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THE SUPREME OBJECT OF WORSHIP IN ANCIENT CHINA. WAS IT JEHOVAH?

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SHANWU, FUKIEN, CHINA, FEB. 2, 1921.

CHINESE MYTH, legend and history, all testify to one Supreme Object of Worship. This was usually called Heaven, but sometimes also was styled Ti or Shang Ti.

Earth is sometimes associated with Heaven, especially in the production of living things, but never as the equal of Heaven. They also worshipped the *shen* which were the subordinate agents of Heaven. Some translate *shen* by the word *gods*, others by the word *spirits*. But Heaven is before all, above all, and the source of all. Shang Ti was sometimes classed with the *shen* as an object of worship; and the first meaning of *shen* is "That power or cause which operates by its own energies, formless and inscrutable, yet making things develop." A Chinese Christian teacher told us that "*Shen* originally meant the same as Shang Ti but had become exceedingly debased in common usage."

Chinese writing might be said to consist of symbols; and the symbol of Heaven is composed of the symbol for *one* and that for *great*, and is explained as "The great ONE." So we say "God alone is great." In the name Shang Ti *shang* means *above* while Ti is defined as "One who rules in his own right," also as "Judge." Its symbol is composed of that for *establish*, slightly modified to make it overarching, and three lines forming a trident extending downward from underneath the other part. Related to this is a symbol composed of two parallel lines above and three lines descending from under these. Dr. Williams says that these three lines represent "the light of sun, moon and stars coming down upon the earth." The symbol for Ti means one enthroned on high and ruling all beneath. The first meaning of this other related sym-

bol is "To make known the will of Heaven to men." The Chinese mind does not readily conceive of bodiless spirit; and it associates the visible heavens and earth with the invisible Beings thus named. Ti is sometimes used for Heaven; but as there were five mythical rulers who were styled the "Five Ti," *shang* was usually prefixed to Ti when it designated Heaven. The title Ti was never applied to a merely human ruler till (?) B. C., when Shi Huang-Ti arrogated it to himself. In modern time the Taoists have grossly debased the term *shang ti*, using it as the title of men whom they have deified.

The early missionaries were sharply divided on the use of Shang Ti to designate God; and a very respectable minority both in numbers and in scholarship, claimed that Shang Ti was to the Chinese about what Zeus was to the Greeks. They were strenuous for the use of the more generic term *shen* with the word for *true* prefixed to it. Quite a few also wished to compromise on the Roman Catholic term Heaven-Lord. But now a very, very large majority both of missionaries and Chinese converts use Shang Ti.

The plain, indisputable history of the use of both *shen* and Shang Ti has been the very reverse of evolution upward; and however scholars may seek to account for this fact, the fact itself is hideously obtrusive when the present degraded beliefs are compared with the lofty concepts of the Odes and the History. In ancient times the notions and practices of the common people doubtless fell far below the standard of these two books, just as the superstitions and customs of ancient Israel fell far below the standard of Moses and the prophets. Confucius in his day was combatting a strong downward tendency; but he only succeeded in retarding it. But compare the second definition of *Ti*, a judge, with Abraham's words when interceding for Sodom, "Shall not the Judge of all the earth do right." Also Jephtha's protest to the king of Ammon, "Jehovah, the Judge, judge this day between the sons of Israel and the sons of Ammon."

A writer in "Asia" states that "The Koreans have always worshipped Haneinin, a name which covers the idea of one supreme mind, one god. This god of the Koreans is similar to the God of the Jewish Old Testament. On this deep-seated monotheism the Christian missionary has built with amazing success." The Koreans were taught Chinese civilization by K'i-Tsz, an exile prince of the overthrown house of Shang-Yin, about B. C. 1110. His name is held in great reverence by the Koreans, as well it deserves to be. Perhaps he taught them their lofty monotheism.

