

A WINTER IN NORTH CHINA

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A Winter in North China by T. M. Morris & Richard Glover

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T. M. MORRIS & RICHARD GLOVER

**A WINTER IN
NORTH CHINA**

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WINTER IN NORTH CHINA

BY THE
REV. T. M. MORRIS
OF IPSWICH
AUTHOR OF 'SERMONS FOR ALL CLASSES,' 'THE MYSTERY OF
THE BURNING BUSH,' ETC., ETC.

WITH AN INTRODUCTION
BY THE
REV. RICHARD GLOVER, D.D.
OF BRISTOL

WITH A MAP

LONDON:
THE RELIGIOUS TRACT SOCIETY
56 PATERNOSTER ROW, 65 ST. PAUL'S CHURCHYARD
AND 164 PICCADILLY
1892

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INTRODUCTION

I ACCEDE with great pleasure to the request of Mr. Morris that I should be associated with him in this book, which describes the journey which we took together, and conveys the conclusions on matters of supreme importance which concurrently we reached.

There is room for a variety of works describing other lands and other peoples. The works of those long resident in foreign lands who have made a calm and complete study of all they have seen, carry of necessity the highest authority, and are charged with elements of deeper interest. But it is obvious that part of what is gained in force is lost in freshness. By the time they write, they are so accustomed to the usages of the people that they have ceased to feel, and cannot therefore communicate, an interest in what at first struck them as so peculiar. The first impression has its own judicial value. There is, therefore, room for the work of those who write what they see, when they see it, with all the freshness of their own surprise.

Such is the special quality of the letters which are here presented to the reader. They interested a very large circle of readers from time to time during

our journey, and they will, I doubt not, extend and deepen that interest; for they deal with varied themes, some of them the most interesting that the devout Christian can ponder. It fell to our lot, for instance, to see in the Sandwich Islands how much barbarism the Gospel could convert; and the respective merits of the progress created by the Gospel and the progress created by mere civilization could be studied side by side. In Japan we were permitted to mark how the Gospel could lay hold on a mobile, artistic, but withal sensual people, and commend itself to thousands as the best guide for nations and for men; while in China all sorts of questions of keenest interest met us at every turn. The sociologist, the geologist, the student of history, the student of comparative religion, the statesman, the Christian—all find there a field replete with interest. So that we had opportunities enough of seeing numbers of things, all new and of deepest interest.

Every reader of these letters will see at once that Mr. Morris is a careful and shrewd observer of all that comes within his ken. I can testify to his extreme solicitude to verify his facts, and to give above all things the exact truth concerning that of which he writes.

I trust that China as here disclosed will engage the deepest interest of Christian hearts. Containing one-third of mankind, united for ages by a common government, literature, and religion, it presents the largest single community lying outside the empire of Christ. Yet though through thousands of years China has lived an imperial hermit amongst the

nations of the world, there never seems to have been a period in which she was not ready to receive new ideas.

Dr. Edkins points out in one direction traces of the Zoroastrianism of Persia, in the universal recognition of a principle of Dualism as pervading all things. India gave Buddhism to China. In Central Asia one section of Buddhism adopted from Mediæval Catholic missions a great many papal usages and things, amongst them an infallible pope—the Grand Lama of Thibet, whose sway extends over tens of thousands of monks in this land. The worship of Amita Buddha in Japan, Mid-China, and in some of the sects of North China, has elements which must have come from a Christian source. The doctrine of transmigration is held as keenly as by the disciples of Pythagoras 2400 years ago, while a survival of an ancient theism still gives peculiar sanctity to the Altar of Heaven at Peking.

What the conversion of a nation of such strength to the Gospel would mean for mankind it is impossible to imagine. But it is an event of little less moment than the conversion of Europe has proved. That they will accept the Gospel was impressed most profoundly on the mind of Mr. Morris and myself by many things: such as the aching void caused by the absence of all higher religious faith; the spiritual eagerness for light shown by some of the more religious of the secret sects; the lack of motive-power in the dominant Confucianism; the benign services rendered by all the missions, and valued by the people; and the great success that has already

attended almost all Christian missions both in the north and south of that great empire. At the present moment our attention is held acutely by the popular commotions which have risen against the missionaries in the Yang-tze Valley. Whether they will prove political rebellions, or merely religious persecutions, time only will show.

It is deeply to be lamented that the doctrine of transubstantiation should have been carried to China. To the people there it suggests that Christians are cannibals ; and they see in the numerous orphanages which Roman Catholic piety has established throughout the land, only the means of supplying the Lord's Table with the revolting meal. Such awful misconceptions render the work of the Christian Church in securing foothold there immensely difficult. It is to be regretted also that the undue patronage of Roman Catholic missions by France, and an over-readiness on the part of the Roman Catholic missions to appeal to Treaty rights, and to carry things with a high hand, has awakened dislike amongst the official classes almost as strong as that aroused by the misconceptions of the people. It is further deeply to be lamented that as a people we are identified with the nefarious opium traffic, which, finding a great nation free from the opium vice, has so inoculated them with it that we have developed a vice as awful as drunkenness, and as common among the four hundred millions of China as drunkenness is amongst our thirty-eight millions at home !

But, in spite of all these things, Truth never faileth : and Love never faileth : and the beauty of the Gospel