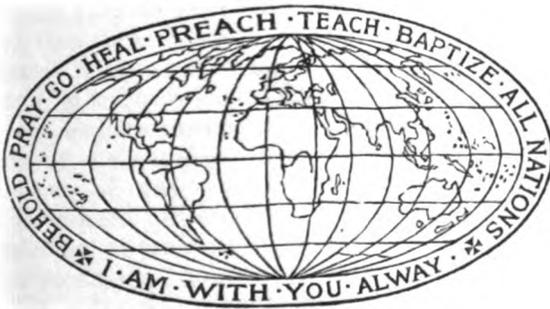


# STUDENTS AND THE MODERN MISSIONARY CRUSADE

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## THE DEMAND FOR MISSIONARY STATESMANSHIP

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STATESMANSHIP, in popular usage, has come to mean the larger, broader, more permanent view of events as distinguished from the smaller, narrower, more temporary view. It is therefore opposed to the provincial, the sectarian, the merely national. Aye! it may be opposed to what appears at the moment as the expedient, the prudent, and even the merciful. Christian statesmanship simply means that the view should have relation to those principles of righteousness which Christ inculcated. Indeed, the word Christian is superfluous in this connection except for emphasis, for all true statesmanship is Christian.

This is but saying that Christian statesmanship means getting into line with God—discerning that beneath the apparently unorganized mass of human events runs the mighty undercurrent of His determination to establish the Kingdom of His Son. Toward this glorious consummation all things are tending, and with reference to it all history has its meaning. Ofttimes man has labored toward it ignorantly. Little did the scholarly Greek know in whose hands he was when he wrought out that marvelous language. Little did Alexander realize whom he was serving when he pursued his career of conquest. Little did the haughty Roman understand for whose benefit he was unifying the ancient world. But Greek and Macedonian and Roman were doing God's work, and unconsciously, but none the less effectually, preparing the world for the founding of that Kingdom which was to "break in pieces and consume" their own kingdoms, and to "stand forever." In like manner, it might be shown how the papacy and the monastic orders, wars and famines, conquests and discoveries, have been used to further the purposes of the Almighty, and how true greatness belongs only to those men, and how permanent prosperity has come only to those nations that have recognized the divine purpose and brought themselves into harmony with it.

Such a thought lends to missions dignity and interest. It makes it the most broadening, the most fascinating of studies. It is not easy to see how the Christian statesman can avoid being an optimist, for everywhere he finds God ordering events, overruling the devices of men, and making all things to work together for

good. He sees oftentimes the victory of evil and the defeat of good, an ever-changing pageant in which prosperity and desolation are strangely blended. But he also sees that through all the mighty current of God's purposes sweeps steadily on, each storm that brings havoc to all else but quickens its forward movement; and he labors on, encouraged, inspired with faith in the future because with faith in God.

So when any great event occurs, Christian statesmanship asks not so much what is the temporary disturbance, or even sacrifice, but what is its larger significance, what its relation to the ultimate aim of the Kingdom of God. Sometimes we can see that relation clearly. Sometimes we cannot see it at all. Then Christian statesmanship believes that all will yet be well, because it believes in God who often "moves in a mysterious way, his wonders to perform." It recognizes His omnipotence—guiding, controlling, overturning evil, establishing righteousness—the one stable, persistent force in the universe. Isaiah finely expressed it when he said (50:10): "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God." That is Christian statesmanship. The strife of men may be awful,

"But underneath them all, in deeper strain  
Binding the whole in smooth, unbroken rhythm,  
Is one low, marvelous voice, as thunder strong,  
Divinely clear, and sweet as heavenly bells,  
That pauses not, nor ever changes tone,  
But speaks unto the soul forevermore  
Its one eternal prophecy of peace.  
That wondrous voice, O God! is surely Thine;  
That self-same voice, Eternal God! is mine."

Foreign missions therefore is, in itself, in a high sense Christian statesmanship. It is based on the majestic universals of humanity, of duty, and of faith. It sees that Jehovah is not a national deity but a universal God, whose plan for the development of the race is world-embracing. It recognizes that right is not a thing of time, or of circumstance, but that which is universally and eternally true. It protests against self-centered activity, and summons to wide views and disinterested motives. The objection that we should not do so much for missions, on the ground that there is so much to do at home, is the reverse of Christian statesmanship.

