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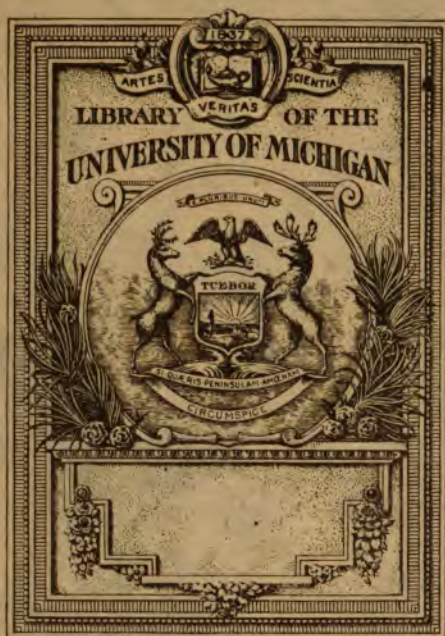
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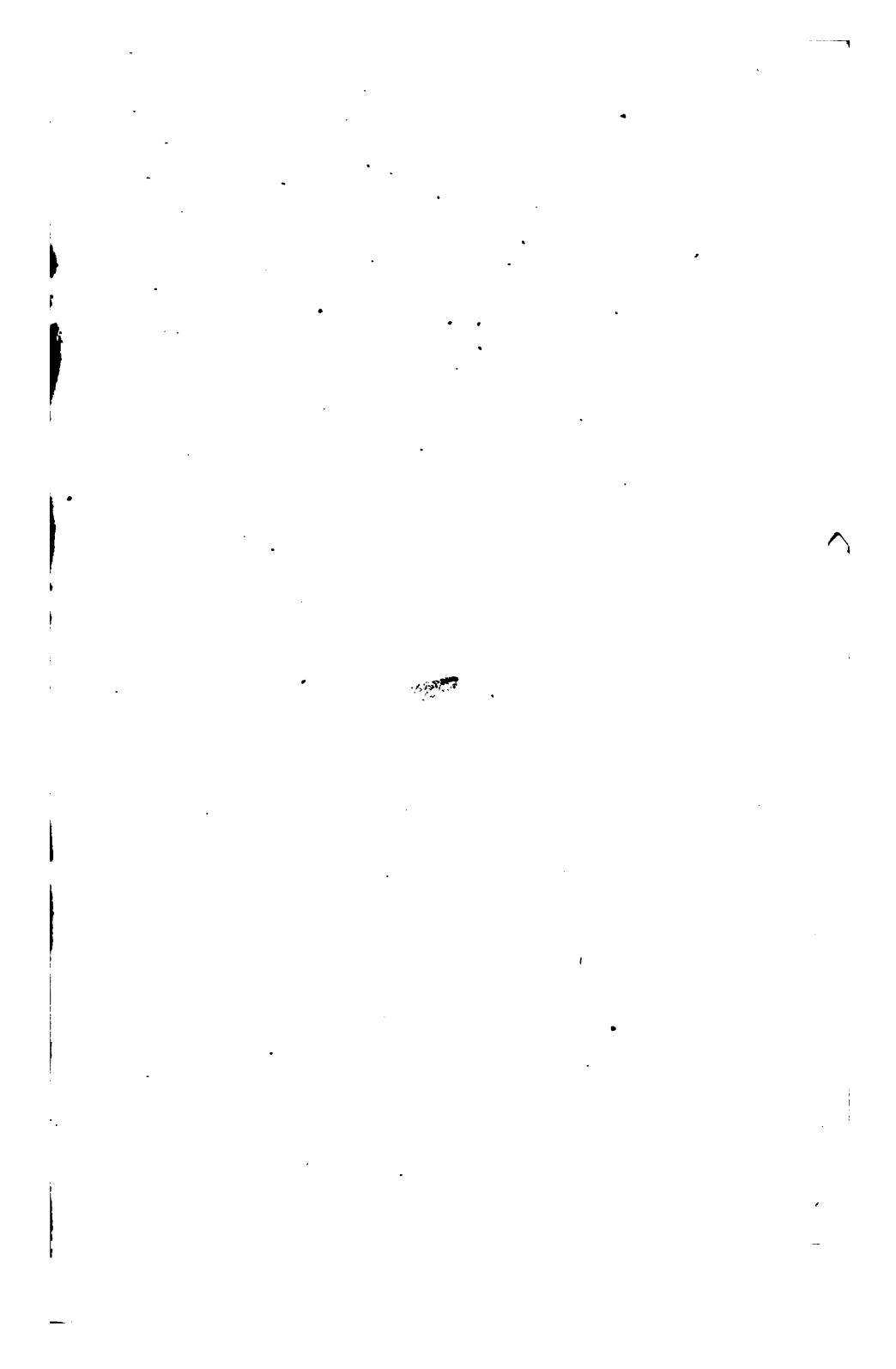
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Reception  
TO THE  
Centenary Missionary Conference

BY  
The International Institute *of China*

April 27th, 1907

SHANGHAI  
Methodist Publishing House  
1907

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THE  
INTERNATIONAL INSTITUTE

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PROSPECTUS

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**AIM.**—The aim in establishing this Institute, and in continuing to prosecute its work amid ever-changing conditions, has been comprehensive, stimulating and idealistic. Its practicality and practicability may be seen by the actual work that has been done and the measure of success attained. In brief, the aim is, 1. educational, (a) general enlightenment (b) special class work, 2. social, (a) to cultivate friendliness between Chinese and foreigners, (b) to secure peace and harmony in the missionary work, especially between Christians and non-Christians. In all this the aim has been to win the influence of the higher classes—mandarins, literati, merchants, seekers of truth, men of wealth—for the good of the many.

