

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XII.

MARCH-APRIL, 1881.

No. 2

鳳洲綱鑑

重訂王世貞

A COMPENDIUM OF HISTORY IN THIRTY VOLUMES. BY WONG SHI-CHING, AN EMINENT SCHOLAR OF THE MING DYNASTY, A.D. 1526—1590.

BY REV. T. P. CRAWFORD, D.D., OF TUNGCHOW.

EXPLANATORY REMARKS.

1. Extracts from previous writers occurring in the volume will be enclosed in quotation marks, and the historian's own comments in brackets.
2. Transferred words and strange technical terms will be rendered between dashes.
3. The notes of the translator will be placed at the end of each Article, of which there will be only three.
4. The Chinese have other works besides this Compendium which treat of the primitive ages of the world, but the translation of this will be sufficient to give some idea of what may be found in their literature.

TRANSLATION: ARTICLE I.

三皇紀 “*San-hwong-ki.*” *Annals of the Three Rulers.*

“HU SWONG-HU says, ‘The title Three Rulers occurs in the Chow-li Record,⁽¹⁾ in the phrase, *the book of the Three Rulers* and the Five Sovereigns of its department of foreign history; but it does not give their names.’

The title is next found in the writings of the learned Professors of the Ch'in dynasty⁽²⁾ who call them the T'ien-hwong⁽²⁾ the Ti-hwong,⁽³⁾ and the Jin-hwong:⁽³⁾—or the Rulers of heaven, the Rulers of earth, and the Rulers of man.”

[The Professors of the Ch'in dynasty were officers versed in ancient and modern lore.]

“The Ch'in dynasty being near to the ancient times, their application of the title Three Rulers—(to heaven, earth, and man)—may be regarded as the correct one. During the Han dynasty Kung An-kwo says in the preface to his book that Fuh-hi, Shin-nu, and

**THE WORK OF PROTESTANT MISSIONS IN THE
PROVINCE OF SHANTUNG.**

BY REV. HUNTER CORBETT.

IN the year 1835, in order to ascertain the facilities for preaching and tract distribution, the Rev. W. H. Medhurst and the Rev. Edwin Stevins, made a cruise along the China coast in the ship *Huron*. "By the middle of September they were on the north side of the Shantung promontory where they landed at several places."

During the summer of 1859, the Rev. J. L. and Mrs. Holmes of the Southern Baptist Mission, U.S., spent several months on board a sailing vessel in the Chefoo harbor, Mr. Holmes frequently going on shore. It was not until near the end of the following year after the signing of the treaty, that they were able to hire a house and remain permanently. They were immediately joined by others. During the twenty years ending with 1880, there have been in all ninety-eight resident missionaries,—of this number forty-nine were women.

The aggregate number of years amounts to 430. Fifteen missionaries have died, and forty-three from failure of health or other causes have left the field.

Twenty-five either died or left the field within one year after arrival, and nineteen others did not remain beyond two years. Until recently the work in the north-west of the province has been carried on chiefly by missionaries whose residences were at Tientsin. As soon as suitable buildings can be secured all the societies represented in this province, except the Methodist Episcopal Mission, U.S.A., will have missionaries residing within the bounds thereof. Counting four for the American Board there are at present forty-four missionaries residing in the province of whom twenty-two are women, representing the following Societies:—Southern Baptist, U.S.A., English Baptist, English United Methodist, A.B.C.F.M., Presbyterian, U.S.A., National Bible Society of Scotland, U. P. Church of Scotland, Church of England Propagation Society and the China Inland Mission.

What are some of the visible results of the labor hitherto expended?

I have to acknowledge the kindness of the missionaries, who supplied the data from which the following facts are ascertained. There are now connected with the various missions 2843 communicants, 6 ordained preachers, 45 preachers and assistants of various classes, 375 children receiving education in Christian schools. The average wages paid preachers and teachers amounts to \$5 per month.

What is the character of the converts?

A few have proved to be hypocrites. Of this number, some were such experts at deception that for years they not only deceived their teachers, but all with whom they were associated and possibly themselves.

Others entered the church from sinister motives. They probably did not mean to deceive. They were persuaded that it would be to their interest to live the life a Christian profession involves, but their supreme motive was the hope of pecuniary gain. Generally a few months, or at most years, proved sufficient to convince them that a profession of Christianity did not necessarily secure them a livelihood, and they either gave up their profession or were excluded from the Church.

