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RELIGIOUS SECTS IN NORTH CHINA.

By REV. J. EDKINS, D.D.

THE tenth century was in China a remarkable period of change, and had an immense influence on the two centuries following. The appearance of a great Tauist Ch'en tw'an at that time, and his friendship with the emperor Sung tai tsu, gave an impulse to the Confucian literati which they much needed. They had been devoting their energies to poetry and Buddhist studies. But from this time they turned to the contemplation of philosophy. Tauism and Confucianism were destined to come into combination and modern Chinese thought was to be greatly influenced by this union and by the effect of Buddhist philosophy.

In the common school edition of the Yi king a diagram of the sixty-four kwa is given in the introduction in the form of a square inscribed in a circle. Another contains the eight kwa, the four figures, the two spheres and the great extreme, in a diagram. Another diagram has the eight kwa in a circle, and a fourth contains the sixty-four kwa, the eight kwa, the figures, the spheres and the great extreme. These four diagrams are all inscribed with the name Fu hi as the author, but they really came from Ch'en tw'an, from whom they were transmitted through two generations of pupils to Shau yau fu, in whose writings they constitute what is called the doctrine of the former heaven 先天之學. In accepting Tauist help in interpreting the Yi king, Confucianism formed a junction with Tauism. At the same time aid was not refused from the Buddhists. The whole field of Confucian doctrine as gathered from the classics was gone over carefully by a long succession of able scholars and the result was the voluminous series of works usually known as those of the Sung philosophers. The work of this school is the

wisest among the Chinese people. In this important labor, to know the usage of a sectary in our time residing in the plains of Shantung or Chili and confining his reading and thinking to one or two modern books, may be worth something, but to know what the whole nation thinks, and what the books say, is worth much more.

METHODS OF MISSION WORK.

LETTER VII.

BY REV. J. L. NEVIUS, D.D.

BEGINNING WORK.

TO missionaries beginning their work *de novo*, without native converts or enquirers, and without a knowledge of the language, many questions arise of the first importance, which have not been touched upon in the preceding letters. As the beginnings of work contain the seeds of future growth and development both for good and for evil, every step should be taken with deliberation and prayer. In addressing my younger brethren I take it for granted that they will not be unwilling I should use a degree of freedom in detailing some of my own observations and experiences.

The study of the Language. It may well be a matter of congratulation that the newly arrived missionary is exempt, for the first year or two, from the pressure and responsibility of deciding the many questions of mission policy upon which he must form an opinion at a later period. Whatever department of work he may devote himself to in the future, there is no room for doubt that his first duty is to give his time and energies to the thorough acquisition of the language as a necessary prerequisite to usefulness in work of any kind. For this, it is of the greatest advantage to be free, as far as possible, from cares and interruptions of every description.

It is very desirable to obtain the occasional assistance of some foreigner well versed in the language in guarding against mistakes which are almost sure to be made in pronunciation, tones, aspirates and idioms. None of these should be neglected. It is well to know from the first that the ear has to be trained as well as the vocal organs, and that in this one's own senses are not to be depended upon. It often happens, as two or three persons listen

to the same vocal utterance that each hears it differently, according to his individual habit or preconception. Of course all cannot be right. Where acknowledged authorities agree, if the learner follows his own ear in opposition to them, he will probably go astray in ninety-nine cases out of a hundred. Where authorities differ, it will generally be on comparatively unimportant points with reference to which it makes little difference whether you follow one or the other. Even the sounds of an intelligent native accurately heard and reproduced, are not as sure a guide as a thoroughly elaborated and consistent classification of sounds like that found in Williams' Dictionary, or Wade's Syllabary, or the dictionaries and phrase books representing the southern dialects of China. Variations of individual teachers from the standard pronunciation will probably be found to be localisms or personal peculiarities. The systems of pronunciation referred to are the result of the consensus of opinions of many foreigners, who may be regarded as experts, and of numerous trained natives, during a succession of many years or generations. A person may choose between Wade's system and Williams', in accordance with his purpose to speak the pure Peking Mandarin or a more general Mandarin. Either system is excellent and the differences between them are practically of little importance. They are much less than exist between the languages of many Chinese officials who can converse with one another without difficulty. While it is no doubt desirable sooner or later to become acquainted with localisms, it is perhaps better at first to master the standard form of the dialect spoken, whether the Mandarin or any of the southern dialects. Localisms will be easily and almost unconsciously acquired afterwards as they are needed. Taking this course will secure a man's being generally intelligible; while those with whom he is constantly associated in his home, where his dialect may not be spoken in its purest form, will prefer to hear him speak without localisms rather than with them; and will understand him almost if not quite as well. By adopting this course, Church members would gradually become acquainted with, and be able to use the standard form of their dialect: and thus indirectly the diffusion of Christianity would promote uniformity in the language of the people, and as a necessary consequence facilitate general intercourse.

