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THE OUTLOOK FOR THE TWENTIETH CENTURY.

BY THE EDITOR-IN-CHIEF.

We are now solemnly compelled to confront the work of a new century. We need, first of all, a new vision and revelation, both of our opportunity and our responsibility. Christ is the Light of the World, but so is His Church. This is impressively brought to view in 2 Cor. iv:4-7. Satan is represented as blinding the eyes of unbelievers, lest the light of the glory of the Gospel of Christ should shine unto them. The exact conception is, lest the illumination, the enlightening influence of the glory of the Gospel, as reflected and transmitted through the believer, should reach them with its irradiation. In the same passage we are taught that He who commanded the light to shine out of the original darkness hath shined in our hearts to produce this irradiation in us, and make possible this illumination of others. And further on, we are taught this additional lesson, that one of the greatest proofs, both of the power and grace of God, is found in thus making possible that so frail and unworthy a "vessel of earth" should both be able to bear or contain such Divine splendor as a revelation to itself, and also bear forth, or convey such glory as a revelation to others. The lesson of this significant passage is that the highest privilege of a believer is to receive, reflect, and transmit the glory of God as revealed in Christ through the Gospel. Practically that glory will never shine in the hearts of men unless it comes to them through believers, as mirrors or transmitters of God's grace.

With this new century we confront a new crisis in missions, and the question is, Who is to meet it, and how is it to be met? At least four factors combine to constitute this a new and critical emergency in missions, quite beyond any previous one in importance and appeal; those factors are the vast unoccupied area, the entire inadequacy of the army of occupation, the lack of a proper standard of giving, and

THE PERSECUTION OF CHINESE CHRISTIANS.

BY REV. HUNTER CORBETT, D.D., CHEFOO, CHINA.

Missionary of the Presbyterian Board of the United States (North). 1903.

Almost immediately after the queen dowager usurped the "dragon throne," in September, 1898, bitter and relentless persecution of Chinese Christians began in the Shantung province. Armed men went from village to village in search of Christian families. Houses were forcibly broken into; grain, furniture, dishes, cooking utensils, bedding, clothing, and everything that could be carried off, seized. Even doors, windows, and roof timbers of the houses were taken. Cattle driven off; clothing in some instances was stripped from the backs of Christians, and the people left in cold winter weather in utter destitution. Any who locked their doors or tried to protect their property were savagely beaten and compelled to flee for life. Heathen neighbors and relatives were warned that if they received or aided the Christians they would meet with similar treatment. The families connected with the Roman Catholic Church were first attacked. Soon, however, Protestant families met with the same treatment. Officials were deaf to all appeals for justice or mercy. They refused to arrest rioters or protect the persecuted Christians. One officer, who had been friendly to the missionaries, admitted that in consequence of secret instructions from headquarters he was helpless.

One official, who was appealed to for protection, angrily replied to the Christians:

You have brought all this misery upon yourselves. You have allowed yourselves to be deceived by the foreigners. You have embraced the depraved and hateful foreign religion, and by so doing you have provoked the righteous indignation of the Boxers, who, stirred by patriotic motives, were constrained to inflict upon you the punishment you so richly deserve.

Earnest appeals from John Fowler, Esq., U. S. consul at Chefoo, secured many official proclamations, speaking in high praise of the Christian religion, and of the protection due to all loyal Chinese subjects, etc. One Boxer leader, who was not only a terror to the Christians, but to all peace-loving and law-abiding people, told the Christians that they were simple people in not understanding that the proclamations were meant solely to blind the foreigners, whereas all intelligent Chinese understood the true meaning to be the very opposite of the language used. Subsequent events have proved that he had the key to the situation.

