme Court said to me recently, 'I would not like to call you as a witness against this climate.'" A Baptist Association has been organized at Canton with twenty-five representatives, from six bodies. The death is announced of Lough Fook who went to British Guiana as a coolie, for the sole purpose of preaching Jesus to his countrymen there. He built up a Baptist Church of 200 members, with several chapels, who invested their funds for God, and contributed to benevolence \$2,000 annually. He died at Demerara, May 15th, 1884. Dr. Graves says of him:—"Thus passed away one of the brightest jewels that Christianity has recovered from the dust-heaps of China. He is a proof of what the grace of God can do for a Chinaman, and what a Chinaman can do when renewed by the grace of God."

GLEANINGS.

The following facts regarding the Province of Shantung are given by Rev. Gilbert Reid to the *New York Evangelist*. There are nine central stations occupied by Protestant Missionaries. Eight missionary stations are represented, three American, four English, and one Scotch; besides which there is a colporteur-superintendent of the British and Foreign Bible Society. There are thirty-nine Protestant Missionaries in the province, and nearly 5,000 native church members, which is about one fifth of all the members in China. Besides these, there are eighteen Roman Catholic priests of the Franciscan order, and an adult native membership of from 8,000 to 10,000.

The Church Missionary Intelligencer for September gives an interesting letter from Ven. Archdeacon Moule regarding his visit to Chuki and Great Valley in May. At Santu and the neighborhood there are nearly thirty Christians who though persecuted—shall we say in consequence of persecution?—have engaged to pay about two dollars each, towards the church fund, this year. In Great Valley the Christian women hold a weekly prayermeeting in turn at different houses. At S-kao-u two Christian men were reconciled to each other, and were immediately sent out to rescue some of the Christians who had been exposed to violence from others, thus "trying to make the peace for others." A feature which is to be observed in almost every station is, that all can read intelligently in their Mandarin Bibles, and can use intelligently the Prayer-book and hymn-book in the Hangchow dialect.

Our Book Table.

We welcome Mr. Dobbin's new book on *Asiatic Temples*,* and Mr. Davis' volume on *The Chinese Boy who became a Preacher*,† as valuable additions to the Sabbath School literature of the home lands. They have both been written by persons familiar with the lands they describe. They are truthful, and vivid, and healthful. Mr. Dobbins' pages carry one rapidly through Japan, China, Siam, Burmah, and India, with many bright and pleasant touches. Mr. Davis, being confined by his subject to an individual, gives a vivid picture of Chinese life in the Fukien Province that instructs adults as well as children. There is perhaps less of dramatic interest in this tale than in the "Chinese Slave-Girl," by the same author, but we have been much interested in its well-drawn pictures of rural life in China.

The tables of twelve years of *Meteorological Observations* ‡ at Zikawei, is a pamphlet to keep at hand for frequent reference. For the convenience of the greater number of residents in Shanghai, the measures have been given according to English standards, rather than French: The suggestion is made that "these tables contain all the information that

meteorology can supply concerning the climate of Shanghai, and that it is not unlikely that those twelve years of observations comprise a complete period of the meteorological phenomena peculiar to this country."

English Student Life at Peking || is amusingly written, with a light and graceful pen. If it is a fair picture, such life must be exceptionally lively, and not very studious. The constant Mark-Twain-ish exaggerations, while amusing to those who know something of China and life in Peking, must be rather misleading to those who do not know just where the departures from literal description commence. The singular first title is, it seems, taken from Milton's *Paradise Lost*, Book III., 438:—

"On his way lights on the barren plains
Of Serican, where Chineses drive
With wind and sail their canny wagens
light."

We have before us two volumes regarding General Gordon. The first § relates to his *Exploits in China*. Though a volume of about three hundred pages, the portion of it from Gen. Gordon himself covered in manuscript only twenty pages of foolscap, and would be of but the slightest

* The Ansons in Asiatic Temples, by Rev. Frank S. Dobbins. Philadelphia: American Baptist Publication Society, 1420 Chestnut St. [Kelly and Walsh, Price \$1.75.]

† Cholin, *The Chinese Boy who became a Preacher*, by Rev. J. A. Davis, Author of the "Chinese Slave-Girl," "Tom Bard," etc., Philadelphia: Presbyterian Board of Publication; 1334 Chestnut St. [Kelly & Walsh.]

‡ *The Meteorological Elements of the Climate of Shanghai. Twelve Years of Observations made at Zikawei by the Missionaries of the Society of Jesus. Zikawei: 1885.* [Kelly & Walsh.]

|| "Where Chineses Drive." *English Student-life at Peking*. By a Student Interpreter. With Examples of Chinese Block-printing and other Illustrations. London: H. Allen and Co., 13 Waterloo Place; 1885.

§ *General Gordon's Private Diary of his Exploits in China: Amplified by Gen. Mossman, Editor of "The North-China Herald" during Gordon's Suppression of the Tai-ping Rebellion. With Portraits and Maps.* London: Sampson, Low, Marston, Searle, and Rivington; 1885. [Kelly and Walsh. 3.00.]

use to the general reader without the amplifications by Mr. Mossman, a former editor of the *North-China Herald*. But for the prestige of Gen. Gordon's name this Private Diary, might about as well have been omitted, and no great loss would have been experienced by the world had the amplifications also been omitted! The second volume* is his voluminous *Journal* during the siege of Khartoum, brought down to a few days before its fall. In the supreme crisis of his life, with his head and hands full of work, he appears to much better advantage than when indulging in meditative vagaries at Jerusalem. There is a robustness about his religious faith, a vigor in his rapid jottings, and a keen shrewdness in his estimates of men of various races and grades, that quite captivates the reader, whether he accept all his suggestions and conclusions, or not. The marvel grows upon us, as to how it is a man can be an earnest Christian, and an active soldier; but the fact cannot be denied; and Gen. Gordon is an eminent instance in our own day.

No More Sea, † is an interesting sermon by Rev. George Owen of Peking in memory of Laura E. Lees, whose sad death on the 20th of April, in the Indian Ocean, moved all hearts with sympathy. The sea is treated from a biblical point of view, as a symbol of Separation, of Unrest, of Danger, and of Mystery.

The third number of the New Series of the *Journal of the China Branch of the Royal Asiatic Society* has for its *pièce de résistance* an article by S. M. H. Playfair on "The Mystery of Ta-Ts'in," fully appreciative of Dr. Hirth's researches, and acquiescent in his main conclusions, though taking exception to some of the minor points made in his "China and the Roman Orient." The second article is a translation of the fourth chapter of the Chinese novel *Ching Hua Yuan*. Notes and Queries, and Literary Items, occupy eighteen pages, many of which will be of great interest and value to Chinese students.

The Circular of the *Doshisha Collegiate and Theological School*, Kiyoto, Japan, is a peculiarly valuable pamphlet. There are three departments—the English Collegiate, the English Theological, and the Vernacular Theological. Forty-six have, in five classes, graduated from the English Collegiate Course, fourteen of whom have also graduated from the English Theological Course, while five others are still pursuing that course. Eleven others have taken a part of the Theological Course. In the class of 1884-5, there were 172 in the College Course, 9 in the English Theological, 25 in the Vernacular Theological, and 14 special Theological students, making a total of 220. The Faculty consists of twelve Professors, six of whom are missionaries.

* The Journals of Major-Gen. C. G. Gordon, C. B., at Khartoum. Printed from the Original MSS. Introduction and Notes by A. Egmont Hake. London: Kegan Paul, French, and Co., 1 Paternoster Square; 1885. [Kelly and Walsh. \$7.50.]

† *No More Sea*. A Sermon Preached in Tientsin, June 21st, 1885, by Rev. George Owen, of the London Missionary Society. Printed for private circulation. Shanghai: Kelly and Walsh; 1885.

Editorial Notes and Missionary News.

THE MISSIONARY CONFERENCE.

We have been requested to bring up the subject of the next *Missionary Conference*. There has been some idea of holding it in 1877—ten years after the first Conference; but a number of missionaries query whether it can to best advantage be convened at so early a day, and suggest 1890 as the better date. The labor of preparing properly for such a meeting in the little time that remains between this and any part of 1887 must be considered, together with the difficulty and expense of securing a sufficient attendance to render the Conference fully representative of the missionaries of China. Correspondence must probably be had between each Mission and its Board at home, and if, besides the needed funds from home, an attendance could be secured of friends from the home lands, particularly of the officers of Missionary Societies, the interest and usefulness of the Conference would be greatly enhanced. All this will take time and much care in the arrangement of details, so that it is quite possible that 1890 will be as early as the Conference can be held with the best results. We shall be happy to be the medium of collecting the opinions of missionaries on the subject. If the brethren interested in this matter will address a brief line to the Editor of *The Recorder*, giving the date they would prefer, we will in due time announce the results.

THE WEEK OF PRAYER.

The following topics have been suggested for Exhortation and

Prayer, January 3rd to 10th, 1886, by the British Evangelical Alliance.
Sunday, January 3rd—Sermons; "Occupy till I come," Luke 19: 13.
Monday, January 4th—Praise and Thank-giving. *Tuesday*, January 5th—Humiliation and Confession.
Wednesday, January 6th—The Church and The Family. *Thursday*, January 7th—Home and Foreign Missions. *Friday*, January 8th—Nation and Governments. *Saturday*, January 9th—The Christian Life. *Sunday*, January 10th—Sermons; Luke 12: 35, 36.

There is no doubt a difficulty in selecting fresh subjects each year; but we could wish there were more variety, and that the attempt was not, apparently, to cover in their full programme all possible topics each Week of Prayer, and that certain theological specialities were not always made so prominent. Might not the Committees of our several organizations in China make a more interesting selection for the use of Chinese Churches during the first week of their own coming New Year?

OBITUARY NOTICES.

Since our last issue, two of our number have been removed summarily by cholera. On the 5th of October, Mr. Olssen, who was in the employ of the British and Foreign Bible Society, selling Scriptures not far from Shanghai, came back to the city in his boat, having been attacked by the fell disease the day before. He arrived at six o'clock in the morning, and peacefully fell on sleep by noon, his Christian hope sustaining him till unconsciousness

set in. He had been a seaman, and for many years was engaged along the coasts of China; but for about four years he had been a Bible Colporteur, working in North and Central China. But a few weeks before his death he led the Monday afternoon missionary prayermeeting in a simple, unaffected way, which interested all, and gave a pleasant glimpse of his inner life of faith and trust. He leaves a widow in England.

The death of Rev. J. Butler, was if possible, still more sudden and sad. He and his wife and two sons, with several members of the Presbyterian Mission had been to Nanking, holding their Annual Meeting, and were returning, *via* Chinkiang and Soochow, in native boats. A short distance from Chinkiang, in the Grand Canal, where they were spending the Sabbath, Mr. Butler's oldest child, a bright interesting boy of six years, was taken down, during the morning services which were being held on one of the boats. Miss Dr. Hoag was called from Chinkiang, and later Dr. White, but the child died about three o'clock Monday morning, the 12th of October. The father had meantime been prostrated, and his death took place about one o'clock Monday afternoon. Both father and child were buried in the quiet graveyard at Chinkiang. And so has passed away one of the most vigorous and most useful of our missionary force.

DR. CRAWFORD'S PHONETIC SYSTEM.

Since the publication of our item on writing Chinese phonographically, which appeared last month, further facts have come to our knowledge regarding Dr. Crawford's system. We are informed that, "It was used extensively by those missionaries who took the trouble to learn it, and a number of books

were printed in it." "At Shanghai," says our correspondent, "we taught it to all our native Christians who could not read Chinese. In the school I found children of ordinary ability could learn it in a week or two, by spending a part of the afternoon on it, and in a month could read it with facility." In the Mandarin-speaking region it is of less use, as that language is already written by the Chinese, but Dr. Crawford's system has been taught in some of the schools at Tungchow-fu, for the training it gives in analyzing sounds.

TRAVELS IN SOUTHERN KWANGTUNG.

The Rev. C. R. Hager, recently returned to Hongkong from a trip to the south-western part of Kwangtung. He writes:—On a previous visit I had already visited Yeungkong and Yeung Ch'un districts, and was very much pleased, not only with the scenery, but also with the people whom I met. They were quite ready to hear the gospel, although not ready to buy our books. When asked if they knew any thing about these, they replied, "Yes, Jesus died on the cross," and that was seemingly all that they could remember of what they had read or in all probability heard, as an explanation from a colporteur is far more easily remembered than what they read. This whole valley is well watered and the people are industrious and thrifty. Women as a rule do not bind their feet, and they carry burdens from place to place, yet it seems not to be because they are poor, but because it is customary for them to do much of the manual work.

As we pass over into Ko Chau Fu there is a marked change, and in some parts the people are very poor, the principal cause of which is no doubt due to the large quantity of opium that is smoked here. Nearly every one is addicted to the

habit of smoking this drug; even women smoke. The country is also not very rich in its resources. The northern part of this region is very hilly, and it is only as one descends to the ocean that the large market towns and cities are met with. Ko Chan, though a Fu city, is not much larger than some district city in the region of Canton. The population probably does not exceed 20,000. To the north-west of this city, and about ten miles from the borders of Kwang Sai, the Catholics have built a very nice chapel and enclosed it with several other houses in a compound by a high wall. During the destruction of chapels last year in Kwantung, an infuriated mob also attacked this place, and injured the buildings and walls to some extent.

The presiding priest lives in Pak Hoi, but was compelled to flee to Hongkong last year. Some 300 members have already been gathered into a church, and they seem to be a quiet and reverent people. We heard no words of reproach or abuse as we passed through their villages. They were also great sufferers in the riots of last year. Desiring to ascertain for ourselves what the people of Kwang Sai were, we made a short tour to one of its market towns, and found that they fully sustained the reputation previously obtained of being rude and even desperate. We sold two hundred books, during most of which time the stones fell about us in not a very interesting manner, nor conducive to our safety.

The entire south-western part of Kwantung has at present no Protestant chapel, and seems to present an open door for missionary effort, as the people are always quite willing and ready to listen to the truth.

ITEMS.

We are happy to learn that the impediments which have for a long time been placed in the way of the occupation by the Baptist Mission, of Hwang Hien, Shangtung, have, thanks to the exertions of Dr. Platt, the U. S. Consul at Chefoo, given way. A house has been secured, and the station is already occupied by Messrs. Davault and Joiner and their families. "No opposition or unusual rudeness have been met with since their arrival. On the contrary, crowds of people visit them daily."

The Rev. J. Meadows writes from Shaohing that the American Baptist Union met in that place on the 19th of October. Rev. Dr. Lord, Rev. Mr. Goddard, Dr. Barchet, and Rev. Mr. Adams, with fifteen or twenty native pastors and preachers, were present. The meetings were opened by a sermon by Rev. Mr. Goddard.

From the *North-China Daily News* we learn that the missionaries of the Church Mission Society held their autumnal Conference at Ningpo, commencing October 19th. The following subjects were discussed:—The desirableness of extending native church organization throughout the mission stations of the Society; The adoption of an industrial scheme for the Ningpo Training College; and The need of teaching English in Mission Schools. On the preceding Sabbath the Rev. J. H. Morgan was ordained to Priest's Orders. The Rev. J. C. Hoare preached the ordination sermon and made very sympathetic reference to the sudden death of Rev. J. Butler of the Presbyterian Mission. We regret we have no space for these paragraphs of the sermon.

Diary of Events in the Far East.

September, 1885.

12th—Bishop Oseuf has an audience with The Mikado as Legate of the Pope.

15th—Mr. S. P. Möllendorf dismissed from the Inspector-Generalship of Corea.

18th—The Chinese new war ships *Ting Yuen* and *Chen Yuen* arrive at Hongkong.

21st—Death of the "Second King" of Siam.

26th—Mr. James Hart leaves Shanghai for Tonquin as one of the Chinese Boundary Commissioners.—H. E. Li Hung Chang starts from Tientsin for Peking.

27th—First telegrams between the Corean Capital and Chemulpo.

Col. Dauby, the new U. S. Minister, arrives at Peking.

October, 1885.

3rd—The Dai In Kun, Father of the Corean King, released by the Chinese Government, arrives at Seoul.

4th—Death of Mr. G. B. Glover at Shanghai, the oldest of the Commissioners of the Imperial Maritime Customs.

12th—Imperial Decree, establishing a Seventh Board, the Board of Admiralty.—Robbery of a native bank in French Concession, Shanghai.

14th—Mons. Cogordan, the new French Minister to China, arrives at Shanghai.

17th—Capture of the s. s. *Greyhound* by pirates near Hongkong.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At Swatow, September 24th, the wife of Rev. D. MACIVER (English Presbyterian Hakka Mission) of a son.