**WORK.**—The work has been in agreement with the aim. At first it was predominantly social. To break down prejudice and to secure more friendly relations, the acquaintance of the leading officials in the Empire was sought and obtained. Latterly, while the social work has been continued, definite instruction and school work have been undertaken. In the department of languages, with a 7 years' complete course there are at present 98 students. In the department of political science and history, with a 3 years' course there are 15 students, all young men having already excellent Chinese training, and whose instruction is by the medium of the mandarin dialect, with the special object of fitting them for public service. Other

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departments will be started, as needed. To promote the general information and enlightenment of grown-up Chinese, lectures are given on topics of the day. Books and pamphlets are issued through the Commercial Press, containing the results of class-work and lectures. As opportunity arises, lectures are given at other centres. Relations with Chinese officials in Peking and the province are maintained by correspondence, calls, informal lunches and more formal banquets and receptions. A beginning has been made with a library and exhibit hall. The personal factor is emphasized in the influence to be exerted.

**OPPORTUNITY.**—By the work already done, even before the erection of buildings, the Institute with its distinctive aim has become known throughout the Empire. The Imperial Board of Foreign Affairs gave its sanction as early as 1897, consulting in person with the Director of the Institute, and sending its official document to him direct. Chinese have contributed largely. As many as eight Viceroys and Governors have been among the donors. The site of the Institute, now valued at some (gold) \$35,000 was purchased by the Chinese. One building, costing over (gold) \$5,000, was partly through Chinese gifts. The main hall, still to be erected, contains Chinese contributors. To other funds Chinese have contributed approximately (gold) \$5,000. They have shown their interest and good-will. With suitable quarters, for both the social and educational aspects of the work, a large number of Chinese would come under the influence of the Institute and would become the friends of the foreigner. The foreigner, too, would become more friendly to the Chinese. The Institute, by being already in contact with educated Chinese throughout the Empire, could easily bring influences for good to bear on an increasingly large number. The Institute would secure Imperial recognition, if the plan corresponded in importance with the plan to be memorialized to the Throne. This is just the time for just such work, as the Institute is incorporated to do.

**INCORPORATION.**—To secure a legal basis to the Institute, it was incorporated under the Ordinances of the British Colony of Hongkong in December, 1905. The control rests with both



Chinese and foreigners, like a joint stock company, and all powers and obligations are clearly defined as in a limited liability company. This is one organization in China in which by its charter Chinese and foreigners are to work together, exercise authority together, and seek each other's welfare.

ORIGIN.—The idea of the Institute originated in experience, circumstances and conditions peculiar to China, and not something engrafted from abroad and controlled from abroad. It evolved itself after ten years of missionary work in the mind of an American Presbyterian missionary, Rev. Gilbert Reid. As the Presbyterian Board did not care to undertake the plan (originally contemplated in connection with the upper classes of China, Dr. Reid withdrew from the Board in 1894, and himself ventured on the individual experiment. The wisdom, value and importance of the work have been seen, not only by development into something organic and institutional, but by the adoption of the main idea of the Institute to reach the higher classes on the part of many missionary societies. Though retarded by the Boxer uprising of 1900, the plan has never been abandoned. The Institute is a going concern.

LOCATION.—The work was originally contemplated for Peking, but after the Boxer trouble it seemed best, in the judgment of both Chinese and foreigners, to locate in Shanghai, where security to property is guaranteed. Property is to be in one place; the work is to be in many places.

SUPPORTERS.—The governing body of the Institute consists of some 60 men in Shanghai, representing the Chinese officials, gentry and merchants, and also Consuls-General, merchants, clergymen and educationists of different nationalities and creeds. The membership—the shareholders—is equally representative. A high official, Lu Hai-huan, is President of the Committee. Committees are also formed in the United States, in Great Britain, Germany and Holland. Mr. William G. Low is the American chairman (46 Cedar St., New York city), and he is also the largest contributor, having donated some (gold) \$6,000, and having erected to his father's memory a building.

**THE WORKERS.**—For over ten years the only one permanently on the staff of the Institute was Dr. Gilbert Reid. For a few years in Peking, Rev. W. A. P. Martin, D.D., LL.D., and Rev. William B. Stelle, B.A., were actively engaged in the work of the Institute, but they are now connected with Missions in Peking. In the autumn of 1906 Rev. Fred. Pirry, B.A. (Oxon and Lond.) was invited to join the staff, and in the spring of 1907 Mr. W. S. Ho, formerly of the Chinese Legation in Washington. A former literary chancellor, Yao Ping-jen, is director of Chinese studies. Two other Chinese teach the whole day, and two for two hours at night.

**PRESENT FINANCIAL NEEDS.**—1. More subscribing members at G. \$10 per annum. 2. Money for erecting a house for the director, G. \$8,000. 3. The salary of a national representative on the staff, say, G. \$1,500. 4. Especially, one contribution, or many contributions, for the erection of the Main Hall, for auditorium, reception-rooms, class-rooms and offices, G. \$40,000. Contributions, in large or small amounts, will be gratefully received.

His Ex. Lu Hai-huan, Shanghai, President Advisory Council.

Rev. Gilbert Reid, A.M., D.D., Shanghai, Director-in-chief.

Alex. McLeod, Esq., Chairman Executive Committee.

J. K. Moir, Esq., International Banking Corporation, Treas.

Daniel Coath, Esq., Pacific Cable Co., Hon. Sec.

William G. Low, Esq., 46 Cedar St., New York, Chairman American Committee.

James S. Fearon, Esq., International Banking Corporation, 60 Wall St., Treasurer, American Committee.

Sir Ewen Cameron, K.C.M.G., 31 Lombard St. London, Treasurer, British Committee.

### Introduction.

On Saturday afternoon, April 27th, 1907, from 4:30 p.m. to 7. p.m., the officers and members of the International Institute, both Chinese and foreigners, invited the Centenary Missionary Conference to a reception on the grounds of the Institute. Over six hundred persons accepted the invitation, including not only missionaries from all parts of China, but delegates and visitors from the United States, Canada, Great Britain, Germany, France, the Scandinavian countries, and Switzerland. The grounds were decorated by the French Municipality, and the United States ship, the "Wilmington." Ladies of the foreign community in Shanghai presided at fifteen tea-tables disposed about the lawns, and made them attractive by floral decorations. Other ladies of the local missionary body assisted as a committee of introduction.

The foreign and Chinese members of the Institute staff, along with members of the Executive Committee, received the guests as they arrived and introduced them first of all to the Chinese officials who were present.