Christian statesmanship has relations to many of the phases and problems of foreign missions both at home and abroad. But we are more particularly concerned now with its relation to China. What does Christian statesmanship require in our attitude toward it at this time?

I. First of all, surely, a reasonable appreciation of the position of the Chinese. They are neither fiends nor fools, but men of

like passions with ourselves. Physically, mentally, and morally, they differ from us only in degree, not in kind. They have essentially the same hopes and fears, the same joys and sorrows, the same susceptibility to pain, and the same capacity for happiness. Are we not told that God "hath made of one blood all nations of men"? Christian statesmanship rises high above all barriers of caste or race, and sees in the Chinese a man, that back of almond eyes and under a yellow skin are all the faculties and the potencies of a human soul. It grasps the great thought that the Chinese is not only a man, but our brother man, made like ourselves in the image of God,

"Heir of the same inheritance,  
Child of the self-same God,  
Who hath but stumbled in the path  
We have in weakness trod."

Grant that many of the Chinese are degraded. Ruskin reminds us that the filthy mud of the street of a manufacturing town is composed of clay, sand, soot, and water; that the clay may be purified into the radiance of the sapphire; that the sand may be developed into the beauty of the opal; that the soot may be crystallized into the glory of the diamond; and that the water may be changed into a star of snow. So man in Asia, as well as in America, may, by the transforming power of God's Spirit, be ennobled into the kingly dignity of divine sonship. We shall get along best with the Chinese, if we remember that he is a human being like ourselves, responsive to kindness, appreciative of justice, and capable of moral transformation under the influence of the Gospel. He differs from us, not in the fundamental things that make for manhood, but only in those more superficial things that are the results of environment.

Now these Chinese brother men have been grievously wronged. European nations have seized their territory, have extorted concessions, have bullied and mistreated them outrageously. As for the treatment of Chinese immigrants in the United States, let us frankly admit that it has been iniquitous. We rejoice that President Roosevelt has given the weight of his great influence to the movement for better treatment of the Chinese, and in this he represents an overwhelming majority of the best people of our country.

It is true that the majority of the American people do not deem it wise to open doors to Chinese laborers, but we know that the Chinese government does not ask this. The question at issue relates solely to Chinese of the better class. Labor leaders declare that their unwillingness to have the exclusion laws so modified as to admit Chinese who are not laborers is that so many coolies gain fraudulent entrance on pretense of being merchants or students. I submit that the number of coolies who can successfully evade a rigorously enforced law is insignificant. I honor our great labor

leaders, but they do not put the cause of labor in a dignified position when, for the sake of excluding a comparative handful of Chinese coolies, they ask the American people to continue a policy that belies our historical attitude toward the nations of the earth, that cripples our trade, that destroys our opportunity to educate the young men of China, that arouses the just resentment of a great people, and that is glaringly inconsistent with justice, with honor, and with the "square deal" on which we are wont to pride ourselves.

The fact that Western nations have not treated the Chinese fairly is not a justification of some of the methods of retaliation that the Chinese have adopted. If there were time, it would be easy to speak strongly and at length on this point. But suffice it for our present purpose that there are two sides to this question, and that, appreciating the force of that race prejudice from which even-Americans are not wholly free, and which we know to exist in an intense form in China, Christian statesmanship will, as far as practicable, avoid those acts and policies which needlessly offend the Chinese and limit our influence over them. There are, of course, many points on which we cannot yield, but even on them we can be wise and tactful as well as firm and conscientious.

II. Secondly, Christian statesmanship discerns that the present agitation in China is not, like the Boxer Uprising, a blind and furious reaction against progress; it is rather a sign of progress itself. China is undergoing vital changes. The substitution of modern subjects for the literary examinations, the provision for provincial colleges and schools, the abolition of cruel forms of punishments, the reconstruction of the judicial system, the reorganization of the army and navy, the development of a vernacular press, the extension of railway, telegraph, and postal facilities, the foreign education of Chinese youths—these and other movements that might be mentioned, are of vast import, not only to China, but to the world. It is not surprising that such reforms are stirring the profoundest depths of the Celestial Empire. Reason tells us that a nation representing nearly one-third of the human race cannot undergo vital changes without more or less disturbance—the clash of action and reaction, the breaking up of venerable customs, and, in places, the violence of excitable or lawless men. But the stirrings of life are better than the lethargy of death, appalling though some of its first manifestations are. "China," in the language of the Chinese Minister to the United States, "is determined to get in touch with the modern world, to catch step with the march of progress intellectually, materially, and spiritually." We are concerned for the safety of devoted missionaries, but when we look at the question in its larger relations, we cannot fail to see that the real meaning of the present agitation is that China has awaked. Aye! a new China is emerging.