At Wuhu, October 17th, the wife of ROBERT C. BEEBEE, M.D., of a daughter.

At Shanghai, October 24th, the wife of Mr. JAMES WARE (American Bible Society) of a daughter.

MARRIAGES.

On the 28th of October, at the Isabella Fisher Hospital Home, Tientsin, Rev. HENRY P. PERKINS to Miss ESTELLA L. AKERS, M.D.

DEATHS.

At Chefoo, September, Miss LITTLEJOHN, of China Inland Mission.

At Peking, September 19th, aged thirty-two years, Emily Praukard, wife of Rev. JAS. GILMOUR, London Mission.

At Kiukiang, September 29th, of Acute Meningitis, GEORGE WOODALL, aged two years and three months.

At Shanghai, on the 5th October, AUGUST OLSEN, of the British and Foreign Bible Society.

At Chinkiang, October, 12th, Rev. J. BUTLER, of Presbyterian Mission Ningpo, and his eldest son aged seven years.

Arrivals and Departures.

ARRIVALS.

At Shanghai, October 2nd, Rev. J. B. THOMPSON, for A.B.C.F.M., Mission, Shensi.

At Canton, (date unknown) Dr McCANDLISS, and Rev. FRANK GILMAN, of the Presbyterian Board, North, for Hainan.

At Shanghai, October 8th,—MERRITT, M.D., for A.B.C.F.M., Mission at Pao-tung Fu; and Miss WARD for Presbyterian Mission, Peking; and Miss F. WIGHT for Presbyterian Mission, Chefoo.

At Shanghai, October 12th, Messrs. W. E. TERRY, W. T. BEYNON, M. J. WALKER, and T. E. BOTHAM, of China Inland Mission.

At Shanghai, October, 21st, Rev. T. W. PILCHER, and Miss A. D. GLOSS, M.D., of the Methodist Mission North China; and Miss J. E. CHAPIN of the A.B.C.F.M., Mission, Peking.

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No. 11

A SKETCH OF THE LIFE AND TIMES OF TS'AO TS'AO (曹操)

A.D. 190 TO 220.

BY REV. D. Z. SHEFFIELD.

(Continued from page 407.)

TS'AO TS'AO was now free to measure strength with his great enemy Yuan Shao, who with a powerful army controlled the northern portion of China. Ts'ao Ts'ao placed a low estimate upon the military ability of Yuan Shao, counting as much for success upon his indiscretion in plans of action, and suspicion of his subordinate officers, together with his self-confidence, as upon his own superior military stratagem. The army of Ts'ao Ts'ao had already occupied Li Yang (黎陽), in southern Chih Li, to resist the anticipated attack of Yuan Shao, when a conspiracy against the life of Ts'ao Ts'ao was disclosed, that altered his plans of action for the present. The Emperor, anxious to rid himself from the yoke which Ts'ao Ts'ao imposed upon him, had secretly communicated with Tung Ch'eng, the officer who had formerly called Ts'ao Ts'ao to the Emperor's assistance, intimating his desire that Ts'ao Ts'ao should in some way be disposed of. Liu Pei was invited to take part in the conspiracy. He has been justified in Chinese ethics for accepting the invitation to secretly turn against the man who had befriended him in the time of his extremity, by the uncertain logic, that he was acting in behalf of the Emperor against an ambitious and unscrupulous subject. Meanwhile Liu Pei had been entrusted by Ts'ao Ts'ao with an independent command, and sent against Yuan Shao, to give the finishing blow to his overthrow.

Instead of carrying out the instructions of Ts'ao Ts'ao, Liu Pei occupied Hsü Chou, and joined in league with Yuan Shao. The conspiracy of Tung Ch'eng was brought to light, and his own death

including that of his entire family, paid the penalty of its disclosure. Ts'ao Ts'ao, thirsting for revenge upon Liu Pei, resolved to defer his meditated attack upon Yuan Shao, and strike a quick blow against his new and bold enemy. Officers of Ts'ao Ts'ao warned him of danger of attack from the rear by the stronger force of Yuan Shao; but he counted correctly upon the tardy action of his antagonist, and Liu Pei was hopelessly routed, and Kuan Yü, (關羽 - subsequently canonized as the God of War—was taken prisoner, while the army of Yuan Shao was lying idly in camp, with the subordinate officers chafing at the indecision of their leader. Ts'ao Ts'ao was already returning with his victorious army, when Yuan Shao announced to his officers his purpose to march upon the capital at Hsü. His more sagacious counselor T'ien Feng (田豐), who had previously urged him to follow upon Ts'ao Ts'ao's rear, now warned him that the capital was well defended, and that Ts'ao Ts'ao would follow him with an army that was not to be despised. He urged to a more cautious line of action, selecting strong positions for his army, and improving advantageous opportunities to inflict loss upon his enemy, thus weakening him in detail, until at length he could be easily overwhelmed. This wise counsel was rejected, and Yuan Shao advanced his army to Li Yang—Ts'ao Ts'ao's old position—sending Yen Liang (顏良) in command of a division of the army, to attack Po Ma (白馬), an important military position, held by a detachment of Ts'ao Ts'ao's army. Ts'ao Ts'ao marched to its support, and Kuan Yü, mounted upon his fleet and powerful war-horse, dashed into the midst of the enemy's ranks, severing the head of Yen Liang from the body, and escaping before his guard could comprehend what had happened. In like manner he afterwards cut off the head of Wên Ch'ou (文醜), thus weakening Yuan Shao by the loss of two distinguished officers. The attack upon Po Ma was a failure, and the army of Yuan Shao began to be depressed with fear. Against the counsel of his aid Ten Shou (沮授), Yuan Shao advanced towards the lines of Ts'ao Ts'ao, offering battle. Ts'ao Ts'ao accepted the challenge, but was driven back to his intrenchments by the superior numbers of the enemy. At this juncture Hsü Yin, a general in the army of Yuan Shao, angry at his master for imprisoning a member of his family, deserted to Ts'ao Ts'ao, and informed him that Yuan Shao had a large supply of provisions for his army at Wu Ch'ao (烏巢), a little south of the Yellow river, which could be easily destroyed, and the army reduced to extremity. Ts'ao Ts'ao, always prompt in decision, took with him five thousand soldiers, foot and cavalry, disguising them as he travelled through the country, by carrying flags made in imitation

of those of the army of Yuan Shao, and by forced marches soon reached Wu Ch'ao, setting fire to the provisions, and defeating a force sent by Yuan Shao to protect them.

Yuan Shao, following the unwise counsels of Kuo T'u (郭圖), had attacked the defenses of Ts'ao Ts'ao's camp during his absence, and suffered a severe repulse. Kuo T'u chagrined with the miscarriage of his plans, charged the fault of the defeat upon Chang Hê (張郃), Kao Lan (高覽), and others who had opposed the attack. Chang Hê and Kao Lan, disgusted at the general mismanagement, and enraged at this false accusation, burned their weapons of war, and fled to the camp of Ts'ao Ts'ao. At this the camp of Yuan Shao became a scene of anarchy and confusion. Losing all heart at his reverses, he escaped across the river with his son T'an (袁譚), protected by a small body of cavalry. His distress of mind preyed upon his body, and soon death terminated his career.

Ts'ao Ts'ao now turned his attention to Liu Pei, who was investing the city of Ju Nan (汝南),—the present Ju Ning T'u in southern Hê Nan. Liu Pei was defeated and fled to Ching Chou, where he joined himself to Liu Piao. Ts'ao Ts'ao was at first disposed to move against Liu Piao, but was advised by his counselor Hsün Yü (荀彧), to follow up his victory over Yuan Shao, and put out the last fire-brands of rebellion, lest they should again kindle into flames.

At the death of Yuan Shao, his third son, Yuan Shang (袁尚), ambitious for power, usurped the rights of the oldest son, Yuan T'an, and drawing after him a strong following of the army, assumed the rank and authority of his father. Yuan T'an was preparing to attack his brother, to recover his position, when the approach of the army of Ts'ao Ts'ao compelled him to take up a defensive position at Li Yang. Ts'ao Ts'ao inflicted a defeat upon him, at which Yuan Shang, knowing that the overthrow of his brother would open the way for an attack upon himself, hastened to his assistance. Ts'ao Ts'ao defeated the united forces of the two brothers, and compelled them to retreat upon Chi Chou. The officers of Ts'ao Ts'ao were eager to attack the city, but his counsellor Kuo Chia (郭嘉), urged him to leave the brothers to themselves for a time, confident that when relieved from the fear of attack from without, their old jealousies would revive and drive them apart, when they could be defeated with little effort. Ts'ao Ts'ao therefore withdrew his army, and moved southward to carry out his plan of attack upon Liu Piao. The prophesy of Kuo Chia was soon fulfilled. The two brothers separated and marshalled their respective forces in battle against each other. Yuan T'an was defeated and driven to take

refuge behind the walls of Ping Yuan (平原)—the present Tê Chou in the northern border of Shan Tung. In his extremity he sent to Ts'ao Ts'ao for help. Ts'ao Ts'ao moved rapidly upon Chi Chou, flooding the city from the neighboring river. Yuan Shang came to the rescue of his capital, but was utterly overthrown in a severe battle, and fled to Yu Chou (幽州), in the present region of Peking. Chi Chou was surrendered to Ts'ao Ts'ao. The officers of Yin Chou, military and civil, perceiving that the cause of Yuan Shang was a hopeless one, threw off his authority and acknowledged allegiance to Ts'ao Ts'ao. Yuan Shang, with his brother Yuan Hsi (袁熙), fled from Yu Chou to the Kingdom of Wu Huan (烏桓), the name of a border tribe living in the region west of the Liao river. Yuan T'an, who asked assistance from Ts'ao Ts'ao when in extremity, soon rebelled against his authority, but was defeated and beheaded. The brothers, Yuan Shang and Yuan Hsi, persuaded T'a Tun (蹋頓), a powerful chief among the Wu Huan, to espouse their cause; and organizing an army out of the Chinese refugees that they found in the country, they began to make inroads upon the north-eastern borders of China. The counselors of Ts'ao Ts'ao were divided as to the wisdom of marching against this remote enemy, while there was a more powerful enemy in the southern borders of China. It was pointed out that Liu Piao and Liu Pei might improve the opportunity of his absence from the capital to attack and possibly capture it. To this Kuo Chia made answer that Liu Piao was only a fine talker, that he was jealous of the superior military ability of Liu Pei, and would entrust to him no important enterprise. Ts'ao Ts'ao decided to follow the counsel of Kuo Chia, and marched northward to I Chou (易州), southwest of Peking. From this point he moved with light baggage to Wu Chung (無終), the present Yü T'ien. The army was delayed by heavy rains and almost impassable roads. The mountain passes beyond were strongly defended by the enemy. Ts'ao Ts'ao made the bold resolve to cross the mountains to the northward, then moving eastward to attack the enemy from the rear. The undertaking was full of difficulty, but it was successfully accomplished. The Yuan brothers, with their confederates, when they discovered the movement of Ts'ao Ts'ao, fell back from their defensive position, and marched against him with a powerful force of cavalry. Ts'ao Ts'ao accepted battle, and again his courage and skill were crowned with success. T'a Tun was captured and beheaded, and multitudes of his followers submitted to the authority of Ts'ao Ts'ao. The brothers, Shang and Hsi, fled to Liao Tung, but the terror of Ts'ao Ts'ao's name had travelled before them, and the governor of that region soon sent their heads

to him as a proof of friendship. Winter had now set in, and the army of Ts'ao Ts'ao nearly perished among the mountains for lack of food and water, but the soldiers sunk deep wells for water, and fed upon their horses, and thus at length extricated themselves from their difficulties.

The authority of Ts'ao Ts'ao was now established in the central, eastern, and northern portions of China, but in the south and west there were still powerful enemies to dispute his rule. He now addressed himself to the work of conquering them. Liu Piao died during Ts'ao Ts'ao's absence in the north, and his son Liu Tsung (劉琮), succeeded to the government of Ching Chow. He had no courage to contend against such an enemy as Ts'ao Ts'ao, and on learning that his army was approaching, sent messengers acknowledging his authority. Liu Pei, thus suddenly deprived of the support of his former ally, was compelled to retreat to the south. Ts'ao Ts'ao occupied Ching Chow, and prepared for a movement towards the east. Sun Ch'uen (孫權), at the death of his brother Sun Ch'ê, had succeeded to the governorship of Chiang Tung,—known in the history of the times as the Kingdom of Wu. Ts'ao Ts'ao now sent a pompous letter to Sun Ch'uen, informing him that Liu Tsung had already, with bound hands, surrendered to the Emperor, and that he was on the way with a million of soldiers, by land and water, to have a grand hunt in the Kingdom of Wu, inviting him to participate in the sport,—under this figure challenging him to a measure of strength in battle. Sun Ch'uen consulted with his officers as to the course to pursue. Many of them urged him to acknowledge the authority of Ts'ao Ts'ao. Others advised him to try the hazard of battle. At this juncture Chu Kê Liang (諸葛亮), the trusted counselor of Liu Pei, crossed the river and proposed a plan of united action between Sun Ch'uen and Liu Pei. The plan was accepted, and Chou Yü (周瑜), was placed in command of thirty thousand soldiers, who with Liu Pei fitted out a fleet of vessels, and moved against the fleet of Ts'ao Ts'ao, lying in the Yang Tsü river at the foot of mount Ch'ih Pi (赤壁山), south east of the present city of Wu Ch'ang. The engagement was to the advantage of the confederates, and Ts'ao Ts'ao withdrew his fleet to the northern bank of the river. At this juncture an officer of Chou Yü, Hwang Kai (黃蓋), proposed to his superior a plan by which the fleet of Ts'ao Ts'ao might be destroyed. Ts'ao Ts'ao, without experience in naval warfare, had adopted the curious expedient of fastening the ships together by iron chains, that the soldiers might pass from one vessel to the other, and give support in time of battle. The proposal of Huan Kai was to make ready

ten vessels, each loaded with light combustible material, saturated with oil, and hidden from sight by cloth screens. Each vessel was to have in tow a small boat, upon which the sailors at the proper moment could make their escape. The vessels were to be sent against the fleet of Ts'ao Ts'ao, and when within a short distance, to be set on fire. The plan was carried out, and Huan Kai headed the expedition. A strong south-east wind favored the undertaking. He had previously sent a false communication to Ts'ao Ts'ao, intimating the intention to desert to him on the first favoring opportunity. The army of Ts'ao Ts'ao lay encamped along the northern bank of the river behind the fleet, and watched with eager curiosity the approach of the little squadron of vessels. When they had reached the center of the river, the sails were set, and they moved rapidly forward. Soon the mystery was solved when the vessels were suddenly wrapped in flames, and bore down upon the fleet of Ts'ao Ts'ao. The fire leaped upon the masts and rigging of the doomed ships, and rolled forward in its resistless course of desolation. Soon the fleet was one vast sea of fire, and the flames swept onward in their devouring course among the adjoining camps and burning and stifling men and horses. Chou Yü and Liu Pie, moved forward with their armies at the sound of the drum, and completed the overthrow of the vast army of Ts'ao Ts'ao. Out of his boasted million of soldiers with which he proposed to hunt in the Kingdom of Wu, scarcely a body-guard was left to follow him in his retreat.

As the result of this defeat, Ching Chou fell into the hands of Sun Ch'uen, and the enemies of Ts'ao Ts'ao strengthened themselves against him in the south and west. Subsequently Chang Lu, governor of Han Chung, in southern Shen Si, rebelled against Ts'ao Ts'ao, but was easily defeated, and the defense of this important military position was entrusted to two officers of ability, Hsia Hou Yuan (夏侯淵), and Chang Hê. Meanwhile Sun Ch'uen had temporarily given Ching Chou to Liu Pei as a base of operations. Liu Pei committed the defense of Ching Chou to his sworn brother, Kuan Yü, and by successful operations in Pa and Shuh, the present Ssü Ch'uan, had made himself governor of the region. He now resolved to add Han Chung to his possessions, and moved against that city from the south-west. Hsia Hou Yuan marched forth and accepted battle, but was utterly routed, and falling into the hands of the enemy, paid the penalty of defeat by the forfeiture of his life. Ts'ao Ts'ao hastened to the defense of Han Chung. Liu Pei declined battle on terms of equality, and holding an advantageous position, resolved to exhaust the army of

Ts'ao Ts'ao by hunger and sickness. At length disease making havoc in the ranks of Ts'ao Ts'ao, he was compelled to withdraw, and Han Chung passed from his control into the hands of Liu Pei. Sun Ch'uen, jealous of the increasing power of Liu Pei, had repeatedly demanded that Ching Chou should be given back to him, but Liu Pei found excuses for delaying to comply with the demand. Following Liu Pei's successful movement upon Han Chung, Kuan Yü moved north-ward from Ching Chou to invest Fan Ch'eng (樊城), a city in northern Hu Pei near Hsiang Yang on the Han river. It was an important southern military position under Ts'ao Ts'ao, and was defended by a strong garrison. Ts'ao Ts'ao also sent two divisions of soldiers under Yü Chin (于禁) and P'ang Tê (龐德), to encamp north of the city for its further protection. Protracted rains caused the Han river to rise and flood the adjacent country. Kuan Yü improved the occasion to attack the weak position of Yü Chin and P'ang Tê with a strong fleet of boats. Yü Chin, despairing of successful resistance, capitulated to Kuan Yü. P'ang Tê was captured and beheaded. The investment of Fan Ch'eng was now pressed with the utmost vigor. A division of the army was also dispatched to attack Hsiang Yang. The fame of Kuan Yü's virtue and prowess was widely proclaimed among the people, and Ts'ao Ts'ao began to consider the question of removing his capital to a more secure position. His resources were not however exhausted. His counselor Ssü Ma I (司馬懿), reminded him of the jealousy of Sun Chu'en towards Liu Pei, and proposed that a secret league should be entered into with Sun Ch'uen, promising to recognize his right to the governorship of Chiang Tung on the condition that he would attack Kuan Yü from the rear, and thus compel his withdrawal from Fan Ch'eng. Sun Ch'uen, desirous to recover Ching Chou from the hands of his rival, readily acceded to the proposal. Lü Meng, (呂蒙), an officer in command of a division of the army of Sun Ch'uen, stationed at Lu K'ou (陸口), near the present Wu Ch'ang, proposed to his superior a stratagem by which Kuan Yü could be induced to concentrate his troops about Fan Ch'eng and leave Ching Chou unprotected. The proposal of Lü Meng was, that he should withdraw his army from Lu K'ou, and that Lu Hsün (陸遜), an obscure officer, but a man of courage and ability, should be sent to occupy the place. The plan was adopted, and Lu Hsün addressed a letter to Kuan Yü, extolling his military achievements, couched in language of modest self-depreciation. Kuan Yü, judging from the withdrawal of Lü Meng from his advanced position, that Sun Ch'uen had no intention of attacking

Ching Chou, gradually concentrated his entire army about Fan Ch'eng. Sun Ch'uen appointed Lü Meng to the command of a small division of picked soldiers, secreting them in a fleet of vessels disguised as vessels of merchandise. The fleet set sail from Hsün Yang (潯陽),—the present Chin Chiang in Chiang Hsi,—and moved rapidly up the river towards Ching Chou. Ts'ao Ts'ao was early informed of this movement that he might properly co-operate. Though charged with secrecy, he resolved to inform Kuan Yü of the stratagem, and also his own garrison in Fan Ch'eng. His motive was to alarm Kuan Yü for the safety of Ching Chou, and thus induce him to raise the siege of Fan Ch'eng. The news communicated to his own garrison would of course stimulate them to a more resolute defense. Ts'ao Ts'ao marched to the relief of the besieged city, causing arrows to which letters were fastened to be shot into the city, and also into the camp of Kuan Yü, announcing the movement of Lü Meng against Ching Chou. The result was as he had anticipated. Kuan Yü perceived the trap into which he had fallen, and was irresolute as to the means of escape. A division of Ts'ao Ts'ao's army under Hsü Huang (徐晃), made a successful attack upon his lines. At this he broke up camp and began a retreat. He soon learned that Ching Chou had fallen into the hands of Lü Meng, and now beset in front and rear, with officers and men rapidly deserting him, he lost heart, and with a few faithful followers attempted to make his escape, but was overtaken and killed by P'an Ch'ang (潘璋), an officer of Sun Ch'uen.

Ts'ao Ts'ao now conciliated the good will of Sun Ch'uen by conferring upon him various honorary titles, and in turn Sun Ch'uen acknowledged allegiance to Ts'ao Ts'ao, and further urged him to set aside Hsien Ti, who was but a name, and assume to himself the title of Emperor. Ts'ao Ts'ao, who cared more for the substance of power than for its outward display, replied that if it was the will of Heaven that he should act the part of King Wên, of the dynasty of Chou, he was content,—signifying by this answer that as King Wên was the actual founder of the Chou dynasty, while his son Wu was the first sovereign in name, so he would be content to found a new dynasty over which his son should be the first to bear the imperial name. But the restless and eventful career of Ts'ao Ts'ao was drawing to its close. Returning from his successful expedition against Kuan Yü, he reached Lê Yang, where after a brief sickness he died at the age of sixty six (A. D. 220). His oldest son Ts'ao P'ei assumed his father's power, and at once degraded Hsien Ti from his empty rank, and took to himself the title of Emperor, with the dynastic name of Wei.

The character of Ts'ao Ts'ao, as we gather it from Chinese history, was a many-sided one. He was frugal and unostentatious in his habits of private life, was generous in his friendship, but cruel in his hatreds. He can be charged with falsehood and treachery, but these vices seem to have been almost universal, and he only surpassed his teachers by his superior knowledge of men's character and motives. His worst acts of cruelty were in visiting vengeance upon those who plotted against his life. The Empress for this cause was destroyed, together with her two sons. While we must condemn such acts of cruelty as measured by the true standard of honor and integrity, we must in justice measure him somewhat by the standard of the times. If we compare Ts'ao Ts'ao with his two most celebrated antagonists, Kuan Ti and Liu Pei, we must accord to him a like high order of courage and resolution, together with much higher ability as a general and a statesman. Doubtless his motives of conduct in their ultimate analysis were largely selfish, but his selfishness was not of a petty or sordid type, and his schemes for personal aggrandizement were blended with plans for the future prosperity of the kingdom. His great crime, as measured from the Chinese stand-point, was his usurpation of imperial power, for which crime his name has been execrated from generation to generation, while Kuan Ti and Liu Pei have been promoted to the rank of gods, for their courage and fidelity in defense of the House of Han.

COREA: GEOGRAPHICAL DIVISIONS, AND CIVIL OFFICERS.

BY E. H. PARKER, ESQ.

THE Province of 咸鏡 is also known as 北關. It is the ancient 沃沮 country, and forms part of the 玄菟郡 of the Chinese Han dynasty. Afterwards it was occupied by the 挹婁 and 靺鞨 tribes, and later on again by the 女真 Tartars as far south as 定平 [near Gensan]. At the beginning of the 12th century A.D., the Sung dynasty established nine walled places there, but afterwards it again fell into Nü-chên hands. Early in the 13th century, that part north of 永興 [Gensan] was occupied by the Mongols, but after the fall of the Yüan dynasty, was handed back to Korai as far north as 吉州 and 鏡城 [*i.e.* including the Tumen valley], and the Li family under the Ming dynasty founded many cities. The Ever White Mountains to the north-west are the cradle of the present Manchu dynasty [發祥之地]. In the year 1714 the Man-

chu 烏喇總管 [? Inspector of Rivers] came here to survey the various natural boundaries.

The Province of 江原, also called 關東, is on the Pacific, between the above and the next-described. It contains the island of 鬱陵 the ancient capital of 于山, south of which is the "island" of 蔚山, where the Ming general 楊鎬 defeated the Japanese. From the way in which those islands are spoken of, it seems possible that parts of the mainland are meant, at least in the latter instance.

The Province of 慶尙 was anciently known as 東京, and also as 嶺南. It formerly belonged to the 辰韓, but afterwards became an appendage of Shinra. During the reigns of K'ang-hi and K'ien-lung, the Japanese from Tsushima Islands came to trade at Fusan, and it was on account of the proximity of these islands, both to Corea and Japan, that former wars took place.

The Province of 全羅 is also known as 湖南. Quelpaert belongs to this Province, and was anciently divided by three families surnamed 高 and 梁 and 夫, until the King of Shinra raised it to the dignity of a state, by name 耽羅. It was alternately vassal of Shinra and Hiaksai; belonged to the Mongol dynasty of Yüan; and then reverted to Korai. Under the present Li dynasty, towards the close of the Ming rule, several new cities were founded. During the Chinese Sung dynasty there was a sea-trade between Chusan in China [定海] and Quelpaert.

The Province of 忠清 is also known as 湖西. The work of the Chinese commissioners minutely sketches the courses of the rivers and mountain-chains in this and all the other Provinces, but makes no other remark of importance in this instance.

The Province of 京畿 is the one in which stands the present capital or Sêul.*

The Province of 黃海 is to the north-west of the above. The Province of 平安 was anciently known as 西京 and 關西. In its extreme north is the ruin of 虞高, an old prefectural city, once the seat of a state bearing the same name. One of the rivers in this Province, the 沸流江, so called from its "boiling course" through four caves, gives that name to the ancient state described in a previous paper. The different names given along their courses to the Yalu and Ta-t'ung Rivers are minutely recounted.

* This word has precisely the same meaning as the Japanese word Miako, and of its correct pronunciation it may be at once and finally explained that it consists of two syllables: the first is precisely Sir Thomas Wade's *sê* (a cross between *o* and *ê*) when used by him as a final, as in 色, 德, &c., (but not when used by him as an equivalent of the English *u* in run, e.g. 溫真, &c.) The second syllable is as English *ool*. The total result is almost exactly the English word *soul*, as pronounced by an Irishman with a strong brogue. The accent, however, is on the *ool* syllable.

In the first centuries of our era at least, the Chinese must have had some tolerably accurate notions of terrestrial geography, for they include the north parts of Corea between the 4th degree of 尾 and the 6th of 斗, which is called 析木之次, a fact which must have some connection with 析津, an ancient name for Tientsin. There appear to be, according to this system, several thousand 秘 subdivisions in each 度, and a further number of 秒 in each 秘.

Should it ever be thought of importance to know the exact boundaries of the Korean Provinces, full details and measurements are given in the Chinese Commissioners' work under review.* The River Tumen [圖們 or 豆滿] is 844 *li* in length. Tho Yalu is 2,044 *li*. The walls of Sêul are 89,610 feet in circumference, but these feet, being 周尺, may possibly answer Dr. Chalmers' question: "Where are the traces of the "*Ch'ih* of the *Shang* and *Hia* dynasties?" The measurements of the streets of Sêul are given in 營造尺. The 王城 (as distinguished from *the* 城 or city) is said to be 10,878 feet in circumference, and 21 feet in height. The city is divided into five 部, each of which divisions is ruled by a 部合 (5th rank) and a 都事 (9th rank). Each *pu* is subdivided into from 7 to 12 坊 or "wards," and each *fang* is again subdivided into from one to a dozen or more of 契 or "wicks."

A complete list of all the important towns in the kingdom is given, together with their products, (a piece of information which may prove invaluable), and their distances from Sêul in 周尺, six of which go to the 步, with 60 步 to the 里, and 30 里 to the 息. As in ancient China, Persia, and Greece, the distances are counted in farsangs or parasangs [小墩], and in what the Chinese called 置 [大墩]. From Sêul to 義州 on the Chinese frontier it is computed to be 45 stages: to 鏡城 on the Russian frontier 59 stages - to 東萊 near Fusan 35 stages. From the Ya-lu River to Peking by way of Moukden [瀋陽 until K'ang-hi's time], Shanhai Kwan, and T'ung-chou it is 28 days' journey or 2,490 *li*. This road is 90 *li* longer than the old tribute road *viâ* Newchwang. There is also a water-route from island to island as far as 登州 [Chefoo] by sea, and then by land, by river and canal, *viâ* Hokien Fu, Hien Hien, and Choh Chou to Peking; this is 3,760 *li* in all by water, and 1,900 by land. The road *viâ* Tsushima to Osaka in Corean junks and thence in Japanese boats to Saikio [西京 or Miako] and by land to Yedo [江戶] is given as 3,290 *li* by water, and 1,310 by land. This last description seems to have been taken from some Corean or Chinese envoy's diary, for it is stated that "we put on our official

* [Report of the Chinese Commission of 1882].

clothes as we passed through Saikio, the 倭王's capital;" and Yedo is described as the residence of the Tycoons [關白] who [*i.e.* Hideyoshi] removed thither from 鎌倉 in the reign of the Chinese Ming Emperor 萬歷.

CIVIL OFFICERS.

All metropolitan civil officers of both the A and B classes of the 1st and 2nd rank, and some of the A class of the 3rd rank belong to the 東班官階 or high civilian list, and all of them are 大夫. The remainder of civilians, down to class B of the 9th rank, are all 上堂上官, and all of these above but not counting the 5th rank are also 大夫, the rest are 郎. All these *ta-fu* and *lang* have additional qualificatory titles. Ladies' titles are much the same as in China.

The local civil official body [土官階] does not go above the 5th rank, and all of them are *lang* of various kinds.

The metropolitan public offices belonging to the "A 1" order are the 耆老所 for the care of veteran civilians over 70; the 宗親府 or Royal Family Office; the 議政府 or State Department; the 忠勳府 or Rewards Office; the 儀賓府 or 'Princess' Marriage Office; the 敦寧府 or Royal Collaterals Office; and the 備邊司 or War Office.

To the "A 2" order belong the Inquisition or Christianity Extirpation Bureau, [義禁府]; also known as the 金吾王府; charged with the duty of 奉教推鞠, or "inquisitioning Christians." To order "B 1" belong the Boards of Office, Revenue, Rites, and the "Horse Guards" [兵曹], which last, as with us, ranks below the War Office, and is rather a Police-gendarmerie department; also the Boards of Punishment and Works. To the "B 2" order belong the 奎章閣, or "Basilikon Eikon Office," and the 司憲府 or Censorate. There are 23 public offices with various functions belonging to order "C 1," and a couple of score more ranging through D, E, down to order "F 2," details concerning which can be found by the curious on reference to the Commissions' Handbook.

The Governor [京兆] of Sêul [漢城府] has authority over the markets, roads, bridges, and besides, general civil and criminal jurisdiction; he is assisted by a 判尹 and a 判官, each of whom has a staff of secretaries and clerks. The other four prefectural cities [府] in the metropolitan Province [水原 and 廣州 and 開城 and 江華] have each two 留守 one of whom is always of the second rank, being a metropolit an Intendant holding a double appointment. Besides the above five prefects, there is a 觀察使 of the second rank who is assisted by a 府尹, and who appears to have supreme jurisdiction over the other towns in the Province.

The constitutions of the other Provinces differ slightly in each case, but the chief official is always the *Kam-sa* or *Kwan-ch'æ-sa*, who has under him the 都事, the 府尹, the 大都護, the 判官, the 都護, the 縣, &c., &c., according to the requirements of the Province. Thus it appears that certain of the Generals and Admirals, with their subordinates holding civil power, belong to the 東 or civilian list.

SOME GEOGRAPHICAL TERMS IN THE TIBETAN LANGUAGE—A NOTE.

BY REV. J. EDKINS, D.D.

IN Csoma de Kôros' Tibetan Grammar the Tibetan word P'iling* is used for *European*, in contradistinction to the word Dzambu ling po for *Asiatic*. This word for Asiatic is merely the Sanscrit Djambudwipa, the present actual world, *ling* being country, land or continent in Tibetan, and therefore a translation of *dwipa*. Perang is another name for Europeans used by the Tibetan people. This second name apparently corresponds with the Persian name *Farang*. In the former name *P'i* is foreign, and *ling* is land. But the Tibetans may have received this name from the Hindoos and modified it to suit their language, because it would be through them that they would hear about Europeans.

The Tibetans call the Persians *Tajik*. This is the name for them in Russian Turkestan. There the Tajiks form a large element in the population, and they are distinguished from the other occupants of that country, who are chiefly of Turkish descent, by their agricultural and commercial habits.

Hor and *sog* are the words used by the Tibetans for their Turkish and Mongol neighbours respectively. *Hor* is probably the same word as the Chinese Hwei .hwei.

The Chinese word Fo lin is thus shown to exist in Tibetan just as it does in India, and Persia and among the Arabs. Tibet supplies an explanation of the word, "foreign country." This may be an accidental coincidence for they also use the name Perang, and we are still thrown upon the Persian as the language most likely to furnish a satisfactory etymology of this term.

* The Baboo Sarat Chundra Das of Darjeeling, now visiting Peking, drew my attention to these names for *Europeans* in the Tibetan Grammar and Dictionary of Csoma de Kôros. The Baboo has travelled much in Tibet.