It was the presence of the Chinese in their official capacity that gave special interest to the occasion. The highest of all the officials residing in Shanghai, His Excellency, the Imperial Treaty Commissioner, Lu Hai-huan, formerly Minister to Germany, and President of the Board of War showed himself as President of the Institute's Council most cordial to all the guests. He was supported by the Shanghai Taotai, Jui Cheng, another member of the Committee. Besides these there were representatives specially deputed by five of the Viceroys and Governors, to whom the matter of such a gathering had been referred by Dr. Gilbert Reid. The Viceroy of the Metropolitan province of Chihli, Yuan Shih-k'ai, deputed Taotai Mun Yew Chung (Chung Wen-Yao), the Director General of the China Merchants S. S. Co., and for several years Secretary of the Chinese Legation in Washington; the Viceroy of the Liang Kiang at Nanking, Tuan Fang, one

of the Five Travelling Commissioners abroad, deputed Taotai Y. C. Tong (Tong Yuen-chan), the General Manager of the Imperial Chinese Telegraphs in Shanghai ; the Viceroy of Liang Kuang in Canton, Chou Fu, deputed his representative in Shanghai, Prefect Pao Chia-chi ; the Kiangsu Governor at Soochow, Ch'en Ku'ei-lung deputed the provincial Judge, Lu Chung-chi ; and the Chekiang Governor at Hangchow, Chang Tseng-yang, deputed the Taotai of the Foreign Bureau at Hangchow, Shih Chen, once connected with the Chinese Legation in Paris.

The ground for arranging such a reception, was that the Institute has as one of its objects the promotion of peace and harmony between Chinese and foreigners and between Christians and non-Christians. To help in carrying out this object, Chinese officials came in person or deputed men to speak for them in expressions of hearty good-will.

The addresses as delivered in English or as translated from the Chinese are appended herewith :—

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### Address of Dr. Gilbert Reid

LADIES AND GENTLEMEN :—To some of you I can say, “fellow missionaries” ; to more of you I can say, “fellow Christians” ; and to all of you I can say, “friends.” At the time of the last Missionary Conference, seventeen years ago, when I was engaged in regular missionary work, I was trying to make the Chinese, and especially the most influential among them, our friends, believing that no man will become a Christian unless he first becomes a friend. By the force of circumstances—by the decree of Heaven—this idea has become incorporated in the International Institute, where Chinese and foreigners meet together, exercise equal control, and seek each other's good. The Institute may be called a go-between, with missionaries on the one side and Chinese officials and gentry on the other, helping to make them friends. Not that missionaries by themselves and in their own way cannot secure such

friends, but that here is an organization, emphasizing this idea of friendliness, and helping to bring it about, by making no distinction between race, nationality and religion. To-day is our unique opportunity to illustrate this idea in a pleasing way. To the missionaries gathered here from all over this Empire, distinguished Chinese are present to give their greetings. Each one of the five great Viceroy and Governors to whom I wrote has responded in a prompt and most cordial manner, and I fancy if a similar message had been sent to every Viceroy or Governor in China, there would have been a similar response, with similar expressions of friendliness. The officials of China want peace, and if we approach them in a friendly spirit, and not with contempt, or to their annoyance, they will exhibit that gracious and kindly good-will which they are displaying on this occasion. I will now call upon our Chinese friends to give their greetings, beginning with one, who, in English phraseology, may be called the Chancellor of this Institute.

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**Address by His Excellency Lu Hai-huan.**

To-day the International Institute has arranged this reception, at which foreign missionaries dwelling in China have gathered together, making use of this time of the Centenary Conference to bring into friendly accord foreigners and Chinese, both hosts and guests showing to each other kindly attentions. Having been invited by Mr. Reid to be present, I am pleased to accept. Though the religions of China and the West differ from each other, yet the Protestant Faith has already for many years been propagated in China, becoming more and more prosperous throughout all the provinces, and increasing in the number of its adherents from day to day. With the growth of international relations, of commerce and education, has come the spread of Christianity without limit or boundary. Exhortations to righteousness is its great object, and so its followers have exerted themselves to the utmost to

every form of good and charitable enterprise, such as opening hospitals, and starting schools, and within the last few months entering into plans for the relief of the famishing. They have done all this in true sincerity ; they have shown the spirit of brotherhood, and we all appreciate what they have done and suffered. Missionaries in China have reached the one hundredth anniversary, and to-day you have honored us by your presence, with emotions of pleasure beyond the ordinary. Being detained in Shanghai under Imperial order, I have happened on this occasion, and I deem myself most fortunate to be able to be here, to see your faces, and to talk with you.

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### Address of Taotai Mun Yew Chung

MR. CHAIRMAN, LADIES AND GENTLEMEN :

The Centenary Conference is a most memorable occasion, and this Institute has happily embraced it to invite you here to afford us an opportunity of meeting and welcoming you. This and similar gatherings of an international character tend to engender good fellowship and better understanding between Chinese and foreigners, and help eradicate whatever unavoidable causes of friction may arise and whatever latent suspicions may exist, when one party does not comprehend the acts or true motives of the other, or when one does not know the wants or appreciate the sentiments of the other.

His excellency Yuan, the Viceroy of Chihli and Imperial High Commissioner of the Peiyang, would have been most pleased to manifest by his presence his sympathy with the object of the present gathering : but His Excellency regrets that the pressing nature of his multifarious duties precludes him from personally accepting the kind invitation extended to him, and bids me, therefore, as his representative, to extend to you his cordial greetings and kindly sentiments, which it is my great pleasure now to do.

Since the advent to China of the late Dr. Morrison, one hundred years ago, you and your predecessors in the missionary field have attained marvelous results by your arduous endeavors. You have penetrated into the innermost portions of the great Empire; you have worked hard and zealously to acquire an intimate knowledge of our language and literature, our manners and customs. Hardships you certainly have met and dangers you have braved. Richly have you been rewarded. Your work in the educational line, in the art of healing, and above all, your noble and self-sacrificing labors in the alleviation of human distress and in the saving of life in times of famine or flood, have won for you the deep gratitude of the nation and the appreciation of the Throne. For this reason Imperial commands have been from time to time issued to all officials of this land to neglect no opportunity in affording you proper protection, so that you may labor in peace and harmony with everyone. Especially strenuous has been my illustrious patron, whose unworthy representative I am on this felicitous occasion, in giving you and those you represent protection and countenance within his jurisdiction, so that there is the most perfect harmony between you and the people, Christians and non-Christians. This happy result I may without exaggeration say has been mainly due to His Excellency Yuan's efforts.

