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GLIMPSSES OF HAINAN.

BY REV. B. C. HENRY, M.A.

FIRST PAPER.

U
ntil very recent years the great Island of Hainan, lying just within the tropics, was an almost unknown land to the world outside; and the reputation it bore as the haunt of pirates and desperate characters did not encourage investigation. The streams of commerce swept past it, ships touching only when necessary at some of the better harbors, without coming into any direct relations with its people. When the opening of Hoi-how, the chief town on the Island, as a treaty-port, was under discussion some ten years or more ago, public attention was for the first time directed toward it, and several gentlemen connected with the Chinese Customs and the English Consular service, made the circuit of the Island in gun-boats, landing at several places and penetrating a few miles inland. One of them, the late Mr. Swinhoe, made a journey of several days into the interior to the town of Ling-mun (嶺門). The information collected by these gentlemen gave many important facts in regard to the facilities for commerce along the coast, but contained nothing definite as to the natives of the country, the character, customs and disposition of the people in the broad and as yet unexplored interior. Within the last few years, Capt. J. Calder, of the s.s. Sui-tsing, has improved the exceptional opportunities afforded him of mingling with and observing the life and character of the aboriginal people on the south of the Island. Not being able to penetrate more than a few miles from the sea shore, however, the extent of the observations has of course been limited. It was not until last year that the outside shell was really broken and the interior laid open. This was done in the first instance by Mr. C. C. Jeremiassen, a Danish gentleman, who is now devoting

JESUS; THE MODEL PREACHER TO THE HEATHEN.

REV. HAMPDEN C. DUBOSE, S.P.M.

(John 7.46 Never man spake like this man).

JESUS went up unto the feast of the tabernacles, not openly but as it were in secret. About the midst of the feast He went into the temple and taught. "How knoweth this man letters?" asked the Jew. "My doctrine is not mine but His that sent Me," answered Jesus. In the last day that great day of the feast, Jesus stood and cried, saying, "If any man thirst let him come unto me and drink."

A message came to the ears of the Pharisees that the Nazarene taught boldly in the temple. Policemen were dispatched to arrest Him. These officers stood in the rear of the vast throng that hung upon the lips of the speaker. Listening, the swords hung loosely in their scabbards and the point of the spear pricked their own hearts. They returned to the Sanhedrim, assembled in state. The chief priest arose amidst the seventy elders, and with stentorian voice demanded, Where is he? Why have ye not brought him? The officers could only affirm, "Never man spake like this man." The reason assigned was unparalleled in the courts. Sometimes soldiers answer, "The prisoner fled and we could not find him." Sometimes, "They were too strong and fought." Here the simple reason, We could not arrest a man who preached like the son of Joseph.

The eloquence of Jesus! History does not record an instance of a man who could hold spell-bound six or eight thousand in the open air from early morn till near sunset. Where among the statesmen of Greece or Rome, England or America, an orator like unto Jesus of Nazareth? Grace was poured into his lips. We are so accustomed to look at the truth Jesus spake, that we forget the grace with which that truth was clothed.

The China Pulpit! Is the Missionary to fix the standard for the future ministry? Are we to "draw men unto us," keep them fixed in their seats; awake their attention and arouse their interest? What an arena for the use of the "best gifts"! A rich language, a fertile literature, a wealth of idiom, pointed illustrations, apt proverbs, classic quotations, the flowing speech of the Orientals, animated delivery, "mouth riches" as they say here must be sought for. Yet there must be great "plainness of speech" for "the common people heard Him gladly." Jesus is the great prophet of Israel. He likewise exercises his prophetic office among the Gentiles. The theme now is

JESUS, THE MODEL PREACHER TO THE HEATHEN.

The servant of Christ hears the command, Go, Preach. He finds himself among a strange people with strange tongue and he asks, how shall I preach? Who is sufficient for these things? He then listens to the sweet voice of the Master, Follow Me! The reader of the Gospels notes that the discourses are

FRAGMENTARY.

Save the sermon on the Mount, the seven parables in Matt. XIII. the foretelling of the destruction of Jerusalem and the farewell words at the last Passover no long sermons are recorded. His discourses were not arranged according to the severe forms of logic, but our Lord passed from one topic to another nearly related to it, the different parts of his sermon connected like the rooms in a house opening one into the other, or like the paths in a garden leading from one bed of flowers to another. As he probably talked on the same subject on various occasions it is impossible to reduce his words to a system in a "Harmony."

