



Is There Anything In It?



Some
After-Crisis
Vindications



By
Gilbert McIntosh
Shanghai.



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Is there anything in it?

Some after-crisis Vindications,

By GILBERT MCINTOSH,

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Is There Anything in It?

"Mither, Mither, they're ca'ing me names," cried an ill-used boy as he came running to the maternal refuge.

"What names are they calling you?" was the responsive query.

"Big heid, big heid."

"Never mind," replied the mother, as she fondled the vilified member, "there's naething in't."

The mother's meaning is obvious ; and, possibly, whilst there was nothing in the depreciation, there may have been much in the abused head that would turn the disparagement into an appreciation.

And so, in one sense, there is "nothing" in the

HOSTILITY TO FOREIGN MISSIONS,

or in the misrepresentation of the missionaries' motives, or in the later criticism of their methods. Yet, in another sense, there is a good deal in it all. There is, for instance, reason for thankful appreciation of the fact that missions to the heathen have passed the initial stage of mere scoff-receiving and have become

of sufficient importance to call forth more outspoken criticism and more bitter opposition.

Then, too, whilst there may be nothing to alarm in the criticisms, there may occasionally emerge a valuable hint, or a legitimate animadversion. The individual missionary and the missionary Board are always glad to welcome such, especially if offered in a fair spirit. Whilst oppressed with the storm and puzzlements of 1900, and in face of a new China, it would be strange if missionaries on the field, or their Boards at home, were not willing to review methods and examine positions with reference to strong and stable advance.

THE REMEDY.

Whilst there are new elements in the more recent antagonisms and objections to foreign missions the remedy remains largely the same as before, namely, a full and accurate knowledge of what is being accomplished. Robert Louis Stevenson once wrote that "those who deblatterate against missions have only one thing to do—to come and see them on the spot." He himself had conceived a great prejudice against missions in the South Seas, but had no sooner gone than that prejudice was at first reduced and at last annihilated.

In "The Chinese Crisis and Christian Missionaries" * an endeavor was made not only to remove misconceptions with regard to the manner of life and work and previous preparation of the missionary, but to give correct views on the character and significance of missions to China. Proceeding on these positive—rather than negative—lines, we showed not only the baselessness of the charges but also some hitherto unnoticed and unappreciated features in the work and the methods of operation, and also much that we ought to be thankful for in the results attained.

Since then many interesting items have come to the notice of the writer, all arising out of the phenomenal experiences in North China and throwing a valuable light on missionary work and those engaged in it. As it was considered a pity to have this material buried or dispersed, the suggestion was made from several quarters that a supplement should be prepared to the booklet already referred to. We have acceded to the request and proceed to the classification of the testimonies :—

* The Chinese Crisis and Christian Missionaries. A Vindication, by Gilbert McIntosh. London: Morgan and Scott. Glasgow: Aird and Coghill.

I. Letters from Diplomatic and Military Officials.

1. *From Sir Claude M. Macdonald, K.C.
M.G., H.B.M.'s Minister and com-
mander-in-chief of the besieged in
Peking.*

To the Chairman of the General Committee
(Rev. E. G. Tewksbury).

BRITISH LEGATION,
Peking, August 15, 1900.

DEAR MR. TEWKSBURY,

I have been very busy these last few days and feel quite worn out, otherwise this letter would have been written before.

I want to express to the American members of the Committee of General Comfort my high appreciation of the good work they did during the siege and of the ready and loyal manner in which they anticipated my every wish.

With such men to work with, work becomes a pleasure and is bound to be crowned with success. This remark applies to all the American missionaries who took part with me in the siege. Their work and support were unstinted, intelligent, and most loyal, and I have no hesitation in saying that I consider that their presence in the Legation saved the situation.

Yours very truly,

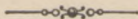
(Signed) CLAUDE M. MACDONALD.

To Rev. F. D. Gamewell, who was in charge of the fortifications during the siege of the British Legation, Peking.

DEAR MR. GAMEWELL,

Personally I can only say that should I ever be in a tight place again, I hope I may have as my right hand so intelligent, willing and loyal a man as yourself.

(Signed) CLAUDE MACDONALD,
British Minister to China.



2. *From the Hon. E. H. Conger,
United States Minister to China.*

DEAR MR. GAMEWELL,

You deserve and will receive the lasting gratitude of all the Peking besieged. But I cannot separate from you in the hour of our providential deliverance without bearing testimony that to your intelligence and untiring effort, more than to that of any other man, do we owe our preservation. I beg you to accept the most hearty expression of my personal appreciation of your work and my sincerest gratitude thereof.

I am, sincerely,

Your friend,

(Signed) E. H. CONGER,
U. S. Minister to China.

Minister Conger's grateful testimony to the American missionaries who went through the siege of Peking appears on Page 73 of "The Chinese Crisis and Christian Missionaries."

3. *From General Sir Alfred Gaselee to Rev. F. Brown, who acted on General Gaselee's staff as Intelligence Officer on the march to the relief of Peking.*

PEKING, CHINA, Sep. 9th, 1900.

DEAR MR. BROWN,

I was sorry not to see you again before you left Peking. . . . I am very much obliged to you for your help during the march here ; your knowledge of the country was most useful.

With good wishes, believe me,

Yours sincerely,

(Signed) ALFRED GASELEE,
Lieutenant-General
Commanding China Expeditionary Force.

General Gaselee also arranged for Mr. Brown's name being included in the Staff Medal Roll.

The following was written in answer to a request made for the opinion of

General Gaselee on certain charges made against missionaries :—

DEAL CASTLE, DEAL, ENGLAND,

6th October, 1901.

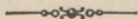
DEAR Mr. BROWN,

In reply to your letter of 1st October, I had no personal knowledge of any looting done by British missionaries. I received a good deal of help from you and others, and I am sure none of you are capable of doing an injustice to the Chinese or anyone else.

When you go to Tientsin if you meet Dr. Gattrell, who gave us a lot of help, please remember me to him. Wishing you a pleasant journey.

Yours very truly,

ALFRED GASELEE.



4. *From Major Parsons, who commanded the garrison at Pei-tai-ho from June 1st to June 18th, 1900, when all were taken off by H. B. M. gunboat "Humber."*

10th July, 1901.

DEAR Mr. BROWN,

I have to thank you for the great assistance received from you while the troops were holding Pei-tai-ho in June last. There were many ladies there without their husbands, to whom you rendered great assistance, and

owing to your long and intimate knowledge of the people and language I received valuable information I could not otherwise have obtained. You also largely contributed to keeping a good understanding between the garrison and the local neighbouring villages for obtaining coolie labour and supplies.

(Signed) I. H. PARSONS,
Major, I. S. C.

5. *From Major-General Sir N. R. Stewart, Bart., to Rev. Moir Duncan, who acted as an interpreter to the British Forces.*

Extract of Farewell Order, China Field Force, dated Peking, July, 1901, by Major-General Sir N. R. Stewart, Bart.

STAFF.

The Rev. Moir Duncan as interpreter was invaluable. His many acts of kindness in assisting officers endeared him to the Force, whilst his services to the 1st Brigade Staff will never be forgotten. I offer him my sincerest thanks for his loyal and willing services on all occasions.

H. R. STEWART, *Major-General,*
Commanding 1st Brigade China Expeditionary Force.

To the foregoing appreciations which might be considerably added to we append another testimony to Rev. F. D. Gamewell from a competent military authority, Lieutenant-Colonel Scott-Moncrieff, of the Royal Engineers, who writes in the *Royal Engineer's Journal* of April, 1901, that

"The defenses of the British Legation were, by all consent, the strongest and best of any of the works in any part of the position. The engineer who devised them was an American missionary, the Rev. F. D. Gamewell. He was one of a considerable number of American missionaries who were sheltered during the siege in the chapel of the British Legation, and whose skill in organization and cheerful energy contributed largely to the comfort and well-being of the garrison.

"There were no engineers, military or civil, among the garrison of the British Legation. Mr. Gamewell made it his business to be always working at and improving the defenses. Walls liable to artillery fire were strengthened and strutted. Walls supporting roofs, or in any way doubtful, were propped and buttressed; traverses were made in every possible passage; openings and communications were made freely throughout the defensive line; barricades and flanking caponiers were made in every place where it was possible they might be needed; deep trenches were sunk across every part where the enemy might be expected to mine; the upper stories of houses were barricaded,

loopholed, and strengthened ; and above all, in every place ample head cover was given to the firing line, so that only as much of the man as came opposite the loophole was exposed."

FURTHER RECOGNITIONS.

In the British White Book for China, among the despatches from Sir Claude Macdonald to the Marquis of Salisbury, calling attention to services rendered during the siege, we read that

"The Rev. Frank Norris (Church of England Mission), chaplain of the Legation, rendered invaluable services outside of his especial duties, in work with pick and shovel in the trenches and on the barricades; and also in taking charge of, and encouraging, the Chinese converts in their work on the defenses. He was always ready, willing, and cheerful. Though severely wounded by the explosion of a shell in the Su Wang Fu, he stuck to his work, and was at all times a splendid example to those about him."

Mention ought to be made of two lady members of the Church of England Mission—Miss Jessie Ransome, who was personally decorated by King Edward with the Red Cross, and Miss Lambert, who received the decoration in China, in company with Miss Abbie Chapin (A. B. C. F. Mission) and Miss Dr. Saville (L. M. S.)

A Tribute from the Marines. 11

We close this section with the testimony of an

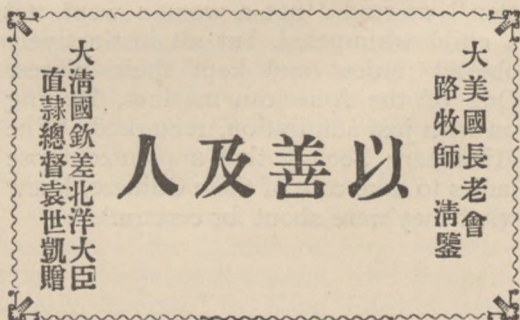
AMERICAN MARINE

to the missionary ladies engaged in the removal of their scholars and belongings from the Methodist Compound to the American Legation on receipt of the news of the murder of the German Minister. The sight was a unique one ; first twenty U. S. Marines, then the women and children, then 126 school girls, then Chinese women and children, then Chinese boys and men, then German marines bearing the wounded interpreter, then a handful of missionaries, partly armed. In Dr. A. H. Smith's "China in Convulsion" we read "not a woman wept, not a child whimpered, but all instinctively obeyed orders and kept their places. One of the American marines, looking on with just admiration, remarked, 'The Missionary Society that appointed those ladies to take care of these Chinese, knew what they were about for certain.' "



II. Testimonies from Chinese Officials.

A beautiful tablet with the following inscription was presented by the viceroy of Chihli in his own name, Yuan Shih-k'ai, to Rev. J. W. Lowrie (American Presbyterian Mission), who, during the foreign occupation of Pao-ting-fu, went with the British and remained with the German forces as interpreter. The French and Germans were associated in the forming and up-keep of a provisional government. Mr. Lowrie acted as their intermediary with the officials.



Translation.

Right hand perpendicular sentence :—
 “To Pastor Lowrie, of the Presbyterian

Church of the great American nation."

Central horizontal sentence: "Goodness to others."

Left hand perpendicular sentence:—
"Minister of the Great Pure Kingdom,
Controller of the Northern Sea, Viceroy of
the province of Chihli, YUAN SHIH-K'AI,
presents."

This appreciation by the Chinese is all the more valuable as Mr. Lowrie was intermediary in the city where his loved co-workers and their children had been barbarously murdered not long before.

With the massacre of T'ai-yuen-fu still painfully vivid in our memory, we are glad to reprint the following

Translation of Proclamation

*Issued by Ts'en, Governor of Shansi,
on the 29th day of the 8th moon,
27th year of Kuang-hsu
(11th October, 1901).*

The governor hereby notifies by proclamation that, in the second paragraph of the agreement made by Mr. Hoste with the Foreign Office at T'ai-yuen-fu, it is stated that the China Inland Mission wishes no indemnity for the chapels and dwelling

houses that had been erected or bought in the following fifteen cities, viz., P'ing-iao, Kiai-hsiu, Hsiao-i, Sih-cheo, Ta-ning, Kih-cheo, Ho-tsin, K'ü-h-u, Lin-fen (P'ing-iang-fu), Hong-tong, Ioh-iang, Ch'ang-chi (Lu-an-fu), T'un-liu (Ü-u), and Lu-ch'eng; also the city of Ta-t'ong, to the north of the province, all in Shansi, whether they have been burned, destroyed, or partly destroyed, and the same applies to the articles of furniture, miscellaneous goods, books, etc.; it being already agreed by the said mission that they will themselves effect repairs and replace lost property.

In the 6th article it is stated that the mission requests the governor to issue a proclamation to be hung up in each of the church buildings, for the erection of which no indemnity has been asked, stating that the Mission in rebuilding these churches with its own funds, aims in so doing to fulfil the command of the Saviour of the world that all men should love their neighbours as themselves, and is unwilling to lay any heavy pecuniary burden on the traders or on the poor. In this the object of the Mission is not in any way to seek the praise of men. The Mission asks that the proclamation stating these things may be pasted on a wooden board, varnished and hung up in each building for worship, in order that henceforth there may be perpetual peace in its vicinity. These statements are supported by the despatch of the Foreign Office enclosing the agreement.

I, the governor, find then, having made myself acquainted with the facts, that the chief work of the Christian religion is in all places to exhort men to live virtuously. From the time of their entrance into China, Christian missionaries have given medicine gratuitously to the sick and distributed money in times of famine. They expend large sums in charity and diligently superintend its distribution. They regard other men as they do themselves, and make no difference between this country and that. Yet we Chinese, whether people or scholars, constantly look askance on them as professing a foreign religion, and have treated them not with generous kindness, but with injustice and contempt, for which we ought to feel ashamed. Last year the Boxer robbers practiced deception and wrought disturbance. Ignorant people followed them, spreading everywhere riot and uproar. They did not distinguish country, or nation, or mission, and they, at the will of these men, burned or killed by sword or spear with unreasoning and extreme cruelty as if our people were wild savages. Contrasting the way in which we have been treated by the missionaries with our treatment of them, how can anyone who has the least regard for right and reason not feel ashamed of this behaviour?

Mr. Hoste has arrived in Shansi to arrange Mission affairs. He has come with no spirit of doubtful suspicion, hatred, or revenge; nor does he desire to exercise

strong pressure to obtain anything from us. For the churches destroyed in fifteen sub-prefectures and districts he asks no indemnity. Jesus, in His instructions, inculcates forbearance and forgiveness, and all desire for revenge is discouraged. Mr. Hoste is able to carry out these principles to the full; this mode of action deserves the fullest approval. How strangely singular it is that we Chinese, followers of the Confucian religion, should not appreciate right actions, which recall the words and the discourses of Confucius, where he says, "Men should respond with kindness to another's kind actions." By so doing we allow those who follow the Christian religion to stand alone in showing what is true goodness in our time. Is not this most dishonourable on our part?

On the whole it appears that while the Chinese and foreign religions have different names, they are at one in exhorting men to be virtuous. The Chinese and the foreigner are of different races, but they are the same as to moral aims and principles.

From this time forward I charge you all, gentry, scholars, army, and people, those of you who are fathers to exhort your sons, and those who are elder sons to exhort your younger brothers, to bear in mind the example of Pastor Hoste, who is able to forbear and to forgive as taught by Jesus to do, and, at the same time, to exemplify the words of Confucius to treat with kindness the kind acts of others.—以德報德.

Let us never again see the fierce contention of last year. Then not only will our country be tranquil and happy, but China and the foreigner will be united and enjoy together a prosperity which will, by this behaviour on the part of the people, be more abundantly displayed.

To enforce this on all persons, soldiers, or people, is the aim of this special proclamation, which let all take knowledge of and obey.

To be posted up in the preaching halls of the above mentioned places.

N.B.—The governor is a native of Kuang-si and son of the former Viceroy of Yunnan and Kuei-cheo.

In the *Missionary Review of the World*, April, 1902, appeared

A HEATHEN PANEGYRIC ON THE SHANSI
MARTYRS.

In the preface we learn that H. E. Tsen Ch'un-hsüan, governor of Shansi, on the third day of the sixth moon, respectfully deputed Pan Li-yen, an expectant district magistrate of the Bureau of Foreign Affairs, to go and make libations and offerings of food to the souls of Protestant missionaries, upon which occasion he read the panegyric.

We understand that the sacrificial offerings frequently referred to were not actually presented, as such a course would be repugnant to Christian ideas. As the writer of the elegy, however, did not know how to make any but a heathen ode, the remarks about offerings were put in as on other occasions. The paper is replete with recondite allusions, and as the first thing of the kind at a Christian funeral, it is well worth a study. We extract one of the paragraphs :—

“The souls of the departed missionaries preserved their bodies in righteousness; they regarded death as but a return. Sharp weapons and pure gold they alike put far from them. Although swords were thick as the trees of the forests yet they thought death to be as sweet as delicious viands. This was because their knowledge transcended that of the multitude, for their hearts were illuminated by a candle as bright as the sun, their pure breasts were early fixed in purpose, flowing down like a boat set loose on the stream, which finally reaches the other shore. They lived not in vain. Truly their sincerity was as reliable as the sun in the heavens, and their loyalty as sure as the everlasting hills and rivers.”

No reference to the settlement of the Shansi troubles, or record of Chinese appreciations, would be complete without

recording the manner in which Chinese officials showed their confidence in, and respect for,

REV. TIMOTHY RICHARD, D.D., D.LIT.

The ignorance and pitilessness of those who ought to have known better and acted more wisely and generously led Dr. Richard to work on special lines with singular success. In 1891, when he became secretary of the Society for the Diffusion of Christian and General Knowledge among the Chinese, he made use of his enlarged opportunities through the Christian Press, to show how the divine laws were in strongest antagonism to that ignorance which caused millions to perish in a rich country and to that cruelty which slew its best friends and most faithful servants. In spite of his plain speaking he is trusted by all classes of Chinese as few foreigners are.

When the Boxer uprising caused special disaster in Shansi it was felt on all hands that the killing of nearly 200 missionaries, including children, and of many thousands of native Christians, with wholesale destruction and confiscation of property, required special measures being taken. The Foreign Allies and the Chinese Government met in Peking last year (1901) to devise terms of peace,

and we find that the Chinese Plenipotentiaries, Prince Ching and His Ex. Li Hungchang, wrote to the British Plenipotentiary, Sir Ernest Satow, to invite Dr. Richard to go up and arrange about the settlement of the troubles in Shansi. He suggested that as ignorance was at the bottom of this terrible crime the province should be fined half a million Taels, to be devoted to modern education.

When this became known the Chinese newspapers hailed the education scheme as the best they had heard of in connection with the indemnities, and deputations went to Dr. Richard to ask him to get the same method adopted for the establishment of schools and colleges in other provinces.

The Chinese authorities were pleased with the work of the Society for the Diffusion of Christian and General Knowledge, of which Dr. Richard is the secretary. The Viceroy Chang Chih-tung sent a third contribution of \$3,000, the Governor of Kiangsu province sent \$1,000, the Governor of Kiangsi province sent \$500, and the Provincial judge of Chihli province sent Taels 500; all in 1901.

Among the other missionaries who

Governor Yuan's Appreciation. 21

recently received special official recognition is

REV. W. M. HAYES, D.D.,

of the Têngchow Presbyterian College, who was chosen by His Excellency Yuan Shih-k'ai to be head of the university to be started at Chi-nan-fu. We understand that Dr. Hayes has sent in his resignation on account of the authorities insisting that all students, including Christians, should bow before the tablet of Confucius.

