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Also by Paul Hattaway:

The Heavenly Man

An Asian Harvest

Operation China

China's Christian Martyrs

SHANDONG

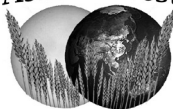
The Revival Province



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Asia Harvest



First published in Great Britain in 2018

Also published in 2018 by Asia Harvest, www.asiaharvest.org

Society for Promoting Christian Knowledge

36 Causton Street

London SW1P 4ST

www.spck.org.uk

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Author's agent: The Piquant Agency, 183 Platt Lane, Manchester M14 7FB, UK

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British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

ISBN 978-0-281-07888-2

eBook ISBN 978-0-281-07889-9

Typeset by Fakenham Prepress Solutions, Fakenham, Norfolk NR21 8NN

First printed in Great Britain by Jellyfish Print Solutions

Subsequently digitally reprinted in Great Britain

eBook by Fakenham Prepress Solutions, Fakenham, Norfolk NR21 8NN

Produced on paper from sustainable forests

Shandong



山东

“East of the Mountains”



Map of China showing Shandong Province

Shandong

Pronounced:	Shahn-dong	
Old spelling:	Shantung	
Population:	89,971,789 (2000) 95,792,719 (2010) 101,613,649 (2020)	
Area:	60,700 sq. miles (157,100 sq. km)	
Population density:	1,600 people per sq. mile (620 per sq. km)	
Capital city:	Jinan	3,527,942
Largest cities (2010):	Qingdao	3,990,942
	Zibo	2,261,717
	Yantai	1,797,861
	Linyi	1,522,488
	Weifang	1,261,582
	Tai'an	1,123,541
Administrative divisions:	Prefectures:	17
	Counties:	140
	Towns:	1,941
Major ethnic groups (2000):	Han Chinese	89,339,046 (99.2 percent)
	Hui	497,597 (0.5 percent)
	Manchu	33,527 (0.1 percent)
	Korean	27,795 (0.1 percent)
	Mongol	23,743 (0.1 percent)

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Foreword

Like the apostle Luke, the author of *The China Chronicles* is a faithful servant called by the Lord. This God-fearing man is a devout prayer warrior who studies the Bible carefully and walks in the ways of the Lord. Paul Hattaway was stirred by the Holy Spirit to record the testimonies of God's people since the gospel first reached China during the Tang Dynasty (AD 635) to the present time.

He has expertly woven little-known stories of both revival and persecution into the narrative, giving a blessed overview of the work of the Holy Spirit in my homeland.

The cross of Jesus Christ is able to save. His followers have always believed that the gospel will transform China into a nation filled with disciples who love the Lord, a nation that overflows with heaven's blessings. By faith, the Chinese Church has overcome fierce opposition to spread the good news with great zeal. Because of their sacrifices and willingness to lay down their lives, they have produced a fruitful harvest for the kingdom of God, for Jesus said, "unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (John 12.24).

I remember in the early 1980s—when the Chinese house churches were undergoing severe persecution and many of our co-workers were imprisoned—our favorite songs at the time were "Be the Lord's Witness to the Ends of the Earth," and "Martyrs for the Lord." When we sang the words "To be a martyr for the Lord, to be a martyr for the Lord," everyone would cry out, "Lord, send me to preach the gospel! I am willing to follow you! I am willing to be a martyr to glorify

Foreword

your name.” Praise the Lord! God’s time has come, and China is experiencing a rich harvest that has grown out of the ground watered by the tears and blood of those martyrs.

I believe these books are not only a gift to the people of China, but that God will use them to inspire Christians everywhere to obey God’s call. May we serve with a willing heart, eager to lay down our lives, so that the Great Commission might be completed and the gospel will reach everyone who has yet to know Jesus, the risen Savior. Hallelujah! I believe this gospel of salvation will be preached to the ends of the earth, even back to Jerusalem, before the blessed return of our Lord. Amen.

*A servant of God,
Brother Yun (“The Heavenly Man”)*

Preface

Over many years and generations, the followers of Jesus in China have set their hearts to be the witnesses of Christ to the nation. Many have paid a great price for their ministry, and the brutal persecutions they have endured for the faith have often been unimaginable.

The Bible commands all believers to “Go into all the world and preach the gospel to all creation” (Mark 16.15). Many foreign missionaries responded to this command in the past, traveling to China to proclaim the word of God. They blessed the land with their message of new life in Christ, and also suffered greatly when the darkness clashed with God’s light. Their faithful service in spite of great hardship was a beautiful example for Chinese believers to emulate as they served God.

China today still urgently needs more servants and laborers to take the gospel throughout the land. God is looking for people who will stand up and declare, “Lord, here am I. Please send me!”

The day of our Lord is near. May your hearts be encouraged by the testimonies of what the Lord Jesus Christ has done in China, to the praise of his glorious name!

May the Lord raise up more testimonies that would glorify his name in our generation, the next generation, and for evermore!

Preface

Lord, you are the victorious king. Blessed are those who follow you to the end!

*A humble servant of Christ,
Moses Xie (1918–2011)**

* The late Moses Xie wrote this Preface for *The China Chronicles* prior to his death in 2011. He was a highly respected Chinese house church leader who spent 23 years of his life in prison for the name of Jesus Christ.

The China Chronicles overview

Many people are aware of the extraordinary explosion of Christianity throughout China in recent decades, with the Church now numbering in excess of 100 million members. Few, however, know how this miracle has occurred. The China Chronicles series is an ambitious project to document the advance of Christianity in each province of China from the time the gospel was first introduced to the present day.

The genesis for this project came at a meeting I attended in the year 2000, where leaders of the Chinese house church movements expressed the need for their members to understand how God established his kingdom throughout China.

As a result, it is planned that these books will be translated into Chinese and distributed widely among the Church, both in China and overseas. Millions of Chinese Christians know little of their spiritual legacy, and my prayer is that multitudes would be strengthened, edified and challenged to carry the torch of the Holy Spirit to their generation.

My intention is not to present readers with a dry list of names and dates but to bring alive the marvelous stories of how God has caused his kingdom to take root and flourish in the world's most populated country.

I consider it a great honor to write these books, especially as I have been entrusted, through hundreds of hours of interviews conducted throughout China, with many testimonies that have never previously been shared in public.

Another reason for compiling *The China Chronicles* is simply to have a record of God's mighty acts in China.

As a new believer in the 1980s, I recall reading many reports from the Soviet Union of how Christian men and women were being brutally persecuted, yet the kingdom of God grew, with many people meeting Jesus Christ. By the time the Soviet empire collapsed in the early 1990s, no one had systematically recorded the glorious deeds of the Holy Spirit during the Communist era. Tragically, the body of Christ has largely forgotten the miracles God performed in those decades behind the Iron Curtain, and we are much the poorer for it.

Consequently, I am determined to preserve a record of God's mighty acts in China, so that future generations of believers can learn about the wonderful events that have transformed tens of millions of lives there.

At the back of each volume will appear a detailed statistical analysis estimating the number of Christians living in every city and county within each province of China. This is the first comprehensive survey into the number of believers in China—in every one of its more than 2,400 cities and counties—in nearly a century.

Such a huge undertaking would be impossible without the cooperation and assistance of numerous organizations and individuals. I apologize to the many people who helped me in various ways whose names are not mentioned here, many because of security concerns. May the Lord be with you and bless you!

I appreciate the help of mission organizations such as the International Mission Board, Overseas Missionary Fellowship, Revival Chinese Ministries International and many others that graciously allowed me access to their archives, libraries, photographs, collections and personal records. I am indebted to the many believers whose generosity exemplifies Jesus' command, "Freely you have received; freely give" (Matthew 10.8).

Many Chinese believers, too numerous to list, have lovingly assisted in this endeavor. For example, I fondly recall the aged house church evangelist Elder Fu, who required two young men to assist him up the stairs to my hotel room because he was eager to be interviewed for this series. Although he had spent many years in prison for the gospel, this saint desperately wanted to testify to God's great works so that believers around the world could be inspired and encouraged to live a more consecrated life. Countless Chinese believers I met and interviewed were similarly keen to share what God has done, to glorify his name.

Finally, I would be remiss not to thank the Lord Jesus Christ. As you read these books, my prayer is that he will emerge from the pages not merely as a historical figure, but as someone ever present, longing to seek and to save the lost by displaying his power and transformative grace.

