Protestantism In China

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OUTLINE

PROTESTANTISM IN CHINA

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A Thesis for the Degree of Master of Arts

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Butler College

June

Nineteen Hundred Twenty-four
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The religions of China and the works of Protestants have been written by many scholars both American and European but most of them were incomplete in mind or written with a special interest of a certain denomination. The aim of this thesis is to present (1) the religious conditions of China before the entrance of Protestantism, (2) the historical development of Chinese Christianity, and (3) the present conditions of the Chinese Christianity. Special attention will be given to the beginning, the growth, the persecution and some characteristic facts of Protestantism. The materials are almost all taken out of the Chinese records but they have been carefully compared with English writings. It is written without the idea of criticism or the feeling of prejudice. Some critical facts in it are taken from English works.
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CHAPTER I.

RELIGIOUS CONDITIONS IN CHINA UP TO THE ENTRANCE OF PROTESTANTISM.
I. INTRODUCTION.

Protestant Mission work commenced in China at the beginning of the 19th century. The religious condition up to that time was very complex because it was formulated by the people of several different tribes through a period of many hundreds of years. The history of China began in the year 2852 B.C. During these forty eight hundred years there were seventeen dynasties; one was ruled by the Mongolians, one was ruled by the Manchurians and the others were ruled by the Chinese. Beside these large tribes there were smaller tribes and the immigrant races. Each tribe or race had their own religion or their own sect of one religion. A number of foreign religions were introduced into China by missionaries from Asiatic and European nations.

At the time when the Protestant missionaries began to work in China there were about ten religions. These ten religions may be divided into two classes; the foreign, and the indigenous. The foreign religions may also be sub-divided into three classes. First, such religions as have been adopted by the Chinese as their own; e.g. Buddhism; Second, foreign religions brought into China by the immigrants and believed by them alone such as Judaism and Mohammedanism; and Third, religions introduced into China by foreign missionaries; such as the Zoroastrians, the
Nestorians, the Manichaean and the Roman Catholics. The indigenous religions are the Chinese Ancient Religions, Taoism and Confucianism.

Some of these religions are monotheistic and others are idolatrous. Some of them are tolerant; others exclusive. The fate of their growth and their prosperity depended upon the rulers of each dynasty. The one which was patronized and believed in by the ruler would be promoted by the Imperial power. Temples or churches were to be built and the priests were to be supported by the government. However Confucianism has always remained dominant from the time it was established; at the very least, it would stand on the same level with the other religions if they were especially patronized by the rulers. The condition of these religions is dealt with according to the divisions of Chinese historical times; ancient, medieval and modern.

II. ANCIENT TIMES, 2692-246 B.C.

Chinese scholars have divided the ancient times into three periods; the primal-ancient, the mid-ancient and the near ancient. The first period stretched from the twenty-fifth to the twelfth century before the Christian era, the second period from the twelfth to the sixth century B.C. and the third period from the sixth to the third century B.C. Each of these periods
possessed its own distinctive characteristics.

The first period was purely monotheistic. During this period the Chinese worshipped the one God, the only Supreme Ruler over heaven and earth. The phrase 'Yang and Yin' was unknown to the people of this period. There was no temple to God or to Heaven; but there was then only one temple in which the Imperial ancestors could be worshipped. The Chinese name given to God is composed of two words—Shang meaning 'above', 'superior to', and ti, 'Ruler'; the compound word, Shang-ti is Supreme Ruler. Another name used synonymously with Shang-ti was Tien or Heaven which is 'over' man literally and metaphorically.

The second period was dualistic, having a tendency to materialism but retaining a decided flavour of the primal-ancient monotheism. The phrase, 'Heaven and Earth', and its equivalent, 'Yang and Yin', is first introduced into Chinese history at the beginning of the Chow dynasty 1133 B.C. King Wen, the first ruler of this dynasty, originated the Yi-king (the 'Book of Change') in which this phrase continually occurs. The Chow dynasty was ushered in by the declaration of Prince Wu, Son of King Wen, who said that "Heaven is the universal Father, and Earth the universal Mother". King Wu sacrificed to Supreme Heaven and to Supreme Earth. The altar to Heaven

1. Yi-king (the Chinese Classics)
was enclosed in a circular space and that to Earth in a square because, according to the Yi-king the Heaven was round and the Earth was square. Though King Wu freely used the materialistic phrase of dualism, he was not consistent, for he frequently used the name God and Heaven interchangeably as they were understood in the primal-ancient period.

The following statements from ancient Chinese literature will give a glimpse of the conception of God held by the ancient Chinese, and of their ways of worshipping.

The idea of God: "He who formed my body was the God of heaven". "The Supreme Lord has conferred even upon inferior people a moral sense, (compliance with which would show their nature invariably right)"). "Shang-ti is just and impartial". "Heaven loves the people and the rulers should reverence this mind of Heaven". "The Lord Supreme is with you; have no doubt in your heart". "The way of the Supreme Lord is not invariable, for He will reward or punish a man according to his action".

The ways of worshipping: "To serve the God with sincerity is faithfulness". "This is said of the master of sacrifice who fasted ten days, girded on his sword and put on his jewels in order to worship God". "To pray

1. The Chinese Classics - Shu-king, Shih-king and Li-ki
is to repent and to reform in order to beseech the protection of God". "He fasted and purified himself in order to petition God". "A votive cow is a cow to be offered to God. "Incense must be clean before it can be offered to God". "The fine rice is for offering to God". "To praise God with songs, music and dance". "He parted from God with music".

The third period was materialistic, or more accurately, agnostic, with echoes of the old monotheism.

The two great indigenous religions, Taoism and Confucianism were founded in this period. The former was founded by the great philosopher, Laozi, and the latter by the great sage, Confucius. Both have been highly respected by the Chinese. Some people do not recognize them as religious founders but from them are drawn many religious teachings and therefore they have been classified as founders of two of the three Chinese religions.

Taoism: In the year 604 B.C., the first great Taoist, Laozi, was born in the city of Poh-chow, Anhui Province. He is considered to be the founder of Taoism. He cultivated Tao (that 'way' which is proper) and Teh (that 'virtue' which is good or kind). Dr. Pott remarks in his book entitled A Sketch of Chinese History; "Tao of Taoism probably means Impersonal Nature which permeates all things, and from which all things are evolved."
According to the teachings of Laotze true peace comes from ceasing to strive and by living in harmony with the leadings of 'Tao'. The cause of disorder in the world is the development of what is artificial and unnatural, and the only remedy is a return to 'Tao'! On the other hand, Dr. Heysinger has remarked in his translation of the 'Tao Teh King' "The God of the Chinese, as we see in the Tao Teh King, is the great God, the Producer, the life giver and the Father of all".

The Tao Teh King has been considered to have been written by Laotze himself, though some scholars have denied this. The teachings of Laotze are so profound that the average person can hardly understand them. Modern Taoism is a compound of Buddhism and the ancient Taoism, together with the animism which persists in the uneducated races of Asia. It has lost the true significance of all the original teachings of Laotze.

Confucianism; Confucianism has been recognized as a state religion of China for centuries. The founder, Confucius, was born 551 B.C. in the province Shantung. His teachings are almost all ethical. He had a school of three thousand students who followed up his work, after his death. He sought to guide his

1. Heysinger, Tao Teh King, Introduction.
fellowmen by holding up to them the wisdom and the virtue of the ancients. His teachings are quite practical, confined to the daily life of man as a member of the state and of his family. The most highly regarded of his teachings are; (1) the 'Golden Rule' in negative form, "Do not do unto others as you would not that others should do unto you"; (2) the 'Five Constant Virtues', Benevolence, Righteousness, Propriety, Knowledge and Sincerity and (3) Five Relations, prince and minister, father and son, husband and wife, brother and brother, and friend and friend. He spoke little of God and avoided talking about the Supernatural. He also refused to discuss the future. For this reason it is often said that he cannot be called a religious teacher, but only a moral philosopher, and that Confucianism is rather a system of morality than a religion.

The religious characteristics, then, of the Ancient times are as follows;

1. The ancient Chinese worshipped one God, the Supreme Ruler.

2. Natural objects such as heaven, earth and mountains were used as symbols of God.

3. There was no image of any shape, nor

idol-worship of any kind.

4. Sacrifice and prayer were used in worshipping.

5. Moral teachings were greatly emphasized.

III. MEDIEVAL TIMES, 246 B.C.-1127 A.D.

This period covers about one thousand and four hundred years. During these years six foreign religions were introduced into China. Some of them were sought by the Chinese themselves and the others came in with their immigrant believers. Among them Buddhism was the strongest and became the state religion of China.

Buddhism; Buddhism was introduced into China in the year 66 A.D. The emperor, Ming-ti of the Han dynasty sent envoys to India to inquire into its character and to secure books and teachers. Buddhism was then taught in China. The essential teachings of Buddhism are; the vanity of all material things, the supreme importance of charity, and the certainty of rewards and punishments by means of the transmigration of souls.

Buddhism was greatly patronized by the emperors of the Tang and Sui dynasties. The government invited the Buddhist missionaries to teach Buddhism, to translate their sacred books, to build beautiful temples, to cast immense idols, and to paint pictures. This was the time when China began to worship idols. Three of
the emperors during this period gave up their Imperial thrones and became Buddhist monks. Buddhism had been severely persecuted for a short time in the Sung dynasty 589 A.D., but it soon revived in the succeeding dynasty. Many temples which had been destroyed were either rebuilt or repaired. In the later part of this period Buddhism attained its greatest success, the whole land being filled with its temples and its worship.

Buddhism, however, was not the only foreign faith that flourished in the Tang dynasty. After the death of Mohammed, Islam was brought into China by Arabian immigrants in the year 570 A.D. They soon conformed to the Chinese in language and customs, but they still held their Moslem faith. The Koran was their Bible. The two great features of their faith were the worship of one true God, and the avoidance of eating pork.

Judaism came into China at about the same time as Islam. Up to recent times there has been a little Jewish colony in Kai-feng; but they long ago declined and had no influence in China. They forgot their religious traditions and the Chinese regarded them as one part of Mohammedans.

The Nestorian Religion was introduced into China by a Syrian monk, named Olopun 634 A.D. Much favour was shown to him by the emperor Tai Tsung and a temple was
built for him. He was also given permission to erect churches in the provinces. The name under which it became known was Ching Chiao. The celebrated Nestorian monument was unearthed in Hsianfu in 1625 A.D. It tells the interesting story of the progress of the Nestorians in the Tang dynasty.

The Zoroastrians and Manichaean flocked into China about this time and were received by the same emperor Tai Tsung. The former were much patronized and a special official was appointed to look after their church officers and laymen. To the latter the emperor presented a tablet containing the characters, "Ta Yin Kuang Ming", the "Light that penetrates through the clouds".

The religious characteristics then, of the Medieval times are as follows:

1. Buddhism was adopted as a state religion in China.
2. Idolatry began to come into existence.
3. Six foreign religions were introduced into the Catholic Church.
4. Missionaries and their work were first appreciated by the Chinese.

IV. PRE-MODERN TIMES, 1127-1807 A.D.

This is a period of about seven hundred years, up to the
time when the first Protestant missionary came to China. It started from the beginning of the Mongol dynasty and extended beyond middle part of the Manchu dynasty.

The Catholic Church came into China in the early part of this period. The first Catholic missionary, Monte Corvino, arrived in China in 1291, when the famous Kublai Khan was emperor of the Yuan or Mongol dynasty. Assisted by several Franciscan monks, he laid the foundation of the Catholic Church in China. The first church was erected in Peking. He converted six thousand persons and educated one hundred and fifty children in Latin and Greek. The rulers of the succeeding dynasty endeavored to put a stop to all communications with foreign lands, so they were persecuted and slain.

The second group of the Roman Catholic missionaries after a long interval of silence, came into China in 1582. Matthew Ricci, by introducing to the government science and astronomy secured permission for erecting Catholic churches in several provinces of China. He induced many officials and higher class people to join the Catholic Church. However, because of meddling with civic affairs it lost its influence and many of its followers. An Imperial edict was issued against it. In 1724, severe persecutions extended all over China. Many foreigners and converts during this stormy period suffered death.
torture, imprisonment and banishment.

Lamaism, a sect of the Buddhist cult, flourished for a short time during the beginning of this period and then again it was patronized by the second emperor, Shuen Chi of the Manchu dynasty. It was afterwards divided into two sects the Orange Hoods and the Red Hoods. The Red Hood sect was adopted as a tribal religion in Tibet and the Orange Hood sect was accepted by the Mongolians.

The religious characteristics then, of the Pre-Modern times are as follows:

1. The Catholic Church entered China early in this period.

2. The persecutions and massacre of foreign missionaries and their Chinese converts first happened in China.

3. Buddhism became divided into a number of small sects in China.

V. CONCLUSION.

China was formerly a nation tolerant toward all foreign religions. During these three periods, she had accepted ten religions. Each of them attained its greatest success; and was once at least patronized by the emperor and recognized as a state religion; but none of them, except Confucianism, enjoyed such a privilege very long.
For the last three hundred years, only four religions, (Buddhism, Taoism, Confucianism and Islam) have survived continuously.

The religious condition of these times has passed through several stages in its change from the monotheistic and the materialistic to the idolatrous. In worshipping, candles and incense of various kinds were burned and sacrifices offered. Ancestor worship and the worship of the emperors were uniformly practiced by them all.

As Buddhism, Taoism and Confucianism were complementary to each other, they have become the three aspects of the state religion in China for the last few hundred years. The ethical teachings of the Confucianist, the philosophy of the Taoist, and the rituals of the Buddhist have contributed to Chinese religious life influences which have been preparing the way for Protestant Christianity which entered China in the year 1807 A.D.
CHAPTER II.

ROBERT MORRISON AND OTHER PIONEERS

He worked at his business from twelve to fourteen hours every day and had therefore little leisure for study. He would, however, have a book open on his knees before him while at work. He seldom failed to find one or two hours for reading and meditation. Before 1788 he felt called to be a preacher of the Gospel. In order to be better qualified he began to study Latin, Hebrew and Greek under an experienced teacher, paying the fees out of his scanty earnings. He then entered the Exton Academy (later Highbury College) to study divinity.

In 1804 he resolved to offer himself to the directors of the London Missionary Society and was
I. THE EARLY LIFE AND THE WORK OF ROBERT MORRISON.

Dr. Robert Morrison was the first pioneer of the Protestant Church in China. He was born in Morpeth in the county of Northumberland, England, January 5th, 1782. He spent his youth at Newcastle and he had the blessing of being brought up in a godly home. Both parents were earnest christians who trained him in the fear of God. At an early age he was apprenticed to his father and learned the trade of a last and boot-tree maker. When he was sixteen years of age he was converted and became a christian. He gave himself to reading, to meditation and to prayer.

He worked at his business from twelve to fourteen hours every day and had therefore little leisure for study. He would, however, have a book open on his bench before him while at work. He seldom failed to find one or two hours for reading and meditation. Before long he felt called to be a preacher of the Gospel. In order to be better qualified he began to study Latin, Hebrew and Greek under an experienced teacher, paying the fees out of his scanty earnings. He then entered the Hoxton Academy (later Highbury College) to study divinity.

In 1804 he resolved to offer himself to the directors of the London Missionary Society and was
accepted for service abroad. The society decided to send a missionary to China for the purpose of translating the Sacred Scripture into the Chinese language. He returned to London in Aug. 1805 to obtain some knowledge of medicine and astronomy, and at the same time he began to study the Chinese language under a Chinese, named Tong sam-tak. As soon as he had acquired some skill in deciphering and writing the characters, with infinite patience and diligence he transcribed in the course of a few months the whole of the Chinese manuscript in the British museum (containing most of the New Testament) as well as the manuscript of a Latin and Chinese Dictionary lent him by the Royal Society.

On January 8th, 1807, he was ordained, and sailed for New York where he stayed for three weeks waiting for a ship going to China. It was due to the strong prejudice existing in England against missionary exertions that he could not get a passage in a ship of the East India Company. During his stay in New York occurred two incidents of interest. In his host's home, their little girl asked him, "Man, do you pray to God"? "Oh, yes my dear", was the answer "every day, God is my best friend". The second is that he was asked by the shipowner if he really expected that he would make

1. Walsh, Modern Heroes of The Mission Field p. 103.
an impression on the idolatry of the great Chinese empire. "No, Sir;" replied Morrison, "but I expect God will".

After a long and dangerous voyage of one hundred and nineteen days Morrison arrived in Canton on September 7th, 1807. It had been two hundred and eighteen days since he left London. Here new difficulties met him; first, he could not attain a footing on the Chinese soil because there was Chinese opposition to the residence of foreigners and the Chinese were prohibited from teaching them the language. It meant the penalty of death for a Chinese to teach the Chinese language to foreigners. Secondly, there was the jealousy and opposition of the Roman Catholic priests in Macao; and thirdly, the regulations against missionaries and others were strictly enforced by the East India Company. The last of the three difficulties was avoided by Morrison's taking up his residence with American merchants to whom he had been given his letter of introduction from New York. Practically he had to pass as an American. In order to keep out of the sight of the Chinese and the foreigners, he lived a retired life in some rooms in a godown, taking his exercise generally at the close of the day. He adopted the Chinese customs; wearing Chinese dress, letting his finger nails grow, cultivating a queue, and
living almost entirely on Chinese food eating with chopsticks. By sharing fully the common life of the people, he hoped to win their hearts. However, they were more suspicious of him because they did not understand his purpose. Afterwards he gave up the Chinese dress, feeling that it did not help him as he had expected it would.

In 1809 Morrison found a double relief from loneliness and financial uncertainty. He was married to the daughter of an English resident in Canton and he was engaged by the East India Co. as a Chinese translator at a salary of two hundred and fifty pounds per annum. His translation work assisted him in the study of the language and increased his opportunities for intercourse with the Chinese. His first child, a boy, died at its birth, and the Chinese objected to its burial. His wife was dangerously ill. His faith and courage were strained to the breaking point, but he still plodded on at his translation work. Before Rev. William Milne joined him in his work in 1813, he had secured three Chinese Roman Catholic teachers; one for Pekinese mandarin, one for the Cantoness dialect and one for wen-li (literary language). To study the Chinese language was a very great task at that time because there were no dictionaries and no text books. It required great patience and much
labour. Morrison devoted the whole of his time and his strength to his study of the language. He thought that it was his highest duty to acquire the language for the purpose of aiding in the translation of the Scriptures. With the assistance of Mr. Milne the whole work was completed in 1822 and printed in 1825. It took Morrison and Milne seventeen years to complete the translation of the Sacred Book. Their enterprise was financially supported by the British and Foreign Bible Society.

During the last twenty-five years of his life, Morrison maintained the integrity of his Christian character and his whole-hearted devotion to the great missionary enterprise to which he had been called. He compiled a dictionary of the Chinese language and wrote a Chinese grammar. He also translated numerous tracts and the Assembly's Catechism.

He was unwearied in seeking to win the Chinese to Christ. As he was not permitted to preach among them, he was always obliged to conduct his meetings in his home with locked doors and with only a little group of listeners, often only three or four, never more than ten. His first convert was Mr. Tsai A-ko baptized by him at Macao on July 16th, 1814 nearly seven years after commencing his work in Canton. The baptism was recorded in his dairy; 

"At a spring of water issuing from the foot of a lofty
hill by the sea side, away from human observation, I 
baptize Taai A-ko. Oh that the Lord may cleanse him 
from all sin in the blood of Jesus and purify his heart 
by the influence of the Holy Spirit. May he be the first 
fruit of a great harvest; one of the millions who shall 
believe and be saved from the wrath to come."

After twenty five years of work Morrison had 
converted ten persons and baptized them. His best known 
convert, Liang A-fa, was a useful and successful evangelist 
who suffered very much for his faith and died in 1855. 
He wrote many tracts which were widely circulated. One of 
his tracts gained great celebrity because from it Hung 
Hsiu-chuen, the ring leader of the Tai-ping Rebellion, 
gained his first knowledge of Christianity.

Dr. Morrison passed away at Canton on Aug. 1st, 
1834. He was buried in Macao, and these words are 
appropriately inscribed on his tomb; "Blessed are the 
dead that die in the Lord, from henceforth; Yea, saith 
the Spirit; that they may rest from their labours; and 
their works do follow them".

II. WILLIAM MILNE, THE FOUNDER OF THE 
FIRST CHRISTIAN SCHOOL IN CHINA.

Mr. Milne arrived in China in July, 1813. He was expelled 
in thirteen days from Macao by the Portuguese governor

and sent off to Canton. Owing to the vicissitudes of international politics as affecting the Far East, continuous residence in Canton was impossible, and so Milne could remain only for a few months; during which time he devoted himself with great zeal to the study of the Chinese language, restraining, as well as he could, his impatience to be at work. In 1814 he wrote;

"To acquire the Chinese language is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of apostles, memories of anils, and lives of Methuselah".

Milne afterwards established himself at Malacca and made remarkable progress in Chinese and aided in the translation of the Bible and other works. The next step of his pioneering work was the establishment of the Anglo-Chinese College at Malacca. This school was removed to Hongkong in 1844. Milne was made the first president of this first mission college in China. He had also charge of a printing office at which the first Christian literature was printed. Beside superintending the Anglo-Chinese College and a printing office, he edited two newspapers. After eleven years of fruitful work he died of consumption in 1822 at the early age of 37.

Morrison in his memoirs on Milne, writes;

"Dr. Milne possessed a very ardent, impetuous, determined mind. He was convinced that the cause of missions was the cause of heaven, and neither fire nor water could impede his onward course. He served with courage and fidelity ten years, and then worn out by useful toils and hard service, died at his post".