The anti-foreign governor, Yu Hs'ien, took advantage of the excitement which followed the murder of two Catholic German priests, and the seizure of the Kiao-chou port by the German admiral, encouraged and fostered the organization since known as the Boxer or "Great

Knife Sect" movement. (The latter so-called from the long and broad heavy swords used by the Boxers.) Imperial proclamations were published, calling on the people everywhere to organize for self-protection. This met with a most enthusiastic reception. Boxer leaders traveled over the country organizing and drilling recruits, living at the expense of those who enlisted. The leaders claimed to be acting not only under imperial sanction, but also to be aided by invisible spirits, who would make them invulnerable, and aid in exterminating or driving off all foreigners, and either killing or compelling all native Christians to recant. Boxer flags and banners were seen wherever this sect was organized. Four large characters were written on each flag, meaning protect the Manchu dynasty and destroy foreigners. The whole province was rapidly drifting into a state of anarchy, endangering not only the life and property of native Christians, but also of foreigners, whether missionaries, railroad men, miners, or others. Through the remonstrance of foreign ministers at Peking the governor, Yu Hs'ien, was removed. He went immediately to Peking, where the queen dowager received him with distinguished honors and special reward. Subsequently, against the strong protest of the foreign ministers, Yu Hs'ien was appointed governor of the province of Shansi, and during the few months he has been there has gained the notoriety of securing the massacre of probably one hundred foreign missionaries, and the almost total extermination of native Christians.

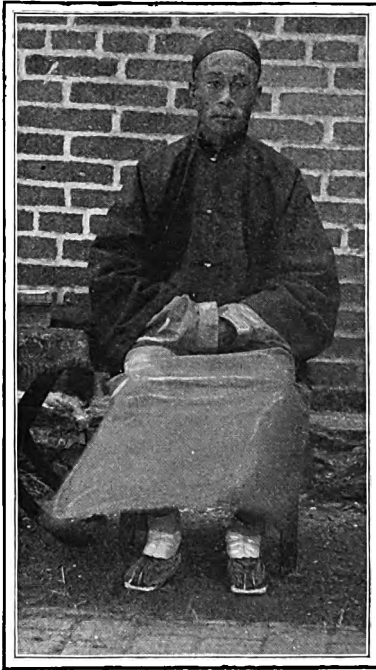
THE MASSACRE AT TAI-YUEN FU.

A trustworthy Chinese, who for nearly two years has been connected with a printing press at Taiyuen fu, the capital of Shansi, has returned to Shanghai, and gives the following account. He says he saw with his own eyes the mission buildings on fire, and the pitiable picture of ruthless massacre of missionaries and native Christians. He says early in June, in obedience to the governor's command, Boxers began to scour the whole country, seizing missionaries and converts to the number of several hundred, all of whom they brought to the provincial capital for slaughter. Men, women, and children were assembled at the great gate of the governor's yamen, and entirely surrounded by the governor's troops, so that none could escape, and at the governor's command were all massacred. The heads of the missionaries were subsequently hung up at the various gates of the city, and their mangled bodies were thrown into a large pit outside the city, and covered with earth. Governor Yu Hs'ien notified the empress dowager of his wonderful success, and claimed the reward promised. Later he had the honor of entertaining the empress and her court for a time after the flight from Peking.

Rev. Ting Li Mei, pastor of two country churches, which pay the entire salary of the pastor, was arrested July 7th at his home one

hundred and thirty miles southwest of Chefoo. The following morning the officer charged him with being a disturber of the peace, which simply meant that he was a Christian leader. The officer commanded him to be thrown on his face, and in the officer's presence to be beaten two hundred blows with a bamboo club. This was done in the most brutal manner; subsequently some of the attendants, who witnessed the beating, told him that the beating he received was almost as severe as one thousand blows given in the ordinary way.