Unhappily, Christian and non-Christian Chinese, holding divergent religious views and sentiments, sometimes represent opposing interests, which it should be the aim of all to harmonize as much as possible. Then, in every community—in every large aggregation of people, there are the bad as well as the good to deal with. With the knowledge you have gained through the century of labor just completed, we are sure that, availing yourselves of the experience you have thus obtained, you will be able to avoid all mistakes which may have occurred in the past and succeed in bringing about even greater results, so that at the end of the next century its retrospect will afford

even deeper gratification than that of the past century has. This, indeed, is the sincere desire of His Excellency and every high statesman of this Empire.

Now a word about the Head of our Institute. Dr. Gilbert Reid by his unselfish and persevering efforts in promoting the welfare of the Chinese and fostering friendly feeling between Chinese and foreigners, has gained the high esteem and respect of all who know him, and his noble work deserves all the praise and encouragement the public can possibly afford.

In conclusion, I venture to express the hope that this felicitous occasion may presage the dawn of happier relations between the people and the missions, and that perfect harmony may characterize their mutual intercourse, to the gratification and benefit of all nations concerned.

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### Address by Taotai Y. C. Tong

As personal representative of H. E. the Viceroy of the Liangkiang, it gives me much pleasure to be present here this afternoon and to extend to you, on behalf of His Excellency, a most cordial greeting.

We are assembled together on a spot which is—I believe—destined to become historical in the annals of the Chinese Empire, and on an occasion when every sentiment of good-will and friendship should prevail.

The labours of all, and especially of those who are now engaged daily in the Centennial Conference, are fittingly relieved by a function of this description given as it is in connexion with an institution working on lines that commend themselves to a vast number of the intellectual and influential classes in China.

Some of those here present may be of the opinion that education and enlightenment should work upwards through the masses. Some of us may believe that the operation should be reversed, and that it is a simpler way to work



downward—but at any rate educational effort is a point at which we can all meet, and the influence exerted in this direction both by the Conference and the International Institute, will give cause for gratification to every thinking man, of whatever nationality or creed he may be.

It is particularly to be commended that the programme of this institute is essentially International and provides for the grafting of the more technical modern learning on the trunk of that ancient wisdom and culture of which we in China are so justly proud—and which has given to the world so many things of vital importance to its intellectual life and material well-being.

That the work of your Conference may be continued in harmony is my sincere wish, and I again express to you in the name of and on behalf of H. E. Viceroy Tuan-fang, his cordial desire for a most successful prosecution of your generous endeavours, a satisfactory termination to your arduous labours, and much enjoyment of this and kindred celebrations during your sojourn in China.

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#### Address by Judge Lu Chung-ch'í

Representing the Governor of Kiangsu, I am exceedingly glad to be present at this reception given by the International Institute in honor of the Centenary Missionary Conference. Christianity began to spread in China in the T'ang dynasty, and always our Emperors have shown the spirit of kindness to strangers from abroad, have opened to them the doors of the Empire, and have regarded the people within and without as of one family. Consequently missionaries have gone into all the provinces. The Christian doctrine has points both of similarity and difference to the teachings of Confucianism, but its primary principle cannot go beyond the idea of exhorting men to do good. Its disciples have increased in number from year to year, and the labor and pains taken have been beyond the ordinary. To-day you, who are delegates of this Con-

ference, have shown your zeal in coming long distances, and in so doing you have afforded us the one opportunity of this occasion. I confess my own ignorance as to the lofty principles of your honored religion, and my inability to delve into its mysteries, but it is my strong desire that henceforth Chinese and foreign scholars will grow in friendly accord, without mutual deception or suspicion, all following after the pathway of goodness, and together the recipients of the blessings of peace. This is my sincere hope. Mr. Gilbert Reid in establishing this hall of learning for the training of bright young men, has united with it the broad plan of harmonizing the relations between Chinese and foreigners and Christians and non-Christians, an object that Chinese scholars and people alike appreciate. By this reception to-day I am sure you who are our guests, will see how excellent is the idea and will rejoice in its fulfillment, to the great advantage of the government and education. Henceforth the reputation of this Institute will be increased tenfold.

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### Address of Taotai Shih Chen

I deem myself honoured and fortunate, that by order of H. E. the Governor of Chekiang, I am here present at the welcome reception, accorded to the delegates of the Centenary Conference of the Protestant Faith, by the American teacher Dr. Gilbert Reid, in the name of the International Institute.

In Dr. Reid's letter of invitation, it was stated that there would be above six hundred Western missionaries from every part of China, and more than two hundred delegates and others from Europe and America, congregating here to attend this great Conference. It is, indeed, the most remarkable and the greatest gathering that we have ever had since the advent of the Western form of worship to the East. The objects of the Conference are manifold; two main points, however, may be mentioned

here ; the one is to commemorate the hundredth anniversary of the propagation of Protestantism in China, and the other is to discuss and to find out ways and means of securing lasting peace between Christians and non-Christians, so that more genial feelings may hereafter exist between the common people and native Christians, and that foreigners and Chinese may be on better terms with each other. Thus the great Centenary Conference of Christians may be regarded as the guiding star of the Universal Peace Conference of the World. Please witness to-day's attendance. It is quite evident that a sense of universal harmony already pervades on all sides ; there is no discrimination made between religionists, nor any distinction between nations and races. Further, as Dr. Reid has come to China and been in our midst a great number of years, he is well conversant with our language, conditions and habits. His literary abilities, his high aims in life, and his irreproachable character are so widely known that he is much appreciated by the Chinese officials, both metropolitan and provincial, as well as highly esteemed by our gentry and merchants of the ports, and need I add, doubtlessly approved by all the guests present.