III. PIONEER WOMEN'S EDUCATIONAL WORK IN CHINA.

Miss Grant, an English woman, opened the first school for Chinese girls in Singapore in 1825. The Society for Promoting Chinese Female Education was first organized in London in 1834 by the influence of Rev. D. Abeel, a returned missionary from China. Miss Aldersy, a representative of the society was sent in 1837 to Java to open a school for Chinese girls. After the treaty of 1842, five ports in China were opened to foreigners and Miss Aldersy at once went to Ningpo where she in 1844 established the first school for girls in China. In 1861 the Women's Union Missionary Society was founded in New York; which marked the beginning of an era of rapid expansion.

One of the oldest schools for girls established in the city of Foochow was founded by Mrs C.C.Baidwin of the American Board. Another one was started by the Woolston sisters, Sarah and Beulah, under the auspices
of Methodist Women in Baltimore. These and other early plants were transferred eventually to the fostering care of the Women’s Boards of different denominations. From these early girls’ schools many Christian mothers of the present generation have come.

IV. THE FIRST MEDICAL MISSIONARY.
Medical work was begun by Dr. Peter Parker. He opened the first hospital in the Chinese quarter of Singapore in the year 1834. A year later it was transferred to Canton. It attracted wide notice for its wonderful cures among all ranks of society, and elicited many touching expressions of gratitude. The influence of Dr. Parker’s medical work led to the formation in 1838 of the Canton Medical Missionary Society, a pioneer in a field now much more fully explored.

V. THE ORIGIN OF THE CHINA INLAND MISSION
The China Inland Mission was founded by Rev. J. Hudson Taylor who came to China under the Chinese Evangelization Society in 1853. In the year 1865, he founded the China Inland Mission and prepared a wise policy for it. His such methods were afterwards imitated by some other denominations of the Protestant Church. The China Inland Mission has always been a faith mission. It had no guaranteed salary for its workers. No personal solicitation of funds was authorized. It was
pan-denominational and in its fuller development international.

Important points in the developments of their mission work were; first gaining experience for subsequent work by opening working stations in the nearer provinces which had not been previously occupied by other mission Boards and then advancing to more distant provinces. Their plan was first to begin at the capital city of each province, although this would generally be the most difficult city to enter, taking the prefectural cities later, and the smaller ones last. It was due to the devotional prayer and the wise planning of Dr. Taylor that by the year 1903 their workers were widespread over all the provinces in China except Kwangtung and Fukien which had almost been fully occupied by the missionaries of other societies. The well-known "Cambridge band" joined this society in 1885.

The marked features of this mission were that their workers entirely adopted the Chinese life. They live in Chinese houses, take Chinese food and wear Chinese dress. They suffered much more in the isolated districts than those who worked in the port cities. They were known by the Chinese christians as most self-denying and faithful workers of Jesus Christ.

In June, 1905 Dr. Taylor, five years after his
break-down, was summoned Home to his reward. For the
great part of this time of retirement he had resided
in Switzerland. Early in 1905 after the death of Mrs.
Taylor he decided, though in feeble health, to visit
China once more. Shanghai was reached on April 17th,
and several stations on the Yangtze were visited and
five stations in Honan where the Chinese converts gave
touching demonstrations of their love and affection for
the one who had suffered and accomplished so much for
their native land.

Changsha, the capital of the province of Hunan
which has been known as the last and the most difficult
province to be opened, was once more visited by Dr.
Taylor. It was in this city that Dr. Taylor, after
fifty one years of selfdenying labour, was permitted
1. to say like Simon of old; "Now lettest Thou Thy servant
depart, O Lord according to Thy word, in peace, for
mine eyes have seen Thy salvation!"

1. Broomhall, The Jubilee Story of The China Inland
Mission p. 265.
I. INTRODUCTION.
The Tai-yi rebellion was started by a small number of young people who were inflamed by some new religious ideas which they received from certain foreign sects. This rebellion spread and in time the Taiping rebels raised the standard of the revolt in the province of Huang-hui, because not many rebellions have been started elsewhere. Thus, a rebellion had been started there.

CHAPTER III.

Easily drew to them a large number of adherents, "Long-hair" because they gave up the shaving of the front part of their heads, cut off their queues, and wore long hair. As most of them came from Han, they were known as Han rebels. They were sometimes also called "Hung-tou" (the Red Head) because their ring leader Hung Hsiu-chuan had his surname Hung, which means red. They all wore red turbans on their heads.

But they were known to other nations as the Tai-yi rebels because they called their kingdom "Tai-yi Tien Hsueh" the "Heavenly Kingdom of Great Peace".

II. THE EARLY LIFE AND THE VISION OF HUNG.

Hung was born in 1813 at Hua-hsien, a place about thirty
I. INTRODUCTION.

The Tai-ping Rebellion was started by a small number of young men who were inflamed by some new religious ideas which they received from certain Protestant preachers. They raised the standard of the revolt in the province of Kuang-si, because not long before this, a rebellion had taken place there. So they easily drew to them a large number of adherents. Then they swept down the Yangtze River and founded a semblance of government in Nanking. Afterwards they deteriorated rapidly and finally they were conquered and dispersed by the Imperial soldiers.

The Chinese historians called these rebels "Long-hair" because they gave up the shaving of the front part of their heads, cut off their queues, and wore long hair. As most of them came from Kuang-si, they were known as Kuang-si rebels. They were sometimes also called "Hung-tou" (the Red Head) because their ring leader Hung Haiu Chuan had his surname Hung which means red. They all wore red turbans on their heads.

But they were known to other nations as the Tai-ping rebels because they called their kingdom Tai-ping Tien Kuo, the "Heavenly Kingdom of Great peace".

Hung was born in 1813 at Hua-hsien, a place about thirty
miles north of Canton. His father was an emigrant farmer. Though he was poor he did his best to give Hung the opportunity of securing his education. Hung was very bright and apt to learn. When he was twenty years old he began to take the literary examination. At this time China was the land of the free, where there was no permanent nobility except the descendants of Confucius and where any boy in the land might become prime minister. The promotion was by merit and not by birth. Hung devoted himself to study and attended three times the civil service examination at Canton to get his B.A. degree, hoping for later government employment.

Some time between the years 1833 and 1836, Hung, while attending these examinations, received from the native preacher Liang A-fan a number of Christian tracts entitled "Good Words to Exhort The Age" and portions of the Old and New Testament, at this time the Chinese Bible not being combined in one volume. These seem to have been carelessly read by him and to have produced very little effect upon his mind.

In 1837, he took his second examination and failed again and then he became and was ill in a desponding state of mind. His sickness lasted more than one month. During these days he was subject to mental aberration, and he began to experience supernatural manifestations
and revelations. "He had a dream in which first a dragon, then a tiger, and finally a cock entered his room. He saw also happy men and women in shining robes, who led him into the palace of Heaven. Taken to a river, he was washed and made clean. His heart was taken out and he was given a new one of a red colour, his wound closing without a scar". During his sickness, he also saw "a middle aged man whom he called his older brother, who taught him how to act, accompanied him in his wanderings to the uttermost regions in search of evil spirits, and assisted him in slaying and exterminating them". These dreams and revelations made a very deep impression upon him, but he could not interpret them. After his recovery, he returned to his former occupation as a student and village school teacher. About the year 1843 A.D. he again tried the third time to get his degree, but once more he failed. He was now persuaded by some preacher to read the tracts that had lain on his shelves for ten years. The effect was marvellous. He was deeply impressed with what seemed their correspondence to what he had seen in his visions, and it made him to believe that he was destined to be the future ruler of China.

III. THE PREACHING AND THE REBELLION OF HUNG
He adopted a form of Christianity such as he could gather

from the tracts. He began to preach his new faith and gained his first convert, Fung Yun Shan. Fung was a very remarkable man. Hung and Fung by removing the tablet of Confucius and abolishing the religious rites paid to him, lost all their pupils in their schools. For this reason they left their home in the beginning of the year 1844 and preached in other parts, hoping to support themselves by selling ink and pens. They visited numerous places in the province of Kuang-si, and spent some months with a relative of Hung living in the southern part of this province. There they made more than one hundred converts and formed a society called Shangti Hui, "A society for the worship of God".

Fung, after having stayed for many days in the home of Hung's relative left him and intended to return to his own home. On his way home, he met some workmen with whom he was already acquainted. He remained with them assisting them in their work of carrying earth, and at the same time propagating his religion among them. They introduced him to their employer and he was engaged as a tutor in the employer's home and so he was enabled to remain there for several years. He preached to the neighbours with such great success, that many families and clans of various surnames were baptized.
to his own home studying and writing on religious subjects and teaching others. In 1847, he went to Canton where he met Mr. J.J. Robert, an American missionary, and received from him religious instruction for two months. He then applied for baptism and for a position in connection with Mr. Robert as a native preacher or an assistant. Both of these proposals Mr. Robert declined, probably fearing, from his asking a place, that he was actuated by mercenary motives.

Afterward Hung left Canton and went again to Kuang-si to visit his relative, through whom he learned that Fung had gained many converts and successfully propagated the new faith. Hung then visited him and his converts. There he saw two thousand believers, and he was heartily welcomed by them as the founder of their faith. These God worshippers soon attracted the attention of the public and complaints were made against them. The public considered them as members of a dangerous rebellious party. The Peking Government sent two officials to suppress their movement. The position of these God worshippers now became very perilous. Being obliged to sacrifice their lives in the defense of their new faith, they organized themselves into an army with 2000 and divisions of 1000. When they departed from the object not only of propagating their faith but also conducted the Chinese and Japanese sections. This army eventually attracted the attention of the public and complaints were made against them. The public considered them as members of a dangerous rebellious party. The Peking Government sent two officials to suppress their movement. The position of these God worshippers now became very perilous. Being obliged to sacrifice their lives in the defense of their new faith, they organized themselves into an army with 2000 and divisions of 1000. When they departed from

of establishing an independent empire.

They first captured the city Yungan, a point of great strategic importance in north Kuang-si. In this city Hung adopted the title of Tien Wang or Heavenly King, for himself. At the same time he conferred princely titles upon several of his followers. Then they attacked Kueilin, the capital of this province. Having failed to take this city they next forced their way into Hunan. They captured a number of small cities on their way before they arrived at Changsha. Here they received their first check and tried in vain to take this city. Avoiding this city they moved into the Yangtze valley. At I-yang they seized many boats and in these boats they sailed to Yochow. They now followed the course of the river and found nothing to prevent their advance. Wuchang, the capital of Hupeh, fell before their arms in January 1853. Kiukiang, an important river port in Kiangsi, and Anking, the capital of Anhui were captured by them in February. On the eighth of March they arrived at the wall of Nanking, the ancient capital of the empire.

Their army was organized in squads of 25, companies of 100, battalions of 500, regiments of 2500 and divisions of 12000. When they departed from Yungan they had but one division, but as they swept...
down the Hsiang River in Hunan and the Yangtze through four large cities, they enrolled adherents by tens of thousands. These adherents joined them only for the love of war and plunder. It is estimated that by the time they arrived at Nanking they had about 600,000 men and 500,000 women; the latter being organized also into companies and separately brigaded. The regulations of the camp was at first very good. The use of opium, tobacco and wine was forbidden among the soldiers. They fought with the Imperialists at Nanking for ten days and then the city was breached and captured. The whole of the Manchu garrison was put to death. In another month they capture Chinkiang, Yangchow, and Kuachow which gave them the control not only of Yangtze River but also of the Grand Canal. From March 19, 1853 to July 19, 1864 Nanking was their capital. They called their kingdom "Tai Ping Tien Kuo", the Heavenly Kingdom of Great Peace.