But in the 12th century, A. D., arose Chu-hsi, most noted commentator of the ancient classics, who taught that Heaven is but an impersonal moral order; and his views have long prevailed among the Chinese literati. Samuel Couling, M. A. (Edin.) in his *Encyclopaedia Sinica*, says of Chu-hsi, "He struck a blow at the old Confucian idea of a personal God, from which it has never recovered." Yes, and his teachings have always been a sad hindrance to the work of the missionary. The early missionaries seem to have credited too readily the claim that Chu-hsi had given the correct interpretation of Confucius. Dr. Legge thoroughly refuted this error. Chu-hsi set the Chinese scholars a bad example of adroit twisting. His attempt to reconcile his teachings with the popular trust in and worship of ancestors is a striking example of specious ambiguity.

At present the mass of spiritual beings is classed under the phrase *kuei-shen*, the *kuei* being the people and the *shen* the mandarins of the spirit world. Both are worshipped; for even the *kuei* are supposed to have power to help or harm, and hence must be placated; but incense is burned to the *shen* on the first and the fifteenth of the month, and to the *kuei* on the second and sixteenth. Every man's ancestors are *shen* to him. Taoism and also Buddhism has brought about a degraded worship of *Ti* and *Shang Ti* among a people robbed of any true conception of God.

We find that unsophisticated folks instinctively attribute to personal agencies all *working together* of things to produce potent *results*. Hence the common people attribute to the *kuei-shen* everything which cannot be traced to human agencies. A Chinese teacher, well versed in the tenets of the "Three Religions," when asked why some days are accounted lucky and others unlucky, replied, "Lucky days are ruled over by good *shen* and unlucky by evil *shen*."

Rev. E. Faber, D.D., learned scholar in things Chinese and deep thinker, sums up the teachings of the ancient sages as to God as follows:

(1) He is the Supreme Ruler, who as to kings, sets up one and puts down another.

(2) He desires the physical and moral health or well-being of men.

(3) He is holy, so that no uncleanness can approach Him.

(4) He is nevertheless gracious to the penitent.

But now Herbert Spencer yoked up with Chu-hsi shuts out everything which could inspire gratitude to itself or affection to its creatures. In Foochow, a Chu-hsi stronghold, it took nine years to win one convert.

One most ancient reference to Shang Ti and Heaven concerns King Yao (B. C., 2356-2255). He was visiting a certain place, and the people crowded around him, praying that Heaven might give him wealth and sons and long life; but he replied, "Wealth brings many troubles, children many anxieties, and old age much sorrow and contempt." But they answered, "Sons are the gift of Heaven . . . and old age never brings contempt except where virtue has been lost. At the close of life the old man ascends on a cloud to the place where Shang Ti lives."

Dr. Williams in his monumental lexicon of the Chinese language propounds the theory that Shang Ti is the collective name for the deified spirits of all deceased emperors, and especially for those of the reigning family;

and the manner in which deceased emperors are associated with Heaven might afford passages which would seem to favor this theory. One such is attributed to King P'an-keng (B. C. 1401-1374). He said, "Were I to err in my government, my high sovereign (*i. e.* the founder of his dynasty) would send down on me great punishment for my crime, and say 'Why do you oppress my people?' If you, the myriads of the people . . . do not cherish one mind with me, the One Man, in my plans, the former kings will send down on you great punishment for your crimes." He here speaks of the deceased kings merely as the "former kings." And when certain nobles were resisting his plans, he says to them, "Your ancestors and fathers will cut you off and abandon you." But all ancestors and *shen* are looked upon as the agents of Heaven.

Confucius said in regard to the *shen* "Worship the *shen* but be distant with them." He saw evil tendencies connected with the *shen*. This reminds us of the O. T. attitude toward "familiar spirits." He prized ancestral worship especially as a bond of family fellowship. Yet he owed his existence to his mothers' filial piety in becoming the concubine of her father's aged friend, who had no sons, that so she might bear him a healthy son, he having only a deformed one; and Heaven rewarded her with Confucius. Yet when she died her son had to get an old man to show him his father's grave, that so he could bury her beside him. But Mencius, the "Second Sage" (B. C. 372-289), taught that "A chicken served to parents living is better than an ox sacrificed to them after they are dead."

But Mencius makes more of the *shen* than did Confucius. He says "The people are of most importance; next to them are the *shen*, the tutelar gods of the land. Of less importance is the king." Also, "The *shen* are the channels for the blessings of Heaven." If they do not duly care for the people, "Then the tutelar *shen* must be changed." Heaven's vice-regent, the king, was held competent to effect this change. In the thought of those an-

cient sages everything came from Heaven, and was subject to the will of Heaven; and hence Confucius said "Sin against Heaven leaves no place for prayer."

