Study on the Reasons for the Relocation of Guangzhiyuan to Jinan Nanguan

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Abstract: From Yuan Shikai acting as the governor of Shandong to 1904, the status and influence of Jinan in Shandong Province increased rapidly, while the Baptist Church was almost blank in Jinan. In order to consolidate and expand the religious power, the Baptist Church, in accordance with the missionary strategy of paying equal attention to the upper and lower levels, carefully planned to move some of the cultural relics of “Bogutang” to Jinan and build “Guangzhiyuan” in Nanguan, Jinan. The construction of Guangzhiyuan enhanced the social influence of Baptist Church in Jinan, improved the status of religious society in Jinan, and laid a good foundation for the opening and development of Jinan parish.

Keywords: Guangzhiyuan; Jinan Nanguan; The Reasons for Site Selection; Baptist Church Missionary Strategy.

1. Introduction

Originally, the Baptist Church of Huai En Guang had already established the "Bo Gu Tang" in Qingzhou, which was highly popular and greatly assisted the missionary cause. When moved to Nanguan, Jinan in 1904 and built the "Guangzhiyuan"? Regarding this topic, people may think that the reasoning is self-evident and there is no need to write an article, with only a few words and vague language. Even if there is occasional attention and discussion, it is not sufficient and has not attracted people's attention. In fact, this issue is quite important, there is also considerable research space. In order to attract attention from the academic community, this article attempts to analyze this and throw a brick to attract jade.

2. The Missionary Purpose of Guangzhiyuan and the Rise of Jinan's Status

What is the nature and function of the Kwong Chi Institution, in other words, why did the British Baptist Church build the Kwong Chi Institution? Most previous scholars focused on explaining it from the perspective of a museum, and regarded it as a pioneer in the museum business and popular science education in China. Although some people have pointed out its missionary element, it has not been taken seriously. Mr Lao She said in the article "Guang Zhi Yuan", "In addition, he also made some religious undertakings"[1]. Wang Changtai said that its purpose is "to honour the wonders of God's creation of all things, one: to honour God's governance of the world, two: to honour the teachings of Christ to show how the world is progressing in the world by virtue of the three also."[2] In other words, the dissemination of scientific knowledge and modern civilisation is in the service of evangelism.

Although the missionary theory is clear, there are still different views on the specific objectives. The first is the "doctrine of preservation". British Baptist Theological Seminary President Bu Daocheng in the Missionary Herald and the Journal of Church Affairs said very auspicious: "Jinan is an important capital of the Qing Empire...... not only business groups, but more importantly, influential gentry, and 2,000 or 3,000 retired officials. ...... In Jinan there were, three academies and a newly founded national Western-style college with more than three hundred students. And there are regular imperial examinations in Jinan, and there are always more than twenty thousand students who come to Jinan to apply for them. ...... They are ...... influential people. ...... To remove their hostility towards us, we must call them to hear the message we bring. If the hostility of the intelligentsia can be removed or diminished, that would be taking away the strongest anti-Christian forces in China today, and achieving the effect of what the Chinese proverb says, "What goes up must come down."[3] It can be seen that the British still have lingering fears about the Boxer Rebellion at this time, with the aim of protecting the Church from disaster. This view originated from the authoritative figures of the British Baptist Church and has high credibility. The second is the "expansion theory". Zhang Guangcun clearly stated." After the construction of the Jiaoji and Jinpu railways, Jinan's geographical location became more advantageous than that of Qingzhou. In order to expand the influence of Christianity, Huai Enguang built a site in Jinan in 1904 (now the East Courtyard of the Provincial Museum), and the following year it was completed and renamed."[4] Nie Jiahua said from then on, pointing out that " Qingzhou has a relatively remote geographical location, coupled with the small scale and limited equipment of the Bogu Church, which cannot meet the requirements of the Baptist Church. In 1904, with the construction of the Jiaoji Railway in Jinan, Huai Enguang purchased 30 acres of land in Nanguan, Jinan, and began building a new church."[5] Zhang Deming believes that "with the opening of the entire Jiaoji Road and the abolition of the imperial examination in 1904, Qingzhou has lost its important role as a gathering center for officials, businessmen, and literati in the central and eastern regions of Shandong, and the position of the provincial capital Jinan is becoming increasingly important"[6], highlighting the impact of the abolition of the imperial examination. The above two statements, the former being passive as a means of avoiding disasters, and the latter actively seeking to expand education, although holding both ends, are not contradictory and can coexist. The former is actually a deep suspicion in the hearts.
of the British people, not without reason. The latter is inevitable due to the rapid recovery and positive development of the Baptist Church.