I have read his work on the question of promoting Harmony between Christians and non-Christians, in which, four subjects are touched upon, namely, firstly, on the Duties of the Missionary, secondly, on the Duties of Christians, thirdly, on the Duties of non-Christians, and lastly, on the Duties of the Chinese Authorities. He has carefully considered these subjects from every standpoint of view, though his words are few in number, yet his ideal is forcibly expressed and the conclusion strikingly convincing. He advises the missionaries to be genial and polite ; he exhorts the Chinese converts to respect their country's law ; thus it is obvious how solemnly he advocates self-control and self-sacrifice. He treats our people without the least racial prejudice ; he cultivates acquaintances with our officials with genuine friendliness ; thus it is apparent how impartial are his dealings with others.

If all of us would but base their actions upon such principles, good results might soon be obtained; the dissemination of the Christian faith would be more successful; the sphere of its workers more extensive as the days wore on; and everlasting good feeling would prevail everywhere. Envy, jealousy and hatred would disappear altogether; then, how could there ever be any friction or any record of disputes arising out of questions in connection with the Christian religion?

In conclusion, I beg respectfully, as representing H. E. the Chekiang Governor, to say a few words of prayer in appreciation of the aim of to-day's meeting: "May members of the Christian faith pursue their task in the right way; may they enjoy long life and receive the happiest blessings possible; may Heaven take notice and grant my prayer to-day".

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### Address by Prefect Pao Chin Chi

To-day a reception is given by the International Institute in honour of the missionaries who have come from every part of China and from abroad to attend the Third General Conference of Protestant Missionaries. This plan of bringing together Chinese and foreigners is very beneficial, since it helps to remove misunderstandings on both sides and gives opportunities to both of perfecting their acquaintance with each other's objects and methods. It also enables them to see more clearly the differences that exist between them and so provides a basis for the enquiry whether these differences are insurmountable.

Having received a telegraphic message from H. E. Chou Foo, the Viceroy of Liang Kwang, to represent him at this meeting, I wish to avail myself of the opportunity on his behalf to express his appreciation of the work of the Institute.

It is known to all the world that our Government, by Imperial decrees, has, during the past few years, instructed

every provincial authority to afford protection to foreign missionaries and Christian Chinese, on the ground that the former, who are men of culture, come only to preach the doctrine of Christianity, and that the latter who have been baptized with the object of obtaining a high standard of personal morality are still the subjects of the Empire. It is to be hoped that all of you will realise what attitude our Government takes towards foreign missions, and will inform your countrymen that our Government makes no distinction in its treatment of Christians and non-Christians. Moreover, it has been ordered that in future all proper measures must be taken to prevent friction between Christians and non-Christians. The State thus hopes to secure liberty of conscience to all alike.

It is my hope that on your return home you will cause your fellow countrymen to understand this friendly wish of my Government, until the time shall come when misunderstandings and hatred shall cease and harmony shall reign forever between those who are Christians and those who are not. This is an object worthy of our greatest efforts.

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**Address of H. E. the Shanghai Taotai, Jui-Cheng.**

Ladies and Gentlemen:—

What is a nation? A nation is made up of the people. There must then be a religion and a law in a country to guide the people, and the people, whatever their belief, are liable to the law.

China is one of the most ancient countries in the world and also one of the earliest in civilization. She has had Confucianism as a religion for thousands of years. During this period Buddhism and Mahomedanism have also been introduced into the country. Although the tenets of these religions differed greatly from Confucianism, yet their principles were law-abiding. When Christianity was first introduced into China during the previous Ming Dynasty, it was looked upon by the people as one religion. There

was no distinction of Protestantism and Roman Catholicism, until a century ago when certain Protestant missionaries came to China to propagate their doctrines. The Chinese then began to know that Protestantism and Roman Catholicism had separated at the reformation started by Martin Luther. Though these two religions are theoretically different, yet their doctrines are essentially the same, and are alike venerated by all countries.

Since their introduction into this country they have been so successful in their propaganda, that our Government has been induced to conclude Missionary Treaties with the Powers, and Imperial orders to give every protection have been repeatedly enforced.

At present the missionary sphere is so extensive, converts are so numerous and teachings on religious subjects are so energetically and faithfully carried on, that these two religions should have been peacefully and harmoniously propagated as well as Buddhism and Taoism. It is therefore a matter of surprise why so many troubles have happened in consequence of the misunderstanding between converts and non-converts during the last half hundred years. Serious political questions have often been caused by a little insignificant matter. Sometimes an action of the convert of one faith has entailed trouble to another, culminating in such incidents as have happened in Chekiang and Kiangsi provinces, in which the converts of the Protestant missionaries and Catholics took hostile action towards each other.

To two reasons these troubles are due. First, the question whether converts are subject to Chinese law, and second, whether litigations should be interfered with. Buddhists and Mahomedans, as a rule, strictly observe the law and are submissive to the authorities. When a dispute arises they leave it to the authorities, who have never entertained any prejudice towards either party to a case; the people therefore have lived harmoniously together. But, the converts of the Western religions seem to be quite

different. Their object for being baptized seems to be to obtain protection from the missionaries and to avail themselves of the opportunity of doing everything they please. This has brought about misunderstandings between converts and non-converts.

Fortunately now we have a great friend in Dr. Gilbert Reid of the International Institute, who by his superior tact and experience has traced the source of such troubles and written on the subject of harmony that should exist between converts and non-converts. And the Missionary Association has also circulated a statement on the measures to be taken for preventing interference and misunderstanding, and, to enable the Chinese Government to effect a special understanding on the missionary question, arrangement has been made with the United States, in which Protestant converts are exhorted to observe the law and respect the authorities. Then non-converts will understand that missionaries are only disseminating charitable ideas without any attempt at encroaching on official jurisdiction over Chinese subjects. As to Chinese officials, they should always observe an impartial attitude towards all cases whether brought by converts against non-converts or vice versa. Then will be realized the harmony of the people and between this country and the Powers. A great undertaking it will be indeed !

I have been in Kiukiang for several years and I regret that my humble efforts have not instilled more enlightenment amongst the people. Since I was transferred to this port, three questions have exercised my mind, viz, the rapid spread of the Western religion, great increase of the population and complications in connection with missionary cases that have so often occurred. But I have found that converts of Western religions under my jurisdiction are all keeping quiet and are law-abiding. Protestant missionaries and Roman Catholics are all working faithfully and are maintaining an unprejudiced attitude. Tranquillity therefore prevails by which I am

relieved from considerable anxiety, and I hope that this tranquil atmosphere will prevail over the whole empire.

The Centenary Conference of Protestant Missionaries is now convened in Shanghai, and we hope that efforts will be made to solve the missionary problem. This is really an important crisis in our country.

On this happy occasion brought about by Dr. Gilbert Reid's reception, extending the hand of fellowship and welcome to all, in the hopes of promoting better feeling between ourselves and foreigners, I sincerely join and trust one and all of you may have a pleasant time while you are here, and that you all may be strengthened in pursuing your work by what you have learned from this Conference.

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**Address by Rev. J. C. Gibson, D. D.**

YOUR EXCELLENCIES, DR. REID, AND LADIES AND  
GENTLEMEN :—

We have come here to learn among other things that there are other forms of work than those in which we have been individually engaged. We thank Dr. Reid for the object lesson which he has given us this afternoon regarding his own special work. When he began it a number of years ago I fear there were many of us who had not sufficient insight to see the possibilities of such work, nor sufficient faith to believe that it could be carried to such a successful issue. We have seen this evening these gentlemen, occupying high positions under the Chinese Government, coming here to express their sympathy with the objects of a Missionary Conference ; and we recognize that Dr. Reid has been eminently successful in establishing more intimate and friendly relations between missionaries as a body and the government of this Empire. Dr. Reid has carried on his work with singular tact and persistence, sometimes with too little of our sympathy and encouragement, but we



thankfully recognize that the manifest blessing of God has rested on his work, we heartily congratulate him on what he has done, and we wish him God-speed for the future.

We wish also to thank your Excellencies for the kind words you have spoken, whether in your own name or, the name of the high officials who have deputed you to express their feelings. The deputy of His Excellency Yuan, the Viceroy of Chihli, remarked on what he called the "marvellous success" of our mission work. I venture to assure your Excellencies that, whatever be the measure of that success, it is due to the fact that we have never used either force or fraud. We have relied on a power more subtle than fraud and mightier than force, a power that is mightier than force and fraud combined, that is, the power of Love. We go to the Chinese people as friends, offering to them in the spirit of brotherhood the best things to which we have been able to attain. We humbly believe that we have learned this spirit from our Master Jesus Christ, who Himself displayed it as an example for all men. I have travelled in China freely for over 30 years, and have hardly ever met with any discourtesy. While there have been some regrettable exceptions, in ordinary times missionaries are received in a friendly spirit by the people among whom we go. We teach our Christian people that righteousness, good feeling, and love are the principles which should rule all human relationships. These are the principles which all the world over will secure the peace of peoples and the stability of thrones.

Time will not permit of entering into details, but I venture to refer to two matters of policy of the Imperial and Provincial Governments in regard to which there is no difference of opinions amongst us, and in which we are in the heartiest sympathy with the benevolent intentions of the Chinese Government. There is first the strenuous effort which the Government is making to put an end to the opium vice. In this we offer our hearty co-operation. Our converts are taught to keep themselves entirely free

of this vice, and our hospitals are open to all who wish to free themselves from it. We also use every opportunity to press upon the attention of our own people and governments at home their duty to treat this whole matter with the fullest consideration, on the ground of International equity, of the views and wishes of the Chinese Government and people.

Again, the Imperial Government is at present, with the hearty and enlightened co-operation of the provincial officers, making great efforts for the advancement of education throughout the empire, and we rejoice to see the hearty response with which the people meet these efforts. We also in our mission work have given a large amount of attention to elementary, secondary and higher education. We believe that all truth comes from God, and that the spread of enlightenment of every kind will advance every good cause. We shall continue to use our best efforts in all forms of educational work ; and we shall make these efforts in no spirit of rivalry, but in the hope that we may contribute to the accomplishment of the great end at which the Government aims.

As followers of the Christian religion, it is our practice to assemble our people together for Christian worship, and one large part of Christian worship consists in prayer and supplication to Almighty God for his greatest gifts to men. In these prayers we teach our converts continually to remember their Imperial Majesties, and the high officers of the Imperial and Provincial Governments. The responsibilities of ruling over the vast Empire of China can only be met by rulers upheld by the power of God, and guided to wise measures by Him. When a Chinese subject becomes a convert of the Christian religion we feel assured that he becomes a more loyal subject of the Chinese Government than before ; and the unceasing prayers of the Christians of China will under God be the means of strengthening the throne, and securing the true and lasting happiness of the people.

We and our Chinese fellow-Christians will ever pray that this great empire,—its sovereign and people—to the service of whose highest interests we gladly devote our lives, may by the favour of Almighty God, be increasingly prosperous and happy, and maintained in abiding peace.

With this inadequate expression of our feelings, I beg to return, in name of the members of Conference who have had the pleasure of being present this afternoon, our warmest thanks to your Excellencies for the kind words which you have addressed to us, and to assure you that we heartily reciprocate these generous expressions of sympathy and regard. Will you kindly accept this assurance for yourselves, and also be good enough to convey our respectful salutations and our cordial thanks to those High Officers of the Imperial Government whom some of your Excellencies have so graciously represented to-day.