Today the Church in China is one of the strongest in the world, both spiritually and numerically. Yet little more than a century ago China was considered one of the most difficult mission fields. The great Welsh missionary Griffith John once wrote:

The good news is moving but very slowly. The people are as hard as steel. They are eaten up both soul and body by the world, and do not seem to feel that there can be reality in anything beyond sense. To them our doctrine is foolishness, our talk jargon. We discuss and beat them in argument. We reason them into silence and shame; but the whole effort falls upon them like showers upon a sandy desert.¹

How things have changed! When it is all said and done, no person in China will be able to take credit for the amazing revival that has occurred. It will be clear that this great accomplishment is the handiwork of none other than the Lord Jesus Christ. We will stand in awe and declare:

The China Chronicles overview

The LORD has done this, and it is marvelous in our eyes. This is the day the LORD has made; let us rejoice and be glad in it. (Psalm 118.23–24, NIV 1984)

Paul Hattaway

Publisher's Note: In *The China Chronicles* we have avoided specific information, such as individuals' names or details that could lead directly to the identification of house church workers. The exceptions to this rule are where a leader has already become so well known around the world that there is little point concealing his or her identity in these books. This same principle applies to the use of photographs.

Several different systems for writing the sounds of Chinese characters in English have been used over the years, the main ones being the Wade-Giles system (introduced in 1912) and Pinyin (literally 'spelling sounds'), which has been the accepted form in China since 1979. In *The China Chronicles*, all names of people and places are given in their Pinyin form, although in many instances the old spelling is also given in parentheses. This means that the places formerly spelt Chungking, Shantung and Tien-tsin are now respectively Chongqing, Shandong and Tianjin; Mao Tse-tung becomes Mao Zedong, and so on. The only times we have retained the old spelling of names is when they are part of the title of a published book or article listed in the Notes or Bibliography.

Introduction

East of the mountains

Shandong, a crowded province containing 95.8 million people at the time of the 2010 census, is a turtle-head-shaped province sticking out into the Yellow Sea toward the Korean Peninsula. It is the second most populated province in China after Guangdong (104 million) and just ahead of Henan (94 million).

With an area of just over 60,000 square miles (157,000 sq. km), Shandong is slightly larger than the US state of Georgia but contains approximately ten times as many people. By another comparison, Shandong covers a slightly larger area



A view from the summit of the Taishan range

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than England and Wales combined, but is home to almost twice the population.

Archaeological evidence shows the existence of human habitation in Shandong dating back about 3,500 years, when the Shang Dynasty rulers controlled the Yellow River plains and held power from 1554 to 1045 BC. This 500-year period encompassed approximately the same span as the biblical account of the birth of Moses in Egypt, to around the time that Saul was anointed the first king of Israel. At the time, some scholars believe Shandong was inhabited by Tai peoples who were later forced south into southern China, where they are found in large numbers today among minority groups like the Zhuang, Dai and Bouyei, and further into Southeast Asia.

Shandong means “East of the Mountains”—in reference to the Taihang range that runs down the eastern edge of the Loess Plateau spanning Shanxi, Henan and Hebei provinces. In Shandong the Jade Emperor Peak in the Taishan range is the highest point in the province at 5,069 feet (1,545 meters). Apart from other moderate mountains in the province, the rest of Shandong consists of fertile plains.

The home of Confucius

Shandong is revered throughout China as the birthplace of two great philosophers, Confucius and Mencius. Confucius (Chinese name: Kong Qiu) lived from 551 to 479 BC in the state of Lu in southern Shandong. The province is still nicknamed ‘Lu’ by many Chinese today.

The sixth century BC was a pivotal era in the shaping of world history. At the same time that Confucius was creating a template for all future Chinese generations, on the other side of the Himalayan range a man named Siddhartha Gautama, known later as the Buddha, was teaching his new philosophy to an

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Statue of Confucius

eager group of disciples. Thousands of miles further west, the prophets Ezekiel and Daniel were pronouncing God's message to Israel. Queen Esther was used by God to bring deliverance to the Jews just a few years after the death of the Chinese sage.