The hypocrites and temporary believers, however, have been but a small proportion of the whole. Some of the converts at times are so inconsistent as to cause heart-felt sorrow to those who have the oversight of them, and yet with all their failings seem to be true believers. Others give unmistakable evidence of spiritual life. It is impossible to see them day by day and not feel persuaded that Christ dwells in their hearts by faith. They are not content to possess the truth themselves but in season and out of season seek in every way to bring their kindred and neighbors to a saving knowledge of Christ. Many, both men and women, manifest an intense desire to learn to read. Some well advanced in life persevere until they are able to read understandingly the Mandarin Scriptures and Hymn-book. All are anxious to have their children receive a Christian education and many willingly deny themselves in various ways to secure it. Those who sincerely receive the truth wish to learn not only all they can in regard to Christianity but in regard to other subjects. Their sympathies are enlarged to take in the whole world to some extent. Their prejudices vanish so that they would gladly welcome from whatever source all that would advance the material prosperity of the country. Opposition to railroads, foreign machinery, etc., does not come from the converts to Christianity. The men no longer regard their wives and daughters as naturally ignorant and of a lower order than themselves. Their walk and conversation is characterized by a kindness unknown before conversion. This change has been the means, in a number of instances, of making the wives willing to learn the doctrine which produced such good fruit. The birth of a daughter is no longer regarded the calamity it once was. A desire is awakened to have little comforts, such as a pane of glass in the window, a bed of flowers in the court, etc. On the Sabbath when the Christians meet for worship they wear a contented and peaceful expression, which contrasts strikingly

with the care-worn and anxious look of the multitudes, whose thoughts are fully occupied with what shall they eat and drink, and how make the most of this world.

Some undoubtedly come short in the duty of benevolence. But when it is remembered that benevolence is usually a grace of slow growth in any land, but especially in a land where the people have been taught from infancy to set a high value on money, and also that the life of many who become Christians is a constant struggle with poverty, it would I think be unjust to charge the Christians as a class with illiberality. I have never known an earnest appeal for aid to send men to preach the gospel, to build churches, to relieve the destitute and famine sufferers without willingness on the part of every member to contribute something. Some deny themselves necessary food in order to do so. Others would very cheerfully contribute labor if the opportunity offered. Possible if all the facts were known the failure to come up to the Scripture standard of giving is more justly chargeable to the pastor's neglect of Scripture teaching on this subject, then to the converts. I think all will agree that the Christians are characterized by great simplicity of faith. When the truth is accepted the convert fully believes the Scripture statement that "there is one God, and one mediator between God and men, the man Christ Jesus." He loses all faith in the efficacy of idol-worship and no longer visits theatres or joins in idolatrous ceremonies. He believes that God will faithfully fulfill all the Scripture promises and daily prays in expectation of being heard. He is not beset with doubts and fears concerning the truth of the Scriptures, but firmly believes that with God all things are possible. The joy awakened in the hearts of the aged by simply repeating the promises of God is often most cheering. Perhaps in nothing does the contrast between a Christian and an unbeliever appear more marked than in the hour of death. Hope fills the Christian's soul. He knows whom he has believed, and doubts not but Jesus will receive his soul at last. He is able to speak words of comfort to the sorrowing family; urging each to trust in the Saviour and serve him faithfully until death and then they will meet again.

In estimating the character of the Christians, justice requires us to remember the difficulties which beset them. A man who has spent fifty years in a land in which the character of the whole people is formed by false standards of morality could hardly be expected to live up to the full standard of a blameless character which has been formed from infancy in a Christian home and surrounded on all hands by helpful moral influences. The new convert has not only all the habits of his

past life to overcome but he must still live surrounded by hostile influences, and face opposition and public opinion on every hand. The convert is sometimes for years the only Christian in his village. He may be either wholly illiterate or able to read but very imperfectly. Beyond the reach of meeting with God's people in the sanctuary, hearing the gospel preached every Sabbath, it is not surprising, perhaps, that he should often prove weak and give a very feeble light in the Egyptian darkness which surrounds him. I have often thought if the missionary could for a time exchange places with the converts he would learn to have deeper sympathy and more patience with them in their weakness and trials. He would perhaps have great cause for rejoicing if the convert only stood out against all hostile attacks even though he made very little advancement in the divine life. Do we not all need a great increase of that love which hopeth all things and can hide a multitude of sins.

Mere statistics give a very inadequate idea of the spiritual and moral condition of a people, or of the preparatory work which has been done. Through the aid of the Foreign Bible and Tract Societies a vast number of portions of the Scripture and Christian books and tracts have been circulated. The gospel has been repeatedly preached in almost all the principle cities and towns. In some districts it may be said the gospel has been fully preached in every village and all the people know something of the Saviour. Many freely confess that they are persuaded of the truth of Christianity and it would be for their highest good to embrace it, but to do so, would involve the loss of friends, difficulties connected with their business, the marriage of their children, etc., which they are at present not prepared to meet. There is undoubtedly a growing conviction in the minds of many that the Christian religion is from heaven and must eventually supersede all others.

The famine and pestilence which visited this province in 1876-1877, produced many hinderances. Large numbers of people have been impoverished. Since then many have sought admission to the Church chiefly in hope of receiving temporal aid. Extreme poverty seems to be unfavorable to the spread of the gospel. A certain amount of temporal prosperity seems most favourable to the moral and spiritual elevation of the people. The hinderances, however, are far more than counterbalanced. The efforts to save life and alleviate suffering during and after the famine, undoubtedly have done much in overcoming prejudices, removing obstacles, and recommending the Christian religion to the people. Nearly two-thirds of the converts have been received into the church since the famine.