The Chinese word for the Arabs 大食 (Ta-jik) in the syllabic spelling of the Tang dynasty, seems to be a mistake of the historians, who when describing the Mahommedan conquests, confounded the Persians and Arabs under this name. Not knowing the race-name of the nation that founded the Caliphate, the Chinese used this word Ta-jik, which the Tibetans apply to the Persians, and suppose the Persians to use when speaking of themselves. But in fact, Ta-jik is the name by which the eastern Turks denominate the Persians, as Richardson in his Persian dictionary tells us.

The Chinese term Hwei hwei for Mahommedans comes probably from the same source as the Tibetan name Hor for Turks. As a result of the Mahommedan conquest of Persia A.D. 641, the Turkish provinces between China and the Caspian all became Mahommedan. But the race-name of the Turks of Cashgar and Hami was, by the Han historians, called Wigur 伊 (yi then called Wi) 吾 ngu (then called gu) and this is the Ouighour of French writers. In the Tang dynasty this nation was called 迴紇 Wei gur or Hwei gur. But the initial *h* was at that time scarcely heard, or not heard at all. It was in the 12th and 13th centuries that the Turkish Mahommedans began to emigrate to China in large numbers. They received then the name of the country from which they came. The Tibetan people took the second syllable *ghour* and formed from this their word *Hor* for Turks. The Tang historian says the Wigurs were a branch of the Hiung-nu, and they were therefore recognized by him as Turks. The Mandarin exaggerates the weak initial *h* into a distinct aspirate the same as the upper *h* of southern and middle dialects.

The reason why the Tibetans call the Mongols *sog* is not within the reach of research at present, so far as I know.



OPIMUM AND MISSIONARIES, THE TWIN PLAGUES OF CHINA.

BY REV. R. LECHLER.

I SUPPOSE the readers of *The Chinese Recorder* have seen the remarks made on missionaries by the British Consul to Chinkiang in his Report for 1881. He may have judged aright when he says, that the Chinese do by no means appreciate the labours of missionary societies. They consider it an insult that they, the countrymen and disciples of Confucius, the founder of Positive Morality, should be lectured and exhorted by men from afar. They consider they have more to teach us, than we them. In morality

and in abstruse metaphysical speculations they have great and honored teachers. What they require from us, are mechanics and science.

I admit that Mr. Oxenham has correctly represented the ideas of most of the Chinese. But it is a matter of great grief to me to see how he endorses these views, and goes on to say, that the money spent on China missionaries would be better spent in London or in Africa; that the missionaries required, if missionaries there must be, are missionaries of science, of medicine, of engineering, of political freedom and of progress; these—and not teachers of dogma—may make the dry bones of China live, and these may make the Chinese of the future bless the advent of the foreigner, instead of as now coupling together opium and missionaries as the twin plagues of China!

Of course I do not intend to write against the Consul. The readers of the *Recorder* know very well what mission work means, and that we hold our commission from Christ himself—Math. 28: 18, where he also prescribed our duty to preach the Gospel in the first instance, and to heal in the second, and gave his promise of perpetual presence, which means success and perpetual victory.

I may state, that I have a picture hung up on the wall of my study, representing the Queen of England reading the Bible, and inscribed over her head are the words: “The Secret of England’s greatness.” I would recommend the Consul of Chinkingang to reflect on these things, and to be persuaded, that nothing will make the dry bones of China live better than the Bible, as was the case with England, and is still the case with every individual. Blessed is the man who has realised this truth in his own heart.

Having had the opportunity of visiting lately some of the Inland stations of the Basel Mission, I heard of occurrences in the domestic life of the Chinese which are so shocking one would scarcely believe it possible, that such things could happen in the midst of a people that boasts of Confucius and other great and honoured teachers of morality. I give the facts as follows.

1. Near the Basel Mission Station V’hi Ch’ang, in the Sin On district, was a young woman of 17 years, married to a boy of 15 years, who attempted the life of her husband, trying to cut his throat when they were working together on the field. The boy was badly cut, but did not die. The penalty for the crime was that the woman, by order of the Elders in the village, was burnt alive as a warning to others.

2. A well-to-do man had two wives of which the principal one was not on very good terms with him, and she had more than once

tried to commit suicide. A remark of his, that women were good for nothing, as they could only talk, and had no energy to act, exasperated the principal wife so much, that she got a quantity of opium, of which she forced the second wife to take enough to kill her, and then she took the remainder herself, and both were found dead by the unfortunate husband.

3. An apothecary had made money, and had bought a second wife, who managed to possess herself of some of his riches—sewing gold and bank notes into her jackets. The man died, and his son became heir to all the property which his father had left. Having some inkling of the secreting of his father's money by the concubine, he wanted to force her to give up all that she had, and on her refusal to do so, the son shut her up and intended to starve her to death. However, being remonstrated with on such an unfilial act by some friends of his, the son finally consented to let her live, and having extorted from the women as much as he could, sold her to some one at a distance.

4. A father returned home from abroad and brought some money as the earning of many years' hard work in foreign countries. His own daughter coveted it, and killed the father when he was on a visit in her house, cutting up the body and secreting the pieces in a water jar. Before she had time to bury these, her brother's wife came to the house in search of the old father. The daughter denied all knowledge of him, and asked her sister-in-law to stay and have dinner. A fowl was killed, and as it lay bleeding on the ground flapping its wings in the agony of death, a little girl remarked that this fowl reminded her of the agony of grandfather, when mother killed him. Thus the secret was divulged, and it may be imagined what the punishment of that unnatural daughter was.

These are only a few occurrences which came under my observation within the brief space of two months, and in a very limited part of China. Surely the Chinese want something better to raise them from a state of deep degradation than their own morals, and we rejoice to know that the healing balm is provided even for them in the Gospel of Jesus Christ, of which the Apostle Paul said he was not ashamed, for it is the power of God unto salvation to very one that believeth, to the Jews first and also to the Greek.



FURTHER, ON THE TRANSLATION OF THE SCRIPTURES.

BY REV. G. F. FITCH.

IN the October *Recorder* occurs the following by Bishop Moule as his understanding of what I meant by a translation:—"A real reflection, so to speak, of the original in the mirror of the new language;—a work absolutely faithful to the original meaning, and no less faithful to the idioms of the new language." I accept this interpretation, and am grateful to the Bishop for his generous sentiment. What was my surprise to read further on the following by Mr. John:—"In my friend's faithful version, the text may be confused, obscure and unidiomatic. Blemishes of this nature are not of vital importance, for the translator can easily fall back upon marginal renderings &c." Was I really guilty of such looseness of style and ambiguity of thought, or does the difference result from the different stand point from which each viewed what I had written? In re-reading my article I fail to find anything which justifies Mr. John's conclusions.

Mr. John goes on to give a number of "illustrations of blindly sticking to the letter," from the Bridgman and Culbertson version. But I neither defended the version, nor do I wish to now. *The principles, however, on which that version was made, are not Vitiated by the mistakes of the translators. nor do the illustrations which Mr. John adduces prove that the version is not, as a whole, comparatively faithful to the original.* And I must protest against the manner in which he proposes to test certain passages, *e. g.* "(6)" Rom iv. 17, "and calleth the things that are not as though they were." After giving the B. and C. rendering, he says,—“But write 稱無爲有之人也, and ask a native reader what sort of a *man* is the man who does that,” &c. Mr. John does not need to be told that language may be perfectly proper when applied to the *Deity*, but be wholly inadmissible when applied to a *man*. We use the expression 無所不知 when speaking of the omniscience of God, but if applied to a man, it would mean, if anything, that he was supremely conceited.—I am not arguing for the B. and C. version above given, I like Mr. John's better.

And now I turn to some of the passages which Mr. John has condemned in the B. and C. version.

"(1) Matt. xxvi. 52, Put up thy sword again into his place." 歸爾劍於故處. I showed this passage to a Chinese scholar, a Christian of nearly 20 years, and asked him if there was any thing wrong about it. "Nothing," said he. "What does it mean?" "Put up your sword in the place where it came from—*i. e.* the

scabbard." "Any violence to the language, or offence to good taste, in such use of the two characters 故處?" "None at all." And so I turn to Mr. John's version and find he says, 收爾刀入鞘, "Put your sword into the scabbard." Very good, but not what St. Matthew said. A *very* small point, it will be said. Yes, but an important one nevertheless, on account of the *principle* involved.

Take another example, "(5)," of Mr. John's illustrations, Acts viii: 10, "From the least to the greatest." 自小至大. I have asked several natives, all good scholars, to read the verse and tell me just what the expression means, and they have invariably given, and without hesitation, the very idea of our English version. "But," I say, "does not the expression, 自小至大, mean from childhood to manhood?" "Oh, yes, but not necessarily, it is frequently employed, as here, to denote from little to big, *i. e.* all." "Then there is nothing improper in its use here?" "Nothing at all."

And so as to "the very great mistake" of translating flesh by 肉. The translators of our English version committed a similar mistake 136 times, more or less, when they translated σάρξ by "flesh." Mr. John gives us a variety however. Sometimes we have 情欲, sometimes 肉體, then 骨肉, 肉, 世俗, 本身, 外貌, 人, 體, all translations of one word in Greek and English.

Of course, take a detached passage and ask a Chinaman unfamiliar with the scriptures, if he likes it, or even understands it, and it is quite probable he would say no. The same would be true, in many instances, in English. But take a Christian Chinaman, and show him how the word runs through the whole N. T., compare passage with passage, and invariably in my own experience, they have said, let us have the real word.

Once more; "(7)" of Mr. John's, Rom. viii; 3, 擬罪 "Condemed sin." After rejecting the B. and C. version, Mr. John gives us 滅罪, *destroyed* sin (and the Pekin Mandarin does the same). But where in the Scriptures have we any warrant for saying that Christ "*destroyed*" sin? I should prefer to let the old stand, which at least admits of an explanation, rather than give a rendering which carries a false theology with it.

My object in the foregoing is to question whether a departure from literal translation, except in rare cases, is necessary or justifiable; whether, in the end, more is not lost than gained by such departure. In a note just received from a friend, he says;—"The day of the Standard Bible in China, is not yet." Perhaps not. I am sorry. But certainly it is not too early to begin to agitate the matter, and it is only in the interests of such Standard Bible that I have been tempted to write the foregoing.

ONE BIBLE.

BY REV. HAMPDEN C. DUBOSE.

One Lord, one faith, one baptism, one God and (one) Father of us all.

THE Saviour's mediatorial prayer has been practically fulfilled in China in the essential unity of the body of Christ. The three points of divergence (among missionaries) are in two terms for God, two methods of finance, and two Bibles. These two last topics are now under discussion in the *Recorder*. The question of One Bible is of the utmost importance at this time and demands the attention, the prayers, and the concerted action of all who love Christian union. The eyes of the brethren have been turned to Hankow, as the simple, easy, graceful style of that new version seemed to meet the wishes of all, and many a time has my heart gone up to the throne of grace, that our brother John might have the special guidance of the Holy Spirit in his great work; and I trusted that it might be he who should "break down the middle wall of partition" between the existing translations. But the brightest hopes are often destined to disappointment, for it is now definitely stated that a new version from Peking is almost completed. Dr. Blodget for a score of years has been recognized as the head of American translators and with Bishop Burdon as a colleague, together with three other missionaries to form a "company," the work will no doubt be of the highest merit. Here then are two new Bibles to be accepted by the native church, who, with no knowledge of the Hebrew and Greek, will cry, "What is truth?"

The Bible cause is now in the most imminent peril and I hesitate not in sounding the *alarum*. It may be that my fears are groundless. On the other hand, a large proportion of my brethren may sympathize with them. At any rate there is no harm in open discussion in our free Protestant Journal; for the Bible, "without note or comment," is the basis of religious liberty.

During the last forty years when one version appeared in its Chinese robes, *so loose and flowing*, and the clothing of the other *fitting so tight* that it was as the natives say of a foreigner's pants, "if he falls down he cannot get up again," there was room for discussion, but it is a different matter when two new Bibles like the Hankow and Peking become standard versions in China. Have the two old rival versions been a greater blessing than one uniform version would have been during the last generation? What have

been the results to the many colloquial versions? Are there not two streams, instead of one, running throughout the whole of our religious literature? Let these two new translations be adopted and there is scarcely a hope for our having One Bible in China during the next century.

The writer makes a few suggestions.

1. Let all the missionary associations throughout the land discuss the subject and try to come to a solution of the question.

2. What is the duty of American missionaries? It seems to me (and I may be wrong) that all Americans should oppose the publication of the Peking version. I stand second to none in my admiration for Dr. Blodget and honor him for his labors, and Bishop Burdon's praise is in all the churches; but Americans cannot afford to miss this golden opportunity for securing one standard translation. If I am not mistaken, it is impossible for the American Bible Society, according to its rules, to accept Mr. John's as it stands; so it is a painful conclusion that this cannot be our future Bible.

3. I would appeal to my English brethren to exchange the Delegates' for a Union Bible? It has been stated in print that repairs on the Bridgman and Culbertson's have been suspended, so its work will (probably in a few years) be ended and its excellencies absorbed in other versions. Are not the names of these translations "Peleg," "because in those days" the missionaries were "divided?" As in many provinces the Mandarin is so much used it is a question mostly for the missionaries south of Foochow. No matter what may be the merits of the Delegates', it cannot be accepted by the other Societies, and shall the English say "Two Bibles" while others call for One Uniform Version?

4. It is essential that the Bible Societies unite their efforts to secure one standard version. A translation committee appointed by the agents of the three great societies would be thoroughly representative, and fully acceptable, to the whole missionary body.

5. Let us pray for the union of the sacred scholarship of Peking, Hongkong and Hankow, so ripe for the work and so consecrated, that the Chinese church may receive the blessing of One Bible.



PRINCIPLES AND METHODS APPLICABLE TO STATION WORK.

LETTER II.

BY REV. J. L. NEVIUS, D.D.

OBJECTIONS TO THE OLD METHODS.

THAT missionaries should at first seek and employ as many paid native agents as they can get, is most natural. They are anxious for immediate results, and home secretaries, and the home churches, are as impatient to hear of results as missionaries are to report them. No communications from the field seem so indicative of progress, and so calculated to call forth commendation and generous contributions as the announcement that native laborers have been obtained, and are preaching the gospel. While the missionary himself is for months or years debarred from evangelistic work by his ignorance of the language, a native agency stands waiting his employ. His circumstances and his wishes add strong emphasis to the oft repeated truism, "China must be evangelized by the Chinese." So urgent seems the necessity to obtain native assistants, that if such as he would like are not forth-coming, he is glad to avail himself of such as he can get. How many of us have thought in connection with some specially interesting enquirer, even before he is baptized, "What a capital assistant that man may make."

While the circumstances of the missionary furnish the strongest motives to induce him to multiply native agents as fast as possible, the circumstances of the natives naturally and very strongly lead to the same result. The dense population of this country, and the sharp struggle for existence which it necessitates, have developed in the Chinaman a singular aptitude for finding and using ways and means for making a living. The comparatively expensive mode of life, as a rule, absolutely necessary for foreigners, in order to live in China with any reasonable hope of health and usefulness, naturally suggests the idea to the native that so intimate a relation as that which subsists between a teacher and his disciples will in this case undoubtedly prove a profitable one. The Famine Relief work in the northern provinces, left the impression that foreigners have money in abundance, and are very ready to give it to those in need; and there are many about us now as much in need as some who received aid during the famine. It is not strange, but only human, that natives under these circumstances should see their opportunity, and make the most of it.

With these strong motives in the minds of the missionaries and natives, conspiring to the same result, it is not without excuse that we should have fallen into what I now believe is a serious mistake, utterly unaware of the danger and injury to the mission cause which ten, twenty or thirty years of experience have disclosed. In this opinion I am not alone; and it is a significant fact that those who hold it, are for the most part persons who have had a long experience on mission ground. To some these lessons have come too late to be of much service to them individually; but they will be none the less useful to those who are willing to profit by the experiences of others.

I fully recognize the fact that the employment and pay of native laborers is, under suitable circumstances, legitimate and desirable; as much so as the employment and pay of foreigners. Here however the important questions arise, *who*, *when*, and *how*, shall they be employed? These questions will come up for consideration in the course of this series of letters.

The following are some of the objections to what we have agreed to call the the "Old System."

I.—*Making paid agents of new converts affects injuriously the stations with which they are connected.*

A well informed and influential man, perhaps the leading spirit in a new station, is one who can be ill-spared. His removal may be most disastrous to the station, and he himself may never find elsewhere such an opportunity for doing good. I have in mind four persons who about twenty eight years ago gave great promise of usefulness in their homes in connection with our out-stations in Ningpo. While working with their hands in their several callings they bore testimony to the truth wherever they went, and were exciting great interest in their own neighborhoods. It was not long however before these men were employed, one by one mission, another by another, and the interest in Christianity in and about their homes ceased. It is to be hoped that they did some good in the positions which they afterwards occupied; but I have not been able to learn of any one of them, that his after career was a specially useful one. I refer to these cases not as unusual and exceptional. I could add many others from Chekiang and Shantung; and I doubt not that similar instances will occur to the minds of most missionaries who read this paper.

The injury to a station in these cases does not consist simply in the loss of the man's influence for good;—positive evil is introduced. Envy, jealousy, and dissatisfaction with their lot, are very apt to be excited in the minds of those who are left. Others

think that they also should be employed, if not as preachers, as servants, or in some other capacity. It would be a less serious matter if this feeling could be confined to the station where it originated, but unfortunately it extends to other places and there produces the same injurious effects. The religious interest which passed like a wave over the neighborhood, gives place to another wave of excitement, and the topics of conversation are now, place and pay. The man employed, has lost very much the character he bore as a disinterested worker for the spiritual good of others, and is now likely to be regarded by many as a kind of employ agent, who ought to use his influence to get them places.

II.—*Making a paid agent of a new convert often proves an injury to him personally.*

He is placed in a position less favorable to the development of a strong, healthy, manly, Christian character. Some of these men, originally farmers, shop keepers, peddlers, or laborers in the fields, find themselves advanced to a position for which they are by previous habits and training unfitted. The long gown and the affected scholarly air are not becoming to them, and they naturally lose the respect of their neighbors and their influence over them. Men who were self-reliant and aggressive in their original positions, now perform their routine labors in a formal and perfunctory manner. Some, on the other hand, are puffed up with pride and self-conceit, and become arrogant and offensive. Here again I am not theorizing, but speaking from experience, and could multiply cases—as I presume most missionaries could—of deterioration of character in both directions above indicated.

No doubt the employment of some of these men has been followed by good results, but it is still a question whether they might not have accomplished more had they been left where they were found. Some of them have proved most unsatisfactory to their employers, but are retained in their places from year to year, because it seems an injustice to send them back to a mode of life for which they have become unfitted. Others have been dismissed from service, and returned to their homes disappointed and aggrieved; while not a few when they have been dropped as employees have dropped their Christianity, brought reproach upon the cause of Christ, become the enemies of the Church, and given evidence that they were only hirelings—never fit to be enrolled either as preachers or as church members.

III.—*The Old System makes it difficult to judge between the true and false, whether as preachers or as church-members.*

That the Chinese are adepts in dissembling, no one who has been long in China will deny. The fact that not a few who were earnest preachers, have fallen away when they have ceased to be employed, has already been referred to. How many others there are now in employ whose professions are suspended on their pay, no one can tell. The Chinese are close analysts of character, and know how to adapt themselves to circumstances and individuals. They are less apt to deceive their own people than foreigners, and less able to deceive others than those by whom they are employed. The desire that the native preacher may prove a true man biases the judgment. Doubtless the man employed is often self-deceived. I have had a considerable number of intelligent, and to all appearances sincere Christians, connected with my stations, who fell back and left the Church when they found they were not to be employed. These and a still larger number of enquirers, who learned during the time of their probation that there was very little hope of getting place and pay, and fell back before they were baptized, would in all probability, if their desire for employment had been gratified, be found today in the church, sustaining perhaps a fair reputation as preachers or evangelists. What lesson are we to learn from these facts and experiences? Is it not this, that so long as a free use is made of new converts as paid preachers, we deprive ourselves of one of the most effective means of separating the chaff from the wheat, and of assuring ourselves that the men we are employing are what we hope they are; and that we are not building, or vainly attempting to build, on a bad foundation.

IV.—*The Employment-system tends to excite a mercenary spirit, and to increase the number of mercenary Christians.*

Of course we fully admit that many paid agents are sincere, earnest men, and that they bring into the Church sincere and earnest believers, some perhaps who would not otherwise be reached. We are here simply pointing out an evil influence and tendency which is connected with one system, and is avoided by the other. A man will sometimes be found who will listen to a native preacher, apparently much interested, but knowing and caring very little about what is said. When he finds a suitable opportunity, he obtains from the preacher, directly or indirectly, a knowledge of what pay he gets, and how he obtained his position. This man perhaps becomes a diligent student of the Scriptures, and passes an excellent examination as a candidate for baptism; but he is interested in Christianity only as a means to an end. When this mercenary spirit enters a Church, it has a wonderful, self-propagating power, and follows the universal law of propagating its kind. The mercenary preacher

whether paid, or hoping to be paid, as naturally draws to himself others of like affinities, as a magnet attracts iron filings.

In one of the districts of this province there seemed to be a few years since an unusual religious awakening. The interest spread from town to town; the number of enquires was large; and hundreds of apparently sincere believers were gathered into the Church. Beneath the surface of plausible appearances, it was afterwards found that the movement was due largely to mercenary motives of different kinds, both in the propagating agents, and in those who were influenced by them. That district now seems to be struck with a blight. The larger part of those who were received, are now excommunicated or under discipline; a very unfavorable impression has been made upon the people generally; and persons sincerely interested in the truth are kept back from seeking a connection with the Church by the unworthy examples of its members. In this district, Shiu-kwang, there is little hope of anything being accomplished until after the pruning process has been carried still farther, and we can make a new and better beginning. It is much easier to get unworthy members into the Church than it is to get them out of it; and and very little good can be accomplished while they hang as an incubus upon it.

V.—*The Employment-system tends to stop the voluntary work of unpaid agents.*

The question naturally arises in the mind of the new convert, "If other persons are paid for preaching why should not I be?" Under the influence of jealousy and discontent it is easy to go a step farther and say, "If the missionary is so blind or so unjust as not to see or acknowledge my claims to be employed as others are, I will leave the work of spreading Christianity to those who are paid for it. This again is not an imaginary case but a common experience. It is evident that the two systems are mutually antagonistic, and whenever an attempt is made to carry them on together, the voluntary system labors under almost insurmountable difficulties. This is a serious objection to the old system that it stands in the way of the other, and makes the success of it well nigh impossible.

VI.—*The Old System tends to lower the character and lessen the influence of the missionary enterprise, both in the eyes of foreigners and natives.*

The opprobrious epithet, "Rice Christians," has gained almost universal currency in the East, as expressive of the foreigners' estimate of the actual results of missionary work. This unfavorable judgment, formed by those who are supposed, as eye witnesses, to have good grounds for it, finds its way to Christian nations in the

west, who support missions, and prejudices the missionary cause in the opinion of those who would otherwise be its sympathetic supporters. It is a serious question how far missionaries are to blame for this. While we resent as false the sweeping generalization which would include all Christians in China, or the larger part of them, in this category, it is worse than useless to ignore the readiness of large classes of Chinamen to become "Rice Christians," and the difficulty of determining who do, and who do not, belong to this class. We must also admit the fact, that not a few of those who have found their way into the Church have proved, after years of trial, to be only "Rice Christians." The idea of getting rid of such altogether, is probably a fallacious one. They have been connected with the Church, and probably will be, in all lands and in every age. Still, as this reproach has resulted largely from the fact that hitherto a considerable proportion of native Christians have eaten the missionary's rice, one effective way for removing the reproach is obvious.

The injurious effects of the Paid Agent system on the mass of the Chinese population, outside of the Church, are perhaps still greater. The *a priori* judgment of the Chinaman, as to the motive of one of his countrymen in propagating a foreign religion, is that he is hired or bribed to do it. When he learns that the native preacher is in fact paid by foreigners, he is confirmed in his judgment. What the motive is which actuates the *foreign missionary*, a motive so strong that he is willing to waste life and money in what seems a fruitless enterprise, he is left to imagine. The most common explanation generally expressed by the sentence 買服民心 is that it is a covert scheme for buying adherents with a view to political movements inimical to the state. Of course it is supposed that no loyal native will have anything to do with such a movement. If the Chinaman is told that this enterprise is prompted by disinterested motives, and intended for the good of his people, he is incredulous. Simple professions and protestations have little weight with him, in comparison with his own interpretation of facts. Observing that in some of our stations only those who are employed and paid, remain firm in their adherence to the foreigner, while not a few of the others fall back, his opinion is still further confirmed; and he looks on with quiet complacency, and rallies his unsuccessful neighbors on their having fallen behind their competitors in their scramble for money. Here again I am not imagining what may happen in the future, but am stating a historical fact. The result is that many well disposed Chinamen of the better classes, who might be brought under Christian influences, are repelled, and

those who actually find their way into the Church, are composed largely of two opposite classes, those whose honest convictions are so strong that they outweigh and overcome all obstacles, and unworthy persons, to whom that feature in mission work which we are controverting is its chief attraction.

Now we readily admit that whatever course we may take, the Chinese in general will still regard us as foreign emissaries, our religion as a feint, and our converts as mercenaries. What we deprecate is, gratuitously furnishing what will be regarded as conclusive evidence that these unfavorable opinions are well founded. Our enemies are sufficiently formidable, without our giving them an unnecessary advantage. The obstacles which oppose us are sufficiently appalling without our adding to them, and in this way postponing the time of final success.

The above are some of the principle objections which may be urged against the Paid Agent scheme. We will consider in the following papers what we regard as a better and more Scriptural way. These papers will treat of Methods of Dealing with Enquirers and New Converts; Organizing and Conducting Stations; the Present Condition and Outlook of our Shantung Stations; closing with a consideration of the Best Methods for Beginning Work in new fields where there are as yet neither Christians nor enquirers.



IN MEMORIAM—REV. JOHN BUTLER.

BY REV. W. J. MCKEE.

IT was hard to believe that dread message sent us from Chinkiang on the afternoon of October 12th, 1885: "Butler dead—Johnnie too—cholera," How hard to realize that the beloved family who had a few days before left their home in Ningpo should be so suddenly cleft in twain! Our feelings were those of the Psalmist: "I was dumb, I opened not my mouth; because thou didst it."

The Rev. John Butler was born in Ireland, August 22th, 1837. In 1841 the family removed to the United States, and settled in Lewiston, New York. On his conversion, at the age of sixteen years, he decided to devote himself to the ministry. Graduating from Union College, New York, in 1862, he immediately enlisted in the northern army as a private. He was discharged from active service on account of wounds received in battle, but afterwards

served in the Christian Commission until the close of the war in 1865. The same year he entered Princeton Theological Seminary, and while studying in this institution decided to become a foreign missionary. Accepting an appointment under the Presbyterian Board, he sailed for China in the Autumn of 1867, and in January 1868 reached Ningpo, where the principal part of his life's work has been done. In 1877 he was married to Miss Frances E. Harshberger, a member of the same mission. Two sons were born to them. The elder son preceded his father by a few hours to the Better Land, and the widow and orphan are left to mourn the double loss. A most affectionate family—death could not have invaded and broken up a happier home. Mr. Butler was an earnest, active and practical missionary. He did much in the way of preaching to the heathen, and labored faithfully with the native Christians for their edification. Though in great part entering into other men's labors by coming to Ningpo, yet under his direction several new openings were made and new enterprises started. Through his efforts in connection with faithful native assistants, four stations were opened in the Tong-yiang district, two hundred miles south-west from Ningpo, where an interesting work has been going on for the last eight years. In the preceding sentence I make special mention of the native assistants, remembering how careful Mr. Butler ever was to give them full credit for all their labors and sacrifices. Witness the conclusion of his article on "Protestant Missions in the Cheh-kiang province," Vol. xi. p. 290, of the *Recorder*.

He had great tact in dealing with the Chinese, whether Christian or heathen; his ready wit and humour often serving a good purpose. With the native Christians he was sympathetic and charitable, yet firm. He obeyed the injunction, "Reprove, rebuke, exhort with all long-suffering and doctrine."

He faithfully labored toward raising the standard of piety among native Christians, and he sought by example and precept to instil into them the principle that believers, as a general rule, should set apart one tenth of their incomes to the Lord's work. He ever kept before the churches that they must look for toward being speedily independent of the foreigner and foreign money. His influence in this direction has decidedly told for good. He has not only seen churches become self-supporting, but also other signs of growing independence among the natives. In 1880 he assisted in organizing the native Presbyterian Academy, which now has thirty boarding scholars and draws less than one third of its expenses from the mission. An institution in which he took special delight was a large native Sunday-school, which he himself organized and super-

intended. He made it a fountain of Scriptural knowledge and a spiritual stimulus to old and young. He introduced many of the modern Sunday-school improvements, which were greatly appreciated by the natives.

In Mr. Butler's scholarly attainments and habits harmonized in a remarkable degree with practical wisdom and activity. While well read in general literature, he made the Bible and Missions his principal study. The results of such study were ever utilized in his mission work. He was a ready speaker of the Ningpo dialect, and a fair scholar in *Wen-li*. Among his published translations are, the Book of Leviticus in Ningpo Romanized Colloquial, Dr. Prime's "Power of Prayer," and "Moore's Digest" (of General Assembly decisions); unpublished are, portions of the New Testament in Ningpo Character Colloquial, and Commentaries on the books of Daniel, Luke and Revelation. His papers before the Ningpo Missionary Association, and articles published in the *Missionary Recorder* and newspapers, were appreciated for freshness, depth and practicality. He was premillennial in his views, and the subject of the Second Advent was peculiarly fascinating to him; so also were the Resurrection and the Heavenly Home, though these were not dwelt upon to the exclusion of other doctrines.

His genial, social, sympathetic nature won him many firm friends, both among his fellow missionaries and those in other callings—both among native brethren and heathen neighbors. From all parts of China are pouring in expressions of esteem for the departed and sympathy for the bereaved. Many personal friends, and friends of the cause in the home land, will mourn his departure. His loss will be deeply felt by the mission of which he was one of the oldest members. Personally, the writer feels that he has lost a congenial colleague, a faithful counselor, and an elder brother.

Why was he thus cut off in the midst of great usefulness? The gracious answer is, "What I do thou knowest not now, but thou shalt know hereafter." How can he be spared? "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

In this mysterious dispensation of Providence do we not each hear a voice saying—Be faithful—Be ready!

Correspondence.

MISSION WORK IN SARAWAK AND THE MALAY PENINSULA.

SIR,

Correspondents writing to the *Straits Times* give, among other items, the following missionary news. "Father Jackson has returned after a lengthened stay in Europe, where by earnest efforts he has excited a good deal of attention to his mission in Borneo. He was accompanied by five Sisters of Mercy and a lay Brother. Father J. has purchased twenty-two acres of land on the Rock-road, opposite the present Roman Catholic grant, where he intends building a girls' school. A new chapel is also to be erected." From Kuching, the chief town of Sarawak, one writes "The Protestant church is strongly built of timber, where service is held twice on week days, and thrice on Sundays, including one by a Chinese Catechist. Bishop Hose preaches in English and Malay. Archdeacon Mesney courteously furnished information of the progress of the mission among the Dyaks and Chinese. At the mission school, near the Church, about eighty pupils attend as day scholars and boarders. There are eight European missionaries labouring, aided by native assistants. The oldest stations—among Dyaks and Chinese—are at Banting and Lundu." Father Jackson and his mission staff have met with marked success among the Dyaks; no less than thirty villages are under their influence. The furthest mission station is in British North Borneo. The Roman Catholic priests at Kuching are acknowledged to do their best on poor fare and scanty accommodation. The Malays are proof against missionary influence. The only effect of mission work among and around them is to make the Mohammedans more strict and zealous. The Chinese prove more open to mission influence, and overrun Kuching as much as they do Singapore. A Gambling Farm is a main source of revenue, yielding the government about thirteen thousand dollars a year. The vice flourishes in consequence, and only licensed gaming premises, taking up fine shop-houses, where play, open to all comers, goes on day and night. Rich Chinamen are said to gamble once a year, but poor ones whenever they can. Those best qualified to judge on the spot hold that gambling has no demoralising effect (!) whatever, owing to the honesty of the people, but deem at the same time that it would unfailingly prove mischievous and productive of crime to start a Gambling Farm in Singapore!

The whole of the Malay Peninsula, from Pakshan, the Southern boundary of British Burma, to its extreme point, Cape Romania, in Johor, is absolutely without a single Protestant missionary for the hundreds of thousands of Chinese scattered all over that land, who are variously estimated from 400,000 to 700,000, besides as many

other natives, Malays, Tamils, Siamese, Burmese and Jacoons—the aboriginal people of this region, true “men of the woods,” quite a harmless, though down-trodden people. In the protected native states, which are virtually British territory, the Chinese far outnumber the Malays. These states are Perak, Selangor and Sungei Ujong; the rest of the states are under native rulers, the best known, and most enlightened of whom, is the Maharaja of Johor. He was when a youth placed by the British authorities under the care of the late Rev. B. P. Keasberry, who taught him English and much else besides. At Malacca, and at Thaipheng, in Perak, there are English chaplains. Also at Malacca, and at Larut, in Perak, there are Chinese Catechists at each place—the one in Malacca under the care of the S.P.G., the other in charge of the work long carried on by Mr. Marples, the treasurer of Perak. This station is occasionally visited by Mr. Macdonald of Penang. On the island of Junk, Ceylon, there is a Eurasian Christian, who endeavours to work for the Master among the Chinese there. But beyond thus “scratching the surface,” all this vast field, so open on every side, lies untilled as far as the Protestant church is concerned. The E. P. mission is building a chapel at Johor, on a site granted by the Maharaja. May the Lord hasten the day when Christian workers may be able to join hands with their brethren in Burma and Siam. I hope, some day, to give a short sketch of the work among the Chinese in Singapore and Penang.