In terms of the development of the Baptist Church in Shandong, although there was some recovery and development around 1904, it was more concentrated in local areas such as Jiaodong, and no fixed missionary sites were established in Jinan. Except for Timothy Lee who occasionally came to preach, the Baptist Church did not leave any more traces in Jinan, and to some extent, it was still a blank space. However, as the capital of Shandong Province, Jinan's position in the political, economic, and cultural geography of the province, and even the entire North and East China, has sharply increased, and its status is even more important. During the Boxer Rebellion, Yuan Shikai temporarily served as the governor of Shandong, suppressing the Boxer Rebellion, reconciling the traditions of the people and religion, participating in Southeast Mutual Protection, and preventing the Eight Nation Alliance from advancing to Dezhou, ensuring the safety of one side. The refugees of officials and gentry in Beijing and Tianjin, gathered in Jinan, have a sense of being suitable for the land. The Jiyan market is prosperous and twice as prosperous as usual. When it comes to Yuan Futai, they are all referred to as Shandong's lucky stars and great Chinese people. In 1901, he implemented the New Deal in Shandong, setting up the Office of Curriculum Officials, the Bureau of Commerce, and the Shandong University, most of which were concentrated in Jinan. In 1904, the Jiaodi Railway was opened and the Jinzheng Railway was built. With the planning and invitation of Yuan Shikai and Shandong Governor Zhou Fu, Jinan was opened as a self-operated commercial port. As a result, while Shandong's position in the country has been elevated, Jinan's political, economic, and cultural center in Shandong has also been further consolidated and enhanced. In this way, the existence and influence of the Baptist Church in Jinan are related to its development in Shandong, and even the entire North and East China. Its significance can be described as "important", and its task can be described as urgent. The Shandong New Deal and the protection of church clergy provided extremely favorable conditions for the dissemination of the Baptist Church in Jinan. Due to the lessons of the Boxer Rebellion and the changes in the overall environment, coupled with the support of the Baptist Church's integration of scientific and humanistic teachings, its increasing emphasis on echoing the New Deal of the late Qing Dynasty, and its increasingly "social evangelical" preaching strategy, further strengthening the dissemination of Western civilization, modern science, and other aspects, and its preaching strategies becoming more flexible. Therefore, under the banner of "enlightening People's Intelligence", using the "Guangzhiyuan" to pioneer and open up the Jinan Diocese has become the best choice.