IV. THE RELIGIOUS CONDITIONS AND THE DOWNFALL OF THE TAIPINGS.

The religious faith of the Taipings at the outset had much in common with the Protestant form of Christianity. They conducted morning and evening service regularly. They sang hymns and knelt when they made their prayers.

They attempted to uproot idolatry in China and to replace it with Christianity. Some of their religious literature such as The Ode for Youth and The Trimestrical Classics are very remarkable. The former gives some admirable lessons regarding the honour due to God and the coming of Jesus into the world for the salvation of men by shedding his blood on the cross. It then goes on to detail the duties that are required of us as parents and children, brothers and sisters, relatives and friends, husbands and wives, concluding with instructions as to the control of the heart and the external senses. The Trimestrical Classic contains the teachings of Bible history, the plan of salvation and practical Christianity. They had a doxology for use on Sundays. “We praise God, our holy and heavenly Father. We praise Jesus the holy Lord and Saviour of the world. We praise the Holy Spirit, the sacred intelligence. We praise the three persons who unite to constitute the one true God”. But at last they corrupted their religious faith to such an extent that it became an entirely different creed. For instance, they believed that their Heavenly King was the younger Brother of Jesus Christ whom they called Elder Brother. With them it was very usual that their Heavenly Father came to the earth speaking to men.

1. Norris, China p. 43.
through their princes; and gave orders relating the
movements of troops and administration of justice.

1. "The Heavenly Father addressed the multitude, saying
"0, my children, Do you know your Heavenly Father and
Celestial Elder Brother'? To which they all replied,
'We know our Heavenly Father and our Celestial Elder
Brother'. The Heavenly Father then said, 'Do you know
your Lord, and truly?' To which they all replied, 'We
know our Lord right well'. The Heavenly Father said,
'I have sent your Lord down into the world to become
the Celestial King (Tien Wang); every word he utters
is a celestial command, you must not dare to act
disorderly, nor to be disrespectful. If you do not
regard your Lord and King, every one of you will be
involved in difficulty'.

2. The Rebel commentary of the Bible was very
blasphemous. Heb. VII, L; "This Melchisedec was I.
Formerly in Heaven the Mother gave birth to my Elder
Brother (Jesus Christ) and to me and my fellows". Again
on Mark XII, 37; "You are all mistaken in explaining
that Christ is God.----Before David my Great Elder
Brother came to be born and saw the Lord addressing
him as Great Elder Brother. So, too, I, when I was in

1. Williams, The Middle Kingdom p. 543
Heaven saw that in Heaven there were God (the Heavenly Father), the Heavenly Mother, my Great Elder Brother (the Christ), and my Heavenly Sister in law. They have now come down to the earth; are there still then Heavenly Father, Heavenly Mother, Heavenly Brother and Heavenly Sister in law"?

From the creed of the rebels and the interpretations of the Bible, we know that they were not worthy to be called Christians. The visions and revelations of Hung were simply his fantastic imaginations. He took his new faith as a means for the achievement of his end, the desire of becoming a Ruler of China. And no wonder he should fail and meet a terrible death.

When the headquarters of the Taipings were safely established at Nanking, they sent a strong army across the Yangtze River for the purpose of attacking Peking, the capital of the Empire. They arrived at Honan in 1853 and they met the Mongol horsemen at Tsingchow. They were attacked and driven back by Prince Senkolintsin and then returned to Nanking. One year after their return from the north, the Taipings held no more than the two cities Nanking and Anking; and both of these two towns were blockaded by the Imperialists. It was due to the fact that the Taipings had lost their leaders. Hung, the Heavenly King, after his arrival at Nanking, was no
longer a religious leader. He had a court as well as a harem which contained as many as eighty-eight wives and concubines. With these women he spent most of his time and took no heed of his office for months. Murders and fightings were frequent among his followers. For three years they were surrounded in Nanking by the Imperialists.

On March 6th, 1860, they suddenly rushed out of Nanking and scattered the besiegers. They marched to Hangchow and Soochow and captured these two cities. Ningpo also fell into their hands. Shanghai was defended by the English troops, otherwise it would have been captured. Just at this time, the Imperialists turned to foreigners for aid. Mr. Ward, an American, was engaged as commander of a troop of about one hundred foreigners. His army was called "The Ever-victorious Army". Ward was slain in battle and he was succeeded by Mr. Burgevine. Col. Gordon was then employed by the Imperialists as commander of this army. He was under the orders of Li Hung Chang. By the aid of foreigners the Imperialists took back from the hands of the rebels the two capital cities of Hangchow and Soochow. Therefore the Taiping rebels were forced to retreat to Nanking. In July 1864, Nanking, the central stronghold of the Taipings, was taken by the
Imperialists. With its fall, the last hope of the Taiping dynasty perished. Hung Hsiu Chuan, the ring leader of the Taipings committed suicide. Many of his officers and soldiers were captured and executed. The Heavenly Kingdom of Great Peace was thus ended, but many lives were lost and property beyond compilation was destroyed by the rebels. Moreover, they left a very bad impression on the mind of the Chinese to the fact that the Christianity in China was teaching people to become rebels.
The First War between China and England during the years 1841-1843 opened the door of China for Christianity to enter in. Before this time, the Christian message could not be openly preached in China. It was to be brought in, like spice, only by smuggling. The preaching was at that time confined to a few small circles in Canton. After this war China made a treaty first with England and then with America and other European nations. According to the treaty, China ceded Hong Kong to England and opened five port cities, Canton, Amoy, Foochow, Shanghai and Ningpo to both foreign merchants and missionaries.

Missionaries by this treaty gained the right to live and to preach in these five cities. They were also allowed to travel in inland within a radius of twenty miles. Therefore, the mission boards could actually begin work in China. Missionaries of various denominations flocked into China and located in these five cities. The American Presbyterian Mission began their work in Canton in 1842 and they were followed two years later by the American (Southern) Baptist Mission. In 1847, two German Missions entered the province of Kwangtung. Swatow and Amoy were first opened by the English Presbyterians. The London Society, the
I. MISSION BOARDS AT WORK IN CHINA

The Opium War between China and England during the years 1840-1843 opened the door of China for Christianity to enter in. Before this time, the Christian message could not be openly preached in China. It was to be brought in, like opium, only by smuggling. The preaching was at that time confined on some small islands near Canton. After this war China made a treaty first with England and then with American and other European nations. According to the treaty China ceded Hong Kong to England and opened five port cities, Canton, Amoy, Foochow, Shanghai and Ningpo to both foreign merchants and missionaries.

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American Board and the American Reformed Mission expanded the work to larger proportions. In Foochow the American Board and the Methodist Missionary Society both began work in 1847. The Church Missionary Society of England came in three years later. Ningpo was opened by the American Baptist Mission in 1843. The American Presbyterian Mission came in one year later and the Church Missionary Society entered Ningpo in 1848. In the rising port of Shanghai the London Mission was started by Dr. Medhurst and Dr. Lockhart, joined soon after by Mr. Muirhead who rendered fifty years of efficient service in China. The American Protestant Episcopal Board came in 1845 and the American Southern Baptist in 1847. The American Presbyterian Mission began their work in Shanghai in 1850. The (Southern) Methodist Mission organized a complete system of educational work in Shanghai and they established there schools of varied grades. During these ten years all the missionary activities were limited in the five port cities, except so far as Chinese converts were able to visit inland towns to preach and distribute literatures. Some of them tried to expand their activities to Nanking, but having seen the blasphemous assumptions of the Taiping leaders they withdrew from them.

In the year 1860, missionaries secured a wider
opportunity for the extension of the Christian work. It was due to the second war waged by England and France upon China. China was compelled to make other treaties with Western Powers. The most significant one relating to the missionaries, is the 29th article of the treaty of 1858, which reads as follows:

"The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, shall peaceably teach and practise the principles of Christianity shall in no case interfered with or molested."

These treaties gave the missionaries of various denominations the right to go to any city they liked. More than one hundred new missionaries were added at this time, and they scattered over all parts of China.

2. Smith, China p. 148.
following the British army, passing on later to Peking, the capital city of China. Mr. Muirhead occupied the central part of China and located in Hankow which was thought by Secretary Mullens to be "the finest missionary centre in the world". From this strategic point the work of the London Missionary Society and other Societies has spread all over that part of the empire, into the remote province of Szechuan and more lately into the formerly sealed province of Hunan. The American PresbyterIan Mission expanded their work from Shanghai to Hangchow, Soochow and Nanking. Many other denominations gradually came into China and entered the unoccupied stations. Most of the inland cities were finally entered by the China Inland Mission.

According to the statistics given by Dr. D. MacGillivary and the Reports of the China Centenary Missionary Conference, at the end of the nineteenth century, in China, there were fifty four Missionary Societies and two Educational Societies. The Societies may be divided into four groups; British, American, Colonial and Continental. The British group had eighteen societies, the American group had twenty eight societies, the Colonial group had two societies and the Continental group had seven societies. The total number of the foreign missionaries were at this time about thirty four
II. THE MISSIONARY ACTIVITIES.

The aim of the missionary work in China is first of all to christianize the Chinese people and to win them for Christ. During the period under consideration, missionary work has been prosecuted along four lines namely; the evangelistic, the educational, the medical and the philanthropical. They were all used as agencies for the preaching of the Gospel to the non-Christians.

The evangelistic work was regarded as of first importance by the early missionaries. They preached the Gospel to the people and persuaded them to accept it. Tracts and Gospel pamphlets were always freely distributed to them. Four methods were generally used in preaching, and all of them were considerably fruitful. The first was to preach on the road. It was usually done by a foreign missionary and a native helper. They preached on the corner of a street just like the Salvation Army do in United States. But they did not use brass band to attract people because the foreigner at that time was to Chinese eyes curious enough to draw a crowd. Some were very interested in listening to them and afterwards became enquirers; and others after listening to the preaching took some tracts. In this way the Gospel was widely propagated. The second method was to...
preach in the street chapels which were open every day. Here the passersby came in and looked around. Some might stay a few minutes and go away, and others might become interested and enter into conversation with the preacher. It was a good place to do personal work. Many people were converted in this way. The third method was usually called a mass meeting, opened for all classes of people during the China new year. It was something like a revival meeting held for seven or ten days. The fourth one was itinerant preaching. By it the preacher brought the Christian message to numbers of small towns, and villages and country hamlets by travelling either in a house boat or on a cart.

From the beginning the missionaries had felt the need of teaching the Chinese children the Christian truth; and so wherever the missionaries went schools were established. A primary or village school was opened in every sub-station. Secondary and middle schools were generally established in county-seats, where there was a missionary station. There were schools both for boys and for girls. A number of colleges for boys were founded during this period, among which the Wei-hsien Presbyterian College was the source from which pioneer teachers for other colleges came. Many native preachers and mission school teachers have been produced from
these colleges and schools.