It is only to be expected that in the alarm of the followers of Confucius at the encroachments of Christianity there will be antagonism to the aims and methods of Christian teachers and principals. As therefore the essential knowledge of the Chinese language and experience in teaching can hardly be found outside of the missionary body, we await with considerable interest the manner in which the official confidence in missionaries will be kept from clashing with their fear that Christianity will take a higher place than that of their sages.



III.—The Testimony of the Martyrs' Last Letters.

These letters speak for themselves. They were found secreted in safe places, or preserved at great personal risk on the persons of trusty natives. As a special memorial volume has been prepared* we give extracts from a few letters only. All the letters that we have seen, however, are marked by an absence of tone of complaint or despair, such as might be expected when vain effort and deferred hope have given place to the near prospect of terrible death, and are characterised by a deep faith and high hope which run through all shades of expression from peace and calm to such holy joyfulness as is compatible with the solemn facing of death in its most dreaded form.

Mr. W. G. PEAT wrote:—

“The soldiers are just on us, and I have only time to say ‘good-bye’ to you all. We shall soon be with Christ, which is far better for us. We can only be sorry for you who are left behind and our dear native Christians.”

In a letter from another friend we read:—

* “Martyred Missionaries of the China Inland Mission.” Edited by Marshall Broomhall, B.A.

"We rejoice that we are made partakers of the sufferings of Christ, that when His glory shall be revealed, we may rejoice also with exceeding joy."

Another letter contains this query and answer:—

"Many will say, 'Why did she go?—wasted life.' Darling, *No*. Trust—God does His very best and never makes mistakes."

Dr. Lovitt wrote:—

"We would like our dear home ones to know we are being marvellously sustained by the Lord. He is precious to each of us. The children seem to have no fear. We cannot but hope for deliverance (hope dies hard), and our God is well able to do all things, even to save us from the most impossible surroundings when hope is gone. Our trust is in Him entirely and alone. We at the same time are seeking to do all that is in our power, and asking guidance at every step. . . ."

Here is a parent's last words:—

. . . "This is only a wee note to send our dear love to you all and to ask you not to feel too sad when you know we have been killed. We have committed you all into God's hands. He will make a way for you all. Try and be good children. Love God. Give your hearts to Jesus. This is your dear parents' last request.—Your loving papa, mamma, and wee Jenny."

In the Annual Report of the American Board of Commissioners of Foreign Missions we read that Mr. Clapp, of Tai-ku, writing to his sister in this country, July 15th, when all hope of relief or escape had vanished, says:—

“I arose this morning very much perplexed, and for two hours was very unhappy. But after breakfast we foreigners met and read John 14, and again cast ourselves on the Lord, and now my heart is at peace. I have never enjoyed such peace in a time of anxiety and trial. The Lord is very good to us. He is our help and our shield.”

Miss Partridge, writing from Li-man, June 26th, to a friend in a neighboring mission, says:—

“Just a word to tell you I am safe and untroubled, though there is much ‘yao yen,’* and we have had one or two little fracas. But I am not afraid, and mean to hold the fort as long as it is safe. All calmed down as soon as they found I was here alone and the girls were uninjured.”

Two pathetic letters from Mrs. Atwater, of Fen-cho-fu, one addressed to her family friends, one to her associates at Tai-ku, were carried by the gatekeeper to Tientsin. In the latter, dated July 30th, she speaks of the death of the two older

* Rumor (謠言).

children at Tai-yuen-fu and anticipates death for themselves :—

“I want,” she says, “to stay with my dear husband while life is given to us. Heaven seems very near these last hours, and I feel quite calm. There will be a joyful welcome for us all above.”

To her brothers and sisters she writes on August 3rd:—

“The governor seems to be in haste to finish his bloody work, for which there is little doubt he was sent to Shansi. Dear ones, I long for the sight of your dear faces, but I fear we shall not meet on earth. There were never sisters and brothers like mine. I am preparing for the end very quietly and calmly. My little baby will go with me. I think God will give it to me in heaven, and my dear mother will be so glad to see us. I cannot imagine the Saviour’s welcome. Oh, that will compensate for all these days of suspense. We will die together, my dear husband and I.”

One of the natives who escaped from Tai-ku went to Fen-cho-fu and told the story of the massacre there. Mrs. Price asked him, “Do you think that Mrs. Clapp was pleased at the prospect of soon seeing the Lord?” He replied, “Yes, she was.” Mrs. Price then said, “We too are looking forward with joy to soon joining them.”

How were these letters received by the near friends of the martyrs? We take the following paragraph from *Woman's Work for Woman*:—

A young man has just gone to India grieving because he could not go to Shansi, where his sister was murdered. One wrote of the little Atwater girls: "They were all the grandchildren we had. This bereavement falls heavily upon us, yet we believe these tragic events will result in great good." Hear two mothers of Pao-ting-fu missionaries: "Though at times it seems as if our hearts would break, we cannot but praise the Lord that He permitted them to do so much for Him. If His cause is to be glorified by the sacrifice of their young lives, His will be done." And another: "The earthward side of my dear ones' death is very dark, mysterious, but I thank God for the glory of the heavenward side. Oh, what a Master we serve!"



IV.—The Witness-bearing of the Native Christians.

All honour to the memory of the native brethren and sisters who suffered and died in 1900. In allowing this section to follow that devoted to the last letters of our martyred fellow-countrymen we, of course, make no claim to a greater

value to be attached to the preceding legacy. The native martyrs' testimony has a value of its own, for, as Dr. A. H. Smith says: "The behaviour during the late convulsion of the native Christians of China, as a whole, has added a new and thrilling chapter to the evidences of Christianity."

Our first references to the sufferings of the native Christians during the troubles of 1900 are from the standpoint of a consular official. We give the testimony as recorded by

BISHOP HOARE, OF HONGKONG.

In the autumn of 1900 a gentleman came to call on me in my house in Hongkong, a man I had known up in the north and an official Consul of another country. He came and had some conversation with me, and he said: "Do you know that at the commencement of this year, if any man had asked me what I thought about missionary work, I should have said that missionary work was all humbug, and that the converts were shams?" I am quoting his own words. "But," he said: "I have entirely changed my mind since that." "Well," I said: "I am thankful to hear it; I should like to know what has made you change your mind." And he said: "Well, I have been living in Shantung, and I have been able to see many of these Chinese converts, men and women, who have had the choice

put before them, 'Will you deny Christ? or will you suffer and die?' and have deliberately chosen suffering and death. And," he said: "I have seen these people, some of them, brought down to the hospitals on the coast, mangled and broken, coming down simply wrecks to die—men and women who might have saved their lives by the denial of Christ; they have refused to deny Him, and they have come down to die. And," he added: "I have carefully verified at least five-and-twenty cases brought down to the place where I was living; and never again will I speak of the Chinese converts as humbugs or shams."

We will now give particular cases and select first those from the province of Shansi, as recorded by

REV. M. B. DUNCAN, M.A.,
in the *Missionary Herald*. "The following testimonies," he says, "given from a large number of matchless worth, may show that the Asiatic, like the Anglo-Saxon, can rest and die on the rock-bed of unflinching principle, and with the grit of grace resist all meaner ends."

Ho Chiang-kuei was seized by the Boxers and beaten to compel him to disclose the whereabouts of the escaping missionaries. He declined, declaring that he would rather die than betray his friends the missionaries. He was beaten with 1,003 stripes, and then,

with his body nearly reduced to a pulp, he was shackled and cast into a loathsome prison, where he died, a martyr to fidelity to his teachers.

Chang Lao, when seized by the Boxers, was told that if only he would repeat a form of recantation his life would be spared and no harm should befall him ; his answer was : " I cannot forsake my Savior and the truth at the threat of murderers. If you can show me the falsity of worshipping the one true God, I shall disown my faith, but never ask me to deny my Lord." He was immediately hacked to pieces by the swords of those whose hearts were cut by his impassioned words.

Szu Erh-ma was arrested, along with his mother, wife, and sister. He was commanded to prostrate himself before an idol as evidence that he wished to have his life spared. " I cannot do it. I am in your power," he said ; " expostulation is useless. Draw your swords." The Boxers bound his hands and feet behind his body, and, carrying him to their temple, killed him by their fiendish onslaught. His mother, wife, and sister all were killed on the same spot, preferring death to dishonour.

Chou Chi-ch'eng was found with his Bible on his person. The book was opened before him, and he was asked to openly forswear Christianity. " It is impossible," said he ; " I cannot yield." He was then beaten several times, and each time implored not to be so foolish as to throw away his life.

Remaining firm and immovable, he was thrown into the fire and burned alive.

Chao Hsin-mao refused to leave his village when threatened by the Boxers. "I wish to bear witness to the sincerity of my faith," said Chao. "Come what may, I shall stay, and, if need be, testify that the fear of God is better than life." He was first beaten, then bound, and then had his head placed below the blade of a strawcutter. "Now, then, recant," said his oppressors, with the certainty that he would sue for mercy. "I am not afraid to die," said Chao. "Be quick in your despatch of me; that is all I ask;" and they took his body and minced it, throwing the flesh into the fire.

Fan Szu was greatly alarmed when first seized, but the more he was threatened the less he was afraid. He was beaten senseless, and on regaining consciousness was told that he would be burned unless he renounced his faith. "Oh!" he replied, "you need not trouble to put me into the fire; I can go myself;" and thereupon he walked into the flames. His life was sacrificed, but not his faith in Christ.

Wang Hsin, when asked to repent, answered: "I have repented already. Before I was a bad character, now, by the grace of God, I have been changed for the better; I am not going to change again for the worse;" and he was cut to pieces.

Kao Chiao, when taken before the Boxer chief, had the instruments of torture pointed

out and the methods of death explained to him. "Renounce, then, your faith, or you will face these terrors." "Ah! I see to-day is to be the date of my going home;" and he went home to join the company of those who, like himself, had witnessed unto death, and now wear the crown of immortality.

The saddest case of all was that of faithful Hu, of Shih-t'ieh. His whole-hearted witness early marked him out for death. He was finally hunted down, beheaded, disembowelled, had his heart cut out, and then his dismembered body was cast into the fire.

In the Rev. J. Miller Graham's sidelights on the Manchuria Mission of the United Free Church of Scotland, we have the following:—

WONDERFUL MARTYR SCENES.

A young man, Li Ru-tang, a painter by profession, has been a diligent and an eager student for some years. He was preacher at Huai-rên city, but being in Hsing-ping-pu, to which place he belonged, when the storm burst, he was apprehended. The Boxers were eager for his recantation, perhaps unwilling to take his life. On the execution-ground he was bound as men are bound who are to be beheaded. He was then asked: "Will you preach the Jesus religion?" "As long as I live," was the reply. Then an eyebrow was cut off with the sword, and the same question was repeated; and so was his answer. Then

another eyebrow, an ear, then the other ear. Then his lips were cut off, and still after each cut he was asked and still answered that while he lived he could not but preach the way of salvation to sinners. When he felt he was getting weak, he said: "I may be unable to speak, but I shall never cease to believe." Then, with a terrific cross-cut his heart was cut out and taken away. His heart was exhibited at a theatrical performance for several days. The Boxers themselves are now loud in praise of the man who was so unnaturally brave and true to his belief. His death, and the manner of it, produced a greater impression on the public of Hsing-ping-pu than any other.

After her father's death Li Ru-tang's only child, a bright girl of fourteen years of age, fled, taking with her a New Testament. Some relatives wished to save her, but she must burn her book. She refused. She ran with "the book" under her arm into the millet. She was not known by any of the Boxers. She was discovered, however, among the millet. Her book was testimony, and the only testimony against her. She was brought to the place of execution and asked if she were a believer. She replied that she was. The child fearlessly stood before her tormentors, who asked if she were not afraid. "Afraid or not afraid, it is all one," she replied. But with a smile she met the sword that cut her down.

The ablest and most intelligent member in the neighbourhood of Mar-dun was a

doctor in Shang-jia-ho-shih. He was apprehended, for he was well known and highly respected over a wide region. His ears were cut off, and, as he would not renounce his faith, the Boxers made a crown of flour over his head, saturated it with kerosene oil and set it on fire. This they called "the lamp of heaven;" and under its torture the poor man died.

Mrs. Hsia, of Yung-ling, one of the ablest women I have seen in Manchuria, was taken. She would not renounce the faith. She asked time to pray, according to the custom of her religion. She had a napkin on her head, on account of some sickness. This she took off, and knelt, praying for some time. She then stood up and sang a hymn, "At the gate of heaven," and while singing with all her heart she was beheaded.

We are also glad to be able to record that when in the devastated regions the missionaries had been robbed of everything, the poor Christians sometimes offered to them their own scanty stores of silver or cash, saying it was but right to do something for those to whom they owed so much. We also learn that where prominent preachers had been entrusted with large sums of money for distribution to those native Christians in greatest need, great discretion, ability and trustworthiness was displayed.

The native Christians shone in another direction, according to the testimony of

REV. RONALD ALLEN,

who resided for over five years in Peking, and was an eye witness of many of the events of the siege:—

“Among the many incidents,” he said, in reply to a question from Reuter’s representative, “connected with the siege, which can never be effaced from my memory, is the conspicuous bravery and heroism of some of the Chinese Christians who were with us in the Legation. It is not too much to say that their efforts saved the situation, and that, humanly speaking, had it not been for them we should all have been swept off the face of the earth. The building of the barricades was a most important item in our defence, and this the foreigners could not have done, as every European was on duty at some point or the other, and it took us all our time to defend the barricade which the native Christians built. In this connection Mr. Norris’s splendid efforts in organising and directing the work have already been commented on by Dr. Morrison. The bravery of the Christian Chinese, even under fire, was worthy of all praise. By some people it was feared that they would not work, or that they might prove half-hearted or skulk, but these apprehensions proved to be without foundation. On one occasion only, so far as I know, did

some of them refuse to obey, and that was when they were sent to work with a French engineer, who was building a barricade across the canal between the British Legation and the Fu. This gentleman displayed singular courage in leading them into an exposed position, but for some reason or other they would not go with him. I think the reason probably was that they did not exactly understand what he wanted them to do. On the few occasions on which I attempted to lead them to build barricades they never once refused to follow me, and the chief difficulty I had was to prevent them from unnecessarily exposing themselves. They were, indeed, reckless of danger. One prominent instance of their bravery was displayed when the line of fire of our Nordenfeldt had to be cleared. This gun was mounted at the Legation gate, and commanded the canal, but a number of trees which were in a very exposed position along the bank blocked the line of fire. Beyond these trees the Chinese were sniping us, and a Japanese sentry posted on the opposite bank had his hands full in looking after these snipers. A native Christian undertook the task of going out and cutting down these trees, and refused to allow any foreigner to accompany him. His appearance outside was the signal for the snipers to renew their activity, and he was continually shot at, but performed his task with the utmost coolness. A day or two later he was killed. It was owing to the loyalty of

the native Christians that the Europeans were left free to fight, as in addition to assisting in the defence all the cooking, washing, scavenging, and household duties were performed by them."

In the beginning of this section, in our quotation from Dr. A. H. Smith, with regard to the behaviour of the native Christians, we included the apparently qualifying phrase, "as a whole." Doubtless Dr. Smith had in mind many

SAD RECANTATIONS.

The missionaries engaged in the work of rehabilitation, are striving hard to understand this delicate and serious phase of the problem and are acting with great firmness, coupled with kind consideration. It is only right to mention that in the majority of cases reported, the recantation was regarded as only a form; this error no doubt arising from inadequate instruction on the part of their leaders.

The following paragraph from Dr. A. J. Brown's report of a visitation to the China Missions of the American Presbyterian Church, will enable our readers to understand the peculiar conditions:—

One of the most trying experiences of the missionaries has been the dealing with those

who did recant. Some of the cases are pitiful. Poor, ignorant men confess their sin with streaming eyes, saying that they did not mean to deny their Lord, but that they could not see their wives outraged and their babies' heads crushed against stone walls. Others admit that, though they stood firm while one hundred blows were rained upon their bare, bleeding backs, after that they became confused and were only dimly conscious of what they said to escape further agony than flesh and blood could endure. Still others made a distinction, unfamiliar to us, but quite in harmony with Oriental hereditary notions, between the convictions of the heart and the profession of the lips, so that they externally and temporarily bowed their heads to the storm without feeling that they were thereby renouncing their faith. One of the best Chinese ministers in Shantung, after two hundred lashes, which pounded his back into a pulp, feebly replied in the affirmative to the question: "Will you leave the devils' church?" But he explained afterwards that, while he promised to leave "the devils' church," he did not promise to leave Christ's church. The deception was not as apparent to him as it is to us, whose moral perceptions have been sharpened by centuries of Christian nurture which have been denied to the Chinese.



V. Further Testimonies from Diplomatists.

Chapter VII of "The Chinese Crisis and Christian Missionaries" contained testimonies of investigators, prominence being given to the evidence of those who hold no brief for foreign missions. The numerous charges which led to the compilation of these testimonies caused the secretaries of the American Board of Commissioners of Foreign Missions to procure opinions from distinguished diplomatists and public men concerning missionaries in China. Some of the questions asked were: "Are the missionaries responsible for the convulsion which has taken place? Has their influence been of such a sort as would lead to this uprising? Ought they to withdraw and leave the Chinese to themselves?"

We extract the symposium from the pages of the *Missionary Herald* :—

FROM THE HON. JOHN W. FOSTER,
*Formerly Secretary of State of the United
States, subsequently Counselor of the
Chinese Government.*

I have been asked by the secretaries of the American Board of Foreign Missions to give a brief expression of my opinion of

the present situation of missions and missionaries in the Orient. They fear that the attacks now so frequent in the public press against the missionary efforts in China may have a discouraging influence on the friends and supporters of the cause among the churches in America.

There is, in my opinion, no reason why mission work in China should be given up or relaxed on account of the recent troubles in that empire. It would take more space than I can devote to this article to show that the presence of missionaries in China had little to do with these troubles. My observation is that the mass of the people of China do not object to their presence and work. In almost all instances the opposition and riots against them have been stirred up by the *literati*, the office holders and the office seekers. The Chinese as a class are not fanatics in religion, and if other causes had not operated to awaken a national hostility to foreigners, the missionaries would have been left free to combat Buddhism and Taoism and carry on their work of establishing schools and hospitals.

After two visits to China five and six years ago, I said, in public addresses before Christian audiences in various parts of the United States, that I regarded China as the most hopeful field for mission work in the world. The late disorders, the murder of missionaries, and the destruction of mission properties, have not changed my opinion. Out of all these disasters will come peace

and order, a better government and more efficient protection, and a wider door for the entrance of Christian teachers.

China stands in great need of Christianity. The teachings of Confucius, among the wisest of non-Christian philosophers, have had unlimited sway for twenty-five centuries; and this highest type of pagan ethics has produced a people the most superstitious and a government the most corrupt and inefficient. Confucianism must be pronounced a failure. The hope of this people and its government is in Christianity.

The events on the other side of the globe do not in the slightest degree release the churches of America from obeying the great command of the Master to preach the gospel to every creature. A church which is not a missionary church neglects its first and highest duty. When order shall again be restored in China, the call to the Christians of America to send the gospel into that great empire will be louder than ever.

FROM PRESIDENT JAMES B. ANGELL,

L.L.D.,

Minister of the United States to China,

1880-1881.

Some very exaggerated statements concerning the part which the presence of Christian missionaries has played in causing the recent disturbances in China have been made by writers who could not have been familiar with the facts or who are prejudiced against the missionaries.

The immediate provocations of the hostility of the Chinese officials seem to have been the reform movement of the Emperor in 1898 and the aggressive policy of certain European powers. The spirit which has animated the Chinese has been predominantly anti-foreign rather than anti-Christian. A Boxer proclamation before me assails the foreign merchants, engineers, builders of telegraphs and railways as fiercely as it attacks missionaries. As there are more missionaries in the interior than foreigners of any other class, more demonstrations have been made against them than against other foreigners. But engineers and consular officers, and finally the Legations have been attacked.

By their hospitals and schools the missionaries have made many friends among Chinese who have not adopted Christianity. It is the established policy of the missionaries to pursue a conciliatory course, to imbue their disciples with loyalty to the government, with a love of peace and order. It is also the policy of most of them, especially the Americans, to settle, so far as possible, all difficulties with the people or the magistrates without invoking consular or diplomatic aid. Sometimes very delicate questions arise, particularly about helping the native converts who may be falsely accused and subjected to persecutions. Undoubtedly in these and other matters, missionaries, being fallible, occasionally make mistakes. But my opinion is that mission-

ary activities alone would not have involved foreign powers in any serious trouble with China. There is no evidence that the difficulties arising from this cause have recently been any graver than they have been for many years. But when it appeared to the Chinese that the European powers wished to seize their territory, they were led to make an indiscriminate warfare on all foreigners and on all Chinese who attached themselves to them.

FROM HON. CHARLES DENBY,
United States Minister to China from
1885 to 1898.

I made a study of missionary work in China. I took a man-of-war and visited almost every open port in the empire. I went first to Hongkong, then successively to Canton, Swatow, Amoy, Foochow, Ningpo, Shanghai, and up the Yangtze to Chinkiang, Nanking, Kiukiang, Wuhu, Wuchang, and Hankow. Afterwards I visited Chefoo and the highest open port, Newchwang in Manchuria, Taku, and Tientsin, and the island of Formosa. I lived at Peking, and knew that city. At each one of these places I visited and inspected every missionary station. At the schools the scholars were arrayed before me and examined. I went through the missionary hospitals. I attended synods and church services. I saw the missionaries, ladies and gentlemen, in their homes. I saw them all, Catholic and Protestant, and I

have the same opinion of them all. They are all doing good work ; they merit all the support that philanthropy can give them. I do not stint my commendation, or halt or stammer about work that ought to be done at home instead of abroad. I make no comparisons. I unqualifiedly, and in the strongest language that tongue can utter, give to these men and women who are living and dying in China and in the far East my full and unadulterated commendation. . . My doctrine is to tell, if I can, the simple truth about them, and when that is known, the caviling, the depreciation, the sneering which too often accompany comments on missionary work, will disappear ; and they will stand before the world as they ought to stand, as benefactors of the people among whom their lives are spent and forerunners of the commerce of the world.—*From an address delivered by Colonel Denby, at his home at Evansville, Ind., on his return from China.*

FROM HON. JOHN BARRETT,
Late United States Minister to Siam.

The King of Siam, who is admittedly one of the ablest statesmen in Asia, once said to me that the American missionaries had done more to advance the welfare of his country and people than any other foreign influence. He has confirmed that statement by pursuing a most friendly course towards the missionaries and assisting them, both financially and morally. Inasmuch as

Siam is to-day one of the most progressive countries in Asia, with a population of ten millions, and with a rich area equal to that of the German empire, this comment on the work of the missionaries is most significant.

From careful study of the scope of missionary labor, not only in Siam but in China and Japan, during a period of nearly six years, I am convinced beyond question that the missionaries are doing a great and good work for the advancement of both the moral and material interests of these Asiatic lands.

There are incompetent missionaries, as there are incompetent merchants. There are mistakes made by missionaries, as there are also mistakes made by foreign merchants, ministers, and consuls. The average, however, of quality and of results accomplished is in favor of the continuance of missionary effort. The explanation of much of the anti-missionary talk is found in the superficial gossip of the treaty ports of Asia. It is the tendency in the clubs of Yokohama, Tientsin, Shanghai, Hongkong, and Bangkok, to speak lightly of the missionaries and the fruits of their endeavors, without serious knowledge of what is really being done and of the progress that is made along educational, medical, and evangelical lines. The average traveller hears this talk and goes away with a prejudiced opinion. On the other hand, those who study carefully the work of the missionaries, not only in the treaty ports, but in

the interior, and weigh carefully in the balance all adverse and favorable conditions, agree that the missionary field should not be limited, but rather extended. There are many changes needed in missionary policy and many faults in present methods to be corrected, but this also applies just as strongly to our mercantile, diplomatic, and consular procedure.

Let us, therefore, be fair in judging the missionaries. Let the complaining merchant, traveller, or clubman take the beam from his own eye before he demands that the mote shall be taken from the missionary's eye. We must remember that we are a Christian as well as a commercial nation. We are a moral as well as a material power. We cannot think of withdrawing the messengers of Christianity from Asia until we are ready to withdraw the merchants of commerce and the ministers of diplomacy. When we criticise the methods of missionary zeal, we should be no less severe in our censure of the methods of commercial exploitation. If the former leads, occasionally, to the development of ignorant anti-foreign feeling in the interior, the latter too often is the cause of intense anti-foreign agitation fostered by the unwarranted seizures of territory and ports by foreign nations.

America's supreme effort in non-Christian lands beyond her borders must be for the conservation of the allied forces of Christianity and commerce, which are the handmaidens of civilization the wide world over.

From the *Boston Herald* we have the following testimony

FROM HON. GEORGE F. SEWARD,

*Formerly Consul-General and subsequently,
from 1876 to 1880, Minister to China.*

I have seen a good deal of criticism in print, statements made by various individuals, of the missionaries who are now suffering so severely in China. It has even been said that they should have stayed at home, and that their presence is largely responsible for the outbreak in China. These critics make too much of missionary work as a cause of trouble. There are missionaries who are iconoclasts, but this is not their spirit in great measure. They are men of education and judgment. They depend upon spiritual weapons and good works. For every enemy a missionary makes he makes fifty friends. The one enemy may arouse an ignorant rabble to attack him. During my twenty years' stay in China I always congratulated myself on the fact that the missionaries were there. There were good men and able men among the merchants and officials, but it was the missionary who exhibited the foreigner in benevolent work, as having other aims than those which may justly be called selfish. The good done by missionaries in the way of education, of medical relief, and of other charities, cannot be overestimated. If in China there were none other than mission-

ary influences, the upbuilding of that great people would go forward securely.

During the twenty years that I was endeavoring to serve our government and people in China not an American missionary suffered death from the violence of the Chinese. I have the profoundest admiration for the missionary as I have known him in China. He is a power for good and peace, not for evil.

HON. JOHN GOODNOW,

Consul-General at Shanghai, when speaking of the value of missions and missionaries during his last home visit, confessed to some misgiving on his own part when he went to China as to the permanent value of foreign missions, but facts had compelled him to a change of view, and without any attempt at eloquence, he made facts eloquent in a statement and defense of the surpassing value to China and the world of the labors of the missionary body. He related a conversation between himself and Li Hung-chang. Li spoke of his hope that in the new treaty arrangements restriction would be put on the number of missionaries who might enter China. Mr. Goodnow replied that he might expect that, for every missionary who had been massacred, ten would come to take his place, and for every Chinese Christian one hundred would spring up.

VI. Statement by the Protestant Missionaries in China on the Recent Crisis.

The following statement was issued by the China Missionary Alliance, whose membership embraces representatives of all Protestant Missionary Societies working in China.

The *North-China Daily News*, the leading paper in China, makes the following editorial comment on it :—

“The men who have signed this letter are such well-known representatives of the principal English-speaking Protestant missionary bodies in China, that their statement would demand careful consideration on that ground as well as on its own merits; still more is this the case when we know that it has been assented to by fully nine-tenths of the whole body of Protestant missionaries in China. It is a statement with which we can honestly say, after a long residence in China and a prolonged study of missionaries and their work, that we are thoroughly in sympathy The charge that missionaries have manifested an improper desire to see vengeance done on the perpetrators of last year's outrages is, except in possible isolated cases, as unfounded as Mark Twain's ignorant

charges against Dr. Ament and his colleagues in Peking and its vicinity. Men who have examined the whole question with an honest desire to arrive at the truth without prejudice or partiality allow that the behavior of the missionaries as a body has been not only above reproach, but worthy of praise and gratitude. They have been anxious, as we have all been anxious, to see outrages such as those of last year made impossible in the future, and as long as human nature is what it is, men must be deterred from crime by the conviction that it will be followed by punishment; and not to have punished and punished severely the culprits of last year, would have been to invite a repetition of their crimes. '*Judex damnatur cum nocens absolvitur.*'"

STATEMENT.

In view of the importance of the present crisis in the history of Christian missions in China, and of the fact that our position has been seriously misunderstood and our opinions and utterances subjected to adverse criticism, it has seemed to us advisable to make the following statement.

The points in the recent criticisms which most concern us are: (I) That missionaries are chiefly responsible for the recent uprising, and (II) that they have manifested an un-Christian spirit in suggesting the punishment of those who were guilty of

the massacre of foreigners and native Christians.

I. With reference to the first of these charges we would remark :—

1. That when the facts concerning this uprising are rightly understood, it will be found that its causes are *deep-rooted and manifold*. The history of foreign relations with China has all along been that of hereditary prejudice on the one hand and force on the other. The government of China has never given a friendly reception to foreigners. It has resented their presence and yielded grudgingly the few rights obtained from it by treaty. This long standing ill-will was deeply intensified by the political humiliation and loss of territory which followed the war with Japan.

The rise of the Boxer movement in Shantung and its rapid growth there and in the adjacent province of Chihli, will be found to have amongst its immediate causes : (a) the shortness of food, almost amounting to famine, which prevailed in those regions; (b) the irritation caused by the industrial and economic changes created by railway construction and other foreign enterprises; (c) the seizures of Kiao-chau, Port Arthur, and Wei-hai-wei, which were bitterly resented as unwarrantable aggressions; and (d) the projection and forcible surveying of a railway route through the province of Shantung, which produced intense local exasperation.