Dr. Legge, prince of sinalogs, who devoted thirty years to the study of the Classics, always renders Shang Ti by our word God. And so does Rev. J. Magowan, a veteran missionary, in his *Imperial History of China*, based on *A History of China compiled by Chinese Historians*. So also does a very recent book, *Outlines of Chinese History*, by Dr. Li Ung-bing. But Herbert Finley Rudd, Ph.D. (Chi. U.) prefers simply to transliterate, and read Shang Ti. So do I; but not for the same reason as he does.

Our principal sources of information as to the ancient belief in Heaven are *The Odes* and *The Book*, or *History*; both are claimed to be compiled by Confucius from more ancient writings.

The History says "Heaven begets the people with desires; without rulers all would be confusion. To regulate them Heaven gave birth to wise men." "Heaven caring for the people made for them rulers, made for them teachers, that they might be aiding to Shang Ti." "The way of Heaven is to bless the good and punish the bad." "Good and evil do not wrongfully befall men; but Heaven sends down evil or good according to their conduct." Thus virtuous rulers are an aid to Shang Ti. An ode says:

"Great Heaven is intelligent,
And is with you in all your goings.
Good men are a fence,
The multitudes of the people are a wall."

So likewise reads an ode assigned to King Ching (B. C. 1115-1077):

"Let me not say that Heaven is high above me.
It ascends and descends about our doings,
Daily inspects us wherever we are."

Dr. Rudd truly observes, "In ancient China it was the theory that the reigning family had received the divine appointment because of family distinction in virtue; and

when the family virtue ran thin in the blood of degenerate rulers Heaven rejected the dynasty and made a new appointment. When the emperor sanctioned the sway of petty princes all over the empire, they also had their authority from Heaven."

Up to the time of Shi Huang Ti, B. C. 221, China had been ruled by *wang*, kings. The symbol for *wang* consists of three horizontal strokes connected through the middle by one perpendicular stroke. According to Dr. Williams the three horizontal strokes represent "Heaven, earth and men, whoever joins them is a *wang*, ruler; the middle line is written nearer the top line to show that the ruler should imitate Heaven."

Earth is sometimes associated with Heaven. Thus the History says "Heaven and Earth are the parents of all things; and Confucius says, "Of all that Heaven and Earth produced man is the noblest." More often we find Heaven standing alone, but never Earth. Yet compare now with this the words of Christ in Mk. 4:28, *The automatic earth fruit bears.*

A very early mention of the *shen* is found in the reign of King Yao (B. C. 2356-2255). It is stated that toward the end of his reign he divided the country into twelve divisions, and appointed the *shen* of the highest mountain in each to be the tutelary god of all the region within its boundaries. One very sacred mountain in China is T'ai-Shan in the Shang-tung province, which is claimed to be the most ancient of all sacred mountains. It doubtless was one of these twelve; and T'ai-Shan is now esteemed most powerful over all the imps that bring bad luck to houses, roads, streets, etc. In common modern speech no distinction is made between the mountain and its guardian *shen*. The same is true as to Heaven and Earth; and a man will protest his honesty thus, "Above me is Heaven, beneath me is Earth; how dare I speak falsely?" Bad luck is attributed to malicious imps, or else to bad location with references to the occult "Wind-Water" influences. This latter superstition is due rather

to the *Book of Changes*, which is claimed to be China's most ancient book. Yet this claim is not well authenticated. It is not once alluded to in the Odes and the History. One allusion to it by Confucius is reported, to the effect that he would fain spend fifty years in the study of it. But, as Dr. Rudd points out, all depends on the correct transmission of *one word* which may have got changed. Aside from this there is no mention of it whatever till nearly two centuries after Confucius. It is the source of gross superstitions which are a curse to China. It says:

"Heaven was formless chaos. . . . Refined particles united first, but the union of the thick and heavy went on slowly, so that the heavens came into existence first, and the earth afterward. From the subtle essence of Heaven and Earth the dual principles of Yin and Yang were formed, etc., etc."

No wonder it was a puzzle to the Sage. It has little of morals or religion; and Dr. Rudd suggests that this may be the reason why the Odes and History had no occasion to quote it. These books in their exaltation of Heaven and righteousness have strong points of contact with the Hebrew Scriptures. Always the good ruler has the blessing of Heaven, able, upright ministers give effect to his good purposes, and all, all is order and prosperity. In the words of a popular phrase it is "Heaven, Earth, Man, Harmonious." But under bad kings scoundrels perverted everything to the gratification of themselves and their base ruler. The corruption spread downward; all was confusion and calamity, and Heaven sent down floods, drouths, famine and pestilence; and then in compassion found a good man and seated him on the throne. Of such a time of misrule we read in an ode:

"Mean men have their mansions,
Subjects have their emoluments,

The people have now no maintenance;
Heaven is pounding them with calamities.

"Kind Heaven is indeed arrayed in angry terrors;
Heaven is indeed sending down ruin.

Once Heaven is represented as seeking a worthy family to displace the degenerate Shang-Yin dynasty. For the last ruler of the Yin family "Wrought not that any sacrifices of fragrant virtue might ascend to Heaven." Note this, *virtues* are accounted fragrant sacrifices to Heaven. Shang Ti secured the right men in Wen Wang and his son Wu Wang, the founders of the Chou dynasty, B. C. 1122. The calamities which Heaven sent down involved all living things; and the guardian *kuei-shen* of the hills and rivers were sorely grieved. But when a good king had rid the land of the bad king and his minions, repressed lawlessness and restored order, the troubled heart of kind Heaven was again at ease, while the *kuei-shen* and men and all living things rejoiced. History quotes an ancient speaker thus:

"The former kings of Hsia (B. C. 2205-1818) cultivated their virtues, and there were no Heaven-sent calamities. The *kuei-shen* of the hills and the rivers were none not tranquil, and the birds, beasts, fishes, tortoises, had fitting environment."

When in B. C. 1750 a young king evilly disposed had been reformed, the prime minister (who had effected this) said, "Great heaven has greatly favored the house of Shang, and granted to you, O young king, at last to become virtuous."

In one ode blame is laid on Heaven itself. In B. C. 731 King Yiu, the grandson of a bad king and he worse yet, ascended the throne. The ode, however, is ostensibly aimed at a very rapacious minister:

"Heaven keeps doubling its afflictions,
Death and disorder increase, multiply.
O pitiless Great Heaven:
It is not right that he reduces us to misery.

"Great Heaven, unjust,
Sends down these disorders.
Great Heaven, unkind,
Sends down these miseries.

"I, K'ia-fu, make this song
To disclose the king's disorders.
Oh, change your heart,
Nourish the myriad states."

We may wonder how Confucius with his great reverence for Heaven could have included this ode in his collection. But the aim of the Odes is mainly moral; and morally the ode is an important addition. It is the Chinese way to revile the progenitors of evil doers; and K'ia-fu could have aimed no sharper shaft at King Yiu than he did in thus blaming Heaven for letting him be the *Wang*.

Yet King Yiu was the mere tool of a wicked woman. She sought the death of his son in order that her own son, by a previous husband, might become king. But the princes kept him safe; and in King Yiu's tenth year barbarians sacked his capital and killed him. Then the nobility expelled the barbarians and enthroned this son who had been well brought up, made a good king and saved the Chou dynasty from imminent ruin.

Chinese editors of the Classics, about 1860, A. D., give a modern view of Heaven, etc., which yet accords with the ancient. Dr. Legge translates it thus:

"All the principles under the sky are simply expressive of the mind of Heaven. Heaven is everywhere, and its distributions from which we see its ordinations are everywhere. Earth obediently receives the influences of Heaven. Hence when we see how earth supports all things, we know how the ordinations of Heaven have descended on it.

"Now the ancestral temples and the *shen* of the hills and streams and these five altars of the house are distributed on the earth, but in reality have their root in Heaven."

In this we have Heaven recognized as the source of the physical, social and moral order which conditions human life.