Missionary preaching is of the same kind. In the street chapels men pass in and out so a subject must be presented in ten or fifteen minutes, and the minister passes on to a topic of kindred import, from sin to repentance, to faith, or in a reverse order as from rewards to punishments, so that a sermon is like a train of cars coupled together, a series of *sermonettes* linked so as to form a unique whole.

ADAPTABILITY.

A striking feature of our Lord's preaching is its adaptability to the heathen world. Paul was the Apostle to the Gentiles, yet of all his sermons to the heathen only the one on Mars Hill is recorded. David and Isaiah were gospel evangelists but from their writings only now and then a text suited to the capacity of the pagans can be chosen. All Scripture is suited for the instruction of the disciples on the Lord's day, but not for those who know not God. The words of Jesus however fit the Asiatic mind. At night services for three years expository lectures were delivered on the Gospels, taking the general more than the specific sense and the untaught heathen understood the truth. Many at home ask us about the language of China; children and parrots can learn to talk but the preacher must learn the *idiom of thought*. It is to find the native channels and let the discourse run in these. The illustration, like a mirror, must be turned at the right angle to flash the light into the eye of the mind. The form of thought is just as important as the form of speech. Just as the cover fits the dish, the hat

the head, or the shoes the feet, so do Christ's words fit the Chinese mind. Wondrous Teacher! Theologians cannot fathom Wisdom's depths, yet pagan hearers appreciate their simple meaning!

A TENDER PREACHER.

The sweet singer of Israel tuned his harp and sang, "Blessed is the man." David's son in his first sermon pronounced the Beatitudes. The sages of Asia have left on record no sayings like these. The Missionary must prove he comes to bless. "I came not to condemn the world;" it was to bless the nations. The pillars and the doors of the chapel must have "love inscribed upon them all." In the presentation of truth love must shine as the *sun* of the Christian religion. Some consider the Chinese rendering of Gospel—"Happy Sound" as the most felicitous ear ever heard.

How well may the servants of God take heed to the exhortation "Behold my servant . . . a bruised reed shall be not break." How many bruised reeds we meet along these streets! Because of this tenderness "In Him shall the Gentiles trust." The disciple, when he sees the multitude on heathen plains, is to have the spirit of the Lord; He had compassion on them." In a land where men are beasts of burden are there many heavy laden? "Come unto Me!" O! the load of poverty these people bear. Farms of one or two acres at a rent of \$2 a *mooc*, which consumes nearly all the harvest of rice. The crowded cities and men asking for work! How much anxious thought simply for rice to sustain life! Jesus also says the anxious thought of Christians is *heathenish*; "After these things do the Gentiles seek." "Himself took our infirmities and bare our sicknesses." The blind, the lame, the deaf, the leper sang of the beloved physician. The hireling priests and the gentle shepherd are opposite characters. The good Samaritan finds many ready to perish.

Jesus is also our great exemplar in that

HE PREACHED THE LAW.

He laid the axe at the root of the tree, sin. Not one jot or tittle of the law is to be set aside in the application of the divine law to the Gentiles. Murder, they say, is crime? How about anger? On arch and gateway is engraved, "Of ten thousand wickednesses fornication is the chief." Doth thine eye offend? Why preach the law? Did not the Moravian Missionaries preach the law for years to the Icelanders with no visible results, and when one day the text was selected, "God so loved the world," numbers were gathered into the church? True, but first came the law and by the law the knowledge of sin. During the last few years I have carefully

noted that old men seem to have no sense of sin. A scared conscience seems to accompany a heathen old age.

If any listen to our preaching and say, "This is an hard saying" we can answer as Jesus, "Doth this offend you?" And state, as he did, doctrines still more repugnant to the carnal mind.

Was it a Chinese woman that lost that piece of money? Are the ninety and nine all out of the fold? Are there many prodigals? We must tell of *the lost*.

The Saviour corrected the mistaken views of sin. "Who did sin, this man or his parents that he was born blind?" is a common question in China. The blind sit by the road side and cry "Before my eyes is hell," as they consider the miseries of this life are like unto torments of the other world. Constantly in the chapel men speak out and say, "How about those the thunder kills?" This is a special visitation of Heaven on account of daring sin, so the Tower of Siloam is often used.

JESUS SET FORTH HARDSHIPS.