2. The recent uprising was *anti-foreign* rather than anti-Christian. Native Chris-

tians have suffered mainly because they have been reckoned as "secondary devils," i.e., the allies of foreigners. Moreover, the destruction of railways and the attack on railway engineers *preceded* the destruction of mission compounds and the slaughter of missionaries. Nor should it be forgotten that among the facts of the outbreak are: the siege of the Legations, the destruction of the property of the Imperial Customs, and the indiscriminate massacre of foreigners and of Chinese found in possession of foreign-made articles. That missionaries were residing in the interior, and were without the means to defend themselves, entirely accounts for the large number who perished. Had they been foreigners but not missionaries, the result would have been the same.

3. The charge also includes the statement that missionaries have *brought the present disaster upon themselves*; on the one hand, by lack of appreciation of what is good in Chinese life and thought; and on the other, by disregard of Chinese prejudice and etiquette. It is conceivable that isolated statements and actions may thus be construed, but for the missionary body as a whole, we can assert that this statement is without foundation.

Believing as we do that the gospel is God's message of salvation to mankind, and that, too, in a sense in which the wisdom or words of no sage can ever be, we must, as faithful servants of our Lord, reiterate

both the great affirmations and the gracious invitations of the gospel, and wherever the claims of the gospel are brought face to face with such superstition and idolatry as prevail among the masses of China, a certain measure of opposition and resentment is sure to be excited. For this we do not feel called upon to apologize. But the amount of opposition thus excited has been greatly exaggerated. The conciliating effect of the work done by their hospitals, colleges, schools, and famine relief has far more than counterbalanced any prejudice raised by the preaching of the gospel. In spite of all that has recently taken place, it remains true that our position in China has not been secured so much by treaty right as by the goodwill of the people themselves. And it is worthy of remark that those missionaries in the interior who did reach the coast, owe their escape in large measure to the friendliness of officials and people.

4. To the charge that missionaries have *excited hostility by interfering in native litigation* in the interests of their converts in courts of justice, we need only say that even by the Chinese officials themselves this charge is rarely preferred against the Protestant section of the missionary body. In flagrant cases of persecution, missionaries have felt it their duty to support members of their churches, and it cannot be denied that occasionally natives have secured the influence of the foreigner in an unworthy cause. But interference in native litigation

as such, receives no support from the principles and practice of the general body.

II. With reference to the second point—that we have manifested an un-Christian spirit in suggesting the punishment of those who were guilty of the massacre of foreigners and native Christians—we understand that the criticism applies chiefly to the message sent by the public meeting held in Shanghai in September last.

1. It should, in the first place, be borne in mind that the resolutions passed at that meeting were called for by the proposal of the Allies to evacuate Peking immediately after the relief of the Legations. It was felt, not only by missionaries but by the whole of the foreign residents in China, that such a course would be fraught with the greatest disaster, inasmuch as it would give sanction to further lawlessness.

2. Further, it must be remembered that whilst suggesting that a satisfactory settlement “should include the adequate punishment of all who were guilty of the recent murders of foreigners and native Christians,” it was left to the Powers to decide what that “adequate punishment” should be. Moreover, when taking such measures as were necessary they were urged to “make every effort to avoid all needless and indiscriminate slaughter of Chinese and destruction of their property.”

3. By a strange misunderstanding we find that this suggestion has been interpreted as

though it were animated by an un-Christian spirit of revenge. With the loss of scores of friends and colleagues still fresh upon us, and with stories of cruel massacres reaching us day by day, it would not have been surprising had we been betrayed into intemperate expressions, but we entirely repudiate the idea which has been read into our words. If governments are the ministers of God's righteousness, then surely it is the duty of every Christian government not only to uphold the right but to put down the wrong, and equally the duty of all Christian subjects to support them in so doing. For China as for Western nations, anarchy is the only alternative to law. Both justice and mercy require the judicial punishment of the wrong-doers in the recent outrages. For the good of the people themselves, for the upholding of that standard of righteousness which they acknowledge and respect, for the strengthening and encouragement of those officials whose sympathies have been throughout on the side of law and order, and for the protection of our own helpless women and children and the equally helpless sons and daughters of the church, we think that such violations of treaty obligations, and such heartless and unprovoked massacres as have been carried out by official authority or sanction, should not be allowed to pass unpunished. It is not of our personal wrongs that we think, but of the maintenance of law and order, and of the future safety of all foreigners

Refrain from Hasty Judgments. 55

residing in the interior of China, who, it must be remembered, are not under the jurisdiction of Chinese law, but, according to the treaties, are immediately responsible to, and under the protection of, their respective governments.

It is unhappily the lot of missionaries to be misunderstood and spoken against, and we are aware that in any explanation we now offer we add to the risk of further misunderstanding, but we cast ourselves on the forbearance of our friends, and beg them to refrain from hasty and ill-formed judgments. If on our part there have been extreme statements, if individual missionaries have used intemperate words, or have made demands out of harmony with the spirit of our Divine Lord, is it too much to ask that the anguish and the peril through which so many of our number have gone during the last six months should be remembered, and that the whole body should not be made responsible for the hasty utterances of the few?

On the eve of the new era which is about to dawn upon this ancient empire, we would appeal to all who own the authority of Jesus Christ to aid us in bringing about a better understanding of the true position of affairs and our relation to them. At the same time we would reaffirm our entire faith in the Christian gospel as the one great agency for the mental, moral, and spiritual elevation of this people, and we would place ourselves afresh on the altar of service,

praying that with greater humility and with more complete consecration we may exercise the ministry to which we are called.



VII. "But!" "But!"

The kindly words on page 48, from the editor of the *North-China Daily News*, make it hardly necessary to refer in detail to "Crisis Charges," but in order to be fair we ought to consider briefly a few of the "buts" which may rise in the minds of the reader. These crop up mainly in connection with the subjects of Loot, Indemnity, and Ladies in the Interior.

I. LOOT.

After a persevering interviewing of many who passed through the varied forms of danger in North China in 1900, and after a careful review of the animadversions that appeared in the newspapers of the United States and Great Britain, we are struck by the fiercer denunciations of so called looting by critics at a distance than from those conversant with the actual situation, and by the evident inability of the home critics to conceive, if we may so put it, the inconceivable-

ness of the situation with its confused and peculiar conditions.

Such a review does not convey the impression of conspicuous fairness on the part of the home press. One paper, for instance, delightedly quotes Mark Twain's version of the "Painful Case of Ament," and in the very same issue finds fault with Mr. Clemens for the opinions he expresses regarding the course of the United States in the Philippines. Mark Twain is recommended to stick to humour and not to come "tumbling in among us from the clouds of exile. . . . discarding the grin of the funny man for the sour visage of the austere moralist." This paper, which summons Mr. Clemens as a valuable witness when there is an opportunity of putting a missionary in the pillory, also says, when Mr. Clemens' utterances are not in accord with its policy, "the only cure we can recommend for those who have been taken in by Mr. Twain's joke is to read with care the original authorities."

We will now give some official testimony on the matter, and as American missionaries have received the brunt of vilification we will first quote from

MR. CONGER, U. S. MINISTER.

On his way through Kobe he made the

following statement to the *Kobe Herald* interviewer:—

“There were really no acts on the part of missionaries there that were not entirely justified when the circumstances are known. The missionaries did not loot. The missionaries there found 2,000 destitute men and women on their hands. There was no government, no organised authority. There were the houses of the men who had been firing on the foreign quarter, directing the attack, leaders of the Boxers; their property had been abandoned as a result of a state of war, and it was taken in order to succour hundreds of suffering and destitute Chinese whose lives the original owners had been laboring to destroy. The winter was coming on, and measures of some kind were imperative, and the appropriation of the property for the ends in view was unquestionably justified. That, briefly, was the situation. I am prepared to justify the conduct of the American missionaries before the siege, during the siege, and after the siege.”

CONSUL-GENERAL GOODNOW

on his last visit to the United States, at a reception to him in Minneapolis, referred as follows to the stock stories of missionary looting:—

“There is another stock story to the effect that the missionaries looted a palace. It will be a stock story, in my opinion, in a

very few years. When such stories are told, you are perfectly safe in saying that ninety-nine out of a hundred are strictly lies."

The looting, which might more properly be called "legitimate confiscation," is thus referred to by

SIR ROBERT HART.

"Looting has evoked much discussion. It has had its uses and abuses. Tar is the right thing when in the right place, and perhaps so, too, is loot. But whenever the tar-brush is spoken of, it oftener suggests the idea of dirt than of matter in the right place. During the siege we looted neighbouring houses; we thereby got food to live on and materials to make sand-bags with. After the siege we had to find quarters for ourselves, and we had to furnish them. And we had to find food for ourselves and for the Chinese connected with us. If we occupied other people's empty houses, if we collected necessary furniture from other people's deserted houses, and if we seized and used food at points where there was nobody in charge to buy it from, it was because necessity forced us to do so, a necessity that grew out of such lawless doings as temporarily swept away all possibilities of living according to law. Charitable interpretation will recognise the plight we were in, and acknowledge the fitness of the effects produced by such a cause."

Writing from Tokio last year Mr. Stafford Ransome records in the *Daily Express* a conversation with

SIR CLAUDE MACDONALD,
in which His Excellency is reported to have said :—

I much deprecate the ultra-sensational accounts as to looting that have gone home, and I cannot help smiling at the fact that one of the gentlemen of your fraternity who was waxing indignant on the subject had in his pocket at the very time of his accusations a jade teapot, valued at £500! As to the behaviour of the missionaries after the siege in looting, if all looting is wrong, as in theory it is, then they have been to blame; but there are times when the laws of nature assert themselves over the laws of civilisation, and this was a case in point. You must remember that these men had just endured a long siege, that they had been bereft of everything that they possessed, and that they had hundreds of men, similarly destitute, who were dependent on them. What was their position? Had they come to me and said, "Give us money and food," I could only have replied in the negative, or, at all events, to the effect that I could not feed their converts; and so they took the law into their own hands. It has been a case of poetical or primitive justice. But, granted that this sort of justice was admissible, I do not admit that the missionaries have abused it. I have not heard of a

single instance of missionaries looting for any other purpose than that of getting back what they had lost, and of feeding themselves and their converts who were dependent on them. You may certainly say from me that, in my opinion, if looting under any circumstances is permissible, the looting by the missionaries, as I saw it, was at all events undeserving of the sweeping accusations that have been made; and that of the conduct of the missionaries during the siege I can only speak in the highest terms. They were courageous, patient, and self-sacrificing, and I can only say that their capacity for organising and their power over their converts, which was then displayed, came as a revelation to me. In fact, had they not been with us our hardships would have been materially increased."