Confucius was born into an impoverished family and he had a difficult youth. When he was 50 years old he held a post as a minor official, but most of his life was spent as a humble teacher. For a period of 14 years, Confucius traveled widely, finally returning home to Qufu at the age of 68. Although he hardly put pen to paper during his lifetime:

His 3,000 devoted followers recorded his teachings and put them into a book, *The Analects of Confucius*. After his death in 479 BC, Confucius' followers mourned for three years. A follower named Zi Gong built a hut next to the tomb and stayed alongside his deceased teacher. The site became the Confucius

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Cemetery, which today contains more than 100,000 graves and 20,000 trees.¹

Mencius (Chinese name: Mengzi) was born in Shandong 107 years after Confucius' death. He is remembered in China as “the most famous Confucian after Confucius himself.”

The essence of Confucian teaching is that people should respect and obey those in authority, especially parents, and that society should work for the common good. Over time the belief in a “mandate from heaven” evolved. Rulers were believed to govern only with the consent of heaven, while corrupt rulers will be overthrown and their kingdoms handed to others.

Although not strictly a religion, Confucian teachings have shaped the world view and set the ethical and moral compass of every generation of Chinese since. The renowned Shandong missionary John Nevius went so far as to say of Confucius:

The system of ethics and morality which he taught is the purest which has ever originated in the history of the world, independent of the divine revelation in the Bible, and he has exerted a greater influence for good upon our race than any other uninspired sage of antiquity.²

The full impact of Confucius' teachings was not felt until later generations, although the Communists disapproved of it and launched campaigns to try to uproot many Confucian beliefs from society. The Kong clan rose to such influence in Shandong that they had the power to administer the death penalty and collect taxes, two things the new leaders of China found intolerable. In 1948, Confucius' direct heir—the 77th descendant in the Kong family line—fled the Chinese mainland for Taiwan, bringing the 2,500-year Kong family dynasty in Qufu to an abrupt end.

Today the city of Qufu is home to the imposing Confucius Temple (Kong Miao), which attracts hordes of tourists, especially

during the spring and autumn fairs, and on September 28 each year to celebrate Confucius' birthday. Approximately a quarter of all people in Qufu claim to be direct descendants of Confucius, though many appear to leverage such claims in a bid to boost their ability to profit from the booming tourist industry.

Marco Polo, governor in Shandong

While most people familiar with the famous travels of Marco Polo would not be surprised to learn that he passed through Shandong during his extensive journeys, few are aware that he also dwelt in the city of Yanzhou in Jining Prefecture, where for three years in the early 1280s the famous Venetian was appointed governor of the area by the emperor of China, Kublai Khan.

After traveling north into Shandong from today's Jiangsu Province, Polo described the city of Jinan (then called Chinangli). He then noted:

At the end of your journey you arrive at the very great and noble city of Yanjiu [Yanzhou], which has seven-and-twenty other wealthy cities under its administration; so that this is, you see, a city of great importance. It is the seat of one of the Great Kaan's Twelve Barons . . .

The people are idolaters and use paper money, and are subject to the Great Kaan. And Messer Marco Polo himself, of whom this book speaks, did govern this city for three full years, by the order of the Great Kaan. The people live by trade and manufactures, for a great amount of harness for knights and men-at-arms is made there. And in this city and its neighborhood a large number of troops are stationed by the Kaan's orders.³

The infamous Jiang Qing

While Confucius is undoubtedly the most famous native of Shandong, the title of the most despised person probably belongs to Jiang Qing, who hailed from Zhucheng in the central part of the province. Jiang was an actress who became the fourth wife of Mao Zedong. She rose to notoriety as a political figure during the barbaric Cultural Revolution (1966–76), when tens of millions of Chinese were slaughtered throughout the country.

Jiang formed the radical “Gang of Four” alliance, but after Mao’s death in 1976 she quickly plummeted from power and was held in contempt by subsequent leaders of China. Over time she received much of the blame for the excesses of the Cultural Revolution, spending many years in prison before she committed suicide in 1991.

The Christian world came to hear about Jiang Qing when a rare foreign delegation visited Beijing in 1975. One member of the delegation inquired about the state of the Church in China, to which Mao’s wife replied, “Christianity in China has been confined to the history section of the museum. It is dead and buried.”

As the pages of this book testify, Jiang was badly mistaken.

