

THE CHINESE RECORDER

AND

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VOL. XLI

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Editorial

THE outstanding event of the past month has been the trouble in Hunan. There have been many contributory currents to the storm which has for the time being overwhelmed the work of Christian missions in that province. It is evident enough, however, that the uprising is not specially anti-missionary, although it is preponderatingly anti-foreign. The agitation against the railway loan, the remembrance of the deplorable circumstances which attended the first financing of the Canton-Hankow railway, the irresponsible agitation of an unreasoning anti-foreign propaganda, together with the local conditions of rice famine and official negligence,—all have contributed to bring the present lamentable condition of things to pass. Possibly the most serious aspect of the whole situation is found in the significant fact that the Hunanese troops could not be used to suppress the rioters. The increasing efficiency of the foreign-drilled troops of China will add not safety but menace to the situation if these are not to be trusted to obey their officers in the interest of order, or if their officers are not ready to use them for this purpose. If the efficiency of the soldiery of China is to be found on the side of lawlessness the outlook is not comforting. What is to be the outcome of the present situation may not be prophesied; if Peking officialdom does not bestir itself to hold rigidly in check the forces of disorder which play upon

have converts, and ultimately every village will become Christian, chiefly through the agency of that first chapel. The villages will build their own chapels and sustain their own schools. "To talk of doing something by means of something, if you do not specify the thing to be done or how to do it, is a waste of words." I have tried to be specific, and the specifications bear chiefly on one class of men, the old type of Chinese scholar, of which there are many tens of thousands in this empire, and while they may not attain to proficiency in new learning, they still are a mighty influence in the land, and once the weight of their influence is exerted on the side of Christianity, the battle is practically won.

In Memoriam.

Hampden Coit DuBose.

A GREAT man is not an accident. God prepares His agents, and generally begins the work about two hundred and fifty years before they are born. The line of preparation which ushered Hampden Coit DuBose into the world in Darlington, S. C., September, 1845, began with his Huguenot ancestors in France. They were earnest godly men, and among them were several preachers of the Gospel. Soon after the Revocation of the Edict of Nantes many Huguenots emigrated to South Carolina. Among them was the ancestor of the subject of this sketch. Passing by several generations we note that his father, Julius Jesse DuBose, 1809-1852, was a Presbyterian minister, graduate of Columbia Theological Seminary, 1834. Rev. Julius J. DuBose possessed a character peculiarly engaging, ardent, affectionate, enthusiastic and generous. His helpmate was a woman of deep piety and marked intellectual force, shown by conspicuous ability as a teacher. Two of their children, Hampden C. DuBose and R. M. DuBose, entered the Gospel ministry. Hampden, as a boy, attended the Darlington Academy. As a youth he attended the Arsenal and Citadel Academy in Charleston. As a young man he studied in the South Carolina College, Columbia, S. C. His theological course was taken at the Columbia Theological Seminary under teachers of strong character, sound learning and deep piety. Among them were John B. Adger, James Woodrow and William S. Plumer. Dr. Plumer was one of the most noted preachers of his day. His patriarchal appearance, impressive eloquence and wide fame caught the imagination of his admiring pupil, and the exhortation, "Preach, preach the Gospel," went to

his soul. Dr. Adger, who spent many years on the mission field, and Dr. J. Leighton Wilson, 18 years a laborer in Africa, afterwards Secretary of Foreign Missions in New York, and later in Columbia, and Dr. Woodrow, a clear thinker and warm advocate of missions, whose cause he served as Secretary of Foreign Missions, living in Columbia, kept the claims of the mission field always before the seminary students..

The literary atmosphere of Columbia was full of echoes of the eloquence of B. M. Palmer, J. H. Thornwell, Joseph R. Wilson and John L. Girardeau (there were pulpit giants in those days), and H. C. DuBose felt their influence deeply. It was natural that a man of sturdy Huguenot ancestry, under such teachers and guides, should enter the ministry, should go to the foreign field, and when there should become a zealous preacher and writer.

He was ordained April 8th, 1871, by Harmony Presbytery in the Darlington church. Dr. Plumer preached the sermon and Dr. J. Leighton Wilson delivered the charge. On April 3rd, 1872, Mr. DuBose was married in Talladega, Ala., to Miss Pauline MacAlpine, daughter of a physician of saintly character. Mr. and Mrs. DuBose started to China April 4th, 1872, and reached Shanghai June 2nd. After a few months of language study in Hangchow they went to Soochow with Rev. John L. Stuart to open a new station there. At that time no foreign houses had been built. The Northern Presbyterians and Southern Methodists had begun work occupying Chinese houses. A Chinaman named Dzau, whom they called Charlie Marshall, represented the Methodist Mission. He was a man of shrewd and kindly nature and helped the Southern Presbyterians efficiently in the business of renting a house and beginning work. This young man spent many years in useful mission work, and when he died he left his sons to continue his influence for good. The DuBose family lived at first in a small Chinese house built on a well-known street called the Yang Yoh Hang. The house was in an ideal place for a street chapel. Ten thousand people passed before the door daily. Mr. DuBose, with Dr. Plumer's words, "Preach, preach," ringing in his ears proceeded to prepare for the work by hard study of the Chinese language and religious systems. As soon as he could make a connected speech on the leading facts and doctrines of Christ he began to use his knowledge. This was less than a year after his arrival. And he at once began the habit of speaking in the street chapel every afternoon. This became a fixed rule with him and he adhered to it steadily for nearly forty years.