FAIRPLAY.

GOD'S WORD USEFUL, WITHOUT NOTE OR COMMENT.

MR. EDITOR,

Lately my attention was specially called to an article, in the *Recorder*, for June written by Correspondent “X,” which speaks of the apparent non-utility of Scripture circulation, unless accompanied by external aids. Mr. “X” tells us that “many in this country who have desired to find proof for such an opinion,”—viz. “that the Holy Spirit does take the Word and bring it home to the heart and conscience of men without note or comment or tract”—“with a desire stronger than the miser has for gold, have desired in vain,” and that “weighty testimony both by native workers and foreign, has been given to the effect that such facts are not found to exist.” Such a state of matters must certainly be greatly discouraging to the “friends of Bible distribution;” and to us who think similarly with them regarding Bible Work, it is both a startling and unpleasant intimation.

For the information of all, but especially that they who do believe the Lord does by His Holy Spirit use the Word unaided as a means of effecting a spiritual change in the hearts of the Chinese, may rejoice in the proof of their belief, and be encouraged to go on hopefully and joyfully with the grand and noble work of helping to spread broad-cast throughout this great empire the Word of the

living God, allow me to give publicity to the following fact as related personally by a Chinaman to another missionary brother and myself, while travelling together some few months ago in the country—a fact which will not harmonise well with the last clause inserted from “X’s” article, inasmuch as it shows that at least one “such fact” is “found to exist.”

The man in question on learning that two foreigners were in the city along with a few others, soon found his way to the inn, in which we had put up, to see us. He at once avowed his belief in the doctrines of Christianity, to our surprise and delight. On enquiring how he became a believer in the Christian religion he replied:—Some time ago he had been on a visit to a friend at whose abode a gospel incidentally fell into his hands, in which he became much interested. He read it over and over again with increasing interest and admiration. Thus he became convinced of sin and his need of salvation, and ultimately the Holy Spirit, who was then working in his heart, led him to lay hold by faith on Christ as presented to him in the Gospel. All this was the result of one gospel. He had never seen a foreigner before, nor had he ever read any Christian books, nor heard any one expound the Scripture. He appeared to be a very bright Christian, and showed a good acquaintance with the “Word.” It was our delightful privilege to hear him preach Christ to a large number of his own countrymen, who appeared to listen with unusual attention, and in this he evidenced a zeal, and knowledge of Scripture truths, that might well do credit to many native preachers, who have been for years more or less under the direct influence and tuition of the foreigner. We both thanked God for the grace which had changed this heathen into a believer and preacher of the Gospel of the grace of God. I could mention other similar cases which have been related to me by missionaries, and of one or two mission stations which owe their existence, primarily and chiefly, to the distribution and study of the unaided Word, and thus could give both “native and foreign testimony” that “such facts” do “exist”; but the case above cited must suffice for the present.

Notwithstanding all this, I would say with “X,” let us give, along with the Scriptures, all the elucidation we can, both written and oral; but in the absence of it, I think we may safely rest assured that God can, does and will, use the unaided Word as a means of gathering the heathen Chinese to Himself. God has said “My word shall not return unto me void.” It has in it a vitalizing power peculiar only to itself. Surely this Word is powerful enough to force its way into the hearts of the Chinese, and despite the many difficulties, to destroy Satan’s strong hold there, and to establish instead the Spiritual Kingdom of the ever blessed God.

ALPHA.

BOOKS OF PERSONAL EXPERIENCES NEEDED.

DEAR SIR,

I have been impressed with the importance of certain lessons which have come home to me from experiences in connection with Mr. G. John's "*Ideal Family*." Not long ago I went through a sub-prefecture selling books, and found from a preacher, who subsequently went about to make purchases of different articles, that 引家當道 was the one being generally read. The reason may not be far to seek. The eastern mind may be much more readily touched and influenced by works of this kind than by those of a more didactic order, more naturally too, with less likelihood of truth being got up by rote, sometimes possibly for purposes of hypocrisy, or from the notion that Christianity is understood by mastering a few theological propositions. Surely it is a great advantage for us to have portrayed in this vivid way some of our best experiences of native life, and some of the best specimens of hearty Chinese Christians.

May not such things be put and kept before native Christians (and readers generally) as *ideals*, with reasonable hope of helping them to realise in their life the excellencies depicted? It is sometimes said that the Chinese have no soul. Yet surely, most missionaries will have brought up to their minds tender and effective memories of workings of the good Spirit, as they read such a story. *It is a story*, and yet founded on solid facts, and no objection can be taken to such a method, any more than to Pilgrim's Progress;—not to speak of writings even more sacred. It is difficult to speak of *living* illustrations of the power of Christ by their names, but the facts may be shaped in this way without the names of persons.

Exactly what is met with of religious feeling and practice may be set forth in vivid reality, whether as regards the hell-upon-earth known to those who are the slaves of vice, or the heaven of the rescued. Not only ordinary readers, but native preachers and pastors, may be greatly aided by such books. They may see exactly what the gospel is to effect, and does effect around them. Their preaching may thus be touched with new fire and pathos; and better still, they and their fellow Christians may become increasingly centres of influence, like Mr. Li of the narrative.

With deference and yet earnestness, I submit these rough suggestions to my fellow missionaries, in the hope that God may lead those who have stores of precious experiences, similar to these facts Mr. John has set forth, to carry on the work so well begun, not unmindful of those fascinating stories of God and man which He was wont to tell who *spake as never man spake*.

J. SADLER.

THE MISSIONARY HOME AND AGENCY.

DEAR SIR,

It is now about twelve months, since I was permitted in the Providence of God to commence what is known in China as the Missionary Home and Agency. The kindly notice given in your columns, and the hopeful expressions made for the success of the undertaking, prompts me to forward to you and your numerous readers, my sincere thanks for the encouragement which I have had the honour to receive from the various Societies in China during the first twelve months—justifying the hopes entertained by the promoters of the enterprise.

We have endeavoured to make the “Home,” as far as has laid in our power, a place of rest and comfort to those passing through Shanghai, and we will continue to endeavour to make this branch of the undertaking all that it was designed to be at the commencement.

The “Agency” branch of the work has been, to some extent, rendering help to members of nearly all the Missionary Societies in China, also to brethren and sisters in Japan and Corea.

Any lurking fear which may have clouded our prospects, at the beginning of 1885, has towards its close been removed, and we go forward in our second year of service, with faith strengthened and hope brightened, seeing that our God has graciously given us to see that our work is not in vain in the Lord.

JAS. DALZIEL.

SHANGHAI, *November 20th*, 1885.

THE MISSIONARY CONFERENCE.

DEAR DR. GULICK,

This is a mere line to say that I am in favour of 1890 as the better date for our Missionary Conference. Should a debate spring up in connection with the subject, I may trouble you with a letter giving my reasons for the preference. . In the mean time, the above will suffice, as you appear at present to be simply wanting an expression of opinion.

I am,

Yours very truly,

G. JOHN.

HANKOW, *Nov. 14th*, 1885.

SHALL THE NEXT GENERAL CONFERENCE OF MISSIONARIES BE HELD IN
1887 OR 1890?

DEAR SIR,

In response to your invitation for opinions as to the best time for the meeting of the next general conference of missionaries, I beg to lay before you the following thoughts:—

The main object which the promoters of the last General Conference had in view was more unity of action among the Protestant missionaries in China, and the subsidiary ones were: judicious division of the field of labor, co-operation in educational work, amalgamation of small schools, and such like. Only partial success has been the result. In view of this and of the expense necessarily involved in such a gathering—as well as the withdrawal of missionaries for a time from their work—not a few have hesitated in calling another. I frankly confess that I participate greatly in their sentiments; and were it not for the hope of better success this time, and especially the altered circumstances of the country and people I would give my voice in favour of postponement. But in the present critical condition of China I am induced to favour an early meeting; and the reasons which influence me are as follows:—

(1) When we assembled in 1877 we met for the most part as strangers, or known to each other only through correspondence, and naturally were somewhat cautious as to what we would pledge ourselves. But friendships were formed then which have been cemented by years of mutual esteem. We have now confidence in each other; and let us hope that there is thus far greater probability of “giving and taking,” and united action, than ever there was.

(2) As we all feel, China has marvellously changed during these past ten years. There is now a perfect ferment among all classes—especially among the reading, and educated men. The course of Providence has thoroughly aroused them; and they, of course, sway the country. They have seen their boasted power laid low at a blow; and their eyes have been opened to their deficiencies in every respect. Steamers and steam launches entering their inland rivers and lakes; the telegraphic poles stretching across their country; native newspapers penetrating in all directions, and reaching homes near and remote—these and such things force on them the questions: What next? and: What should be done? There is therefore a far wider spirit of enquiry abroad than many suppose. Every coterie of thoughtful men of all grades, in many parts of the Empire, is now discussing the altered circumstances of their country. Surely then we should take time by the forelock and meet to consider the matter while the changes are still in their initial stage, and not defer for another five years by which time China may have settled down into grooves adverse to the highest interests of all.

(3) As Dr. Young Allen has well said, these wars and the consequent action of foreign nations, have thrown China into the hands of Christendom as a ward. All their ideas of supremacy, superiority, and exclusiveness have been upset. They have not only been compelled to acknowledge the equality of outside nations, but our higher civilization. We have written out our Treaties from a Christian standpoint, and required them to acquiesce; we have presented our international laws and commanded their assent. The Chinese have said: "We know nothing about these." Our diplomatists have replied, "so much the worse; these are the laws of Christendom," and virtually have handed the Chinese over to us for information. The Chinese have further enquired, Where is your country? What is its history? What is the character of your government, and what are your resources? They have again been told to go and learn. And they have taken the hint. The Government have wisely employed companies of translators at various important points, not a few of whom are highly educated Christian men; and several native newspapers have been established; but the enlightenment of the Empire as a whole is in fact thrown upon the missionaries. So with science. The Chinese see the ardour with which it is pursued; they witness wonderful inventions and machines and are impressed with them. But our scientists make no explanation. The Chinese again are referred to us. So with the multitude of points of contact between China and the West. The thousand and one new articles that impinge upon them are silent for the most part; all are referred to us. Thus in a most wonderful manner Providence has delivered over China to Christendom as a pupil—a most solemn and also encouraging fact; for if so, then we may feel sure Providence will help us. Surely then we ought not to lag behind.

(4) Though I thus speak, your readers will understand that I have no hope of the permanent elevation of China, except through religious knowledge and the sanctions of religion. And this brings me to another consideration which has had great weight with me, namely—the possibility of so diffusing and permeating China with Divine Truth that the great changes which are inevitable may be effected without bloodshed. The great reason why the Chinese government and officials oppose us is their fear of revolutionary ideas and consequent strife or rebellion. They affirm plainly that Christianity has created wars wherever it has spread. Well, my idea is that China is better prepared than any other country has ever been for the revolution which is as certain to come as the course of the Heavens, and that through the help and blessing of Almighty God it may be accomplished silently and peacefully.

First of all we have a knowledge of the living and True God, almost universal throughout the whole of China, under the name Tien Lau-yeh or Lau Tien-yeh, which requires only to be vivified, amplified, and enforced. Second, we have a code of moral ethics, wonderful for its purity, clearness, comprehensiveness, and of the most far-reaching character; for "the five relationships," and "five constant virtues," only need to be supplemented by a sixth, namely, the relationship between God and, man, and another, virtue

the all-embracing virtue of love to God," to make the code almost perfect. Third, we have a paternal form of Government which in theory, as set forth in their books, has a great many points commanding admiration. Fourth, we have a carefully adjusted governmental organization of a strikingly humane character reaching everywhere. Fifth, as a consequence of their system we have a law abiding people, every man knowing his position, and amenable to the commands of their Government, with little or nothing of the nihilistic element among them. And sixth, their system of ancestral worship demonstrates their universal belief in the continued existence of the soul and in the case of the Emperor and others, of the immortality of the soul. Their ancestral feasts are observed in reality as family reunions where the spirits of the dead mingle with the living. Our duty here also is obvious and we feel sure that the light of definite knowledge which we can impart, poured in upon their vague and misty notions, will ultimately, as it has done in many instances already, dispel the power of this practice and place reverence for ancestors in its proper place. There is thus wonderfully little to overturn in China. Our great duty is *supplementing*. Taoism and Buddhism are only excrescences—not incorporated with the body politic. They are perishing of themselves and not worth refutation.

And here again we have help at hand. There is only one written language, which is intelligible wherever Chinamen are: the *same* printed page—legible in all the provinces and dependencies. Steamers, post and couriers, ready to carry our publications in all directions; the press established at all our chief mission stations.

And further, in addition to all, there is another native Government institution of great importance, to which we may confidently look forward, and for which we should earnestly pray. I refer to their competitive examination system, which stands there as a mighty machine, which can be used any day for the enlightenment of the whole Empire. Were the Government to see fit to add a few questions on foreign science, philosophy, and religion, it could compel every literary man in the Empire, every school master, and every school boy, to buy our books, and study them. This is a grand contingency which is at present forcing itself upon the Government, and to which we may look forward at a comparatively early date.

Thus I think it is possible by careful consultation in conference, and combined action, to pour light through the country, far and near; and new life through all the multitudinous ramifications of their society, so that the roots and stem and branches of their great empire now dry, oh, so dry! but which all point heavenwards, may begin to expand and bud and blossom without any, or few, of those terrible convulsions which have of necessity torn despotic and barbarous systems of government into rags.

Reflection must convince us all that Almighty God has had special regard for this people in their long and unparalleled career. Let us therefore hope and pray that the great Governor of the nations may continue His loving kindness to the end; and so

order Providence that this grand old nation may pass through the last ordeal into newness of life, which still lies before it, peacefully and rapidly. I feel much will depend on the action of the missionaries of the Lord, and it is possible with God's blessing on wise counsels that our poor service may be owned by Him.

Then comes the pressing question of the best means of economically and efficiently creating and training a native ministry, and educating colporteurs and catechists; for upon them we must depend for the extension of the Church of Christ in China.

In conclusion I need not refer to the joys of "reunion"—the old and experienced informing and guiding the young; the young cheering and stimulating the weary and the old—blessings "whose price is above rubies."

In view of all these reasons I am constrained to say, if we are to have a general conference at all, let us have it soon.

The "times" are portentous and do not advocate or favour delay. And as eighteen months, while sufficient, are short enough, may I venture to suggest the names of some of our representative men in different parts of the country to act, as before, as a committee, to make preliminary preparations in regard to papers and procedure; namely: Rev. Dr. Blodget, Peking; Rev. Dr. Nevius, Chefoo; Rev. Griffith John, Hankow; Rev. Dr. Y. J. Allen, Shanghai; Rev. J. L. McKenzie, Swatow; Rev. Ernest Faber, Hongkong, with Dr. Y. J. Allen as convener.

Would it not be well for the various missionary district associations to take this question into consideration at an early date, and report to Dr. Y. J. Allen?

Yours respectfully,

ALEXANDER WILLIAMSON.

SHANGHAI, *November 21st*, 1885.



Echoes from Other Lands.

THE CHINA INLAND MISSION IN YUNAN.

Mr. Arthur Eason, of Yunan Fu, writes to *China's Millions* for September, as follows, regarding the extreme south-west of China: Our hearts are burdened with a sense of the spiritual need and destitution of the peoples in this land. We have in this province of Yunan a population of probably not less than 5,000,000 souls, including several races. The Chinese portion mostly inhabit the cities and plains; the Lo-lo, Miao-tzi, Pah-i, Ming-kia, and other tribes, inhabit the mountainous districts.

The work of regular evangelization in this province commenced three years ago, when Mrs. Geo. Clarke rented a house at Ta-li Fu, amidst great opposition.

Previously, journeys had been taken in the province, long intervals of time intervening, by Messrs. McCarthy, Cameron, Brounston, and Trench, and by Messrs. Stevenson and Henry Soltau, of this Mission, also by Mr. Wilson, of the National Bible Society of Scotland; about half of the towns of the province were visited. But what is a single passing visit of a missionary, perhaps only staying a day?