3. The Selection of South Pass and Baptist Missionary Strategies

From the time Timothy Li preached in Qingzhou, he had already realized the importance of the upper class and attached great importance to his interactions and interactions with these people. Huai'en Guang, also from Qingzhou, clearly learned this experience. After the opening of Guangzhiyuan, all previous deans attached great importance to the relationship with upper social groups such as government schools, especially officials. "In the exhibition hall of Guangzhiyuan, there are large photos of former Qing officials and officials wearing official uniforms, such as those of Shandong Governor Sun Baoqi and Yuan Shikai. The photos are all famous with ink, such as the titles of Dean Huai Enguang. After the Xinhai Revolution, there are also photos of warlordshanging, such as those of Han Fuju, Zhang Zongchang, and others. In December 1905, Guangshi Academy held an opening ceremony, and he extravagantly invited Shandong Governor YangShi Xiang and a group of big bureaucrats and landlords came to participate, and he specially arranged these bureaucrats wearing official eyewear on the front row seats in front of the Guangzhiyuan building, taking photos as a souvenir. In the future, in addition to displaying the photo high in the courtyard, it will also be made into zinc plates and published in domestic and foreign newspapers and magazines, expressing the use of the special preaching method of Guangzhiyuan to 'make friends with feudal bureaucrats'. He shamelessly proclaimed the legend: The highest government official in the province personally participated in the affairs of a Christian group. It is the first time in the history of Shandong Province [8]. Li Linhan from the Provincial Museum also pointed out that. "On the sixth day of November in the 31st year of the Guangxu reign (1905), at the opening ceremony of the Guangzhiyuan, Yang Shixiang, then the governor of Shandong, led a large number of civil and military officials to attend the ceremony. After Yang Shixiang, Huai En Guang also established good personal relationships with other officials of the Shandong authorities. Zhou Ziqi, then the governor of Shandong, presented Huai En Guang with a photo of the title military uniform. There was a brush inscription on it: Mr. Huai Enguang was a benefactor and was presented by Zhou Ziqi in April of the second year of the Republic of China. "[9]"

The Baptist Church also attaches great importance to the intellectual community. Whenever famous journalists and scholars visit or visit, they are warmly received and never neglect. Lao She is in Jinan and serves as the Director of Literature at the Institute of Chinese Studies and Professor of Literature at the School of Literature at Qilu University. In his article "Guangzhiyuan", he publicly advertised Guangzhiyuan, highlighting his friendly relationship with Guangzhiyuan and its dean. Hu Shi, who held a meeting in Jinan, praised Guangzhiyuan highly and gave it a high evaluation. In his diary, he compared Guangzhiyuan with the history museum owned by Shandong Province and exclaimed, "This thing is really shameful to Shandong people compared to that history museum!"[10] Huang Yanpei not only made extremely detailed records of the architectural layout and exhibition objects of Guangzhiyuan, but also mentioned the dean Huai Enguang in many places, with high praise. "Except for the day of suspension, 56119 people were admitted on the 99th day, with an average of 566 people per day. The dean presented an English report, which showed that during the past year, there were 282163 men and 39892 women, totaling 322025 people. Ke Yunsheng."[11] During Huang Yanpei's visit, Huai En Guang accompanied him throughout the entire process and was interested in his questions, Either presenting a report or providing detailed explanations can be said to be extremely attentive.

Taking the upper class line does not mean neglecting the middle and lower class people, as they are the main targets for exhibition and missionary work. While taking the "upper class" route in Qingzhou, Timothy Li was moved by the plight
of the lower class people in China, who often lack medical care and are left helpless during famines. He paid considerable attention to the improvement of the living conditions of the lower class people and proposed the concept of saving their soul and first saving their "body". In terms of missionary strategies, he also has a downward perspective, focusing on disaster relief, opening hospitals, running schools and orphanages, and spreading modern civilization, with remarkable achievements. From then on, the Baptist Church took root in Qingzhou. Compared to this, Huai En Guang built Peizhen Academy and Bogu Hall in Qingzhou, paying more attention to the enlightenment of the audience's knowledge and ideas. Although the two have different focuses and feelings towards the lower class, there is no fundamental difference in the emphasis placed on the lower class, which is the largest audience group, based on the Baptist Universalism's concept of universal love.