凡人既已習教則按照教規應遵行教中典禮禱告上帝感謝天恩卽教中之典禮也此等禱告文皆勸導習教者常以忠君愛國尊親長上爲念中國 皇上宰制天下其權爲天所命天有以默啓之凡華人一經習教則敝教會卽信其益能效忠於國家習教者日夕禱告亦所以祈上天之眷顧使皇基鞏固百姓享太平之福耳敝教士等與習教之華人常禱祝中國君民邀天之佑太平安樂日見興盛也

以上所述實不足以表敝教士等感謝之情於萬一余今謹代今日到會之教友答謝諸位大員所述之厚意今日中外一堂互相訂交感情益摯幸諸位大員鑒此微忱並將敝教士等感荷之敬意代達各督撫不勝欣幸

欺詐強權二者而亦無逾於此者是即愛人之道也。敝教會視華人爲友待之如昆弟。凡敝教士等所能得之物皆慨然與之。敝教士等自信主耶穌曾以身作則。敝教士等即取以爲法耳。余在中國游歷已三十餘年初未嘗遇有傲慢不恭之處。雖間或有之而在平日華人遇教士要皆以友誼相待。公道和氣仁心三者爲世界人羣交際之要義。足以保守和平。措國家於磐石之安。敝教會嘗舉此以勗習教之人。今日爲時已晚不暇細述。但余願提及中國政府所辦之事兩大端。與敝教會意見吻合者。其慈善之念。敝教會皆表同情。今中國極力欲將鴉片禁絕。敝教會願協力襄辦業已廣勸習教者勿沾染烟癖。凡有欲戒烟者皆可往教會醫院求治。此外敝教會復隨時勸我國政府人民盡其對於此事之義務。取中國政府人民之願力。意見細加審度待之以公道。目前中國政府及各省大吏又皆同心協力設法振興全國教育。敝教會亦注意於蒙學中學及高等教育。蓋風氣日開則人民之智識亦與之俱進。敝教會當盡其力於各種教育事業。以助中國達其目的。初無別樹一幟以相傾軋之意也。

不勝爲外中大局慶幸焉是爲頌

耶穌教士百年會會長英國教士紀伯生博士答詞

敝教士等來華深知辦教會之事非一二事一二法之所能盡今日下午承李佳白先生開會欸待使敝教得藉以知其所專辦之事良用欣謝當數年以前李先生初擬創辦之時余懼當時能洞見此事之可辦者深信此事之得有若是之成效者甚寥寥也敝教士等今日得見貴國摺紳士大夫來此表明其對於百年大會宗旨之同情敝教士等皆認李先生確能聯絡教會與中國政府之情誼李先生以一人之定識定力辦理此事有時敝教士等似亦不甚表同情以鼓勵之然敝教士等皆深知其已得上帝之默助願天降之福使其早日告成也

今日在座諸位大員或奉上憲委派代表或親自署名各致頌詞吉語連篇曷勝欣感直督袁宮保代表稱述敝教會所辦之事爲成效卓著余今願奉告諸位大員須知敝教會所得之成效以敝教初未嘗用強權與欺詐也敝教會所恃之法有較勝於欺詐強權者且即合

入教以爲非又使吾民知教士宅心公正不干預中國官員治理華民之權而中國官員亦必行其秉公辦理之實於以立調和民教之權輿收輯睦邦交之效果功莫大焉鄙人德薄能渺在滬數年未能感化愚民使之釋嫌修好上年量移斯土稔知西教輸化之早人民之衆交涉之繁時以隕越是懼踴歷一年默察各屬奉教之民悉能安分守法彼此相安滬上耶穌暨天主各教士又皆率身誠篤持論公平足輔鄙人所不及此尤爲鄙人所欣慰而不禁爲他省人民禱祝以求者也今光緒三十三年歲次丁未爲耶穌教輸進中國百年之期歐美教士不遠數萬里航海來滬特開大會闡揚傳教宗旨實爲吾華增福弭衅之一大機關尙賢堂李督辦麥總董等復於本月十五日邀集中西官紳舉行歡迎典禮表彰德意冠裳鱗萃情誼浹洽懿歟盛哉使後來者悉本前人之心以爲心盡其傳教之義務推此一會以至無窮和好無間不其偉歟風聲所播行見各省社會智識開通悉捐其舊時排異之私一如上海民教之從無齟齬而他日者天主教會與人同善亦必出其和平之宗旨定爲規條一體訂入法約雍雍穆穆一視同仁有相得益彰之益無扞格不通之弊胥於是會基之

耶穌基督教士來華傳教始知耶穌教自路德氏發明後而耶教自耶教天主教自天主教未可強同焉耶穌與天主教派雖殊而其教徒以實心實力濟生救人爲各國所崇重則一自入中國一切勸人行善愛人如己之事切實奉行有加無已我中國至以之載入條約疊奉 諭旨保護迹其事實則教界如其衆口講手授以博施濟衆爲己任宜乎合佛氏諸教而悉泯猜嫌何以數十年來民教積不相能往往以小事而釀成巨案或以此教中之事而波及彼教中之人甚至如浙江江西兩省天主教耶穌教民互相衝突推其原因盖有二端卽法律政治上之服從與否及干涉與否是已佛氏諸教一律遵中國法律敬重官長凡遇兩造涉訟由官剖決不以異教而稍存歧視亦從無不平之人起而干涉用能和親康樂積久相安今各處之習西教者不然或欲藉教勢以抗華官或爲護教民而干非分橫生枝節遂如水火之不相投得美國博士今尙賢堂督辦李佳白先生卓識過人窮其流弊著爲民教相安之議教士聯會亦著防訟釋疑說略刊布於時泯教派之異同解庸愚之疑惑俾我中國得與美國特定傳教之約使凡服從基督教之民人咸知遵守法律尊敬官長不致藉



商所稱道此與會來賓所公認也嘗讀其所著民教相安議總凡四端一論教士各有當盡之本分二論奉教者各有當盡之本分三論教外之人俱有當盡之本分四論中國官長均有當盡之職任旁徵曲引言簡意賅於西教士則謂宜遵禮貌於華人習教者則謂當守法律此律己之嚴也於平民則毫無畛域之分於官長則自盡交際之道此待人之恕也本此以行將勸善傳道逾推逾廣逾久逾和情好永敦猜嫌悉化尙何有因教滋事之案鄙人將於今日大會卜之謹代浙江撫憲致詞奉頌願傳教諸君子修道養壽永受嘉福天鑒在茲允符私祝

### 滬道瑞莘儒觀察頌詞

國家者人民之所積也有國家者卽有一定之宗教一定之法律以範圍其民人而其民人無論服從何等宗教均不能越出國家法律範圍之外中國開化最先立國至古宗守孔教文化昌明數千年於茲矣佛氏天方等教紛起縱未能盡合儒道然其徒遵守法律與平民無稍異泰西教於前明入中國學士大夫初視耶穌與天主同出一源無所區別迨百年前