Medical work was successfully used in China by many Protestant missionaries as a means to open the way for the preaching of the Gospel. By this work they could come in contact with many people, both poor and rich, educated and uneducated, officials and citizens. Some one said; "Medical missions are the object-lessons in Christian love."

This work was usually performed in three ways; (1) itinerating and out-station work (2) the dispensary and (3) the hospital. In China women were almost tied to their homes and the rich did not like to be treated in hospital. Itinerating, though not satisfactory for treating a case, was necessary in China for this was the only way that classes such as are mentioned above could be reached by missionaries. The dispensary was ordinarily opened in connection with a chapel. In the waiting room both women and men patients were given a chance to hear the gospel message. The hospital was the best place to demonstrate Christian love to the patients. They were treated by the missionary doctors with such kindness and love that they could not help but be very grateful to the doctors for relieving their bodily and spiritual suffering. The mission hospitals in China have won many people for Christ.
The philanthropic work was another agency of the missionary enterprise. Many orphanages and institutions for deaf and blind children were founded by missionaries. In some cities missionaries taught people some kind of industrial work such as hair-net knitting, lace and straw braid making, and mat weaving. Characteristic work on this line done by missionaries was famine relief and the checking of plague.

III. PERSECUTIONS.

The Protestant missionaries in China as a rule were welcomed and much appreciated by the Chinese people for their kind deeds and Christian love; but in some cities, for various reasons, they were disliked, persecuted and even murdered. This was common during the years from 1860 to 1900 and especially during the last six years. In these years the Chinese Recorder reported sixty six cases of opposition, six cases of persecution, two cases of murder and five cases of massacre. Most of these cases were caused by French Catholic missionaries; but the Protestants suffered just the same, because the Chinese people could not make any distinction between Catholic and Protestant, as they both were foreigners and seemed alike to them.

The first riot against the Protestant missionaries occurred in Yangchow in 1868.
Dr. J.H. Taylor openly rented a house ready to start his work, the mob posted placards calling the missionaries "brigands of the religion of Jesus" and charging them with "scooping out the eyes of the dying, opening orphanages to eat the children, cutting open pregnant women to make medicine of embryo infants, etc." The riot started with stone throwing at the missionaries' residence on Aug. 18th, and on the 22nd, "a rumour was industriously circulated that more foreigners had come and that twenty four children were missing". This news maddened the people, who, not doubting that such evil things were being done by the missionaries, started a great riot; and about ten thousand people gathered together to plunder all the belongings of the missionaries and burn their premises. The riot of the following day looked much worse but the destruction was already complete. The missionaries in this city, four men, five women, and four children barely escaped to a neighbouring house with their lives.

In 1893, two Swedish missionaries were murdered at Sungyu, a town sixty miles from Hankow. The murderers could not be found; but the servants who befriended the victims were arrested upon suspicion and severely tortured, some being done to death, others driven insane, while still others had to flee the country, forfeiting
all their possessions. These tortures inflicted by the magistrate in his effort at the justification of this murder case, caused Christianity to be considered as a pest in that district for many years. In the following year Mr. T.A. Wylie was killed at Lai-yang. There was a terrible riot in this city. Many missionaries' premises were torn down and foreigners compelled to fly for their lives. In the city of Chang-pei, a dispensary was suddenly raided and one of the students was killed. Mr. Fleming of the China Inland Mission was killed on the highway. Such anti-foreign out-breaks during these years were seen all over China.

IV. CAUSES AND RESULTS OF THE PERSECUTION.

The first cause of the riots was misapprehension on the part of the people about missionary work. They thought that the missionaries opened hospitals, founded orphanage asylums and established schools, for the purposes of scooping the eyes of the children and cutting open pregnant women to make medicine of embryo infants. Many children were believed to be kidnapped and hid in the missionary's home. The suspicions no doubt came from the operations performed by the missionary doctors in the hospitals. To cut a sick person with knife or razor was a new thing to the Chinese at that time. Moreover the use of chloroform, and the sight of a skeleton,
meant a dead shock to them. They took the fact of the presence of a skeleton as a proof that the foreigners had eaten the flesh of the dead body.

About the kidnapping, we should realize that it was a very unwise policy for the missionaries to secure children for their schools and orphanages by paying. It was very common for the missionaries who had charge of orphanages or girls' schools to offer a certain sum per head for all the children placed under their control or given to them. It was believed that the system of paying bounties really induced the kidnapping of children for these institutions for the sake of rewards. Miss Dyer, a foreign missionary, said; "Better still, they might sell them (girls) for a small sum of money. In the girls' school this was called 'buying the right of betrothal'."

The second cause of these riots was ill-treatment of the Chinese people by foreigners. This was generally done by foreign sailors, business men and a very small proportion of missionaries. Mrs. Conger made a very significant statement in one of her letters from China written to her nephew, in 1899. It reads as the follows; 

"As I am here and watch, I do not wonder that the Chinese hate the foreigner. The foreigner is frequently severe

2. Conger, Letters From China p. 45."
and exacting in the Empire which is not his own. He often treats the Chinese as though they were dogs and had no rights whatever. ---No wonder that they growl and sometimes bite. Would that more of the Christ-spirit could be shown them by these people coming from Christian lands."

The net result of these riots was not harmful to the missionary work. It was still growing very rapidly. The misunderstandings however, disappeared slowly and with difficulty. After each riot, the officials in that city were punished and the riot leader was beheaded. An indemnity was made for the lose of the missionaries' premises and lives. Sometimes the Foreign Government took the riot as a good pretext for political demands. So the final result was to give birth to the germ of the second persecution, which broke out in 1900 and which is known as the Boxer Uprising.
In the year 1900, there was a terrible persecution caused by the Boxers uprising in China. Many Chinese Christians and foreign missionaries lost their lives for their faith. At first the Boxers were secretly protected by the Celestial Society, the head of which was the Empress Dowager. They hated foreign soldiers, under the command of the Empress Dowager. They joined in destroying the foreigners' properties, burning their houses, and THE BOXERS AND THE SECOND PERSECUTION. The society was not only hostile to foreigners but very much against everything foreign. It was really a very bitter persecution, and it was spreading very fast just like a fire on the prairie. If they had not been checked by the four Viceroyes, Liu, Chang, Yuan, and Tuan, the Boxers would have spread over all parts of China and no foreigner could have escaped tragic death. The whole of China would have been in chaos. The underlying causes of this persecution were as follows:

First was the anti-foreign feeling of the Empress Dowager and the Manchu high officials. This feeling came from the aggression of the foreigners and the loss of Chinese territory. The Empress Dowager was the real ruler of China at that time and she considered herself as the power of the whole Chinese Empire. She made the
I. THE UNDERLYING CAUSES OF THE SECOND PERSECUTION

In the year 1900, there was a terrible persecution caused by the Boxers uprising in China. Many Chinese Christians and foreign missionaries lost their lives for their faith. At first the Boxers were secretly promoted by the Manchu Society, the head of which was the Empress Dowager, Tzu Hsi; but afterwards the Imperial soldiers, under the command of the Empress Dowager, openly joined the Boxers in destroying the foreigners' properties, burning their houses, and causing their murder. The members of this society were not only hostile to foreigners but were also against everything foreign. It was really a very bitter persecution, and it was spreading very fast just like a fire on the prairie. If they had not been checked by the four Viceroy's, Liu, Chang, Yuan and Tuan, the movement would have spread over all parts of China and no foreigner could have escaped tragic death. The whole of China would have been in chaos. The underlying causes of this persecution were as follows.

First was the anti-foreign feeling of the Empress Dowager and the Manchu high officials. This feeling came from the aggression of the foreigners and the loss of Chinese territories. The Empress Dowager was the only ruler of China at that time and she considered herself as the owner of the whole Chinese Empire. She hated new
things and new thoughts because they all came from foreign countries and were introduced by foreigners. She hated missionaries because she thought that they were agents of their governments for the extension of their power. She hated England because the British people compelled China to use opium. In cases of injuries inflicted upon foreigners, a great indemnity would be demanded. Since China had begun to have intercourse with foreigners, she had lost many square miles of land. In 1893 two German Catholic priests were murdered in Shantung by people who were supposed to have suffered in the course of a lawsuit with the Catholic Church members. Then the German Government sent troops to China and compelled her to cede Kiaochow Wan to Germany, to pay a large indemnity and to give to her certain other advantages. Only three weeks later, Russia, following Germany's examples compelled China to lease to her Port Arthur and Taliien Wan. Japan secured Liaotung Peninsula. England sent her troops to China a month later, and occupied Wei Hai Wei. France, for the balance of power, took Kuang Chow Wan. All these lands disappeared due to the loss of the lives of two German priests.

The Empress Dowager was very uneasy on account of losing so much land, which she looked upon as her own property. She was seeking every day to have some
means by which she could get rid of this land hunger. As she said in one of her edicts; "The various Powers cast looks of tiger-like voracity, hustling each other in their endeavours to be first to seize upon our innermost territories. They think that China, having neither money nor troops, would never venture to go to war with them. They failed to understand, however, that there are certain things which this Empire can never consent to, and that, if hard pressed, we have no alternative but to rely upon the justice of our cause, the knowledge of which in our hearts strengthens our resolves, and steels us, to present an united front against our aggressors."

The second cause was the religious prejudice of the Buddhists and the Taoists, many of whom joined the Boxers and became enthusiastic members of the organization. Unfortunately, just at that time there was a long drought in the north part of China. People were made to believe that it was due to the preachings of the foreign devils, which made Heaven so angry that no rain would come down if these foreigners were not expelled. They said; "The Catholic and the Protestant religions being insolent to the gods, and extinguishing

sanctity, render no obedience to Buddha, and enraging Heaven and Earth, the rain clouds no longer visit us; but eight million Spirit Soldiers will descend from Heaven and sweep the Empire clean of all foreigners. Then will the gentle showers once more water our lands; and when the tread of soldiers and the clash of steel are heard heralding woes to all our people, the Buddhist Patriotic League of Boxers will be able to protect the Empire and to bring peace to all its people." Such statements were very effective with those superstitious Buddhist believers and also those who had been cheated by the church members in their lawsuit business. They naturally were very glad to join them in order that they might have their revenge.

The third cause was the ill-feeling of the people toward the Roman Catholics and some of the Protestants. The Catholic Christians were generally not of the good class of people in China. They joined the Catholic Church not for spiritual guidance but for political help in their lawsuits. The Catholic priests seemed to think that their converts could never be wrong; and with their fatherly love, they constantly interfered in quarrels between their converts and outsiders or officials. The Catholic priests had authority to push such lawsuits, because through the Minister of France they had obtained
official status. A local priest was considered to be of the same rank as the local magistrate. Many people were cheated and wronged in this way and so the Catholic Church was bitterly hated by the Chinese people and the officials as well. Some Protestant missionaries did also interfere in lawsuits of their converts; but they were very careful. An intelligent Chinese said; "Protestant Christians do not go to lawsuits so often, and when they do, the Protestant missionary does not, as a rule, interfere unless he is sure they are right."