"The rudiments of empire here  
Are plastic yet and warm;  
The chaos of a mighty world  
Is rounding into form."

III. Thirdly, we should press the work more tactfully and more firmly than ever. This is not a time to hesitate, but a time to advance. We cannot leave to the trader and the soldier the work of guiding the Chinese in this supreme hour. The urgent need is for spiritual leadership. The evangelistic and medical work are more needed than ever at this time, but perhaps Christian statesmanship will place the largest emphasis on the development of the Chinese Church and the training of a Chinese ministry. Not only are the Chinese more easily converted by their own countrymen, but the time is coming when the Chinese Church will demand and obtain independence of foreign control, as the Japanese Church is already claiming it. Everything then will depend upon the kind of Chinese who will lead. We can determine that now. Christian statesmanship will take heed. It will give adequate equipment to educational institutions in China, and it will not fail to recognize the significance and the opportunity presented in the present disposition of Chinese young men to seek an education in other lands. Shall we not mold for God these coming leaders of the new China?

IV. Finally, we should not be dismayed, no matter what tumults may yet occur. Christ expressly told His disciples that they should hear of wars and rumors of wars. But He added: "See that ye be not troubled: for all these things must come to pass, but the end is not yet. . . . This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The eternal purpose of God comprehends China as well as Europe and America. He did not create those hundreds of millions of human beings simply to fertilize the soil in which their bodies will decay. He has not preserved China as a nation for nearly half a hundred centuries for nothing. Out of the apparent wreck, the new dispensation will come, is already coming. Frightened men thought that the fall of Rome meant the end of the world, but we can see that it only cleared the way for a better world. Pessimists feared that the violence and blood of the Crusades would ruin civilization, but instead they broke up the stagnation of the Middle Ages and made possible the rise of modern Europe. The faint-hearted said that the Sepoy Mutiny of 1857 and the Syria massacres of 1860 ended all hope of regenerating those countries, but in both they ushered in the most successful era of missions. So in 1900 Christendom was appalled by the horror of the Boxer Uprising. Some were discouraged, because the air was filled with the deafening tumult and the blinding dust and the flying débris. Many lost heart and wanted to sound a retreat because some of God's chosen ones were crushed in the awful rending. But we now see that the

Boxer Uprising was the hammer of God which did in months what would otherwise have taken weary generations. We heard above the wild clamor the new call to utilize the larger opportunity that resulted. And did it not come? Has not the advance since 1900 been greater far than in any preceding half decade since Morrison entered China? So it will be in still larger measure in the coming half decade. What if there are storm clouds in the horizon? When Paul said, "None of these things move me," the things to which he referred would have moved most men for they were "bonds and afflictions." The future was dark, He did not know what things were to befall, except that they were to be grievous. And yet he was conscious of a clear call of God to go forward, to move straight to the place where the troubles were. He did not change his plans or wait until some more favorable time, or seek some safer place, or easier work. Even when his friends "wept sore," and lamented that he was going to his death, he would not swerve an inch. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

So the modern missionary often finds that obstacles are formidable, that difficulties are many, that problems are perplexing, while at times dangers are imminent. The temptation to discouragement is strong. Sometimes as I read the letters which come to me from the more than 400 missionaries with whom I correspond, I am oppressed almost beyond measure by anxiety for them. In our widely extended work, there is always trouble somewhere. And yet I think of Paul, who, in the face of dangers and difficulties equally formidable calmly said, "None of these things move me." I go bound in the Spirit; I hear the voice of God summoning me to go forward; I see the form of my Master walking before me with bleeding feet and anguished face and summoning me to follow in His steps; and I will go and trust Him for all that may come to me.

Shall we not seek to enter more and more into that spirit? Shall we not ascend that spiritual mountain top from whose region of calms we can look down upon the tumults and anxieties of this present world and say with a great peace in our hearts, "None of these things move me," because we are co-workers with God; and if God be with us who can be against us? Let us say to the Churches with no uncertain voice that their great work in the twentieth century is to plan this movement on a scale gigantic in comparison with anything that has yet been done, and to grapple intelligently, generously, and resolutely with the stupendous task of Christianizing China.

"Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain."