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中文摘要

關鍵字詞：基督宗教、基督新教、中國內地會、戴德生、教會史、
近現代中國、教案、差傳學

本書《信心行傳：中國內地會在華差傳探析（1865～1926）》是以十九世紀中後葉來華的英國籍基督新教傳教士戴德生個人早期在華的宗教傳播經歷，他本於個人差傳理念籌建中國內地會的經過，以及中國內地會從清季創立之後對中國內地所進行的教務拓展和傳教事業的建立，為探析主軸。此個案研究是以戴德生個人決定投入中國差傳的預備期為研究始點，並以民國十五年（1926年）中國內地會總主任何斯德致函申明退出中華全國基督教協進會為研究止點。中國內地會經過長達半個世紀以上在華傳教事業的拓植與差傳策略的摸索，決定不再寄望透過中華全國基督教協進會作為基督新教跨宗派為發展中國教會的聯合行動與努力的管道，而堅守戴德生所樹立內地會「純福音派」的差傳理念，繼續以內地會的傳教方法、差傳策略及宣教理念，繼續在華開拓傳教事業。

對十九世紀中後期到二十世紀前半葉基督新教在華的教會史而言，《信心行傳：中國內地會在華差傳探析（1865～1926）》是有其特殊意義的。戴德生個人早期在華進行宗教傳播的經驗，可視為延續自一八〇七年基督新教入華傳播以來早期傳教士先驅者諸如英國倫敦會的馬禮遜、米憐、麥都思，美國公理會的裨治文、衛三畏，以及原屬荷蘭傳道會的郭實獵等，在清政府因中英鴉片戰爭戰敗簽訂南京條約（清道光二十二年，1842年）前後的傳教方法和差傳模式，再經由戴德生從一八五四年到一八六〇年間自己入華後在傳教活動

中摸索合適的傳教策略，並逐漸形塑自己的差傳理念。戴德生面對清政府因天津條約（清咸豐八年，1858年）和北京條約（清咸豐十年，1860年）給予西方基督宗教（包括天主教和基督新教）傳教士享有護教權和居住條約口岸的傳教新契機時，返回英國，籌建以他個人差傳理念——以基要主義為本的純福音派——的新傳教團體。由戴德生領導的中國內地會的差傳模式，經由內地會的籌建時期（1860～1865）、初創時期（1866～1874）、茁壯時期（1875～1890）、和轉型時期（1891～1926），在在顯示該傳教團體以及其所屬的外國傳教士和中國教牧團隊在中國境內，包括浙江、江蘇、安徽、江西、山西、雲南、陝西、甘肅、貴州、廣西、四川、湖南、河南、山東、直隸（今「河北」）、新疆等十六省，並開始延伸到福建省以及東北和西藏地區，逐步開展內地會的傳教事業。隨著教會工作的開展，傳教士足跡範圍也相對擴大，中國教牧和教理助手的工作也逐漸加強及受到重視。戴德生和以他的差傳理念所發展純福音派傳教團體的差傳策略，是完全憑信心來籌措內地會經費。有鑑於此，內地會屬於「信心差會」，有別於其他基督新教所支持的「宗派差會」。由戴德生所領導的內地會，為了能將基督宗教廣傳於中國各地，要求所屬傳教士均身穿華服、學習華語來從事各項教務工作。內地會所屬傳教士和中國教牧團隊也同樣憑信心在華生活及管理內地會所屬的中國教會。不論是外國傳教士或中國教牧和信徒，都如同《新約聖經》〈使徒行傳〉裡的初代教會教牧和信徒般，努力高舉「純福音派」差傳理念在中國建立教會。鑑於戴德生與內地會的以基要主義為本的差傳理念，使得內地會在拓展其教域的同時，也主動協助中國教會的自立、自傳與自養。因此，內地會的教務開拓可視作教會本色化的前期工程。由外國傳教士將基督宗教傳給中國人民，再由中國信徒（基督徒）在教會自傳與自養上操練。由此可見，中國內地會的個案研究不但凸顯純福音派傳教團體在教務推展上的差傳力道，同時也隱含此種差傳理念和傳教策略與中國教會的自立、自傳和自養之間的利基與限度，更反應基督新教傳教團體在十九、二十世紀之交是如何適應近現代中國在政治、經濟和社會變遷下的教務拓展形貌。