The following letter from

Mr. R. E. BREDON,

of the Inspectorate-General of the Imperial Maritime Customs, to the editor of the *North-China Daily News*, speaks for itself:—

To the editor of the *North-China Daily News*.

Sir,—I regret extremely to see published in some papers and reproduced in others the following statement regarding missionary behaviour during the Legation siege at Peking: "Their conduct during and since the siege has not been very creditable. They have exhibited anything but a

Christian spirit and have the reputation of being the biggest looters in Peking." I cannot conceive where the writer gets justification for such a statement. I was during the siege a member of the General Purposes Committee which had surveillance of practically everything but the fighting, and in that position had the best possible opportunity of knowing what was going on, and I can say that the conduct of the missionaries was, in my opinion, not only creditable but admirable. All that went to make our life moderately comfortable and safe was done by missionaries or under their auspices. The bakery, the butchery, the laundry, the carpentering, the cobbling were all in missionary and native Christian hands. The defence work done by Mr. Gamewell has already made his name known everywhere. The helpfulness and unselfishness shown by the missionary ladies, many of whom had the burden of heavy family cares of their own to bear, were beyond praise. As to the native Christians, many of whom were men of a class far superior to that from which they are generally supposed to be drawn, they supplied willingly all the labour we had, and without which we could never have held out. Their missionary teachers led them in every work and in many positions of danger.

I heard in the Legation before we were enabled to leave it that the missionaries had taken quantities of loot. I took special pains as a committee man to investigate the truth of this assertion and I found absolute-

ly nothing to confirm it. In fact during the siege it was quite impossible. All the loot then collected—if it was properly loot at all—was the Chinese property, clothing, furniture and ornaments found in those houses which for purposes of defence we were obliged to bring into our lines and in some instances to destroy, or in the abandoned foreign stores. That loot was all handed over to the committee, the control of it being in the hands of one missionary and myself, a sort of sub-committee. The key of the room in which the valuable part of it was locked up was kept by me, and in that room I slept. Of what was taken possession of, many of the comparatively worthless articles, such as worn Chinese clothing, bedding, etc., were given to the poor Chinese Christians necessarily, because we had few but Christians among us; a few articles were given to foreign ladies to replace temporarily clothing they had been unable to save from their burned homes, and a very few common things were given to missionary ladies to provide material for urgently needed children's garments. The valuable loot was all stored in my care till the very end of the siege, and was then handed over under an agreement between Sir Claude Macdonald and myself to Colonel Scott Moncrieff, R.E., to be sold and the proceeds divided among the men of the marine detachment—who formed the stiff backbone of our defence and worked unceasingly—and the native Christians who built our

defences. The missionaries therefore did no looting during the siege, and I believe none after it, for they all had to make their arrangements to get out of the Legation as fast as they could, either to leave China or to find quarters for themselves and their flocks, and they had no time then and the field was quickly occupied by others.

I am only an individual and have no right to pose as a representative or leader of public opinion in missionary matters. I believe I know about as much or as little as the average man of missionaries and their work, and no more. I have always felt my knowledge of it was not sufficient to justify me either in scoffing at it, as is the fashion, or in praising it, as it is not. I have still my definite opinions to form when I have time to collect the data; in the meantime I feel that my experience of the Legation siege has raised very considerably my opinion of the missionary, Anglican and non-Anglican, English and American, his capacity and his work, and of the native Christian and the influence of his religion on him.

I may say the above refers, as will be inferred, mainly to Protestants. None of the leading Roman Catholics were with us; they were making a brave defence elsewhere; while as to the Catholic converts they were principally employed outside the British Legation by the Japanese and French especially beyond my view. I am, etc.,

R. E. BREDON.

October 3rd, 1900.

The perusal of these letters renders any remark unnecessary beyond the reminder that had the missionaries after the siege done other than provide for the helpless and distressed from the forsaken possessions of the wicked men who had brought them to such a pass, they would have thrown themselves open to the criticism that they were not acting in the emergency in accordance with the principles of justice and Christian common sense.

II. INDEMNITY AND LITIGATION.

In the translation of Governor Ts'en's proclamation on page 13 will be found the attitude of the China Inland Mission on the question of Indemnity. Other missions have also agreed to abstain from accepting compensation, whilst in some other missions the question is not yet finally decided. On page 20 will be found how Dr. Timothy Richard's suggestions with regard to the indemnity for the Shan-si losses were received.

In section 4 of the statement of Protestant missionaries (see page 52) will be found the attitude of the missionary body to interference in native litigation. The subject is referred to in "The Chinese Crisis and Christian Missionaries," page 44.

III. LADIES IN THE INTERIOR.

This subject has been treated at greater length than we have space for, by those who are capable of forming an opinion (*e.g.*, by Mr. Stanley P. Smith in "China from Within"), but as we wish no prominent charge to pass unnoticed, we think it well to reply to the aspersion that heads of Missions and Missionary Boards were responsible for the massacre of tender women and innocent children in 1900, and also to the suggestion that "female missionaries be restricted to the treaty ports." We give the opinion of Mr. Stanley P. Smith, as quoted in *China's Millions*, as he has seen work in ten out of the eighteen provinces of China, and has travelled extensively in seven of them. The value of his conclusions is significant, seeing they are a reply to the criticisms of those who are not able to speak from first hand knowledge, having never been eye-witnesses of the work they condemn.

After pointing out that the critics' arguments are based mainly on an abnormal and unparalleled series of events, Mr. Stanley Smith points out the following evils which are involved in the PROHIBITION OF ALL LADIES AND CHILDREN IN THE INTERIOR.

1. It involves enforced celibacy.

2. It involves the non-Christianizing of the Chinese women, or at any rate having this work done by celibate men, which is dangerous, objectionable, not understood by the Chinese, and a constant source of slander.

3. It involves the non-presentation of a pure family life, which is of all object-lessons one of the most impressive to the Chinese, and which they can most easily appreciate.

4. It involves (what will not have the least weight with some) the ignoring of Scripture commands.

"On My servants and on My *handmaidens* in those days, will I pour forth of My Spirit; and they shall prophesy" (Acts ii. 18, R.V.). "The Lord giveth the word; the *women* that publish the tidings are a great host" (Ps. lxxviii. 11, R.V.).

5. It involves the removal of persons of blameless life from a sphere where they have done incalculable good—*this* should appeal to non-believers in Scripture.

6. It involves needless interference with a class who are free agents, and have a perfect right to choose their own way of laying out their lives to what they consider the best advantage.

7. It involves the principle that there may be heroes for Christ, but no heroines, when it is notorious that all history confirms the fact that the women were last at the post of danger at the foot of the Cross.

8. It involves cruelty to thousands of Chinese who deeply appreciate their ministrations, and by whom they are beloved.

9. It involves a backward step in the progress of the race. For their presence furthers the intercourse of nations under favourable circumstances.



VIII. Inferences and Conclusions.

The first inference is that unless you have a good rapid plate or film and plenty of light, it is unwise to attempt photographic snap shots. The foregoing testimonies and appreciations show that those who have taken the trouble to enquire, see, and hear for themselves, have a very different story to tell from those who depend on hearsay or on personal peeps into far Eastern ports.

Preaching places, hospitals, schools, orphanages, or publishing houses are not generally indicated in travellers' guide books (perhaps it would be well if pains were taken to remedy this). Consequently—to resume our photographic simile—the snap shots obtained on hur-

ried visits rarely include missionary subjects, and when they do, it frequently happens that the medium for procuring the impression has not been sufficiently sympathetic, or the light of adequate power.

The next inference is, that ignorance and prejudice account for many of the unkind criticisms of foreign missions and missionaries. The reasonableness of this reply to the query we started out with ("Is there anything in the hostility to foreign missions?") is apparent as we note that the most sweeping criticisms generally come from those who depend for information and inspiration on the snap shots already referred to. A higher value is placed upon these random and incomplete impressions than upon the reports of those who have taken pains to acquaint themselves with facts and conditions.

Other inferences and conclusions will be found in the answers to the undermentioned queries. These replies are written in the hope of relieving the anxiety of those who are seriously perplexed by the objections which have been raised against foreign missions, and also of drawing attention to important facts and phases which indicate reasons for avoiding hasty and harsh judgments.

Should not the needs of the home heathen be supplied first?

1. As a rule those who do most to supply the needs of the home heathen are not those who ask this question. The supporters of foreign missions are generally the most generous friends of home missions.

2. The home "heathen" are often so, not because they have not heard the Gospel, or have had no opportunities of hearing it, but in spite of their opportunities. The home countries have been evangelised in a way the heathen countries have not.

3. The last command of our Lord was, "Go ye therefore and teach all nations . . . and lo I am with you alway, even unto the end of the world." The first disciples believed in the "home heathen first" policy and remained at Jerusalem until persecution forced them into obedience to the last command.

4. Foreign missions help the home church *as a whole* in fostering the necessary elements of expansion and intensity, and also *individually* in the spiritual uplift that comes from the individual effort to do something for the spiritual need of others. If a home Christian feels that Christianity is the supreme good in life for him, he is bound to pass it on.

Are Missionaries Luxurious? 71

Do Missionaries not live too comfortably?

5. As a rule this criticism has reference to missionaries who live in the outports. The supposed large houses gain an appearance of grandeur from the schools, hospitals, dispensaries, or other buildings which generally surround a missionary's home. It is true the dwelling house is generally large, but the reason is that being in an outport accommodation is necessary for missionaries passing through.

6. Whilst there are greater comforts in an outport the missionary's desire generally is for life and work in the interior. The choice of location rarely lies with the individual, but with the members of his or her station, mission or board.