The officer told Mr. Ting that instructions had come from the gov-



REV. TING LI MEL.

ernor at Chinan fu that he must compel all the Christians to recant; if they refused, their houses and churches would be confiscated, they would be regarded as disloyal subjects, and given no protection from the Boxers. For days Mr. Ting was kept in prison, and every effort made to induce him to recant and promise to have nothing more to do with Christianity. He told his tormentors again and again they might kill him, but he could not deny Jesus who gave His life to redeem him. His patience and firmness made such an impression on his fellow-prisoners that one man became deeply interested in the truth, and began to pray and seek salvation. Finally Mr. Ting was released by order of the governor in response to an appeal from the United States consul. The officer warned him that if he did not

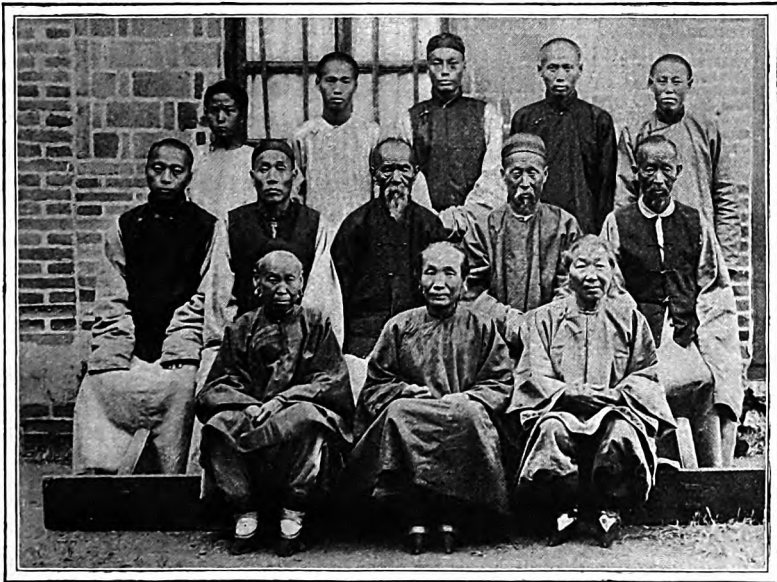
leave the district under his jurisdiction, and never return either to live or preach there, the consequences might be serious. Other leading members of the church in that district were also beaten. Many fled in the night, and after nearly four months are unable to return in safety to their homes.

In the P'ang-chuang district twenty-three out-stations have been attacked by the Boxers. The churches were either locked and sealed by the local authorities, or burned or pulled down to the foundation. All the preachers, teachers, and any connected with the mission have been compelled to flee or pay heavy fines—some have mortgaged all their property to raise the money. One preacher has remained in

his hiding-place three months, and still does not dare to venture home.

The church and schoolhouse at the village of Ta Shin T'au, near the German territory, was burned in September, the homes of the Christians broken into and looted, and all the Christians compelled to flee to the Germans for protection. The church there pays the full salary of the pastor, and also the school teacher. All the Christians there are holding fast to their professions.

At T'aitz Chuang, fifteen miles from Ta Shin Tau, the Boxers took forcible possession of the church and made it, for a time, their headquarters. Not only the Christian families in that town, but in all



CHINESE CHRISTIAN REFUGEES FROM CHIHLI, HONAN AND SHANTUNG PROVINCES.

the surrounding villages, have had their houses looted and everything either carried off or destroyed. A few have escaped so far by paying heavy fines. For nearly two years the Christians in that district have been kept in constant terror, and have had to watch their houses and fields night and day, fearing hostile attacks. Again and again the Christians have been compelled to flee for their lives to the neglect of their farms and means of livelihood. The official was constantly appealed to for protection, but his sympathies were all with the Boxers. Of late the Christians feared to even report their losses to the officer, as his underlings everywhere circulated the word that the officer had received instructions to compel all Christians to recant. They felt their only safety was to keep away, or flee if the officer sent to arrest them. A few days ago word came that the Boxer leader in that

district had become so daring and violent that everybody, Christians and heathen, feared him. German soldiers, dressed as Chinese, went in the night and arrested him, and handed him over for execution, and in a day or two he was decapitated. His brothers and sons, however, seem ready to take his place, and are breathing out rage and revenge on the Christians. They have beaten one man so that his life was despaired of.

A FAMILY OF MARTYRS.

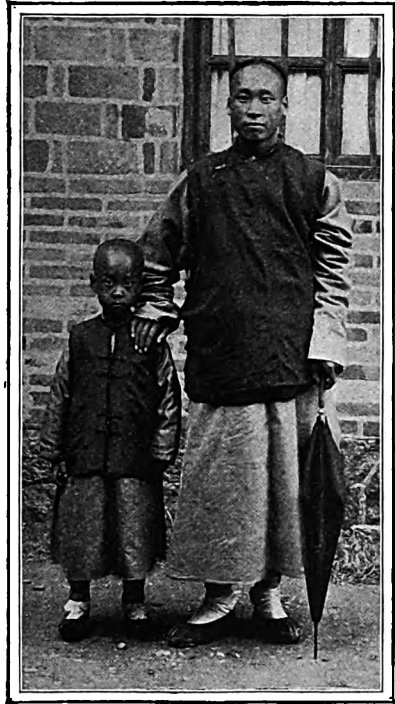
Rev. Wang Chao Shang lately left Shantung to accept a call to the Second Presbyterian Church at Peking. Early in June a son, a young lad, was seized by the Boxers, who tried to compel the boy to deny Jesus and burn incense and worship idols. He refused and in consequence was beheaded. When his father heard the sad news he said it was the faithful Christian teaching of the boy's mother that made him faithful unto death. A few nights later the Boxers went to the home of Mr. Wang, set his house on fire, and all the inmates fled for their lives. In the darkness the family became separated. The father, two sons, and a little daughter remained together and endured the terrible siege of two months under almost constant shot and shell. Mrs. Wang, a daughter-in-law, and her infant, a daughter aged eighteen, two small nephews, and the father of Mrs. Wang escaped together and found temporary shelter near one of the city gates. The father of Mrs. Wang, named Tsung, a man seventy-six years of age, went to the market to buy food; on the way the Boxers met him and called out, "Are you a member of the Catholic Church?" He replied, "No." One said, "He is an old man, let him alone." Mr. Tsung called out, "I am not a Catholic, but I believe and trust in Jesus, and am a member of the Church of Jesus." He was beheaded and his flesh cut in slices on one of the main streets of Peking. Mrs. Wang and all who remained with her tried to flee into the country for safety and begged food by the way for several days. Finally the Boxers overtook and arrested them, and in the presence of a great crowd attending an open-air theater all were beheaded, and their bodies hacked all over with heavy swords. Mrs. Wang was the last killed. The Boxers seemed disposed to spare her life. She called out, "I believe in Jesus with all my heart and trust Him for the salvation of my soul; do you not want to kill me, too?" She also died for the truth. She was a well-educated woman, and from a child has known and loved her Savior. She has done a grand work as teacher for missionary ladies learning the language. Her father was baptized in 1866, and was one of the first converts connected with the church at Chefoo. The two nephews are reported to have been spared and adopted by two brothers who are soldiers.

Rev. Teng Ying, pastor of the First Presbyterian Church, Peking, with his entire family, consisting of nine persons, were massacred.

The Boxers burned the Presbyterian church June 18th. The same day the Boxers went to the home of a Christian family named Tu living near the church. The father, mother, daughter, aged fifteen, daughter-in-law, aged twenty, a son named Tu Teh Ping, aged eight, and a little girl, aged three, were all seized and their arms bound with ropes behind their backs. They were taken to a temple outside the city wall. The Boxers pretended to be able to tell all who were truly Christians by seeing the sign of the cross on their foreheads. All except Tu Teh Ping and his little sister were pronounced worthy of death. They were all beheaded, and their flesh cut in slices. The two children were pronounced ownerless and offered to any one who wished to take them. A soldier took the boy, and soon afterward gave him to another man, who took him to his uncle's home. After the siege the little boy came to the missionaries, who sent him to Chefoo to meet his older brother, an earnest Christian young man, a student in the Tung-chou college. It is not known what became of the little three year old girl. A few days later the grandfather of these children, a Christian man aged seventy-two, was bound with his hands and feet together, swung on a pole, and carried by two men to the same temple, where he was massacred.