全書共計六章，分別是第一章緒論、第二章戴德生早年事蹟及中國內地會之籌建、第三章初創時期的中國內地會、第四章茁壯時期的中國內地會、第五章轉型時期的中國內地會、以及第六章結論。全書的主要資料來自中華福音神學院圖書館及該神學院的中國教會史研究中心，以及中央研究院近代

史研究所的郭廷以圖書館。書後除參考書目之外附有十個附錄，包括內地會中國助手中文譯名對照表、內地會傳教士名錄中英對照表、內地會佈道所開拓時間表、內地會經費收入一覽表、基督新教來華傳教團體代號與名稱對照表，以及一八六九年、一八八六年、一八九八年、一九〇五年總計四個基督新教在華各傳教團體的事業發展表，最後再以一九二一年中國內地會在中國十六省的教務實力表來展現內地會在基督新教在華傳播史上各重要階段的傳教實力和教務實貌。

總結的說，本書《信心行傳：中國內地會在華差傳探析（1865～1926）》是以筆者當年在政治大學歷史學研究所的碩士論文〈中國內地會之研究（1865～1926）〉為本，做了一些必要的文字潤釋和資料補充而成。但，對於晚近基督宗教（尤其是基督新教）在華差傳研究，尤其是教會中國化、本色化、和處境化的課題方面，十九、二十世紀之交中國內地會在華差傳個案仍是一個不可忽略的起始。全書各章所展現的內地會教務拓展實貌，也將成為筆者日後進一步探析教會本色化（廣義的）的本質與新意的基礎。中國內地會差傳探析所展現內地會各階段的教務拓展實貌，深信將有助於提升基督宗教入華史、差傳學、宗教與文化（特指教案而言）、近現代中國等研究領域的內涵與層次。

英文摘要

Key words: Christianity, Protestantism, China Inland Mission, James Hudson Taylor, mission studies, Modern China, anti-Christian riots, missiology

The Acts in Faith: The Study of China Inland Mission and Its Missionary Endeavor in China from 1865 to 1926 (*Xin-xin xing-zhuan: Zhong-guo nei-di-hui zai- hua chai-chuan tan-xi, 1865-1926*) is a revised and elaborated edition from the author's former M.A. thesis completed in 1984. To the author, who later becomes a professional historian in mission history and mission studies, the original research on the formation and development of the China Inland Mission (*Zhong-guo nei-di-hui zhi yan-jiu*) successfully serves as a window to explore the academic latitude of the history of Christian missions in China, of which the spiritual strength those male and female missionaries had equipped, the institutional power and efficiency those Protestant missions, either denominational, or undenominational, and or interdenominational, had demonstrated, and the evangelical spirit those Chinese pastors, preachers, evangelists and church helpers had embraced and radiated. As the author has been totally immersed herself in reading those precious missionary resources, all the church history, mission studies, and missionaries' devotional stories related to Christian missions and their evangelical endeavor in China come to be so fresh, amazing, fascinating and inspirational.

For publishing this book, the author has been diligently engaged in a very

solid research on *the Occasional Papers* and the *China's Millions*, the two most essential missionary magazines published by the China Inland Mission to detail its evangelical endeavor and church work in the interior of China. To make the study of the C. I. M. missionary enterprise more meaningful, the author also heavily relied upon the information given by the interdenominational missionary magazine *Chinese Recorder and Missionary Journal* (usually abbreviated as *Chinese Recorder*), the archives of the late Qing court in managing the anti-Christian riots and all their consequences from 1860 to 1912 (*Jiao-wu jiao-an-dang*), and the Chinese Christian Year Book from 1914 to 1936 (*Zong-hua ji-du-jiao-hui nian-jian*). More than that, a number of biographies and the stories of the China Inland Mission and its missionaries are very helpful in presenting the C. I. M., its missionary ideology, and its missionary sphere of influence together. Most of these mission work-related biographies and stories were written by James Hudson Taylor (1832-1905), the founder of the China Inland Mission, his son Dr. F. Howard Taylor (1862-1946), his daughter-in-law Mrs. F. H. Taylor (1862-1949, who sometimes used her maiden name Mary Geraldine Guinness in her works), and other important family members and descendents, particularly Messrs. Marshall Broomhall (1866-1937) and Anthony James Broomhall (1911-1994). The reports of the C. I. M. of 1915, 1921 and 1930, and the directories of the C. I. M. of 1910, 1920 and 1930 are very important and helpful in research to understand how many missionaries had been working for the mission in those adventurous years. Most of these precious archives and documents related to the C. I. M. study are conserved in China Evangelical Seminary Library and the Library of Modern History Institute at Academia Sinica, both at Taipei, Taiwan. Because “faith is the substance of things hoped for, the evidence of things not seen,” the missionaries came to visit each city, town, and county on mainland China by their own faith in Christ. What the missionaries had experienced was like those early Christians spreading the Gospel in the age of “The Acts” of the Bible. In other words, the study of the C. I. M. and its missionaries in China at the turn of twentieth century can be considered as a book of *The Acts* in faith.

More importantly, the study of the China Inland Mission and its missionary

endeavor full of evangelical fervor at the turn of twentieth century still deserves our special attention today if we really want to understand the nature of missionary strategy in the context of so-called “Treaty Century (1842-1943)” in the history of Modern China. The case study will provide some insightful information, if we, as Chinese Christians and non-Christians, continue to inquire the meaning of indigenization of Christianity with its advantages and disadvantages in China and Taiwan at the present time and in the near future. As a matter of fact, the book—*The Acts in Faith: The Study of China Inland Mission and Its Missionary Endeavor in China from 1865 to 1926* can be seen as a case-in-point that highlights how the so-called evangelistic missionary strategy based on fundamentalism in missiology could be put into personal practice and mission’s operation from the second half of nineteenth century to the early twentieth century. Of course, J. Hudson Taylor’s missionary motto—“Had I a thousand pounds China should have it. Had I a thousand lives China should claim every one.”—had been deeply rooted in the evangelical spirit of his age. The book vividly illustrates J. Hudson Taylor, his pious character, how he became a prominent and influential missionary leader in the Protestant missionary circle in China during the late nineteenth century, how he formulated his vision of spreading the Gospel into every possible place in the interior of China, and why he succeeded in making the C. I. M. as an ineradicable part of the vocabulary of Protestant missions in world history. After more than half a century’s endeavor, the mission, its missionaries and Chinese workers were fully confident in establishing and managing its missionary stations and out-stations in sixteen provinces. They even tried to do itineration in Fujian, Manchuria and Tibet.

The Acts in Faith is composed of six chapters and ten appendixes. The author attempts to expound the missionary strength of J. Hudson Taylor as an individual, the C. I. M. fellow missionaries and Chinese evangelists as a team, and the whole evangelical missionary enterprise based on fundamentalist theology as an efficient institution. In addition to J. Hudson Taylor’s family background (1832-1849) and his early preparation to be a missionary in England (1850-1854), the case study put more emphasis upon the mission’s preparation period from 1854 to 1865 when J. Hudson Taylor had his first in-the-field evangelical learning and experience mainly

in Eastern China. Near the end of such a preparation, he went back to England with his own missionary vision, and decided to terminate his working relationship with the Chinese Evangelization Society. From 1865 to 1866, he tirelessly advocated the necessity of establishing a new missionary organization aiming at converting the Chinese in the interior. As a result, the C. I. M. had been established with its home office in London to manage mission's financial affairs as well as to recruit new missionaries from England and Europe. To make the mission in good operation, he entitled himself as director general in the China mission field to shoulder all the responsibilities over mission matters. After recruiting the first group of C. I. M. missionaries, J. Hudson Taylor with his fellow workers, 18 adults and 4 children and 22 people in total, took the ship "Lammermuir" in 1866 to China and formally began a new page of their missionary adventure collectively in faith.

After the preparation period, the C. I. M. had undergone its early establishment period (1866-1874), its later enlargement period (1875-1890), and its final transformation period (1891-1926), to formulate the so-called C. I. M. missionary strategy. The case study ends in 1926 when Dixon E. Hoste (1861-1946), who succeeded J. Hudson Taylor in 1903 as the director general to oversee the C. I. M. work, represented the C. I. M. to send an official letter and terminated the mission's cooperation, connection and relationship with the National Christian Council (*zhong-hua quan-guo ji-du-jiao xie-jin-hui*), an inter-denominational organization in the pursuit of making the concerted efforts from all Protestant missions when Christianity enjoyed its zenith of converting hundreds and thousands of Chinese people and of expanding its missionary enterprises all over China on the one hand, and had been threatened for its very existence from the shocks and challenges given by the second wave of nation-wide anti-Christian and anti-foreign nationalism movement during the 1920s on the other.

Nevertheless, after more than half a century of persistent evangelical endeavor, the China Inland Mission zealously and faithfully maintained its pure, evangelical, gospel-oriented missionary approach, which put more emphasis upon the biblical teaching, Christian character education and the medical clinical work, to establish at least one church if possible in every mission station and out-station in the interior.

Near the end of 1926, perhaps it is owe to the missionaries, male and female, mainly under J. Hudson Taylor's supervision, and their faithfulness in implementing the mission's evangelical strategy, the mission succeeded in spreading the Gospel to sixteen provinces. The C. I. M. missionaries enthusiastically made Zhejiang, Jiangsu, Anhui, Jiangxi, Shanxi, Yunnan, Shaanxi, Gansu, Guizhou, Hubei, Sichuan, Hunan, Henan, Shandong, Zhi-li (present Hebei) and Xinjiang, all in their evangelical sphere of influence. After the C. I. M. trained its missionaries to make their best adjustments in their designated stations and out-stations, the missionaries also made great efforts in accommodating themselves to the local customs and Chinese culture by wearing typical Chinese dresses in their itineration routes and speaking the local dialects and the Mandarin official language while doing biblical teaching and other church-related work. All the C. I. M. missionary enterprise had been financed in donations through prayers.

From their deep faith in Christ, it is of no doubt that the C. I. M. led by J. Hudson Taylor first and Dixon E. Hoste later would be so firmly insisted in holding the mission's own perception to spread the Gospel and laid a solid groundwork for Christianity in China, especially when all Protestant missions encountered a great anti-Christian movement led by the Chinese young students during the 1920s. As the book has shown, the C. I. M., with its own interpretation of how to make the indigenous Chinese church in the interior, decided to take its own way to direct all the churches under its auspice to reach the goal of establishing "national church" on the Chinese soil, generally in "three-self" principle—self-governing, self-propagating, and self-supporting. However, based on its own missionary experiences and financial condition, the mission unquestionably intended to practice self-supporting first and reaching the other two goals—self-governing and self-propagating later. In fact, as China had endured one turmoil after another from 1920s to the early 1950s, so did the C. I. M. grasp no opportunity to accomplish its ultimate "three-self" goal of making the indigenous "Chinese Church". The Chinese Communist Party took over the mainland China after the civil war of 1945-1949, and the Communist government claimed its sovereignty over China by forcing all Christian missions out of China in the early 1950s. In the face of such an

unprecedented challenge, the C. I. M. itself once again reorganized to be the Overseas Missionary Fellowship in the hope of continuing J. Hudson Taylor and his fellow missionaries' vision of spreading the Christian faith among the Chinese and non-Chinese in Asia, Southeast Asia, and other parts of the world. In sum, the evangelical endeavor of the C. I. M. from 1865 to 1926 provides for all readers who are interested in cultural dialogue through mission studies a magic mirror to the process of transmission of faith from the first missionary stage to the second convert stage in World Christianity.



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