涉萬里而來聚集一堂尤爲難得機會本道自維不學於貴教高深莫窺涯涘惟願自此以後中外人士益加輯睦我無爾詐爾無我虞勉循爲善之途共享和平之福實不勝厚望焉李先生創辦學堂造就英彥規模已極宏遠而聯絡中外調和民教之意卽寓乎其間尤爲中國士民所欽佩今茲盛舉想貴國來賓觀此良法美意無不樂前此之贊成爲政界學界之慶尙賢堂之名譽從此更增十倍矣

### 浙江巡撫張筱帥代表頌詞

鄙人今奉浙江撫憲之命來赴美儒李啓東先生尙賢堂特開權迎耶穌教百年大會至爲榮幸啓東先生來函聲稱此次大會是在華西教士六百餘人歐美教士遠來赴會者亦二百餘人此誠東來以後第一盛會也原開會宗旨意在記念來華使平民與教民之情益親西人與華人之誼加睦是百年傳教之大會卽萬國和平之先聲謹爲本國賀爲歐美各國賀爲傳教諸君子賀蓋今日開權迎會有天下大同氣象無所謂宗教界並無所謂國界種界也抑鄙人更有進者啓東先生來華已久情形熟悉其學問志行爲京外士大夫各埠紳

兩廣總督周玉帥代表頌詞

今日尙賢堂以在華耶穌教士及歐美各國教會中人在滬開百年大會特開權迎會藉以聯絡中外友誼洵爲有益之舉粵督憲周玉帥電諭不才代表赴會竊念近年以來 朝廷以教士爲讀書明理之人習教者同爲國家赤子傳教係勸人爲善習教乃學爲善人屢經降 旨保護明詔煌煌薄海共仰今日羣賢畢集中外一堂不才得逢其盛欣幸奚如但盼貴教士等歸告國人使知敝國調和民教之苦心從茲猜嫌悉泯民教永遠相安豈不盛哉敬拜手而爲之頌

江蘇巡撫陳筱帥代表頌詞

今日尙賢堂因在華教士開設百年大會復由李佳白先生特別開會以表歡忱本道奉撫院命得預斯盛至爲忻悅竊維耶教流行肇自唐代我 朝懷柔之德無遠弗届又大開海禁中外一家傳教之士遂徧行省論其宗旨與中國宗教頗有異同然其大要指歸不外勸人爲善信從既衆綵歷歲時堅苦卓絕固非尋常所可及今值百年大會諸位教士不憚跋

## 李君之功

### 南洋大臣端午帥代表頌詞

南洋大臣端午帥委派不才代表赴會謹代督憲一言爲諸君頌今日我儕在此地與此盛會我知此地必爲中國史家所採錄而此會洵足以激發仁愛之感情和好之睦誼也耶穌教士現開百年大會其每日赴會辦事者勤勞鮮暇今得一中國開通而有勢力之士大夫所稱美之堂開會權迎俾諸君子得少休息豈不快哉今日蒞會諸君當有以謂振興教育開通風氣應由下而上者亦必有謂應自上而下者然無論其意見如何然皆爲教育起見我儕無不贊成今耶穌教會及尙賢堂皆汲汲於此當爲無論何國何教有思想之人所稱道也考尙賢堂所辦之事以協和萬邦爲本且以專門新學納人中國舊學之中今日世界文化日進民康物阜何莫非我華舊學有以開其先耶是固我華人所自詡者也不才深喜貴教士百年大會和衷共濟並願代兩江督憲頌祝貴教士此次開會議事悉臻妥協今茲來華得受此等之歡迎

難得之機會也

北洋大臣袁宮保代表頌詞

此次耶穌教士在上海開百年大會李佳白君開歡迎會於茲堂以輯睦民教解釋誤會爲宗旨北洋大臣袁宮保承茲美舉深表同情祇以政躬鮮暇未克親臨爰命鄙人代將誠意自英國馬禮遜來敝國傳教百年於茲其間各教士奔走駭汗散入內地習我國語言文字仿我國禮俗人情瘖口曉音汲汲與人爲善時或建學施醫助吾華所未逮熱誠毅力爲

朝廷嘉許保護匪所不周而宮保尤善柔遠北洋一帶地方民教帖然無纖芥之釁者宮保之力也惟是民教異趣良莠不齊乘此一周紀念之時諸教士有鑒往事研究其啓人誤會之由而隨時改良我國家亦自治其民堅明約束則後之視今必勝於今之視昔此宮保與各大憲之宏願也李君以其教行中國數十年慈善長者爲中西士大夫所傾慕捐資倡辦尙賢學堂啓牖吾華惟日孜孜厥功偉矣今日開權迎會於斯堂聯絡中外通其德而達其情將於民教前途保秩序之安甯是賴鄙人敢進而代祝曰無虞無詐民教和同中外禔福

致函直江粵三督蘇浙兩撫均承以禮答覆然余懸揣如當時徧馳書於各省督撫亦可仰邀答覆同表輯睦之意中國官員皆願太平無事我儕若動之以友誼毋睥睨之毋煩擾之則華官皆願表明其友善仁愛之意是可於今日蒞會各官見之余今敬請中國友人一言爲祝謹先請本堂議董會長商約大臣呂海寰宣讀頌詞

尙賢堂議董會長商約大臣呂海寰頌詞

今日尙賢堂特開大會在華教士連袂偕來借百年大會之期爲聯絡中外之舉賓主酬酢至極欸洽本大臣承李先生折柬相招預陪末座尤爲欣悅竊以中西宗教截然不同耶教流傳在中國亦經多載近更暢行各省展轉相授信徒日繁此蓋因中外交通土商輻輳故傳教與受教者逐見推廣不囿方隅然其勸人爲善之心自有一定宗旨卽如教會中人各矢願力若醫院若教堂以及種種慈善事業更如近來之募欸助振莫不苦心孤詣切實施行一視同仁尤堪佩尙今者在華傳教又屆百年諸位教士不辭遠道來襄盛舉其歡欣鼓舞之忱實出尋常之外本大臣奉差海上適逢其時又徇李先生之請得與諸君晤言誠爲