Our Lord did not deceive his followers as to the terms of discipleship. They must drink of the cup and be baptized with the baptism. They were to be hated, slandered, scourged, persecuted, delivered up, murdered. Also persecution was blessed. A gentleman sat in the chapel listening to "bearing the cross." "What! to eat bitterness all this life just with the little hope of Heaven hereafter? *That won't pay, that won't pay.*"

A teacher in this city reading about the "mother of Jesus being without" said to a friend, "That was strange conduct in Jesus. One of the sages would have gone immediately to honor His mother."

PHARISEES.

Blessed in Matt. v. and "woe" in Matt. xiii. are pronounced an equal number of times. Where is there a land of Pharisees like unto China.

The "righteousness" of the Confucianist. A reward is *due* his good works. Did we let them put the "new wine" of Christianity into the "old bottles" of Confucianism they would gladly accept the former. They are Judaizing teachers. They, *the literati*, have the "key of knowledge;" they neither go in themselves, nor suffer them that are entering in to go in." Just as the Pharisees blew a trumpet, "Ho! all ye poor," so the Chinese let not only their own left hands know, but also the left hands of all their neighbors. They "seek glory of men." The leaven of the Pharisees' poisonous doctrine is hard to eradicate. They contest "the uppermost seats."

They "tithe the mint and the anise." To misuse printed paper, to offend against etiquette, to eat beef, are great sins.

On no occasion did our Lord more fully set an example to winners of souls than when He conversed with the

SAMARITAN WOMAN.

Jesus sat at the well. On the one side was mount Gebal, on the other Mount Gerizim. The hundreds of thousands of Israel were accustomed to assemble in this great auditorium. From the summit of one the Levite could read the Blessings, and from the other a mile distant the Curses of the law would be read, and every ear could hear. Jesus was weary, but not too weary to preach; hungry, but "His meat was to do the will of Him that sent Him." There was not an audience of the thousands but one lone woman.

A simple request for a drink of water. What! you a foreigner ask me! He took the text, *If you knew who it is.* But, Sir, you have nothing to draw with. Like all the Chinese women she had taken her bucket with a long rope to let down into the well beside her "water pot." We are often told *preach simply.* See the Master dealing with a soul. He took one of the mysteries of redemption, the water of life—and unfolded it to an ignorant woman.

Sir, give me this water; it is very tire-some to come here so far to draw. It is just as the Chinese say, "If we eat your church, what benefits will we have? Will our business improve? Will we have work? Is there any money in it?" Note the gentleness of Christ. He did not say, you stupid foolish woman; talk to you of eternal life and you only think of saving work! No! He enlightened her mind. "Go, call thy husband." Had he struck her with a club he could not have more astonished her than when in a panoramic view the sins of a life passed before the eye. She feels her sins. It is "a prophet" who speaks. She then, as the Chinese do, tried to turn off the subject by talking of her ancestors.

The Speaker then unfolds to her the nature of spiritual worship, and that God is a Spirit. Listening to these immortal words, she exclaimed, When Messiah cometh! She went into the city and said, is not this the Christ? Thus step by step she was led to know what was hid from the wise and prudent. In the kingdom of grace a poor sinful woman was chosen as the first Missionary to the heathen and by her instrumentality many men said "We know that this is indeed the Christ, the Saviour of the world."

ILLUSTRATIONS FROM NATURE.

Mark the preaching of Jesus. The Mountain! How pleasant to tell of mountains made sacred by the foot of the Son of Man,

while here the idols love the hills. Salt. As this is such an important source of revenue, and the salt-commissioners such high Mandarins, the Chinese appreciate the figure. Where can we better illustrate "letting down the net" and becoming "fishers of men" than in this well-watered land? In a country where agriculture is the chief employment, they know well of the sower. From among the wheat the Chinese pick out the little round black tares. The mustard seed here becomes a large bush. You see them taking two little pieces of leavened dough, the size of your little finger, put them twisted into boiling oil and it comes out a foot long and as large as the arm. The trade in goodly pearls is extensive. When Soochow was taken by the T'ai-pings the floor of nearly every house was dug up in the search for hid treasure. The "narrow way," the canals in the cities with boats often jammed; densely thronged passages five or six feet wide called *streets*. Are we to "prepare the way." A hundred years ago the Emperor *Kien-lung* came to Soochow. Messengers came beforehand and built an "Imperial High-way" to the Great Lake, which is a paved road in good condition to this day.