Dr. Rudd also calls attention to the fact that "there are natural powers which at times seem to be personified and worshipped as independent spirits (*shen*). On further study the independence vanishes, and these forces appear as entirely in harmony with natural law or Heaven's will. Nature is never cold and meaningless, but is always related to human interests." But this use of the word, nature, is foreign to Chinese thought and speech.

Dr. Rudd also calls attention to another characteristic of the Chinese Classics:

"There are no devils or hosts of demons lurking to injure men or disturb the order of Heaven. Human beings are the only disorderly elements in the universe and their nature is made for orderly life. Heaven and the celestial world are characterized by benevolence, dignity and order."

But this calls to mind Eccl. 7:29, "God made man upright; but they have sought out many inventions." Dr. Legge, also, remarks, "There is no hell, no purgatory, no hint of the fate of the bad after death." Yet the Old Testament is quite like this. The fixed aim alike of Jehovah and of Heaven is to hold men, families, cities, nations, directly responsible for their evil deeds. The O. T. might be called the kindergarten stage of God's revelation of His Will.

As to the origin of the History, commonly styled "The Book" we are informed that an official record of each reign was kept by specially appointed recorders; and these records might be styled "The Chronicles of the Kings of China." As an independent source by which to test "The Book" we have *The Annals of the Bamboo Books* which were found about 280, A. D., in the tomb of a prince of the Chou dynasty. In these the writing was scratched on bamboo slips; and this attests their antiquity. The Chou Kings reigned from 1122 to 250 B. C. It is now generally admitted that from the beginning of the Shang dynasty, B. C. 1766, Confucius had contemporaneous material from which to draw; and the Bamboo Books generally confirm his accuracy. One writer, long after Confucius, states that the Sage had three thousand odes from which to compile. No other writer confirms this statement; and yet it is not improbable. Dr. Faber says of the Odes and the History, "Book":

The book contains imperial decrees and ministerial orders from about B. C. 1200, or even a little earlier. The Book of Odes contains popular poems and sacrificial hymns belonging to the same period. It presents us with many glimpses of the social and national life of those days. The two works form the foundation of the collected ancient literature and developed civilization of China."

An eclipse of the sun, August 29, B. C. 775, in which Heaven showed abhorrence of this wicked conduct of Yiu" has been of great value to historians in determining the exact dates of those centuries. There is a minority who assail the antiquity of events in Chinese history, in keeping with their assault on the antiquity of the Hebrew Scriptures. But we may safely accept the claims of those who assert that Confucius had at his command records that were contemporaneous with what they record as far back as B. C. 1766; and even back of this for a thousand years the information comes from those who had contemporaneous records of what they relate.

As to the primitive worship of Heaven, Dr. Rudd holds that:

"It is not quite properly called monotheism, still less should it be called pantheism, fetichism, animism, or atheism. Probably the best term to describe it is social monism. . . . The present life of men is the center of attention. . . . The celestial world, if we may so speak of it, exists for the sake of men, even more than men exist for it."

In fact in China today men seek for posterity in order that these may nourish their ancestors with ghostly food. An intelligent Chinese mother wept bitterly when her only son became a Christian. "Now," she exclaimed, "not one bowl of rice will my spirit ever smell."

But Social Monism holds that as the patriarch grew out of the father, and the king out of the patriarch, so the concept of Heaven grew out of the concept of the king. In support of this view of the dependence of the celestial on the mundane world a passage from the Odes is quoted in which King Wen is spoken of as "giving rest even to great Heaven." But we are told that "Heaven loves the people, and sovereigns should reverence this mind of Heaven." It is Heaven's love for the people that makes Heaven find rest when a good ruler ousts a bad one. So in Zech. 6:8 we read, "They that go toward the north country have quieted my spirit in the north country."

Along with Social Monism goes the hypothesis that the Chinese have had their own independent evolution; and Dr. Rudd thus asserts as to their origin:

"We have no evidence that the Chinese were ever a pastoral people. . . . As we go back through their history we are likely to conclude that this Chinese race has been for thousands of years almost exactly where we find them today. There is apparently no historical hint that *any other type of people ever occupied this territory*. Neither is there any hint that the Chinese ever came from any other territory. As Prof. Parker says, 'There the Chinese are, there they were; and that is the end of the question.'"

If the Chinese did indeed have their own independent evolution with its own religion and morals, its own social and civil order, it is wonderful that their concept of Heaven should coincide so closely with the Hebrew concept of Jehovah; and although the *shen*, as objects of worship, are classed with Shang Ti; yet as a matter of fact the relation of the *shen* to Heaven is much like that of the angels to Elohim; and once when a Chinese clerk was told about the Western theory of guardian angels, he was surprised to learn that they were not worshipped. Yet because the Chinese worship of Heaven is associated with that of the *shen* I prefer to write Shang Ti and *shen*. If I were to translate the word *shen*, I would sometimes write gods and sometimes *spirits*.

There are many points of resemblance between the Hebrews and the Chinese. There is the same strong desire for posterity; and Chinese sentiment would approve of David's assurance to the woman of Tekoa that a son who had killed his only brother in a fit of anger should not be put to death and deprive a deceased father of posterity. An ode written early under the Chou dynasty has a striking resemblance to Ruth 2:15, 16:

"Here shall be young grain unreaped,
There some sheaves ungathered;
Here shall be handfuls left on the ground,
There ears untouched;—
For the benefit of the widow."

As to the source of the Chinese, Mr. Li Ung-bing says: "All accounts agree, however, that the basin of the Yellow River was the cradle of the Chinese race, and that their ancestors were a nomadic race who, some five or six thousand years ago, migrated from the northwestern part of Asia, and finally settled in what is now the province of Shensi, a rich country very thinly populated." "Wars with the aborigines and among the different tribes were frequent. The result was that the original inhabitants were driven off in all directions, and the most powerful chieftain became the acknowledged head" of the Chinese tribes. Much of this, however, is surmise only.

But John Claud White, *National Geographic Magazine*, October, 1920, quotes Sir George Birdwood, whom he styles "the authority on such matters," as follows:

"Chinese tradition names Tibet as the cradle of the race, which remained there for some centuries before moving to China. It thus comes that Chinese art has an Accadian source."

Those who would make the race indigenous in China have not proved their case.

Pursuing this matter further we find that ancient Egyptian art depicts a people with slanting eyes quite like the Chinese. Also in the language inscribed on those ancient monuments is there not a marked prevalence of monosyllabic words? And there are resemblances between the Hieroglyphic writing and that of the Chinese. The former has 1st, pictures of things; 2nd, ideographs; 3rd, phonetics. The Chinese has 1st, pictographs derived from outline pictures of things; 2nd, ideographs, like that for heaven; 3rd, phonetics. These last combine with the other two to form the great majority of Chinese characters, as they are called. But Chinese writing does more than express sounds; for it also symbolizes things, thoughts, emotions, relations, etc. The Chinese attribute a certain potency even to spoken words. The disagreeable effect produced on the mind by the word for death is attributed to a certain malevolent potency in the word itself, just as the expression on the face of an idol effects

the mind, and this effect is attributed to a certain potency emanating from the image. Hence I much prefer to speak of the Chinese written words as *symbols*. The ordinary Chinese symbol is made up of one out of 214 *radicals* combined with a phonetic to indicate the sound. Thus *fung* is *wind*, *breeze*, etc. *Fung* is also the name of the maple tree; and the symbol for maple tree is that for *wind* combined with that for *wood*, which is one of the radicals. We have here the germ of an alphabet; but the monosyllabic character of the language, combined with a paucity of monosyllables, prevented its development. Dr. Williams' lexicon contains 10,940 articles under 522 syllables; and often there are scores of words all spoken exactly alike. In the spoken dialect two words of like sense but different sound are combined into a dissyllable in which they mutually define each other; and this is done to such an extent that the spoken dialects are half dissyllabic. *A Sacred Command on Filial Piety* contains 219 symbols but the translation of it into the Pekinese colloquial contains 418 words. The Odes are the climax of terseness. Each line contains only four words. The English translations are like paraphrases.

The Phoenician alphabet also originated in pictures of things; but its evolution was carried to a point where symbols became changed to letters and had only a phonetic value; and the names of these letters were *ox*, *house*, *camel*, etc.

In regard to the cuniform writing Dr. Williams quotes from Rawlinson as follows: "Certain classes of words have a sign prefixed or suffixed to them by which their general character is indicated." There were only about a dozen of these; and hence their resemblance to the Chinese radicals is not marked, yet should not be overlooked.

The Chinese measures of weight and size use decimal notations; and yet they divide their pound into *sixteen* ounces, three of which about equal four avoirdupois ounces. They likewise divide their day into twelve hours

so that their hour is twice as long as ours; but they make a distinction between the first and second half of each hour which practically divides one day and night into 24 parts. Their hour in turn is divided into eight *k'oh*, i. e. *cuts* or *slices*, which correspond to our quarters of an hour. Their twelve hours are named after twelve animals, as follows, beginning from midnight: rat, kine, tiger, hare, dragon, snake, horse, sheep, monkey, cock, dog, swine. These animals they have in common with us, as the dragon was probably a species of crocodile, now extinct in China, and hence became mythically deified. They have a cycle of 60 years subdivided into periods of twelve years each, which are named after the above twelve animals in the same order.

Among their radicals we find the weapons, sword, spear, dart, bow, arrow, knife, but of agricultural implements only the plow. There are "Six Domestic-animals," dog, cow, sheep, pig, horse, chicken. The symbols of all these but chicken are radicals. Also they have the "Five Grains," wheat, rice, beans, millet, hemp. The symbols for all five are *radicals*. They speak also from of old of the "Five Metals," gold, silver, copper, iron, tin. Of these only the symbol for gold is a radical; the symbols for the others are formed by combining that for gold with a phonetic. In the earlier ages weapons of war were made of copper. Pears, peaches and cherries are mentioned in the Odes. There is also a symbol for *pastor* which is composed of the symbol for *kine* and that for a verb which means *to be active about*; and the founder of the Shang dynasty in the eighteenth century B. C. gave this title to those whom we set over the people. We now apply it to the Chinese pastors of our churches. The symbol for excellent is formed of that for *large* under that for *sheep*; and there is a phrase "pitch tent," which means *to open a school, to turn teacher*.

The front entrance to all Chinese buildings is through a *double door*. Do the two leaves of this door take the place of the two flaps of a tent turned back to form an

entrance? To the ancient Chinese the furs and the flesh of wild animals were of great value; and in an ode dating no farther back than about B. C. 800 a prince sings of a marquise to which his daughter had gone as a bride:

“Very pleasant is the territory of Han,
With its large streams and meres
Abounding in big bream and trench;
Its many herds of deer,
Its bears and grizzled bears,
Its wild cats and tigers.”

Throughout their earliest residence on the Yellow River, they had many struggles with savage tribes who had preceded them, until the Yellow Emperor (B. C. 2697-2597), by the aid of a needle that always pointed south, ran down and utterly defeated them as they were skulking in a dense mist.

They divide the zodiac into twenty-eight mansions; and, as Dr. Williams remarks, “The name of one of the twenty-eight mansions is given to every day in the year in perpetual rotation.” This is like our week, exactly, only four times as long. It fits in with their division of the solar year into twenty-four sections; but all business and social life and dating of documents goes by the lunar months. Some claim that the reckoning by twenty-eight days has come down from remote antiquity, while others assert that it was introduced from India in the time of the Sung dynasty (960-1279, A. D.); but the Chinese “mansions” are very irregular in width, and differ much from the Hindoo divisions of the Zodiac. Those who claim for it great antiquity quote in evidence a saying of Confucius: “In seven days Heaven reverts.” Preachers often quote this to literary men in proof that Confucius knew of a seven days’ week.

In the Chinese account of advance from savage to civilized life, after the fabulous Pwan Ku, comes first the mythical YuCh’au, “*Have Nests*,” who taught them to construct shelters for themselves; and the word *nests* of which the first meaning is *nests-in-trees*, suggests that

these may have been huts up in the trees; but the Chinese now seem to have no knowledge of such a practice.

Next came the mythical Sui-Jen, "Fire-Producer," who taught them the use of fire. Like Prometheus, he is said to have brought the fire from Heaven; for it came from flames kindled by flashes of lightning. In our great north-western forests lightning kindles many forest fires.