7. The brave and self-sacrificing spirit of the missionaries under fire in 1900 shows that the missionary does not live an enervating or pampered life. As we write these words there comes back the peculiar sensation of endeavouring to shake heartily by the hand a missionary returning to his supposed luxurious life; Boxers' knives, however, in addition to other wounds, had caused the tendons to adhere to the skin, and also made it impossible to stretch back the hand, making difficult of accomplishment that hearty handshake which naturally accom-

panies the "God be with you" farewell to the missionary returning to his loved but lonely and arduous work.

Are Missionaries not second rate men?

8. It is frankly acknowledged that the missionary body has its own share of mediocrity; but seeing that it will bear a favorable comparison with the men and women of other professions, it would be a mistake to say that missionaries are second rate. As a rule they are appointed by missionary boards, which are generally composed of lawyers, bankers and business men of high repute, as well as clergymen of proved executive ability. These boards place great importance on the selection, training, and equipment of the candidates, carefully follow their progress on the mission field and return inefficient to the home lands. Many missionaries have won good university degrees and, if they wished to, could readily obtain a more lucrative employment than that of missionary to the heathen.

Are the missionaries not hated by the natives?

9. Surely not, when we consider the manner in which the missionary is allowed to travel and dwell in the interior; when we note the fact that the missionary body has made millions of friends and

won many thousands of disciples and helpers ; and when we remember that frequently of late missionaries have been consulted by Chinese officials.

But are the converts not very few, and these mostly bad ?

10. Whilst we do not attach great importance to numbers, we rejoice in the fact that there are about one hundred thousand communicants who have passed longer or shorter probations according to the manner in which the missionary was able to judge of the probationer's purity of motive, stability of purpose, and consistency of life.

11. The stock stories and caustically expressed doubts regarding the number and character of native converts mainly emanate from those who know little of the language and customs of the people, who rarely come in contact with native Christians, but who occasionally have been imposed upon by native hypocrites.

12. As a rule there are few native Christians acting as servants in non-Christian and critical households. In such they would have no time for attending Sabbath services or for Bible study. There would be nothing to help them religiously.

It is alleged that missionaries are not sufficiently careful.

13. This was the same cry as was heard nearly eighty years ago. At a public meeting held in London great applause accompanied the statement: "If I were asked what was the first qualification for a missionary, I would say, Prudence; and what the second, Prudence; and what the third, still I would answer, Prudence." Edward Irving hearing this, protested vigorously that faith rather than prudence or expediency ought to be emphasized in the conduct of missionary work. Faith and prudence were opposite poles of the soul, and he argued that, "This evil bent of prudence to become the death of all ideal and invisible things, whether poetry, sentiment, heroism, disinterestedness, or faith, it is the great prerogative of religious faith to withstand, because religious faith is the only form of the ideal which hath the assurance of a present blessing and an everlasting reward." In fairness to Mr. Irving we ought to add that he believed in a heavenly form being bestowed upon prudence. "For faith is the substance of things hoped for, and therefore is ever looking onward; it is the evidence of

things unseen, and is therefore ever looking beyond the present . . . And, therefore, as it grows in the soul, it makes it full of forecast and consideration. And forecast and consideration being in the soul, it must be prudent ; provident and prudent with a true wisdom, which, making its calculations for eternity, applies them also to time." Testimony to the prudence of missionaries has already been given.

Is the Chinese religion not good enough for the Chinese ?

14. This query and various objections on philosophical grounds are generally suggested by the prominence given to the beautiful ideals of non-Christian religions. Home friends, in their study of comparative religions, frequently fail to realise the great contrast there is between the high ideals of the founders or transmitters of these systems and the actual effects in course of time on the races and individuals who seek to satisfy their religious cravings in these systems. No one who has had an opportunity of observing the practical results of these religious systems can have failed to be impressed with the fact that they are inadequate to meet the moral and spiritual needs of the Chinese.

15. The missionary does not neglect the study of ethnic faiths, but the longer he labours for the uplifting of these native races, the more he studies the peculiar conditions prevailing, and the more he learns from the history of China and other lands, the more he realises the vital relation of Christianity to all individual, social and national progress.

As a result some of our veteran book-makers have prepared such books as : Civilization (Fruits and Evidences of Christianity, five volumes, by Dr. Faber); Mackenzie's History of Christian Civilization in the Nineteenth Century (translated by Rev. Timothy Richard, D.D.); Benefits of Christianity (also by Dr. Richard); Ancient Religions, Natural Theology, and What a Nation Needs, all by Dr. Williamson; and Dr. Allen's well-known Witness Series.

Such books show the varied benefits which Christianity has conferred on the world, and that it is the only religion that now practically attempts the salvation of the whole world. The success of such books has been one of the reasons which has led the university of Shansi to procure an able young barrister for teaching the subjects of law, civilization, and history.

16. Many of the Chinese perceive that something is wrong and that there must be a change for the better, or a more serious delay or break-up will ensue. His Excellency, Chou Fu, the present governor of Shantung, said that he always found missionaries in the vanguard of reform, and therefore he welcomed them. It is significant that in the government institutions in Peking, Chi-nan-fu, Wu-chang, and elsewhere Christian missionaries were employed as teachers.

17. From the altruistic standpoint the religions of China are not good enough for poor China, because they have practically failed to provide refuges and asylums for the blind, the insane, the lepers, the helpless and the poor, or hospitals for the sick, or relief for the famine stricken.

We close with three final thoughts regarding the opposition to Christian missions.

1. Christianity in its spread over the world must expect opposition. The literal translation of St. Paul's statement, "the gospel is the dynamite of God," indicates the cause of some forms of criticism, and may it not, to a certain extent, be applicable to the Boxer upheaval in China when this old country's conservatism got such a rude shock?

2. This opposition is not so violent as it once was. In 1793 the directors of the East India Company and their friends in Parliament having defeated the noble efforts of Wilberforce, the shareholders passed the following resolution :—

“That the sending of missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutary, dangerous, unfruitful, fantastic. It is opposed to all reason and sound policy ; it endangers the *peace* and the *security* of our possessions.”

This antipathy is not nearly so generally felt now. The cause of missions has good friends in the newspaper world (see page 48). We quote, also, from an editorial of the *Japan Mail* of April 7th, 1901, referring to the attacks of other newspapers on missionaries :—

“ We do not suggest that these newspapers which denounce the missionaries so vehemently desire to be unjust or have any suspicion that they are unjust. But we do assert that they have manifestly taken on the color of that section of every Far Eastern community whose units, for some strange reason, entertain an inveterate prejudice against the missionary and his works. Were it possible for these persons to give an intelligent explanation of the dislike with

which the missionary inspires them, their opinions would command more respect. But they have never succeeded in making any logical presentment of their case, and no choice offers except to regard them as the victims of an antipathy which has no basis in reason or reflection."

3. It is cheering to think that some phases of opposition are caused by the "irrepressible hopefulness of missionaries." Dr. Whitehead, the Bishop of Madras, recently remarked: "It is always rather irritating when people are quite sure they are going to succeed in what seems to us an impossible enterprise; and the general public is not unnaturally annoyed when missionaries declare that they are certain of success in what seems almost an impossibility."

We trust that the foregoing will be helpful in leading missionary critics to study missionary progress. The revelation to them of the manner in which the grain of mustard seed has grown into a mighty tree may, we trust, lead to the conviction that the cause must succeed because it is the cause of God who said: "There is no God beside me, a just God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."

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THE CHINESE CRISIS

AND

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A VINDICATION.

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PRICE 6D.

[P.T.O.]

OPINIONS OF THE PRESS.

"It will be useful to give to those whose faith in missions needs bracing."—*L. M. S. Chronicle*.

"It effectively answers many of the current criticisms of missionary work in China, giving authority for its statements."—*China's Millions* (Scottish Supplement.)

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"This valuable little book should be read by every one at the present juncture. It gives a complete reply to most of the charges and insinuations one hears against Missionaries in China. The author thoroughly knows his ground, and has no difficulty in disposing of the calumnies of opponents."—*Union Magazine* of the U. F. Church of Scotland.

"As regards the missionaries of the present day in China, the average reader is very apt to jump to the conclusion that the criticisms passed upon them, often in a very plausible manner, are true, that missionaries lack tact and knowledge, and that by injudicious methods and carelessness, or ignorance of Chinese ideas, they stir up anti-foreign prejudices. After reading Mr. McIntosh's pamphlet one is bound

to conclude that such criticisms are very ill-informed."—*North British Daily Mail* leading article.



"The author of this little volume . . . has had good opportunities for studying the 'Missionary problem' in China. . . . Naturally his sympathies are entirely with the Missionaries, and his plea in their defence is so far one-sided. He writes, however, in a thoroughly temperate spirit, and states his arguments in a sensible and effective way. The case for the Missionaries could not be better or more succinctly put, and he says much which deserves the fair-minded consideration of those hostile to, or suspicious of, Chinese missions."—*Glasgow Herald*.



"Limits of space forbid us to review books in the ordinary way in these columns, but we feel constrained to recommend to our readers a pamphlet on "The Chinese Crisis and Christian Missionaries," by Mr. Gilbert McIntosh, of Shanghai (Morgan & Scott, 6d.) The newspapers which have been ready enough to publish statements against Missions in China, have not been equally ready (to say the least of it) to insert replies to these charges and insinuations. Friends are constantly writing to us for material wherewith to combat the accusations. Mr. McIntosh's little book, together with the October number of the *Church Missionary Intelligencer*, should amply meet their needs."—*C. Missionary Gleaner*.



"While Mr. McIntosh's book all through is deeply interesting, and conveys to the mind of the reader a good knowledge of foreign missions and mission work, the part of it which is of chief importance, and which will doubtless be read with greatest interest at the present time, is that which refers to the crisis in China and which discusses the question as to whether the Missionaries are at the bottom of the troubles that have arisen. . . . We feel assured that those who before may not have been very kindly disposed towards foreign missions and missionaries, must after a perusal of this book find good reason for changing their views, and entertain a higher opinion of the good work that is carried on by foreign missions."—*Falkirk Herald*.