China’s Sorrow

For most of its history, Shandong has been an impoverished rural province. Despite its location on a fertile plain, Shandong’s progress was severely hindered by the Yellow River, which is aptly nicknamed “China’s Sorrow.” The river has changed course at least 26 times in its history and brought centuries of terrible floods to the province, resulting in the death of millions of people and the forced migration of millions more,

especially to northeast China. At times the river has flooded the entire Shandong Plain.

A vibrant economy

The Chinese have a saying: “He who holds Shandong grips China by the throat.” Foreign powers were attracted to the rich natural resources of the province and its strategically located ports, which offer maritime access to Korea, Japan and the east China seaboard. Shandong boasts the longest coastline of any province in China, enabling millions of residents to earn their livelihood from fishing.

Germany seized the port of Qingdao in 1898, setting up factories and transforming the city into the capital of beer production in China, while the British gained control of the coastal town of Weihai. Waves of Japanese invasions blighted the province for decades until the end of the Second World War. Today, the Qingdao area is regarded as the economic hub of the province, while the inland capital city of Jinan is considered its poorer cousin.

As most of Shandong sits on fertile soil, the province ranks first in China for cotton and wheat production, and also produces copious amounts of apples, peaches and pears. Gold and diamond mines now dot the landscape, and it is home to one of the largest sapphire deposits on earth.

The large cities of Shandong are hubs for a wide range of industry, with many chemical, electronic, textile and mechanical factories. The Shengli Oil Field on the Yellow River delta holds one of the largest oil deposits in China. Possessing an abundance of natural resources, Shandong ranks third in gross domestic product (GDP) among China’s provinces, with only Guangdong and Jiangsu above it.

Shandong today

After several tumultuous decades of flood, famine and war in the first half of the twentieth century, millions of Shandong natives migrated northward to Dongbei—the three northeast China provinces of Liaoning, Jilin and Heilongjiang. Today the Shandong dialect of Mandarin is spoken in many cities of northeast China.

Shandong people are typically regarded in a positive light by other Chinese. They “enjoy a good reputation, for they are stereotyped as loyal, honest, and straightforward . . . The women of the province were considered particularly chaste.”⁴

Despite its massive population of just under 100 million people, Shandong is one of China’s most ethnically cohesive provinces. Remarkably, 99.2 percent of the population are Han Chinese. The only other ethnic minority groups with significant populations are the Muslim Hui people (497,000 people or 0.5 percent), with small communities of Manchu (33,500), Koreans (27,800) and Mongols (23,700).

When other Chinese consider Shandong, they often think of it as China’s Holy Land, being the home of Confucius and a place of literature and philosophy. Large numbers of Buddhist and Daoist temples dot the landscape, and for centuries the Chinese emperors ascended the summit of Taishan to perform the annual Border Sacrifice.

The geography of Shandong has shaped the characteristics of its people. One scholar highlighted four factors that have greatly influenced the province. As a peninsula, its people:

share the orientation toward the sea that is characteristic of the populations of the southern coast; this is in sharp contrast to the landlocked world of the peoples of the central plains. Second, much of the province is mountainous, as is southern China. Third, in the modern period, the Shandong people

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were the only group of northern Chinese to migrate abroad in significant numbers. Fourth, because they were close to the sea, the people of Shandong were subjected to great foreign pressure . . . The province was almost carved away from China proper by European and Japanese imperialism.⁵

China's Revival Province

For thousands of years the almighty God of heaven looked down upon the people of Shandong, desiring to know them as his children. Slowly, the gospel of Jesus Christ was proclaimed throughout the province, and a small remnant of redeemed believers emerged.

Through many hardships and persecutions, the body of Christ rose from the ashes and grew greatly in size throughout the twentieth century, boosted at regular intervals by sovereign outpourings of the Holy Spirit. Although other provinces of China boast larger Christian populations and a higher percentage of converts today, in many ways Shandong deserves to be known as China's Revival Province.

As the following chapters will reveal, the living God has done a mighty work in Shandong. Today, approximately five million Shandong residents identify themselves as followers of Jesus Christ; a number more than 40 times larger than at the advent of Communism in 1949.⁶

As you learn about the powerful way the Holy Spirit has transformed entire communities in China's Revival Province over the decades, may you be encouraged, inspired and challenged, and be brought to your knees to experience personal spiritual revival.