After all the interference in native lawsuits by the Roman Catholic or the Protestant was one of factors which produced prejudice and hatred. Missionaries were partially responsible for this persecution.

II. THE UTILIZATION OF THE BOXERS.

As the Chinese Government and people had been often cheated and wronged by the Western Powers and sometimes by missionaries, their animosity toward foreigners grew stronger and more bitter. They naturally had a strong anti-foreign feeling. What could they do? They had neither money nor troops to fight with Western Powers, and so they turned to beseech their gods for divine help. They superstitiously believed that Heaven would send down an army which possessed supernatural power with which the foreign aggression could be overcome. Such stories
had been told many times in the early history of China. This idea made possible the Boxer uprising. The Empress Dowager thought that it was her gods that sent the Boxers down as an Heavenly Army to protect her Throne and so she had no hesitation in using them. A secret edict was despatched to the officials of all cities both large and small, bidding them to join the Boxers in exterminating all the foreigners and abolishing all foreign things, such as railroads, telegraphs and steam boats. Many joined her in such a belief, especially the Manchu officials. They thought that the Boxers could certainly destroy all the foreigners and save them from the aggressions of the foreign devils (the term they used for all foreigners).

How could the Boxers secure the confidence of the people? The Buddhist monks preached to them, telling them that the Boxers had supernatural power. They said: "Rifle or cannon bullets or pieces of shell may strike a Boxer in any part of his anatomy but cannot penetrate the body of a sacred member of I Ho Chuan (the name of the Boxers). When hit, the bullet will hounce back without injuring him in the slightest degree," which of course soon proved not true. It was simply assumed to be true by seeing that the Boxers could perform some

1. Landor, China and The Allies p. 12.
marvels; such as lifting a mill stone by a thread or exposing themselves to attack with sword or spear without injury. They failed to realize that this is very common for jugglers or magicians. Many of the Boxers were professional magicians and acrobats. They were no more than strong men. The dreaming desires and superstitious belief of the officials and people alike made them to accept the Boxers as their protectors.

The Boxers were first known in the year 1727, and consisted of a group of young men who were training themselves as athletes. It was cradled in Shantung. They were also called at that time Da Dao Hui, (the society of big sword) because the weapons they used were large swords. As a rule, all secret societies were under the ban of the Chinese law; and so were the Da Dao Hui. Chinese State Papers show that this society came out again in 1808, but was prohibited. The head of this society was arrested and beheaded. About the year 1885 there was a group of bandits led by a chief named Black Tiger. They called themselves I Ho Chuan (the volunteers of righteous harmony). They afterwards gave up their banditry and became Imperial soldiers.

In 1899, there were similar groups in Shantung. They were patronized by Yu Hsien, the governor of this province. He was a Manchu and was extremely anti-foreign.
With his sympathy and influence the anti-foreign movement spread in the growth of the Boxers' hordes throughout the whole province of Shantung and parts of neighbouring provinces. Yu Hsien introduced to the Empress Dowager and the Manchu Society these Boxers, who had been bandits and robbers, and afterwards became the tragedy makers of China. Yu Hsien was really the ring leader of these Boxers. After they were accepted by the Throne, under the secret orders of the Empress Dowager, the Boxers began to start their massacres.

III. MASSACRES.

The bloody work was first started in Shantung. Mr. Brook of the Church of England Mission was the first victim, being massacred near the town Feiheng where he was travelling. It was later found that Mr. Brook was beheaded, and his body flung into a ditch by thirty Boxers who were secretly urged forward by Yu Hsien, the governor of Shantung. By the demand of the British Minister his post was vacated and Yuan Shih Kai was appointed to take his office. Yuan was the opposite type of man. After his arrival the heads of the Boxers were captured and executed. An indemnity of nine thousand taels of silver was paid to the Church. The Boxers could no longer stay in Shantung and so they fled to the neighbouring provinces, such as Honan, Shansi and Chihli.
In Chihli the Boxers first destroyed the railroad in Pao Ting Fu and massacred three villages in which most of the Catholic Christians lived. There were about seventy Protestant Christians killed and their heads were cut off. Church buildings and Christians’ residences were looted and burned everywhere. In the memorial service held in March 1901, it was reported that, of the Presbyterian Board, eight martyrs died in the fire and no remains could be found. Thirty five Chinese Church members were murdered. The second memorial service was held in the American Board compound. There were twenty five coffins including those of foreigners of both the American Board and the China Inland Mission.

In Shansi one hundred and fifty nine foreigners were murdered. Sixty three of them belonged to the China Inland Mission. Some of them were burned and others were severely tortured. Three hundred and seventy four Chinese Christians were massacred. Some of the foreigners were killed by Yu Hsien, the governor of this province, in his Yamen. He was appointed to take this office after he was removed from Shantung where he had encouraged the Boxerism. He should be responsible for all the lost lives. Mr. F.H.Edwards said: "The outbreak was directly due to one man, Yu Hsien, the governor of this province."

The siege of the Legation in Peking lasted from June 2nd to Aug. 14th, 1900. In the Legation there were about three thousand refugees, both Chinese and foreigners. They had no means of communication with the outside world during the siege days. Fortunately, they secured sufficient food from a neighbouring grain store and had four hundred and fifty marines from the warship coming just at the right time to guard them until they were relieved by the union troops of the Allies on the fourth of July. The chancellor of Japan was assassinated on the eleventh of June and the German Minister was murdered on the twentieth of June. Bishop Favier gathered eighty Europeans and 3400 natives in the Cathedral. Four hundred Chinese were killed by the explosion of the mines made by the Boxers. Many Chinese Christians were also murdered in Mongolia and Manchuria. Some murders took place in the province of Honan. In the remaining provinces there was not much disturbance. It was due to the sagacity of the four above-named Viceroyas that the Boxer movement did not extent to the southern part of China. These great officials risked their lives in disobeying the edict of the Empress Dowager in order to save their territories from disturbance; otherwise the results would have been a thousand fold worse.

IV. PENALTIES.
The penalty inflicted by the Allies upon the Chinese was very severe. Those who suffered and endured the penalties moreover were neither the Boxers nor those who had any connection with them. After the fall of the Ta-ku Fort all the Boxers fled far away and those who remained were the unresisting and helpless people. They suffered all kinds of tortures; assaults, rapes, looting, burning, kidnapping and murder. Some people considered these penalties as object lessons for the Chinese to learn by, and others thought that the Allied soldiers were just as savage as the Chinese Boxers, who shed the blood of many innocent people. Bishop S.H. Moore of the Methodist Church said; "The great Christian nations of the world are being represented in China by robbing, raping, looting soldiery. This is part of China's punishment, but what will they think of Christianity."

Tien-tsin, the commercial center of the northern China, was the first city to suffer. The Allied soldiers 'were given a day's free hand' to do whatever they wished. 'The Russians, the British, the American, the Japanese, and the French, all looted alike.' Mr. A.S. Landor said; 2

"The only portion of this war which will cause the Chinese some future reflection will be the burning and looting.

2. Landor, China and The Allies P. 190.
of Tien-tsin."

The situation of Peking was still worse. After the flight of the Empress Dowager and the Emperor, the Allied troops marched through the forbidden city and the Imperial Palace. They committed all sorts of excesses by way of revenge. They looted at will. Even the places dedicated to science and religion were not spared. The astronomic instruments made centuries before under direction of the Roman Catholic government advisors, were carried off by the order of the high officers at the French and German Legations and the whole place was destroyed. Many beautiful temples were sadly defaced. About twenty suburb cities near Peking were plundered by the Allied soldiers. "In Tung Chow along, a city where the Chinese people made no resistance and where there was no fight, 573 Chinese women of the upper class committed suicide rather than survive the indignities they had suffered."

The above mentioned was not the end of the penalties. When the Chinese government negotiated with the Foreign Powers for peace, a treaty containing seven provisions was made.

2. Li Ung Ping, Outlines of Chinese History P.611."
the German minister on the spot where he had been murdered and the despatch of an Imperial prince to Germany to express the regrets of the Chinese Emperor for the sad occurrence. A similar mission was also to be sent to Japan on account of the murder of the secretary of the Japanese Legation.

II. Punishment of the princes and ministers named by the foreign representative.

III. Suspension of provincial examinations at the places where massacres occurred.

IV. Maintenance by foreign powers of permanent guards at Peking and between that city and Taku to keep open the line of communication, and the razing of the forts at the latter point.

V. Payment of an indemnity of 450 million taels.

VI. Recognition of the Tsungli Yamen, and final adjustment of the audience question so that foreign ministers should be received by the Emperor in a manner befitting their representative character.

VII. Suspension of the importation of arms and all warlike materials.
China was an absolute monarchy for several years. The country was ruled by the Emperor, with no constitutional limitation of his power. People had no rights of any kind. In 1911, the Chinese realized that they could not endure such a tyranny and, indeed, that a continuance of the system would cost China to THE PLACE OF THE PROTESTANT CHURCH.

So began the CHINESE REPUBLIC, or, as the Emperor, a Chinese Republic was then established. This marked the starting point of the new thought of the Chinese people.

However, the Manchu Government had shown some disposition to reform China; but it was checked twice by the Empress Dowager who was a born conservative and a hater of new things. The first time was in 1898 when the Emperor Kuang Hsu and his tutor Kang Yu Wei were trying to reform China by introducing modern civilization. It has been known by foreigners as 'The hundred days of reform in China'. The movement was restarted by the Manchuria Society; the head of this society was Tan Fel, the adopted mother of the Emperor Kuang Hsu, universally known as the Empress Dowager. Six of the reformers were beheaded, and Kang Yu Wei fled away narrowly escaping with his life. The Emperor was relieved of his power and his movemen...
I. THE NEW THOUGHT MOVEMENT DERIVED FROM THE PROTESTANT CHURCH.

China was an absolute Monarchy for about four thousand years and she was ruled by the Emperor without constitutional limitation of his power. People had no rights of any kind. In 1911, the Chinese realized that they could no longer endure such a tyranny; and, indeed, that a continuance of the system would cause China to be dismembered by the foreign Powers. So they started a revolution and dethroned the Emperor. A Chinese Republic was then established. This marked the starting point of the new thought of the Chinese people.

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were restricted as though he were in prison. The second time was in 1905 when five high officials were sent to study and investigate the constitutions of Japan, America and the European nations. But after their return, nothing of their investigations was accepted by the Court. The attitude of the Empress Dowager was just the same as before and no change of the government was made. In the year 1911, a revolution broke out and the political change was accomplished.

Five years after the Chinese Republic was established, the New Thought Movement reached its highest point. It was organized by a group of Chinese returned students from the United States and Europe. Many local outstanding educational leaders and students joined them in this movement. The program of the movement was much enlarged and it contained five aspects; political, social, educational, industrial and religious.