The Lo-lo, Miao-tzi, Pah-i, Ming-kia, and other aboriginal tribes, are as yet in this province, totally untouched. Their languages have not yet been acquired, and most of them have to be reduced to writing. The people only imperfectly understand Chinese.

Two years ago the Lord enabled us to rent a small house in this city, the capital of the province, about 250 miles from Ta-li Fu, thus making a second mission station for an area of twice that of England and Wales. Mr. Andrew and myself made several tours in the more central districts. Then Mr. and Mrs. Clarke left the Ta-li Fu station in charge of Mr. Andrew for nine months, and came here; and thus this city had the advantage of their testimony. Then they returned to Ta-li Fu, and the Lord has since called Mrs. Clarke to His own immediate presence.

In January, 1884, I was enabled to come here, accompanied by my wife. The Lord has given us favour with the people, and many have heard of the Saviour of the world. But we are tied on every hand from extending our work, for want of more labourers. Doors are open, but we cannot enter. This year we have been gladdened by the addition of two brethren, one for Ta-li Fu, and the other here.

There are towns not far from here that could be taken up as out-stations, and I have visited a few lately, but we must have more labourers before we can commence regular work in these places.

The people everywhere in Yunan are friendly, notwithstanding the recent war just over the border with the French—not more than 250 miles south of this place. The events in Tong-kin may open a door for us to enter there, and commence work for the Lord, and may also open up a quicker and better route to these parts and enable us to enter among the Eastern Laos. Parts of this province have a lovely climate—very mild and dry, and not excessively hot in summer. For the greater portion of the year we have most glorious sunshine. Climate need not be made an objection for any one desiring to come out here to work for Christ.

CHINA AND THE VATICAN.

A writer on this subject in *The Times* of October 4th, makes the following statements, which are of interest at the present stage of negotiations between the Papal and Chinese Authorities:—"There is reason to believe that M. Ferry is as alive to this question as M. de Freycinet, and that the agent who speaks for the latter at the Vatican bears also the assurances of the former. Would the Pope abandon the negotiations with China if the French Prime Minister of the present and of the probable future both gave him an undertaking to relax the enforcement of the laws against the religious orders? This will probably be found to be the bait now being dangled before the eyes of the Vatican authorities. Will they rise to it? If they do, the bad old system must continue in China, and the Pope will have lost a chance which will not occur again in our generation of furthering the gathering-in of China to the fold; but it must not be supposed that things will go on as before in every respect in the unlikely event of the present negotiation falling through. The new spirit which animates the Chinese Foreign Office will treat the pretensions of the missionaries after a very different fashion, and when the local officials feel that they are supported from above, they will make short work of privileges in excess of those strictly granted by treaties. The missionaries are of all nationalities—Germans, Dutch, Belgians, Italians, Spaniards, as well as French—but hitherto the French authorities have protected them all to the exclusion of their proper representatives. There is reason to believe that the Italian Government, and probably also that of Germany, views the Chinese solution of the question with high favour, and no opposition to it is anticipated from any other country."

Editorial Notes and Missionary News.

THE CLOSING YEAR.

With this number of the *Chinese Recorder and Missionary Journal* closes its sixteenth volume, and with it ends the first year of the present editor's responsibilities. We have received many words of approval and encouragement, which have been as stimulating as they have been grateful. We heartily thank our many friends for the vigorous aid they have rendered us. Our main embarrassment has come from a plethora of matter! We have still in hand several valuable papers that the authors are waiting with exemplary patience to see in print, and which we hope before long to be able to give to the public.

We would improve this opportunity of again asking all who write for the *Recorder* to remember that our columns are limited, and that short, condensed articles will of necessity have the precedence over those that are longer and more diffuse. In view of the interesting debates that are already begun in our pages, and of others that may soon be opened, we earnestly hope each writer will remember that there are others wishing also to take part in the discussions. Our readers will notice that the Publisher has generously allowed us eight extra pages for December; but this is an accommodation we cannot often ask.

We would also call attention to the advantage it would be to the *Recorder*, if we could receive early notices, in brief sentences, of occurrences of missionary interest taking place in any part of the empire. Our *Echoes from Other Lands* have an interest of their own, but it would often be more satisfactory could we get those facts without waiting to receive the

home journals. For use in China, the statements may well be made in much fewer words than for the public in western lands. Tract Societies, and other publishers of books for Chinese, will increase the knowledge of what is being done in these lines, by kindly sending us specimen copies for *Our Book Table*.

We shall commence the next volume of the *Recorder* with less trepidation than we entered upon the work for 1885, and shall hope, with the kind assistance of our increased, and increasing number of contributors and subscribers, to make it yet more interesting and useful.

THE MISSIONARY CONFERENCE.

It will be seen, under the head of *Correspondence*, that Dr. Williamson is strongly in favor of meeting in 1887; and we are authorized to state that Rev. Dr. Farnham's judgment is for the same date.

Dr. Nevius says:—"It seems to me that a Conference in ten years ought to be, and would be of great service, if properly conducted. It seems to me also that if measures are taken at once to make the necessary preparations, there is sufficient time to do it, and that it will be easier to unite missionaries in 1887 than a year or two afterwards, as that is the time when it was agreed at the last Conference to have the next one." And Dr. Nevius suggests the appointment of a Committee "to decide whether we are to have a Conference, and if so, to appoint a Committee of Arrangements."

Rev. G. F. Fitch thinks, "That it would be best to stick to the time fixed upon by the last Conference. It seems as if eighteen months should be time enough in which to

make necessary arrangements, and I only fear that if it is put off, eighteen months before the time again agreed upon will find matters no better. These things have to be done under a certain amount of pressure. But if our Shanghai brethren all, or nearly all, vote for deferring, it will hardly seem gracious to impose ourselves on them at that time." Rev. F. Galpin writes:—"I should be in favor of the earlier date, if the Shanghai missionaries are nearly unanimous on the subject; but if the Shanghai brethren are for the most part in favor of a later date, I can see that there would be great difficulty in meeting so early."

Rev. Griffith John pronounces for 1890, and promises his reasons next month, as will be seen on a previous page. Rev. C. W. Mateer, D.D., writes that he prefers the later date. Rev. M. T. Yates, D.D., authorizes us to say that he advises a postponement of the Conference as long certainly as to 1890. Rev. J. W. Lambuth, D.D., and Rev. E. H. Thompson, desire us to state that they also are in favor of deferring the meeting to 1890.

In view of these various expressions, and of the facts of the case, we would make a suggestion which we trust will meet general acceptance. We question whether any better way can be devised for ascertaining the wishes of the missionaries generally, and of executing them, than for the Shanghai Missionary Conference to take the initiative, and appoint a Committee of five or seven representative persons of different sections and missions, who shall first decide when it is best to hold the Conference, and then act as a Committee of Arrangements. We have neither space nor time for further words on the subject, and there seems little need of them, for it is difficult to think of any other plan that will probably have a result as satisfactorily practical.

THE OPIUM TREATY WITH ENGLAND.

The success of the Chinese Government in their diplomatic struggle with the English Government regarding the Opium Traffic is, in all probability, a greater triumph than that which terminated their late struggle with France. After about nine years, the so-called "Opium Clause" of the Chefoo Convention, has been carried into effect. During all this time the Chinese have been executing the stipulations of that Convention much to the advantage of the foreign trade, though the English have refused to fulfil their part of the Convention, from fear lest the traffic in this drug would be abridged to the detriment of the Government of India. Matters stood thus at a dead-lock from September 13th, 1876, to January 31st, 1883, when Earl Granville reopened the discussion of the question with the Chinese Minister, Marquis Tsêng; upon which the Marquis proposed a uniform tariff duty of eighty taels in addition to the original thirty taels, which should exempt the drug from all further taxation at *li-kin* barriers while in transit. To this Earl Granville on the 27th of April, 1883, assented in part, but would not agree to more than seventy taels.

The matter was referred to Peking, and September 27th, 1884, the reply was made that the Chinese Government firmly adhered to their own proposed rate of taxation, and moreover could not allow that the opium should be considered British property after leaving a port for the interior, though otherwise accepting the conditions made by the British Government; and it boldly drew attention to the fact that according to Article xlvi of the Tientsin Treaty, the Chinese Government "are empowered to raise the tax on opium to any figure they may think proper as soon as the drug shall

have passed into Chinese hands," and that "they really have the power of fixing the *li-kin* on opium at 80 taels, and of requiring it to be paid simultaneously with the import duty, without having negotiations with the Treaty Powers on the subject." They however "readily admit the advantage which they would derive from a definite understanding being arrived at with her Majesty's Government on the subject of the simultaneous payment to the Maritime Customs of the import and *li-kin* duties," and they further say:—"The Earl of Elgin based his application for opium being admitted to the Tariff, on the consideration of the debasing effects on the people produced by the smuggling which arose from its being considered as contraband, and it is with a view to still further reduce these evils, as well as to protect the revenue, that the Imperial Government now desire to have the import and *li-kin* duties paid together."

On the 9th of February, of this year, Earl Granville accepted the conditions proposed by the Chinese Government, by which they guaranteed that, in view of the consolidated levy of one hundred and ten taels, all *li-kin* barriers should be removed, carefully stipulating however, "that where any license or retail duty is imposed on opium after its arrival at the place where it is intended to be consumed, such duty should be at the same rate, value for value, on foreign as on native opium, and that in calculating the selling price of the former, the amount of duty paid at the port should be deducted;" and also making provision for a termination of the agreement, "at any time if the internal *li-kin* upon opium is not effectually abolished."

On the 18th of July, 1885, the "Agreement" was formally signed by the Marquis of Salisbury and Marquis Tséng, with the written understanding that unless the other

Treaty Powers conform to the article, it shall be competent for England to withdraw from it. The arrangement is to come into operation six months from its signature, and is to remain binding for four years, "after the expiration of which period, either Government may at any time give twelve months' notice of its desire to terminate it, and such notice being given it shall terminate accordingly;" and the Government of "Great Britain shall have the right to terminate the same at any time should the transit certificate be found not to confer on the opium complete exemption from all taxation whatsoever whilst being carried from the port of entry to the place of consumption in the interior."

In some respects, this treaty is on the part of the Chinese a desertion of the highest moral attitude toward the obnoxious drug; but, in view of the attitude of the English, it is the highest ground that was practicable. It is evident that the British Government would not have permitted the Chinese to have put any greater obstructions upon the trade which they have so long and so consistently fostered, in ways that certainly do not heighten our admiration, even when they do not rouse our indignation. It was with difficulty the British Government seems to have brought itself to accord as much as it has. There was indeed no threat even of war—no intimation of gun-boats—but the fear lest the opium traffic should be too much restricted, was apparent in all the preliminary correspondence, and in the very form of the treaty itself. The Chinese Government have shown great good sense in securing all they could, and are to be congratulated on having conducted the negotiations to so practical an issue. They have asserted, and have obtained, the right, after the opium has once paid its hundred and ten taels of duty, and reached its various places of consumption, to

treat it as they may think best to treat the opium of native production. If now there is moral strength enough left, nothing hinders from all but prohibitive local licenses being imposed upon all kinds of opium. It is to be feared that the moral force will prove deficient; but it is very manifest that the right has been successfully asserted.

The friends of China who have carried on so active an agitation in England against England's position regarding opium, are to be congratulated; for without such agitation it is not at all probable that England would have conceded as much as she has to China. Let them rejoice in thus much of success, and take courage to continue their still much needed agitations. The Society for the Suppression of the Opium Trade, has still much to do, before the trade in opium shall be suppressed. And the Chinese should now be in every way urged to improve the position they have secured. They should see that a tremendous responsibility now devolves on themselves to show their real sentiments on the subject. If their desire for revenue should induce them to foster the trade, or should even weaken their opposition to it now it is entirely within their power, upon themselves will rest the blame.

MISCELLANEOUS ITEMS.

Rev. W. R. Lambuth, M.D., will spend the winter in Peking on account of Mrs. Lambuth's health; and it is very possible, we understand, that he may remain there permanently in connection with the Methodist Mission North. What is Soochow's loss, will be gain for others.

We are happy to welcome Rev. Dr. Williamson back again to China. We learn from him that he expects to spend his winters in Shanghai, and his summers in Chefoo. Now that Chefoo is in telegraphic communication with Shanghai, Dr.

Williamson's superintendence of his Tract Society work, which will have its centre in Shanghai, will be less affected by a partial residence in Chefoo than it might otherwise be.

Prince Min, the nephew of the Corean King, who received a number of very serious wounds last spring, when several of the highest officials of Corea were assassinated in the palace, has recently passed through Shanghai, on his way to Europe and America, where he expects to spend several years in the study of western institutions. Rev. C. A. Stanley accompanies him as far as England, to assist him in securing a comfortable home while resident in England.

Several Annual Meetings of Missions in China have lately taken place from which we have received no reports. We would respectfully remind the members of those missions that their brethren of other missions will be much pleased, through our columns to learn a few of the salient facts regarding their last year's work. We are all so essentially one, that what affects and interests a part interests all, and those who take the trouble to report to *The Recorder* may be sure of the thanks of their fellow workers of other missions.

Another of the veterans of the Missionary Work is about to retire from it for needed rest in the home lands. After thirty-eight years, Rev. R. Lechler returns to Germany via Honolulu. By the invitation of his many Chinese parishioners on the Sandwich Islands, he will pay them a visit, which will without doubt do both him and them much good. It will be seen from the article on a preceding page, that Mr. Lechler is not of those who have any doubt whether China needs the humiliating and ennobling influence of Christianity; and it is equally certain that he is not of those who query whether Christianity has won any trophies in China. Many

in China and on the Sandwich Is. will rise up and call him and his missionary associates blessed.

A letter from Bishop Camelkeke, of October 25th, published in the *Straits' Times*, gives the losses sustained by the Roman Catholic Mission of Eastern Cochin China, as follows:—Murdered; 9 French missionaries, 7 native priests, 60 catechists, 270 Anamite nuns, and about 24,000 converts. Burned down; 266 churches, 17 orphanages, 10 convents, 4 agricultural schools, 2 seminaries, 1 printing office, and 1 Bishop's house quite new and not yet inaugurated.

On the 13th of October the Ven. Archdeacon Moule read a paper of Reminiscences of Twenty-five Years, before the Shanghai Debating Society. As full extracts from it have been published in our secular papers, we need not more than refer to its many interesting notes of the days of the Taiping Rebellion, and of sundry amusing experiences in rural China. Nothing from Archdeacon Moule's pen but is graceful, interesting, and profiting.

SCHOOLS ON THE JALOO, OR YALOO, RIVER.

From the Rev. J. W. Macintyre, of the U. P. Mission, we learn of two schools on the banks of the Jaloo River some ten days' journey from Newchwang. "The schools are conducted on the principle that we pay the teacher's wages, and the members find house accommodations and all else. For two years a single family has supported a school for boys, at their own cost, but I like to have the control of the teacher, and this year he is on mission pay, while all else is found by the family, though only half or so of the pupils in any way belong to them. We have now started a girls' school, under the supervision of the same family, and there, in a remote valley divided by the Jaloo from Corea, we have

a young married woman, of my wife's teaching, acting as teacher. I examined seven girls, two of them seventeen years of age, and the rest from thirteen down to eight, and we have now nine on the roll. I was much pleased with what I saw, and feel sure the adventure will pull through. The family in question is altogether right-minded, and the old gentleman himself is simply an enthusiast, so we have not the Chinaman's disease to contend with. The twenty members there will this year contribute sufficient to pay an evangelist to work among them."

REPORTS OF HOSPITALS.

Dr. Dugald Christie's first Report of his Dispensary work in Mookden, for two years ending June 30th, 1885, tells of 12,243 cases having been treated, 201 of which were surgical operations. Eye diseases, as elsewhere in China, form a large proportion of the cases treated. Opium smoking is very common all over the province. Treatment of opium smokers as out-patients, has not been satisfactory; and of those treated by gradually diminished doses of opium, or its alkaloid, Dr. Christie knows of none in which a complete cure has been effected. An Opium Refuge is necessary, and we cannot but hope that Dr. Christie's modest statement of the need for a Hospital will bring him more than the sum of about £800 which he names as required. Fourteen have been baptized as the first-fruits of this Medical Mission, and there is reason to believe that many others have been convinced of the truth of Christianity.