The great prophet like unto Moses enjoined

FORGIVENESS

As an essential to salvation. The greatest indignity to a Chinaman is to be smitten on the cheek. What to turn the other also! Love for enmity, blessings for curses, kindness for hatred, prayers for persecutions. First be reconciled, then come to Church. These commands are in the teeth of the teachings of Confucius, who when asked, "What do you say concerning the principle that injury should be recompensed with kindness?" replied, "With what then will your recompense kindness? Recompense injury with justice, and recompense kindness with kindness." The sage, at another time, "affirmed the duty of blood-revenge in the strongest and most unrestricted terms."

ARE THE CHINESE COVETOUS?

Do they love the world? Are they the most worldly-minded of all peoples? We are to exhort, "Lay not up for yourselves treasures on earth." How often thieves break through the walls! Alas! how many garments the rust or mould corrupts in the rainy season! "Seek ye first the kingdom of God and His righteousness."

Where a better text, "He carried the bag and was a thief." This people only know professional thieves as thieves; dishonesty is a small matter. "Oh! do not call that *theft*; we do not like to hear the word."

Jesus required of His followers

FAITH,

And promised immediate salvation. He offers to save the vile, the drunkard, the opium-smoker from their sins. The preacher to the untutored heathen is to require him to arise, and follow Jesus. Asking in faith, is the only condition of prayer. We are to "upbraid the cities" for their unbelief. The Master gives the reason why they hate the light and the reason those who hear are "condemned already." The Chinese need to know personally of "sin, righteousness and judgment." In a land where "death reigns" what need there is of the third person of the Trinity.

How many young heathen converts after they believe in Jesus, like Andrew, findeth his own brother Simon; or like Philip, findeth a Nathaniel!

SINGLENESS IN WORSHIP

Is ordained by the Master. Two masters cannot be served. God is one. *Reverence* is the sum of Confucianism, *love* of Christianity. The supreme love He directs to be given to God sweeps away ancestors, heroes, spirits, gods. "Lovest thou Me," asked the Saviour? The same mouth bitterly says, "I know that ye have not the love of God in you."

Passing through Canaan Christ found

HEATHENISM.

O! the "vain repetitions," *o-me-to-fuh*, the prayer used before every god. "Nigh with the mouth" as they chant their books. "What do you *read* in worship?" is their constant question. Go to our city temple in Soochow. You find the venders of toys and trinkets, punch and judy shows, a throng of the vile and the vagabond, truly a "den of thieves." "Blind leaders of the blind,"—the blind priests leading a blind people in dark ways. "Give us a sign," we are constantly asked, "something to look at; a picture, an image, two characters, but how can we worship the unseen?" Buddhism has "no power of the keys;" no power of discipline. The thief, robber, pirate first goes to the temple to worship. Do ancestors return to this world? A "great gulf" lies between. Are rewards meted out on earth? Dives and Lazarus answer. As meat defiles, in order to "escape from sin," "to purify the heart," millions are vegetarians. We thank our blessed Lord for the words, "Not that which goeth into the mouth defileth a man."

There is a striking similarity between the

CHINESE AND JEWS.

To have "no burial," saith Solomon. The burial rites of parents are most sacred; no duty to the state can set these asidet "Let the dead bury the dead." The "wedding garment" is an ap. figure. As the marital relation is much lower than the parental, a man is warned against listening to his wife, instead of to his father and mother. "Leave father and mother and cleave to the wife" settles the question. To check their critical spirit, we bid them "judge not." On all occasions they quote the Classics, so we are to imitate the Master. "It is written," "Jesus says," must be the "authority" with which we speak. Where the bribe controls the court, is not the "unjust judge" and appropriate subject? How many preachers in China may say, "We have piped unto you and ye have not danced; mourned unto you and ye have not lamented," presented the Gospel in its joyful aspects and ye have not seen its beauty, told of judgment and hell and ye have been unmoved. The Lord seeing the 4000, said to His disciples as He says to us, "Give ye them to eat." Did many follow Him for the "loaves and fishes?" The disciple is not above His Lord. They were not driven away, but after a pungent discourse, "many went back." That our words should be "yea and nay" forbids the constant pointing to Heaven and earth as their form of oath.

HEATHEN WOMEN.

The ministry of Jesus can be presented very pleasantly to the women. Was His mother "blessed among women?" Was His friendship to Mary and Martha strong? Did Mary "choose the good part" and "sit at Jesus feet?" Who supported Him and His apostles three years? The ministering women. Were there many women and only one disciple at the cross? Who were earliest at the sepulchre? Was He anointed for His burial and has the fame thereof spread abroad? Could He say to an unfortunate, "Go sin no more."