The fate of Miss Newton's schoolgirls has brought sadness to many. Miss Newton feared there might be an attack upon her school, so sent all to their homes in the city, or to places provided for them, thinking they were safer there than any other place. Four of the Chinese lady teachers and many of the pupils are known certainly to have been massacred. Only six of a school of about thirty pupils are known to have escaped death.

The school for the blind, under the care of the Rev. W. H. Murray, has been blotted out of existence. The Boxers broke into the compound, and savagely killed every one, thirty boys and five girls, and burned the buildings.



TU TEH PING AND TU TEH WUN.
These are the only two surviving members of a
Christian family massacred at Peking.

At first the Boxers as a rule took their victims outside of the city as criminals are taken, and killed them there. Later the taste for blood and rapine grew. Indiscriminate slaughter, robbery, and arson marked the track of these demoniac bands. Armed men went everywhere throughout Peking, seeking for Christians, and any who had been connected in any way with foreigners. Neighbors were found everywhere ready to act as guides and assist in plundering and carrying off all they could, while the Boxers were beheading and setting the houses on fire. It is said the Boxers would call to men, women, or children they might meet or see on the street: "You are members of the foreign (or devil's) church, are you not?" If they showed any signs of fear, or tried to escape, they were killed at once. Many who were not in any way connected with foreigners or the Christian church are said to have been killed and had their houses burned.

Chin Tsai Chang, a young man connected with the American Methodist Mission at Tsun-hua, one hundred miles east of Peking, escaped to Chefoo, and testifies that no sooner were the missionaries compelled to flee for their lives, near the end of June, than the hospital, church, schoolhouses, and missionary dwelling-houses were all looted and burned. Miss Liu Wen Lun, a teacher in the girls' school, and her widowed mother were seized by the Boxers. All were surprised that the teacher showed no signs of fear. She was given her choice either to recant or die. She replied: "I can never deny my precious Savior. You can kill me, but you can not compel me to deny Jesus and worship false gods." Her body was hacked from head to feet in a shocking manner, and then thrown into a dry well. The mother is supposed to have been killed at the same time. The Christians all fled to the hills, hoping to hide from their enemies. They were pursued, however, as tho they had been wolves, and only those who were able to flee beyond that district, escaped death. One colporteur was taken to a temple, beheaded, and disemboweled.

The *Peking and Tientsin Times* of October 13, contains a sad account of merciless cruelty inflicted on Christians living in towns and villages within a radius of a few miles distant from Peking. Rev. Tewkesbury, of the American Board Mission, went with an escort of twenty of the United States cavalry, to visit places where converts were known to live before the Boxer-trouble broke out. Some of the poor Christians, as well as their non-Christian relatives, were found to have been buried alive, others were burned at the stake, and others were first saturated with kerosene oil and then set on fire.

A Christian, who narrowly escaped with his life, came from Manchuria. He testifies that no sooner had the missionaries been compelled to flee from Mukden than the two hospitals, where thousands had received free treatment, were first set on fire and afterward every building connected with the missionary work of the Scotch United

Presbyterian, and Irish Presbyterian missions, were utterly destroyed. The fine Roman Catholic church was surrounded by Boxers and imperial soldiers. The church was set on fire, and not one of the many refugees, who had fled for safety to the church, were suffered to escape. It is said a Roman Catholic bishop, two French priests, and two sisters of mercy perished in the flames. All the native converts, both Catholic and Protestant, who failed to escape early from the city, are said to have been massacred. In one center in Manchuria, where there were a great number of church members, it is said a high official had all the converts from far and near brought into his presence. A great crowd of imperial soldiers and Boxers, armed with swords, surrounded them, like bloodthirsty tigers, waiting to be allowed to spring upon them. The officer told the Christians they could now choose between life and death. If they renounced Christianity and promised never again to have anything to do with foreigners and their religion, he would spare their lives and protect them; if not, he would regard them as rebellious subjects. Alas! they were overcome as by panic, and promised to comply with the officer's command.