Then came the legendary Fu Hsi, "Conqueror of Animals," who taught them to catch animals and fish with nets. Yet the invention of bow and arrows came centuries later. He is surnamed "Butcher of Animals," because he taught the people to rear domestic animals for food. He is also credited with being the inventor of Chinese writing. Next came Shen Nung, "Divine Farmer," who taught them the arts of agriculture and invented the plow. Thus it was during the pre-legendary period that the Chinese became a race of farmers. It is also evident that Heaven or Shang Ti was not merely a spiritualized and exalted king. He is the source from whence kings derive their authority; but nowhere is there any mention of a higher source from which Shang Ti derived his authority, except that in the Book of Changes Heaven is the outcome of an irrational evolution; a book which receives no attention from the History or the Odes!

Duke Chou, to whom Confucius looked up as his teacher and pattern, was uncle to Wu Wang who, with his father Wen Wang, was the founder of the Chou dynasty; and the Chou family traced their ancestry back to "Ch'i, Minister of Agriculture under Yao (B. C. 2286), and now worshipped as the god of agriculture." K'i Tsze, who did so much for Korea, was the brother of Duke Chou; and these two men both showed that same reverence for Heaven and regard for the people which were so fundamental with Confucius.

Anyone who believes that evolution was only the process through which the Creator wrought, need feel no objection to the hypothesis that the Chinese had their own independent evolution. The deep and striking re-

semblance between the Heaven of the Chinese Classics and the Elohim of the Old Testament would be the result of the same creative Mind producing the same results. We have normal and spiritual sensibilities just as evidently as we have sight and hearing. These latter were evolved through the action of luminous and sonorous vibrations in man's environment; and man's moral and spiritual sensibilities were evolved through contact with a righteous Spirit in his environment. In Christian families how many children there are who came to a knowledge of God so early that they are not conscious of the time when they acquired it; and in our mission work it is wonderful how quickly and deeply Chinese laborers, reared in ignorance and superstition, attain to the true knowledge of God. A Chinese umbrella maker, of a fickle and restless temperament, became a convert; and when asked to lead in prayer he began, "O God, Who from the creation of the world six thousand years ago till now hast not changed one mite!" The divine immutability gripped his fickle mind. If the Chinese race did have their own independent moral and religious evolution which has so much in common with that of the Hebrews, both must have been produced by the same "Power that makes for Righteousness"; and that power was Jehovah Elohim.

We find in the Odes a recognition of human peccability:

"Heaven gave birth to the many people;
Yet conferred on them a nature not to be depended on.
No one has not the (right) beginning,
But few prove so to the end."

A Chinese teacher who was just becoming familiar with the New Testament was asked, "What is the difference between Jesus and Confucius?" His answer was, "Confucius taught the rulers, Jesus taught the people." In keeping with this, in the Odes and the History, little mention is made of the morals of the people. This is much like what we find of the work of the prophets under the kings; but it is not like Moses. To him the Hebrews were all brothers; and the commands and messages which

he brought to them usually employed the second person singular. But we find in both peoples one sore evil, the forsaking of holy faith in a righteous Supreme Ruler for belief in immoral and enslaving superstitions. In the face of this tendency how could faith in God have a natural origin?

The idea of vicarious sacrifice exists, but is not prominent. It is recorded of one king that in a time of great drouth he presented himself to Heaven, and that he cut off his hair and finger nails as an offering. To us this seems absurd, but it does not to the Chinese. The emperor's person was sacred, and the loss of hair and finger nails was very humiliating. A father could be held punishable, if his son could not be found. A friend could suffer for a friend. The Chinese law recognizes three things that must be regarded in the punishment of crime, Heaven's order, the emperor's law, and human affection. Thus human affection could be the basis of vicarious suffering.

This one great fact stands out, a Supreme Righteous Ruler was the faith of Confucius in the eighth century, B. C., and of Duke Chou and K'i Tze in the twelfth; and with them it was a heritage from their great ancestor, Ch'i of the 23rd century B. C. Before this up to B. C. 2850 it already existed. Beyond this we lack reliable sources of information. Yet the legends contain solid kernels of truth.

One God and Father of mankind revealing himself in diverse ways is the one adequate explanation of the Hebrew worship of Jehovah and the Chinese worship of Heaven.

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