A young missionary in acquiring the language should eagerly avail himself of all the "helps" at his command. Phrase books, grammars, dictionaries, a careful and well trained native teacher, and the assistance and criticism of some foreigner, are all important. The native teacher should be made to understand that giving

satisfaction to his employer and retaining his place, depend on his laying aside Chinese ideas of deference and politeness, so far as they would prevent his correcting the same mistake of his foreign employer fifty times if necessary, as it probably will be. It is a fact, as common as it is unfortunate, that a teacher sometimes learns foreignized or individualized Chinese of the foreigner, who is led to suppose from the ease with which he is able to communicate with his teacher, that he is making rapid progress in the acquisition of the language; while he has unconsciously been playing a game with the Chinese teacher of "give and take." The result of this process is a kind of compromise between the English and the Chinese languages, made up of Chinese words with an admixture to a greater or less degree of foreign idioms, pronunciations, inflections, emphases, and aspirates or want of aspirates. The extreme result of a similar process is found in the "Pidgin English."

Frequent changes in methods of study are sometimes desirable in order to break up monotony and avoid weariness. Each individual will learn by experience the particular way of prosecuting his studies which suits him best. Most persons find that from one to three hours a day with a Chinese teacher in getting correct sounds from his lips, is as much as can be spent profitably at first. The great work, that of memorizing words and sentences, can be done better quietly by one's self. When a good beginning has been made in pronunciation and tones and aspirates, only the occasional help of a foreigner is required. In the course of from six months to a year most persons will find it very helpful to spend a good deal of time mainly or exclusively with natives, so as to force themselves to speak Chinese. At this period a tour into the country, or living for a time in the country without a foreigner, making a companion of one's personal teacher or a native preacher, is very useful. In the course of a year or more, when one is able to converse with some freedom, it is generally desirable to change the teacher, as facility of communication with him will be partly the result and that unavoidably, of a mutual adaptation to each other. A change of teachers, or talking a good deal with natives generally, will enlarge the learner's vocabulary, and show him how far he has got on in acquiring the tongue of the people as it is spoken. With all the helps which can be obtained a man must depend mainly on regular, persistent, hard study. If he has a natural gift for languages it will of course be invaluable, but even this must not be trusted to as the chief dependence.

In the course of two or three years or more, the missionary may form a permanent or general plan of study for his life time. Some

think it best to confine their attention to the Chinese spoken language, and regard an attempt to learn the written language or *wen-li*, (with probably a very imperfect and unsatisfactory result,) a useless waste of time, which might better be spent in mastering the vernacular and fitting themselves for effective preaching. One might indeed in this way save much time, and also find a sphere of great usefulness; as a large proportion of the population of China is only acquainted with the spoken language. To reach all classes however, and especially the influential classes, the knowledge of the *wen-li* is of immense advantage. It may be acquired, without any great loss of time, if the study of it is prosecuted methodically and persistently, and the missionary avoids burdening himself with so much and so many kinds of work as to make it impossible. I should strongly recommend from the first a regular exercise in writing characters, and in memorizing select passages of the classics.

Beginning Work. Here, if I mistake not, we are apt to be too hasty. After years of preparation at home we are anxious to commence our life work at once. We hardly realize that, aside from the study of the language, other special preparation for the work before us is still necessary. If a man has come from home designated to a particular department of work, or the exigencies of his field on his arrival constitute a call to some special work, the case is quite different. If there is no such call, I should as a rule, advise him to keep clear from the responsibilities and distractions of an *independent, personal, work* for *three, four, or more years*. One ought not to allow himself to be troubled with the thought that he is holding back and not taking his full share of labor, or with the fear that he may lay himself open to such imputations from others. I recommend this plan as the best course for securing the greatest usefulness. In the mean time while the young missionary may not be able to point to any tangible results of work of his own, he may have the satisfaction of doing good from the first, and that in many ways. He may bring a cheering gleam of sunshine from the home-land to those who are worn and weary, and perhaps disheartened by the pressure of accumulated and exhausting toil. In leisure hours he can relieve other missionaries of some kinds of secular work which he can probably do as well as they, leaving them free to devote more time to work for which a knowledge of the language is a necessity. In a godly, unselfish, Christ-like walk, he may produce deep and lasting impressions for good, both on natives and foreigners, before he can begin to speak in the native language. As he advances in his knowledge of Chinese he can

help his brethren in many ways, such as chapel preaching, teaching a class in a school, or accompanying and assisting older missionaries on itinerating tours. These kinds of work, and all kinds of work, while they will be a help to others and the common cause, will be a still greater help to himself;—just the preparation and training which he needs. I should advise a young missionary when he has acquired the language, or while he is still acquiring it, to visit different stations connected with his own mission, and stations of other missions, to acquaint himself by personal observation, as well as by a special course of reading, with the diverse methods employed, and not to be hasty in forming opinions and acting upon them until he has gathered sufficient materials upon which to found these opinions.