The movement demands to abolish autocracy and substitute for it a true democracy. This is because some high officials of the Manchu dynasty came into the Chinese Republic and have still held the important posts. They are as corrupted as they were before, and so the movement demands to remove them and let them be replaced by efficient leaders who are well equipped with modern

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education. It calls for social reform. The paternal family system should no longer exist. Women should stand on the same level as men. Slavery should be emancipated. Children should have their rights. It seeks a new social order which can be attained by various roads to freedom. In education, it attacks the cumbersome language which is known only by few impractical scholars, and it demands the adoption of a popular vernacular and the growth of a living literature which can reach the masses of the people. It calls for the reform of the industrial system. Child labour and sweat labour should be eliminated. It demands that laborers be given their rights, denounces the selfish capitalists who profit by exploiting their poor fellow-countrymen. In religion, it denounces all its superstitions and calls for a religion which freeing itself from all superstition; such as the dread of dragons, and demons. After all the new thought movement seeks truth, freedom and intelligence.

It is obvious that this movement seeks just the things which the Protestant Church has taught in China more than one hundred years. There is no doubt that the new thought movement owes its origin and spirit to the Protestant Church; because Christianity teaches the conception of one God, one humanity and a new way of life. It has emphasized public education and manifold
social service; rendered a ministry of healing in hospitals; and demanded the reform of footbinding, early marriage and illiteracy, the emancipation of womanhood and abolition of the evils of opium smoking, concubinage and prostitution. No matter whether it is realized and recognized by the Chinese people or not, the new thought movement has just followed the propaganda of the Protestant Church.

II. THE CHRISTIAN LEADERS THE PROTESTANT CHURCH HAS PRODUCED

The stability of the Chinese Republic depends upon her leaders. The best leaders she has ever had were produced or educated in the Protestant Church. They are the men who have devoted all their energy and even their lives in order to render the best unselfish service for their country. On one day of November, 1922, the Peking journal called for a public vote for twelve greatest living Chinese, who have rendered the best service for China. "1 Three of the first five and seven of the whole number are Christian men; although the number of Protestant Christians is only one in eight hundred of the population." Beside these seven there are many other Christian men who have rendered remarkable service for their country and their Church. They all

are the hope of the young Chinese Republic.

General Feng is known as the Chinese Gordon or Stonewall Jackson of China also as "China's Christian General". He has won nine thousand officers and soldiers to the Christian life. Bible classes and prayer meetings are conducted in his army by officers and soldiers alike. He is now commanding an army of almost all believers of Jesus Christ. Dr. Mott said; "The professional armies of the United States, Britain and European nations seem immoral, godless and pagan compared to Feng's army whom I have seen." His army is looked up to by other Chinese armies as their model. Wherever his soldiers go, they are heartily welcomed and looked upon by the people as "blessing showers" because of their Christian love and their willingness to do whatever they can for the benefit and welfare of the people. The Chinese News reported that wherever the Feng's army arrived; the gambling, prostitutes, and opium smoking would disappear. His soldiers always have rendered good social service for the city where they have been stationed by repairing or cleaning their roads. Feng now has about twenty thousand men who neither drink, smoke, gamble nor loot. Today he leads the most Christian army in the world. These Christian

soldiers are certainly the hope of China and they deserve the honour of being called the model army of China.

Dr. W.W. Yen was voted to be the third one of the greatest twelve Chinese. He was brought up in an outstanding Christian family and he is a third generation Christian. At one time he was professor in St. John's University, Shanghai. He has held several of the chief diplomatic posts. He represented China in the United States as Secretary to the Chinese Legation. He was appointed to be the Chinese Minister in Germany and in Denmark. From 1920 to 1922 he was the Foreign Minister of the Chinese Cabinet in Peking. At present time he has been appointed to hold the office as Prime Minister of China. It has been known that his ministry is the one where no bribes will be accepted. His Christian personality is remarkable.

Dr. C.T. Wang having been known as a most trustworthy man was chosen, after the Washington Conference, to take over the transfer of the Shantung railway from Japan to China. He has held a number of other public posts. In 1912 he was appointed by the first president of the Chinese Republic to hold the office of Minister of Commerce and Industry and twice

elected by the people as the Vice-President of the Senate. He was for a number of years a Y.M.C.A. Secretary and now he is still in close touch with it. He is the only man who has won the confidence of both the Northern Government and the Southern Government of China by his remarkable Christian character.

Dr. David Yui, the National Secretary of the Y.M.C.A., was confidently chosen and sent by the Chinese people to the Washington Conference as their delegate in Nov. 1921. Just before this time, he was earnestly requested to accept the presidency of the Higher Normal School of Wuchang, the capital city of his native province. This was due to the fact that people realized that the Christian men are the most efficient educators in China.

Dr. F.W. Kuoh, the President of the South-Eastern University at Nanking and Mr. Chang Po Ling, the President of Nan Kai College at Tientsin have done wonderful work as volunteer evangelists in behalf of the Protestant Church. The faculties of these two institutions are in large proportion Christian men, and yet the schools have no connection with any mission nor are they related to any Church; but there is very strong Christian influence in them. What wonderful products the Protestant Church has given to China:

III. THE SOCIAL SERVICE OF THE PROTESTANT
The Protestant Church began to render its social service when it was first established in China. The public education and the medical work of the Protestant Church have been recognized for many years as a great social service to the Chinese people. Beside these two, numerous reform movements and campaigns, such as against foot-binding, opium smoking and other social evils were organized many years ago. Since the revolution in China the social service program of the Protestant Church has been much enlarged. A conference of the social service workers was held in 1914 in Shanghai and it was reported that at that time the Protestant Church conducted seven leper asylums, thirteen blind schools, thirty-eight orphanages, thirty-nine opium refuges, an insane asylum, schools for the deaf, Door of Hope, and a Mission to ricksha men. In addition to these, museums, institutes and lecture halls are maintained at various points. All this work has been done through five agencies of the Protestant Church; hospitals, schools, Y.M.C.A., Y.W.C.A. and the institutional churches.

In Peking, a social service club was organized in 1912. The members of this club are almost all students of high schools and colleges. The activities

of this club have been conducting night schools, playgrounds, and investigation of social conditions.

In Tientsin Social service has been promoted by the Y.M.C.A. Night schools, vacation schools and schools for adults have been conducted by students. Fifty thousand welfare calendars and one hundred thousand health leaflets were distributed by three hundred students. A playground has been carried on, in which supervision and volunteer teaching are given.

Changsha, the capital city of Hunan Province, is noted for women's social service. An organization of Christian women was formed in 1914. Their activities have consisted in two campaigns; one promoting women's education and the other against infant mortality. In the former, lectures were given in the government schools for girls. Lantern slides and an exhibit were used to arouse interest. About ten thousand women and girls attended these lectures. The campaign against infant mortality was begun by widespread vaccination against smallpox, by arranging a school for training midwives and by giving instruction to parents in regard to how to care for baby.

Nanking has followed almost the same program as Changsha, but it was started from a Bible class for the teachers of the government girls' schools.
In Chengtu, lectures concerning social reforms have been given by Church leaders. At Taijuan much service has been done in jails and in follow-up work for discharged prisoners. At Hinghua a campaign to clean up streets has been organized; and in Szechuan the missionaries founded a movement against cigarettes. Campaigns against flies and rats were organized in many cities in China.

Social service, however, is not confined to large cities alone, but in even a small city like Chuchow it has been promoted by Christian Church workers. Chuchow is a small city in Anhwei with a population of thirteen thousand. A reform society was organized by Dr. Osgood and his Christian fellow workers in 1913. He induced many non-Christians to enter this society, to discuss the future needs of the city; and then lectures on sanitation and general reforms were given to the public. Streets and playgrounds have been developed by gifts. Special schools for the adult men and women have been taught by volunteer teachers. Reading rooms, public parks and a fire department were built by this society. Its meetings were usually held in the church and so most of them have joined the Bible class.

In some rural districts, free night schools for
adults have been opened by the Protestant Church. They were taught by local teachers; each volunteered to take a part of the work. "Six Hundred Character" books specially prepared for them by Prof. Tong have been used in these schools. In some places such schools were opened in the homes of church members.

1 The types of social service work are:

(1) Child Welfare.
   (a) Work for babies.
   (b) Children's playgrounds.

(2) Popular Education.
   (a) Work for illiterate adults. Organization of classes for the teaching of the "Six Hundred Character" books.
   (b) Public lectures, emphasizing the benefits of education.
   (c) Work for children who can not afford to go to the regular schools. Organization of "half day school" or seasonal schools for them.

(3) Public Health and Sanitation.
   (a) Against small-pox.
   (b) Against tuberculosis.
   (c) Against flies, mosquitoes and rats.

(4) Community Welfare.

(a) Road improvement, street cleaning and drainage.

(b) Planting of trees, etc.

(5) Survey of City Conditions, especially for students.

IV. THE NEED FOR CHRISTIANITY IN DEVELOPING THE YOUNG CHINESE REPUBLIC.

The Republic of China is very young, only thirteen years old. She needs good fundamental principles in accordance with which she may be well developed in the right direction. China may also be likened to a sick man who has just recovered and needs the best, most nourishing food. In other words China has just begun her reforms, and is in very urgent need of Christian principles for her guidance.

China needs Christianity because Christianity alone can help her to the full attainment of her needs in the direction of education, politics, industry, commerce, etc. Both Buddhism and Confucianism have already lost their prestige. They are not suitable for a new China, and on the other hand, they have proved an actual hindrance to the development of China. "The nature of Buddhism as described by Prof. Liang Su Ming of Peking, is backward looking; and Confucianism lacks too much the fighting spirit. There, comparatively speaking,

Christian has certain elements which tend to correct the shortcomings of China today. Therefore, from the point of view of practical use alone, I regard Christianity as comparatively more suitable than other religions. This is the view of Dr. Chang Tung-sen, the editor-in-chief of the "China Times".

Tao Jen Chow, a leader of the Chinese New Thought Movement, says; "I believe if we want to renew the hearts of the Chinese people, Christianity is very suitable."

Even the reformed Buddhism and Confucianism cannot be expected to give vital contribution for the development of China, because they have become exclusive schools of profound scholars, while people in general are not able to understand them. So now, they leave the developing work of China entirely in the hands of the Protestant Church.

Chinese students have recently accepted all the teachings of Western scholars; such as the pragmatism of Dewey and James, the realism of Bertrand Russell, the philosophy of Bergson and Rucken, the socialism of Marx and Communism of Lenin and Trotsky. The capitalists have introduced into China many modern factories and mills. They all are good and able to add China's progress, in so far, as they are backed by Christian principles. To depend upon them alone without the adoption of the
of the Christian principles would plunge China into misery. For instance, the practice of the free-love and the sweat labor system, have already caused a good deal of misery in China. Many people think that the "yellow peril" will appear if China is not developed on the basis of Christian principles.

Summing up the place of the Protestant Church in the Chinese Republic, we see that the Protestant Church is the promoter of the New Thought Movement, the producer of Chinese Christian leaders, the inaugurator of Chinese social service and the safest guide in the development of the Chinese Republic.
CHAPTER VII.

THE PRESENT CONDITION OF THE PROTESTANT CHURCH IN CHINA.
I. THE ORGANIZATION OF THE CHINESE HOME MISSIONARY SOCIETY.