The site selection of the urban-rural fringe of Guangzhiyuan reflects its missionary strategy of emphasizing both the upper and lower levels. Guangzhiyuan is located at the southwest gate of the old city of Jinan. This place is located in the urban-rural fringe, adjacent to the government office area and cultural center area (where Yaowang Temple is also located), adjacent to the newly opened commercial port area to the west, Shanshui Gully to the east, and Qianfo Mountain to the south. On one hand, there are people from both urban and rural areas, with thousands of people flocking together. On the other hand, there is a bustling commercial port and train station, which provide a strong potential flow of people for the museum exhibition and missionary preaching of Guangzhiyuan. Regarding the relationship between Shanshengou Market and Guangzhiyuan, Mr. Lao She has a vivid description: "The 'fair' in Shanshui Gully is held every six days. Shanshui Gully is located to the east of Guangzhiyuan, only a few tens of zhang away, so on the day of the fair, Guangzhiyuan is particularly popular. The things sold on Shanshui Gully Fair are not only broken copper and scrap iron, but also Japanese magnets, Japanese cloth, and Japanese rubber shoes. After buying Eastern and Western goods, the grandson of the noble Yellow Emperor, Naixiang, Japanese rubber shoes. After buying Eastern and Western goods, the grandson of the noble Yellow Emperor, Naixiang, leads the social education program run by Western devils -- Guangzhiyuan. The fair and the courtyard are at the east and west ends, with the middle being the Yellow Emperor Descendants."[12] It can be seen that the site selection of the urban-rural fringe is very insightful.

In addition, from the perspective of religious geography, it is worth pondering what religious considerations exist when choosing the location of the Medicine King Temple behind the Thousand Buddha Mount in front of you. "The Yaowang Temple in Jinan was built in the 43rd year of the Ming Wanli era (1615) and is located at the west end of Baotu Spring Front Street (now the west side of Baotu Spring Park South Gate on Luoyuan Street). It is only one or two miles away from Guangzhiyuan. More importantly, The Medicine (Temple) Fair in Jinan, along with Anguo in Hebei, Bozhou in Anhui, and Yuzhou in Henan, is known as the four major medicinal material markets in China. A few days before the Medicine Market Fair, nearby farmers and mountain people carried livestock on their shoulders, while merchants from Jiangsu, Anhui, and Hebei came by car and boat, bustling and bustling, with streets filled with alleys and even Korean merchants crossing the sea. The throughput of medicinal materials can be comparable to Anguo in Hebei, the largest medicinal material distribution center in China."[13] Qianfo Mountain is located southeast of Guangzhiyuan, and the temple fair on March 3rd and September 9th every year is also bustling with smoke emitted by burning incense and tourists. In Qingzhou, Timothy Li emphasized dealing with Chinese religions and folk beliefs, demonstrating his strong confidence. Does the geographical arrangement of beliefs such as the Baptist Church mean that the Baptist Church is not afraid of Chinese folk beliefs, and may even use the huge influx of people from both to enhance the influence of the Guangzhiyuan? This possibility exists.

4. Summary and Suggestions

In 1905, the first phase of the Guangzhiyuan project was completed and opened to the public. In 1907, Jinan Nanguan Church was built. Subsequently, affiliated primary schools and kindergartens were built one after another. The Diocese of Jinan is gradually taking shape, and the Baptist Church has begun to establish its foothold in Jinan. Throughout it, the selection of Jinan Nanguan site by Guangzhiyuan is indispensable! Later, someone proposed a "urban preaching plan", "The outline of the plan is to first obtain a suitable house in the city, and secondly dispatch a Chinese staff member who has received higher education and theological knowledge to preside over the academic affairs there. In addition, a deputy who has received teacher training, a female preacher, and a gatekeeper are also dispatched. This plan is implemented by a Chinese staff member who served as a teacher at Qilu University and graduated from the university's theology department, so he is sent to a city to preside over the academic affairs. Although the implementation work is concentrated in cities, it is actually intended to be popularized in rural areas. The name 'urban preaching plan' is not limited to just a corner of the city. There are a total of six cities that have implemented this plan" The plan was initially implemented by a faculty member and theological graduate from Qilu University, clearly having a deep connection with Guangzhiyuan. Did the proposal and successful implementation of this plan refer to the relevant practices of Guangzhiyuan? This possibility exists.

References