For several years he had plans for evangelistic work only. When in the city he spent his mornings in study and went to the

street chapel in the afternoon. When in the country he sold books and tracts and preached on the streets of towns and villages. Two hundred thousand books and tracts is a moderate estimate of the number distributed by him. His tall figure, long beard and cheerful kindly manner secured attention always.

As the years spent in this evangelistic work went by he dreamed dreams and saw visions. He would preach not only in Soochow but also in a thousand pulpits. His sermons should be uttered by voices other than his own. He would make a book for the use of Chinese preachers. He prepared two hundred sermons on leading Christian doctrines, used them in the street chapel, revised them and issued *The Street Chapel Pulpit*, a book widely used all over China.

He saw another vision. He would reach the English-speaking world and deliver to them a message. He prepared addresses on the three principal religions of China, used them when on furlough in America in three hundred churches, revised them and published a book in English, *The Dragon, Image and Demon*, describing Confucianianism, Buddhism and Taoism.

Without further analysis of the causes which led to literary work we may note the list of his books and tracts: *An Illustrated Life of Christ* (with no pictures of our Lord), *The Street Chapel Pictorial Sheet Tract Series*, *Introduction to the Bible*, *Catechism of the Three Religions (of China)*, *Translation of Plumer's Rock of Our Salvation*. In *The Conference Commentary* he wrote on *Judges*, *Ruth*, *1st and 2nd Samuel*, *1st and 2nd Kings*, *Psalms*, *Proverbs*, *Song of Solomon*, *Luke*, *Acts*, *Romans*, *Ephesians*, *Philippians*, *Colossians*, *1st and 2nd Thessalonians*, *1st, 2nd and 3rd John*. He also wrote a book on *Christian Apologetics* and left half finished an exhaustive work on *Systematic Theology*. He wrote in English *Beautiful Soo (Descriptive of Soochow)*, *Preaching in Sinim* or *The Gospel to the Gentiles*, and *Memoirs of John Leighton Wilson*.

The degree of Doctor of Divinity was conferred upon him by Westminister College, Fulton, Missouri. During his second furlough he was Moderator of the Synod of South Carolina in 1890 and Moderator of the General Assembly of the Southern Presbyterian Church in 1891 in Birmingham, Ala.

He was President of the Anti-opium League in China, and devoted much time and thought to the work of opium prohibition. In connection with this matter he paid many visits to Chinese officials of highest rank and was received by them with great respect. The last labor performed by Dr. DuBose was dictating a letter dealing with recent aspects of the anti-opium campaign.

For twenty years he continued his daily street chapel preaching with results meagre indeed in proportion to his labors, but his

purpose was unshaken, his hope never wavered, and his labors never ceased. The command was: Go preach; his duty was to obey with steadfast faith, leaving the results to God, and he was not disobedient unto the heavenly vision. The results came at last. The country people of the region south of Soochow found the Yang Yoh Hang the most convenient street to use when they entered the city. Many of them during those twenty seemingly fruitless years heard the Gospel in the street chapel and took it home with them to the towns and villages scattered over a wide area. In course of time Dr. DuBose was able to open out-stations in a dozen places lying in a circle south of the great city. For several years he visited these out-stations and preached to the Chinese multitudes as Paul did to Greeks dwelling in the Roman province of Asia round about Ephesus.

Dr. DuBose was greatly blessed in his family life, whose course, while by no means free from affliction, brought with it full measures of domestic joy. His eldest daughter, Pauline, after a brilliant course of study in the Mary Baldwin Female Seminary in Staunton, Va., came to China in 1895 as a missionary. Not long afterwards she was married to Rev. L. L. Little, of Kiangyin. Her career was brief, for she died about a year afterwards, having given promise of unusual usefulness. His second daughter, Nettie, married Dr. W. F. Junkin, of the North Kiangsu Mission, stationed at Suchien, where she has faithfully labored for several years. Two sons, educated at Columbia Theological Seminary, being the third generation in succession trained there, are ministers of the Presbyterian Church, viz., Rev. Palmer C. DuBose, of Soochow, and Rev. Warner H. DuBose, of Fort Morgan, Colorado. The youngest son, Mr. Pierre DuBose, is a student at Davidson College in North Carolina.

Dr. DuBose died Tuesday, March 22nd, 1910, at his home in Soochow, and was buried in Shanghai March 24th. As we think of his long useful honored life, his tireless zeal, cheerfulness, gracious presence, unwavering faith, dauntless courage, sincere piety, love of God's Word, pity for China's suffering people and wide influence, reaching unborn millions; as we consider the welcome given him by generations of ancestors and the crown bestowed by his approving Lord, a voice from heaven says: "Write, blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit that they may rest from their labors, for their works follow with them."

J. W. DAVIS.