The opposite course is liable to many objections. Confining one's self to the place where he is located, subject to one set of personal and local influences, forming opinions and acting on them at an early period, is apt to make a man narrow in the beginning, and then confirm him in his narrowness. In taking up an individual work at an early period, he meets with difficulties and responsibilities which he had not anticipated; a great deal of time is wasted in the laborious and imperfect performance of work, which a few years later might be attended to with ease and success. Plans for continued study, for which it was supposed plenty of leisure would be afforded, have to be given up, in consequence of pressure of engagements, pre-occupation of mind, or exhaustion of body. By undertaking work which one is incompetent to, and the difficulties of which one cannot anticipate, important interests are imperilled; injurious impressions produced which it is difficult to efface; and health and even life may be sacrificed. It has been to me a matter of constant regret that a portion of time was not strictly reserved, especially during my first five or ten years in China, for laying a broader and deeper foundation for future usefulness, by a more extensive and methodical reading and memorizing of Mandarin and Classic literature. Suitable and adequate plans were made for such study, but other occupations in the form of direct missionary work, promising immediate results, were allowed to interfere with and set aside those plans. In this way, as in many others, we are too easily induced to sacrifice a greater future good to a less present one.

Independent individual work. Though the time of preparation for individual work may have been somewhat protracted, the missionary will feel at its close that he is all too imperfectly fitted for the task before him. He must now, however, without unnecessary delay take his full share of labor and responsibility.

Before this point is reached, providential circumstances, and personal tastes and proclivities, will probably have indicated clearly his department of labor. This, while it should not be desultory, should not be too much specialized. A variety of work promotes physical and intellectual health. Employments may be so arranged and affiliated that, instead of interfering with each other, they may be mutually helpful. This is specially true of study, teaching, preaching, itinerating and book-making. Each of these in the above order, is a preparation for that which follows; and the succeeding ones, by their reflex influence, stimulate and assist those that precede. Missionary life must begin with study, but it should not end there. All study or no study—too much study or too little—are extremes equally to be avoided. The results of study can only be assimilated and utilized by constant, familiar, and sympathetic intercourse with the people, and people of all sorts.

If I were asked, what in my opinion is the most important of all departments of mission work in China, I should not be able to answer categorically. All are important. The most important work for each man is undoubtedly that for which he is best fitted and to which he is specially called.

Book-making is the ripest and richest fruit of all. Its influence extends over nations and continents, and goes down to successive generations. To consider the different departments of missionary work in detail would far transcend the limits assigned to these papers. One branch, however, Itineration, claims our special attention, as particularly connected with the subject of the previous letters.

Itinerating. In engaging in this department of work we may certainly have the satisfaction of feeling that we are in complete accord with the great commission, "Go ye into all the world and preach the Gospel to every creature," and also with the example of the great Apostle to the Gentiles.

While the active labors of this Apostle were largely made up of teaching, preaching, and writing, itinerating may perhaps be regarded as their distinguishing feature, and that to which he was specially set apart by the Holy Ghost. The great centres where he spent most of his time, were apparently not selected by him in accordance with a predetermined plan, but were providentially indicated to him in the ordinary course of his Apostolic tours. But most missionaries, however much they may itinerate, will require a fixed place of residence, that is, a home, in selecting which the chief consideration should be health, facilities for acquiring the language, and a place which is an influential centre in itself, and affords easy access to the

unevangelized regions about it. Such a home the Apostle Paul had at Antioch, where he spent the intervals between his itinerating tours. When the time comes for practically answering the question, "How shall I make a beginning"? I should say as the Apostle did, "Go every where preaching the Gospel." You can not know where there may be some one waiting for you, and some one to whom you have been sent. Ask for direction. Christ's sheep will hear His voice. How shall we find them? Go every where, and wherever there are "Christ's sheep" they will respond to His call. Then you will have a beginning from which to work, and one of God's own choosing.

Assistants or Helpers. Our Saviour sent out his disciples on evangelistic tours two by two. There are many special advantages to be gained in a foreigner's being accompanied by a well-trained native helper, if such an one is to be had, the foreigner attracting an audience while the Chinese may possibly do most of the talking. Constant intercourse with a native is not only, as has been remarked before, the best way to acquire a familiar and practical knowledge of the language and native character, customs, and modes of thought, but it is also the best way for the foreigner to communicate to his assistant practical instruction, to develop his Christian character, and influence him for good. It is not easy, however, to find just such men as one would like, even in the older stations, and the young missionary may feel himself specially fortunate if he is able to obtain one. Still the work may be begun and prosecuted successfully without such a helper, and far better without one than with a person who is not a sincere and earnest Christian. Before the missionary is ready for itinerating he will probably have had in his employ for many months a personal servant who though he may not be a convert, if he is in sympathy with his employer, may be very serviceable on an itinerating tour. He will everywhere be the person applied to by the curious villagers to obtain all sorts of information about the character, mode of life, and aims and purposes of the foreign visitor. Indeed the fact that your attendant is not a professed Christian makes his countrymen all the more free in communicating with him, and gives additional weight to his testimony.

If your servant has been brought to Christ while in your employ, the fullness and warmth of his testimony will more than compensate for the want of credence consequent on being a co-religionist, and as such pledged to speak for you. In an early period of my work in Ningpo, I had a Christian servant who was to me invaluable. He was originally a servant of Dr. Martin. He was a tailor by trade, and learned to be a good washerman and cook. After becoming a Christian he accompanied me on

He was a tailor by trade, and learned to be a good washerman and cook. After becoming a Christian he accompanied me on my tours, attended to my washing, mending and cooking, and made himself generally useful, and at the same time was earnest and judicious in bearing witness to Christianity when opportunity offered. Most of those whom he met with were more easily reached by him than they could have been by a scholar, as they were nearer to him on the social scale and more in sympathy with him. I then felt with the other members of the Ningpo mission that he was too valuable a man to be employed as a servant, and he was induced to change his position in life, and was employed successively as chapel-keeper, colporteur, assistant, &c. I now think we made a mistake in not leaving him in the position of servant, and fear that he has never been as happy or useful since as he was in his original sphere of life.

Boatmen, cartmen, muleteers, and wheel-barrow men in our employ, and inn-keepers with whom we stop, though not Christians, may be of great service to us, if their relations and dispositions towards us are such as to incline them to throw their influence in our favor. On the other hand if they are prejudiced against Christianity or cherishing a feeling of resentment on account of real or fancied injuries, they may do us much harm. In fact, by their fault finding, exaggerating real wrongs, and repeating idle rumors, they may neutralize all our preaching. I once employed a muleteer who was an ill-tempered man and strongly prejudiced against Christianity. He, as I afterwards learned, reported wherever I went that the Chinese helper accompanying me was a cheat and a deceiver; and that moreover most of those who entered our religion soon became insane! That this trip was not a very satisfactory one in its results need not be a matter of surprise. I am glad to be able to say that my experiences have not always been of this kind.

About six years ago, I was detained in a small country inn by a severe case of persecution which was exciting a great deal of interest in the neighborhood. At the close of a busy day one of my wheel-barrow men came to me and said, "There is a man here who lives near my home about twenty miles away, whom you would better have a good talk with. He stopped here for lunch at noon, became interested in what is going on, and has questioned me the whole afternoon about you and what you are doing. He has remained so long that he cannot reach home to-day, and will stay in the inn over night." In less than two years from that time this new acquaintance made a public profession of his faith in Christ. All the members of his family, which is a large one, are now

Christians; his home has become an important Christian centre, and eight or ten stations have sprung up near his native town, mainly through his influence. These two wheel-barrow men are persons constantly in my employ whether at home or on country tours. They are not as yet baptized, and at that time were not specially inclined to become Christians; I often obtain from them important information respecting the villages through which I travel, and also hear from them faults and irregularities in my stations; some of which even the native helper has failed to discover.

JAMES CHAPTER V, VERSE 5.

(See page 148.)

BY HERBERT, A. GILES.

I beg leave to join the Rev. W. W. Royall in protesting against the mistranslation of a part of the above cited verse as given in the Delegates', in the Mandarin, and in Mr. Griffith John's versions.

I go farther than Mr. Royall. He says that the "turn" given by these three versions "may pass as a good commentary." I venture to think it is a wholly inaccurate, and therefore very bad, commentary.

The Greek text has undoubtedly been rendered correctly in the Revised version, as opposed to the incorrectness of the version of 1611. That is to say, the Revisers have ignored the misplaced $\omega\varsigma$, and have followed the Vulgate with their, *Ye have nourished your hearts in a day of slaughter.*

The meaning of this is simple enough, when read with the context. Yet the following "turns" have been given to it in Chinese:—

Delegates' Bible. "You have given way to wanton pleasure in order to delight your hearts, as do sacrificial oxen and fat pigs while awaiting slaughter."

Mandarin. (Blends the two clauses which make up the whole verse into one.) "You, in this life, think only of extravagance and feasting, like animals which when the time comes for their slaughter are still gratifying their hearts."

Mr. John's. (Is identical with the last, except that the style is faulty. Will any Chinese scholar justify 如牲在被宰之日 for "like animals on the day of slaughter.") A change of 被 to 備 would give the reader a better chance.

No wonder Mr. Royall asked, with unnecessary modesty, "Is this a translation of what the Apostle said?"