We have also received the Seventeenth Annual Report of St. Luke's Hospital of the American Episcopal Mission, Shanghai, under the superintendence of Dr. H. W. Boone, with whom Dr. E. M. Griffith of the same mission is now associated. The number of patients

treated the last year was 22,209 of whom 315 are reported as foreigners. There were 583 minor operations in the out-patient department; and 2,541 are reported as having obtained medical relief at seven different out-stations. In the wards of the Hospital itself, 462 medical cases were treated, and 124 surgical cases. The Rev. Mr. Tsu acts daily as Chaplain; several other ministerial members of the mission have also visited the patients; and Miss Purple has met a class of Chinese women assisted by native Christian ladies, members of the Church in Hongkew. A grant of 505 Taels is acknowledged from the Municipal Council, 73 from the Toutai, 29 from the City Magistrate, 88 from the Mixed Court, 179 from Chinese, 868 from Foreigners, and 359 from the fees of Patients.

▲ CHINESE MISSION TO COREA.

On the 11th of November, Rev. J. R. Wolfe, of the Church Missionary Society, sailed from Shanghai for Corea, taking with him two Chinese who are sent out by the Foochow Church, with the hope of entering Corea as missionaries. This is a fruit of the reports Mr. Wolfe brought back a year since from that hitherto isolated land. The purpose is that it shall be a thoroughly Chinese mission. It is not dependent upon the Church Missionary Society, either for men or funds. Mr. Ah Hok, the wealthy and generous Chinese Methodist, who a few years since gave \$10,000 to the Anglo Chinese College at Foochow, and more recently \$1,000 to a Church of the London Missionary Society at Hongkong, has given \$1,000 to this Korean mission of the Church Missionary Christians, and himself accompanies Mr. Wolfe, to take part in the settlement of the two Chinese missionaries, who are, if the doors open, to be left alone at some point in Corea not yet determined. The best of wishes,

and many prayers, will follow this very interesting Chinese Foreign Missionary enterprise.

FOOCHOW M. E. CONFERENCE.

[From a Correspondent.]

The ninth session of the Foochow Methodist Conference, recently held, was a pleasant and profitable occasion. The Conference, composed of 48 ordained men five of whom are foreign missionaries, and 15 preachers on trial and unordained members, assembled at Tieng-ang Tong, October 16th, 1885, and the organization was effected by the election of Rev. N. J. Plumb, President; Rev. F. Ohlinger, English Secretary; and two Chinese Secretaries.

The Conference lasted nearly a week. The forenoons were devoted to business, consisting chiefly of examination of the character of the preachers, hearing the reports of Committees on various subjects, &c. The afternoons and evenings were given chiefly to sermons, and the discussion of various important subjects.

A prayer meeting was held each morning at 8.30 and the sessions were opened at 9 o'clock, with religious exercises.

The Conference Sermon, on Wednesday evening, was preached by Rev. J. H. Worley, transferred from the Central China Mission one year ago. His subject was, the power of the Holy Spirit as shown by its effects upon the apostles. The speaker's fluency in the Foochow dialect, considering the short time he has been here, was a pleasant surprise to all.

At 10.30 A.M., Sabbath day, Rev. G. B. Smyth preached, through an interpreter, a sermon of great power, which produced a profound impression upon the very large audience assembled. His subject was St. Paul; his life and work, and the causes which produced such marvelous results.

In the evening of the same day Rev. Sia Sek Ong, preached the Conference Missionary Sermon.

The interesting subjects discussed on various occasions were, *Church Building, Education, Sabbath Observance, Wine and Opium, Sabbath Schools, and Self Support.*

The matter of native support of the pastors is one of vital importance and elicited much discussion, and the suggestion of various plans for its accomplishment. The statistics given at the close of the Conference indicate decided progress in this matter, for which we have reason to be truly thankful. The amount contributed for Church Building is also much larger than during the previous year.

There has also been an increase of ninety members. The following is a brief Summary of the most important statistics;—

Ordained Preachers (including five foreign missionaries) ...	48
Unordained preachers ...	15
Members	1868
Probationers	889
Adults baptized	210
Children baptized	101
Contributions:—	
Missionary Money ...	\$ 168.72
Support of Native Past.	778.19
Church Building ...	1034.32
Other purposes ...	198.57
	<hr/>
	<u>\$ 2179.80</u>

THE NINGPO PRESBYTERY.

[From a Correspondent.]

The Presbytery of Ningpo connected with the American Presbyterian Church, met in Hangchow October 23rd, 1885. The meeting was a sad one owing to the sudden death of Rev. John Butler, who was on his way to attend the meeting, and was to have taken a prominent part. The following resolutions were passed:—Whereas, It

hath pleased Almighty God to remove from us by death, the Rev. John Butler, a member of this Presbytery; therefore, Resolved:—

(1) That, while we deeply mourn the loss of our beloved brother, we meekly acquiesce in Our Heavenly Father's will.

(2) That we hereby record our high appreciation of our deceased brother's valuable labors for the cause of Christ in the bounds of this Presbytery.

(3) That we ever strive to imitate the example of faithfulness and earnestness he has left us.

(4) That we as a Presbytery humbly and meekly receive this chastening from our Heavenly Father's hand, and consecrate ourselves more entirely to his service.

(5) That we assure the sorrowing widow of our heartfelt sympathy and earnest prayers to God in her behalf.

The reports of work done during the year were unusually encouraging. Not a little itinerating has been done, and the message preached was received with favor by an unusual number. Sixty-three Communicants were added during the year, the largest number for many years. The largest number added to any one church was seventeen; second largest, thirteen. Contributions for the year, \$745. A church has recently been organized in Tong-Yiang with seventy-four members. There are now twelve churches under the care of this Presbytery, having a total of six hundred and eighty-two members. The Presbytery as a body consists of ten native ministers, nine native elders, and four foreign ministers.

A committee of two native ministers having been at work for three years on the subject of marriage customs, reported at this meeting thirteen articles, the publication of which we are obliged to postpone to the next number of *The Recorder*.

Diary of Events in the Far East.

October, 1885.

6th.—In the Tsing Yuen district, eighty miles from Canton, a mat theatre burned with loss of 173 lives.

10th.—The French reported to have decided to confine their occupation to the Red River Delta, and to send the troops not needed to France or Madagascar.

16th.—Mr. Von Mollendorf decorated at Seoul, by the Russian Consul-General, with the order of St. Anne.

21st.—A meeting in the Archbishop of Manila's palace, to raise money for a new man-of-war, to augment the fleet in the archipelago

24th.—A very destructive fire in Manila.

25th.—The Korean Prince Min, arrives at Shanghai, *en route* for Europe and America.

27th.—Memorial from the Chinese Imperial Resident in Thibet, asking for assistance in favor of the expelled Deb Rajah of Bhotan.

28th.—A Chinaman engaged in smuggling opium killed, at Canton, by a Portuguese employed by the Chinese Government.

The Weising Lottery Farm of Macao let for \$3,000 a month, to be increased to \$20,833, when the lottery shall be discontinued in Canton.

November, 1885.

3rd.—H. E. the Minister of Foreign Affairs, and Countess Inouye, give a banquet in Tokio to nearly all the foreign residents of Tokio and Yokohama, to commemorate the Mikado's Birth-day.

6th.—A very severe typhoon on the Phillipine Is.—A terrible fire at Itoilo.

9th.—A Chinese Imperial Decree directs that the sewerage and waterways of Peking, in view of their neglect for many years, be carefully investigated.

24th.—Degradation by Imperial Decree of Li Feng-pao, the late Chinese Minister to Germany.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At Chinkiang, October 26th, the wife of Mr. ROBERT BURNET, Agent National Bible Society Scotland, of a son.

MARRIAGES.

At Foochow, November 5th, Rev. CHARLES HARTWELL and Mrs. H. LOUISA PEET.

DEATHS.

At Woodbury, Conn., U.S.A., September 13th, Rose, wife of the Rev. ROBERT NELSON, D.D., for many years a member of the American Episcopal Mission in Shanghai.

At Chuntu, Szechuan, October 12th, Mrs. J. H. RILEY, of China Inland Mission.

Arrivals and Departures.

ARRIVALS.

At Shanghai, October 29th, H. T. WHITNEY, M.D., wife and three children, for A.B.C.F.M. Mission, Foochow.

At Shanghai, October 29th, Rev. E. E. Aiken, for A.B.C.F.M. Mission, Peking.

At Shanghai, October 27th, Miss AGNES BROWN, Miss A. A. LE BRUN, Miss J. STEVENS, and Miss M. J. WEBB, for China Inland Mission.

At Shanghai, November 11th, Rev. A. WILLIAMSON, LL.D., wife and two children, and Mr. GILBERT McINTOSH, of the Book and Tract Society of China.

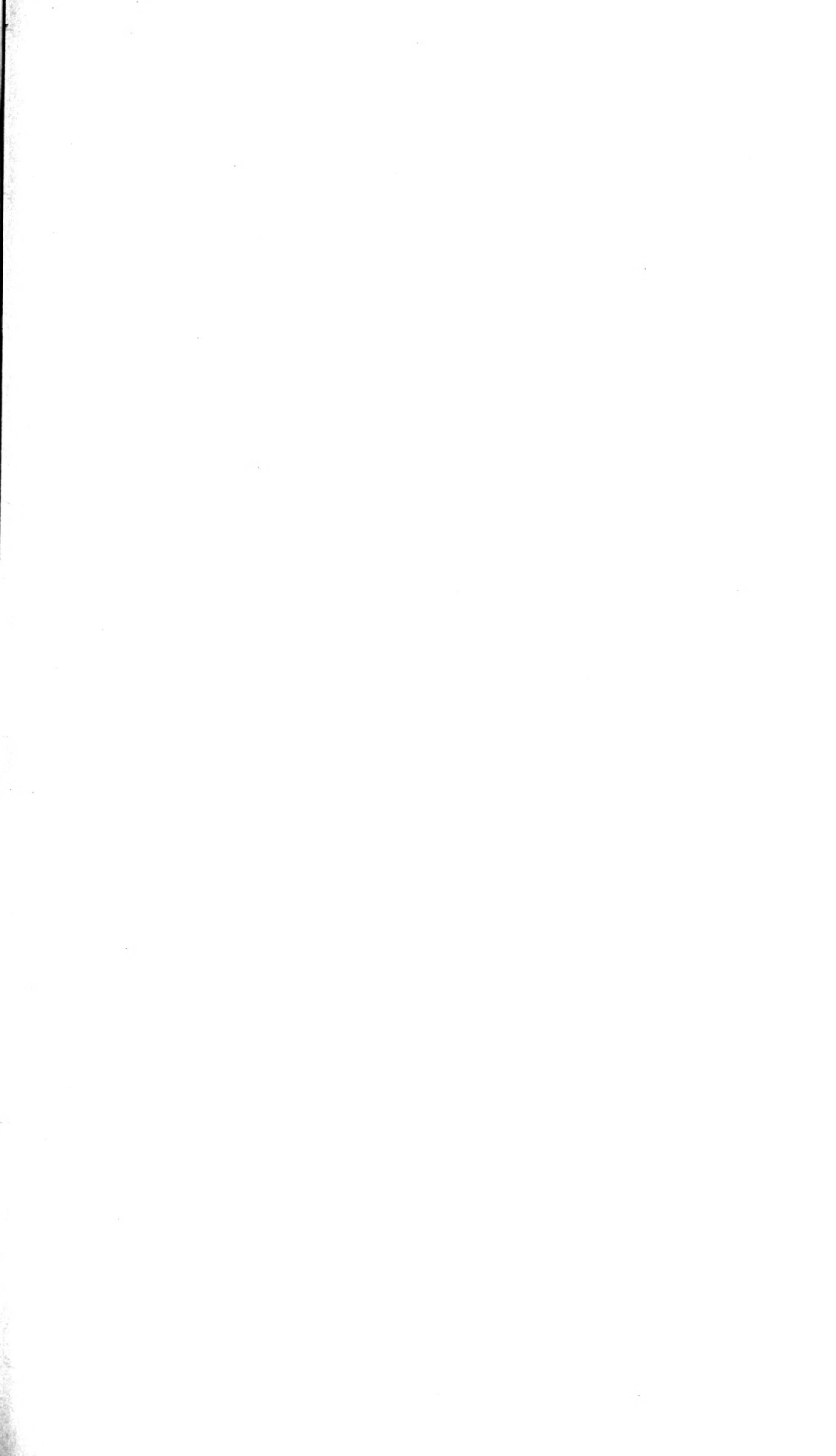
At Shanghai, November 18th, Mr. Wm. ARTHUR CORNABY, for Wesleyan Mission, Hankow, Central China.

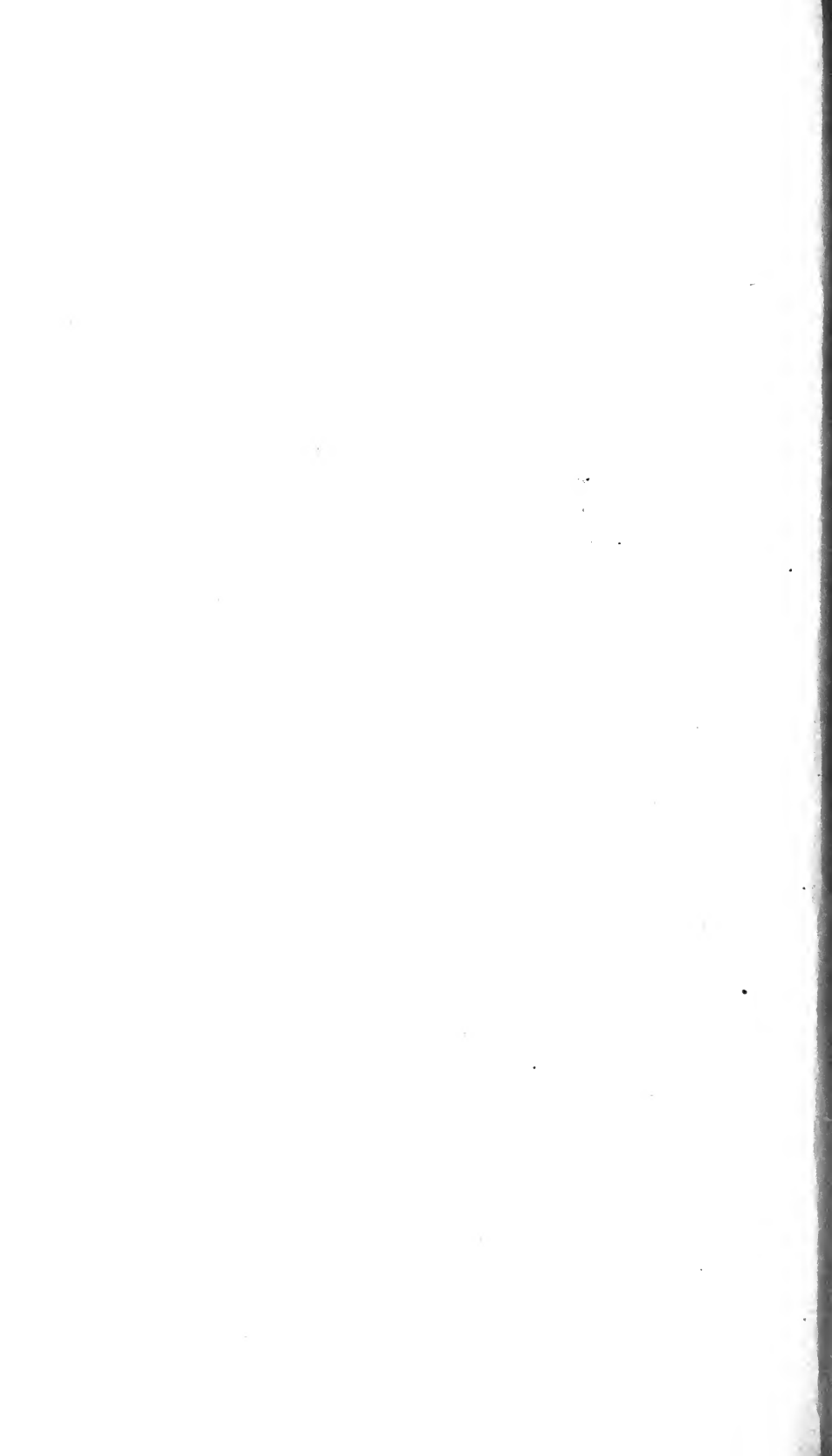
At Shanghai, November 19th, Miss L. RANKIN and Miss LAMBUTH, of the Methodist Mission South.

At Shanghai, November 24th, A. McD. WESTWATER, M.D., wife and child, of United Presbyterian Church Scotland, Chefoo.

DEPARTURES.

From Shanghai, November 12th, Messrs. J. J. COULTHARD, and A. W. SAMBROOK, of China Inland Mission, for England.





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The Chinese recorder



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