The Home Missionary Movement in China started about thirty years ago; and in more than twenty denominations Home Missionary Societies have been organized. Most of them are controlled by Chinese Church members, but under the supervision of foreign missionaries. They are all denominational and local; and their work is confined to their denominational field. The Chinese Home Missionary Society differs from these in nature and in the way of management. The Society is non-denominational and national. It has a democratic policy, and its supporting constituency is made up of the members of the Chinese Church alone.

The Society had its start during a Christian Conference at Fuling, Kiukiang, which was held in the Summer of 1918. It was initiated by a small group of Christian women who had come to attend the Summer Conference, from all parts of China. They held a meeting, and selected seven members as a committee, to take charge of this movement and to become responsible for one year to raise the necessary funds. The group consisted of Dr. Mary Stone, of Kiukiang, Miss Christina Tsai of Nanking, Miss Kate Woo of Hong Kong, 

Mrs. F.H. Sung of Peking, Dr. W.P. Chen, Mr. Z.T. Yui and Dr. C.Y. Cheng. They have succeeded annually both in securing money and men, and have effected a permanent organization of tried character and ripe experience.

Six outstanding Christian workers applied as candidates for home missionaries. They were Pastor Ting Li Mei, the well known evangelist, Rev. Li Yun Sheng of the N.E. Church, Rev. Sang Chien Tang of the Presbyterian Church, Mrs. Ting, Miss Chen Yu Ling and Miss Li Ching Chien. The Society, after much prayer and study of China’s needs, fixed upon Yunnan as its first field of labour; and so the newly appointed missionaries were sent to Yunnan to spend one year there in scouting work. They received a warm and hearty welcome from the Christians at Hong Kong and at Indo-China as they passed through; and were cordially received by both Christians and non-Christians at Yunnan. As soon as they arrived there, they opened two schools; one for girls and women conducted by Miss Li and Miss Cheng; the other, a kindergarten in charge of Mrs. Ting. They had also Sunday and week-night services well attended by the people there. The three men of the party soon left Yunnanfu for an interior trip. They all travelled on mountain ponies, each going in a different direction. One was to go westward, as far as Tengyueh near the
borders of Burma, another to the north and crossing the Yangtze River into Szechuan; while the third went south to Kokiuchang. At the end of the year they left Yunnan and spent several months in deputation work in all parts of China.

In 1920 the first annual meeting of the Home Missionary Society was held at Kuling and reports on the progress of the work were presented by several of the home missionaries. The meeting was well attended by those connected with this new missionary movement. A tentative constitution with by-laws was drawn up and the Society was formally organized, under the name of the Chinese Home Missionary Society.

In the Autumn of the same year nine regularly appointed missionaries were sent to Yunnan with their wives and children. They formed a group of twenty one altogether. All of the adults are well educated men and women and experienced in church work. Two of them are medical doctors. Miss Cheng was the only missionary of the original group to return to Yunnan. They soon resumed the work of the schools, kindergarten and chapel service. The schools are winning many friends from the official and gentry class. They cordially help the home missionaries in many ways. Among the pupils are the daughter of the Speaker of the Provincial Assembly.
and the daughters of the Commissioner of the Province and of the chief magistrate of Kukiuchang.

The administrative work of the Society is conducted by an Executive Committee of twenty Chinese men and women. Dr. C.Y. Cheng is the Chairman and meeting is held once every two months. A few foreign missionaries have been invited to join them as advisory members. The Executive Committee is divided into five departments: Promotion of Intercession, Education, Candidate, Publication and Finance. The Publication department has issued a monthly called "The Gospel Bell".

The Chinese Home Missionary Society has been in existence about four years. It was started with only seven members but now its membership is about ten thousand. This rapid growth shows that the Chinese Christians have really appreciated this organization and are willing to put their money and energy into it. The Christians of Singapore have written to the Society and said; "We work to support ourselves in order to evangelize". The expenditure for the year 1921-1922 amounted to over $27,100, about ninety five per cent of which came from the Chinese and only five per cent in the form of voluntary gifts from foreigners. Many of the individual contributions did not exceed twenty

cents. The mite-Box system has been used for children's gifts; five thousand boxes being distributed last year. Now the Society is working through twenty six Auxiliaries, which are scattered in the large cities of China. They back the Society and all do their best in securing funds and workers for it. The motto of the Society is "China for Christ".

II. THE ESTABLISHMENT OF AN INDIGENOUS CHINESE CHURCH.

The formal declaration of the establishment of an Indigenous Church was made in the third National Conference held at Shanghai in 1922; but the beginnings of the movement date has been long started back even to the period of the pioneers. Dr. Milne was supposed to have this idea when he established the first Christian College in China. He seemed to know that the growth of the future Protestant Church in China must depend upon the Chinese evangelists and so he opened that institution to educate the Chinese youth in Christian Doctrine. The same avowed purpose was at the basis of every one of the early Christian schools, and of later secondary and collegiate institutions. After the year 1900, missionaries opened a number of theological schools in China, and in almost every Mission University, there was a department of Theology, for the purpose of training Chinese ministers
and church workers with the desire of promoting a
Chinese Indigenous Church.

It was also realized by the Chinese Christians
that the Protestant Church in China can not depend
upon foreign missionaries for ever and the Chinese
Christians should take the task upon their own shoulders.

In 1911, two organizations in the direction of Chinese
Christian union appeared in Shanghai, named "The Ki Tu
Tû Hui" (Self Supporting Church) and "Tze Li Hui" (Self
Governing Church). Affiliated with these two, there
were many similar organizations in twelve of the provinces
of China. Some of them have still continued their
relations with their mother denominational church, while
others are entirely independent congregations. No matter
how imperfect their constitutions are or how inadequate
their method, after all the vital motive of establishing
an Indigenous Church has long been in their mind. Both
Chinese Christians and foreign missionaries have realized
that an Indigenous Chinese Church is necessary for China.

As the Protestant Church was established by
foreign missionaries coming from the United States and
the European nations, they have brought into China some
traditions, customs and forms which are foreign to the
Chinese and which are not essential to Christian principles.

Inasmuch as they do not fit in with the life of the Chinese people, Christianity has always been regarded in China as a foreign religion. This great hindrance has prevented many Chinese of the higher strata of society from joining the church. In order to remove this hindrance the movement toward an Indigenous Church has been taken up by earnest Christians who realize that Christianity has made them not less but more loyal and devoted to their country and to their fellow-countrymen. The word "Indigenous" is not used in the strict sense because Christianity did not originate in the soil of China. The word "Chinese" might lead people to think that it has some idea of nationalism. As Christianity is a world religion and every land is hospitable for it, the Chinese Indigenous Church simply means that the Protestant Church in China should be possessed of the Chinese spirit and express itself in Chinese fashion. It does not mean to give up the ideal of Christian teachings or lower the standard of Jesus Christ. The love principles of Jesus shall be for ever the life source of the Chinese Indigenous Church. The aim of this movement is so to speak to make the flavor of the Chinese Christianity suitable to the Chinese taste.

Mr. W.N. Brewster, in his book 'The Evolution of New China' assumes that the Chinese Indigenous Church will
be fruitful. He says "The foreign missionary is an exotic. He must live in this foreign land in the most expensive way. Often he breaks down and goes to his American or heavenly home before he has accomplished any thing. He is essential to the initial stage of the work just as the first fruit trees must be imported, no matter what the cost. But if the fruits of the Tree of Life are abundant enough to feed the famishing multitudes of Asia the tree must become indigenous."

The main theme of the third National Conference was the establishment of a unified Church of Christ in China, or the Chinese Indigenous Church. To carry out this purpose, the promoters of the measure were forced to inquire more carefully into the teachings, traditions, customs, dogmas and creedal statements of all branches of the Church; and to seek for 'Chinafication' a larger degree of self-determination, concentration of work, more adequate cooperation among the missions, unity among the various Church bodies, the development of native talent and, more missionaries. This conference was made up of one thousand delegates officially elected by more than one hundred denominations and various Christian bodies. It was a conference of both Chinese Christians and foreign missionaries and organized on a basis of cooperation.

The most characteristic action of this conference was the declaration of its belief. The Business Committee declared, "We the members of the Conference joyfully confess our faith in and renew our allegiance to, God the Father Almighty, Jesus Christ, His Son, our Lord and Saviour, Who loved us and gave Himself for our sins, and the Holy Spirit the Lord and Giver of life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct and to the fundamental Christian beliefs held by the churches to which we severally belong." This was accepted by an overwhelming majority.

Toward the end of the Conference, a national Christian Council was appointed which will enable the Christians in China to think and plan together toward the ideal of unity, and will help to solve the problems of the church and the missions. The functions of the National Christian Council are (a) to secure and disseminate information, (b) to promote sympathy and understanding between all the units of the Christian Movement in China, however they may differ ecclesiastically or theologically, and (c) to promote cooperation between the several churches and missions in the work they have to do.

III. VIABLE RESULTS OF THESE TWO MOVEMENTS.

Before these two movements, evangelical work was almost
entirely dependent upon the foreign missionaries and
the Chinese Christians had a very small proportionate
share in it. In some churches the Chinese workers
have a little prestige and in others they have none.
Too often their status was simply to take orders from
the missionary with or under whom they were working.
For many years the Chinese preacher has been called
by his neighbors "one who eats foreign religion", or
"one who follows foreigners' ways". These wrong conceptions
are beginning to be corrected by these two movements.

They further have aroused the consciousness of
Chinese Christians developing as missionaries have never
succeeded in doing, their realization of privilege and
obligation. They perceive that the Christian message
should be preached to everyone in China; and so their
motto is "China for Christ". They have seen that if
China depends upon science alone without the leavening
of Christian principles, it would result in leading China
into chaos, just like the European nations during the
time of the world war. Secondly, they feel that the
Evangelizing work of Christianity should be done by the
Chinese Christians. As the Church or the field is in
China, the Chinese Christians should take it as their
responsibility and make Christianity in China a
Chinese Christianity. In doing so, many misunderstandings
between Christians and non-Christians may be removed.

Thirdly, they realize that they should also cooperate in their work with foreign missionaries whom they have looked upon as their teachers and advisers. They are going to build the Chinese Church on the very foundation that the missionaries have laid for them. Their prayer is that "All may be one". So these two movements mark the commencement of THE BUILDING OF THE CHINESE CHURCH BY CHINESE CHRISTIANS THEMSELVES.

These are the contributions that these two movements have made to "Spiritual Unity" and "International Brotherhood"; now so needed throughout the world. They tend to break down the walls of the denominational divisions which have been for many years so great a hindrance to the unity of Christianity in every land; and also to bring the missionaries from different nations together into one body, uniting their forces for promoting the Kingdom of God. All the Christian world is much interested to hear the good tidings of these two movements of the Chinese Church; and rejoices to see the glory of God as displayed in the success of the missionary work and sacrificial service of more than one hundred years. May the two prayers of the Chinese Christians, "China for Christ", and "That all may be one" be answered and abundantly fulfilled by God, the
Father Almighty.


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