The same thing happened in some centers in the Shantung province. Some of those who recanted claim that it was only with the lips, while in their hearts they could not deny Christ. Others claim all the authorities demanded was that they should promise to forsake the foreign religion, and in making the promise they felt in their hearts that the Christian religion was not a foreign one, and they intended to hold to the truth, and believe in their hearts, even tho they can not make an open profession at the present time. One man said, his parents were both nearing eighty years of age, were feeble and unable to flee, and in the face of death he could not with a good conscience either attempt to flee and forsake his parents, nor could he see them massacred; consequently his father's name was given as his representative of the family, and they were reported among those who have recanted. The governor, in reply to a remonstrance sent by the United States consul, said, this recantation was only intended to be temporary and a means of saving life. There will be some perplexing questions for the Church to settle in dealing with those who under various circumstances have compromised their Christian faith. Many of the members paid money to the yamen runners who were sent to search them out, and left the yamen men to make whatever reports to the officer they saw fit.

Surely these people need the prayers and sympathies of God's people. During the long siege of more than two months in Peking there were three thousand and fifty-six Chinese converts associated with the white people exposed to constant danger. Mr. R. E. Bredon, deputy inspector-general of Chinese customs, wrote since the siege: "As to the native Christians, many of them were men of a class far

superior to that from which they are generally supposed to be drawn. They supplied willingly all the labor 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. My experience of the legation siege has raised very considerably my opinion of the missionary and of the native Christian, and the influence of his religion on him." Both the British and American ministers and others speak in high terms of the native Christians, and how much they did to save the situation. The many who remained faithful unto death give a pledge that a day of glory will soon dawn on China.

NEW MISSION PROBLEMS IN CHINA.

BY REV. ARTHUR H. SMITH, D.D., TIENTSIN, CHINA.
Missionary of the American Board, 1872.

The great cataclysm in the Celestial Empire has for the present put a period to almost all missionary work in the provinces of Chihli, Shantung, Shansi, Shensi, Honan, and Manchuria, besides greater or less parts of others. Each one of these is as large as many European kingdoms, and the whole region affected can not be less than two-thirds or three-fourths of all China, even if it be true that any portion still remains undisturbed. The treaty ports of Tientsin and Niu-chuang were defended by foreign troops, and escaped destruction. Several Roman Catholic cathedrals were fortified, and held against all efforts of the Boxers and Chinese soldiers to take them. But so far as is known to the writer, with the exception of two missionary houses, which escaped owing to special local conditions, and which were looted, tho not destroyed, there is only one Protestant mission station from the Yellow River on the south to the Great Wall on the north, which remains uninjured—that in the little village of P'ang Chuang, Shantung, where an arrangement between the local Boxers and one of the ex-church members saved the property, but not the church members from attack. It will be long before the immense losses which have been experienced can be so tabulated as to present any general idea of their scope, and when this has been done no adequate conception of the devastation wrought will be conveyed. Of this we shall hear more fully as time goes on. It is the object of this paper to draw attention to certain new questions which arise from the present unanticipated and unexampled conditions, tho it will not be possible to make an exhaustive list, but only to specify classes of problems. It is exactly forty years since Protestant missionaries, of whom Rev. Henry Blodget, D.D., of the American Board, was the first, entered Tientsin, and through it the great field of which it is the natural gate.

The processes by which the ordinary mission station is opened vary widely, but there is still a general similarity. In some instances large