During His earthly ministry Jesus was an

ITINERANT.

He did not build a central church but went throughout the coasts of Israel preaching. On the Sabbath His habit was to go into the Synagogues; the other six days, the mountains, the deserts, the sea, the cities and towns heard His voice. So Missionaries on the Lord's day preach to the converts and on the other days to the multitudes in the street chapels. Note His work in the "villages." He sends His disciples "Wheresoever He should come." They "returned and told Jesus." On their evangelistic journeys they were to salute the houses and cities which they entered.

THE FATHERHOOD OF GOD.

Frequently does the Son of Man refer to His Father. Honoring in this land the parents whom they have seen, we have the basis of fear to God whom they have not seen. They have a proverb, "Beget a son and then you will know a parent's love." Heathenism does not teach that God is love. That the supreme Deity may be their father is a new thought to them. A fondness for children is a marked characteristic of the Chinese. We wish them to be children of our Father who numbers their hairs. It is pleasant to tell them of "our Father's house;" "the many mansions," room for China's millions. Well could Jesus say, "Peace I leave with you."

THE MEDIATOR.

Christ continually says that "He came from the Father" and was "sent by the Father." In China we stand on high vantage ground in presenting Jesus as Mediator. Sometimes when speaking of our Lord as Redeemer, Saviour, Shepherd they do not fully catch the idea, but when we say "Middle-man" they quickly know the meaning. Renting a house there must be "middle-men;" buying property there is a surety; at betrothal there are "go-betweens;" a clerk has one to introduce him and the latter must replace goods lost; a servant must name parties who will be responsible to his employers. It may be illustrated in a hundred ways. It runs through the whole structure of Chinese society. Constantly we are asked in the chapel, "If we join your church do you want a security?" "Yes, we do; there is one Mediator between God and man." It is interesting to inquire how far their gods, as the kitchen-god, are used as mediator's between men and the chief deity.

The doctrine of substitution is readily acquiesced in by them as it is often practiced. Sometimes even a life is purchased for money which goes to the benefit of the family. "I lay down my life for my sheep." Christ, the head of believers, is their representative. The Chinese government is a network of responsible agents. Every branch of trade has a responsible head. A magistrate is responsible for the lives of all in his district; if he does not find the murderer he loses office. The death foretold by himself is preached, though it be foolishness to this people. From Golgotha flowed a stream which separates Christianity from Confucianism, religion from morality.

SETS FORTH HIS GLORY.

The Chinese are willing to accept Jesus as a great teacher, the western Confucius. Of the latter, only the 72 years of his life were

known. Jesus could say, "Abraham saw my day." After his death great things are known. His power over unclean spirits in a land where they are "all their life time subject to bondage" for fear of demons needs to be forcibly dwelt upon. His power to forgive sins and the proofs thereof arrest the attention of those who make pilgrimages to redeem their souls. The Light. Where O! where to speak of the Light as in this darkness which may be felt! The Truth. Does not this people "love lying," yea, "delight in lying?" The Bread of Life! The nation fainteth because of the famine. Is He The Resurrection? This week a man asked, "Where is the grave of Jesus?" When speaking of the resurrection I always use all the solemn earnestness it is in my power to command, yet, as with Paul some mocked, so invariably they laugh. What! the dead to rise! They are to hear the voice of the Son of Man. The King. "Art thou a king?" All power is given unto Him; they are subject to Him whether willing or not. O! let the minister follow Jesus in making the second coming of the Son of Man a constant topic. Have you ever seen Jesus?" is asked us. "No, but these eyes shall see Him." The Judgment. Their old year's night, when every account is settled, every debt paid, when financial judgment is laid to the line and the debtor seeks a hiding place, is a type of the final day. "The good has the good reward, the evil has the evil reward." How long? "And these shall go away into everlasting (aionion) punishment; but the righteous into life eternal (aionion)." When the joys of the righteous cease, only then will the pains of the wicked be at an end.

In closing, the questions of a Buddhist priest at Pootoo come to my mind.

"How do you employ your time?"

"I preach in the chapels."

"What else do you do?"

"I sell some books."

"Well, what else."

"I have to study in order to prepare for preaching."

"Then what else do you do?"

"I have a good many Mission affairs to transact."

"That is what you do for others, *what do you do for yourself?*"

The servant calls to mind the command of the First Missionary, "watch ye therefore, and pray always."