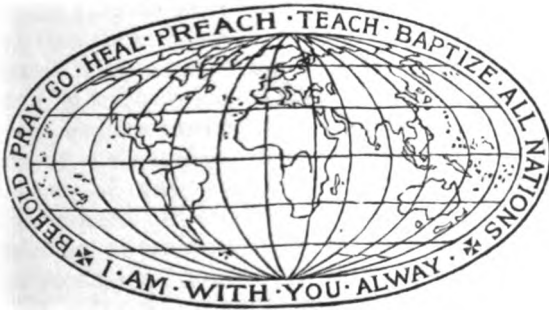


# STUDENTS AND THE MODERN MISSIONARY CRUSADE

ADDRESSES DELIVERED BEFORE THE FIFTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS  
NASHVILLE, TENNESSEE, FEBRUARY 28-MARCH 4, 1906



NEW YORK  
STUDENT VOLUNTEER MOVEMENT  
FOR FOREIGN MISSIONS

1906

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**UNPRECEDENTED OPPORTUNITIES IN THE  
UNEVANGELIZED WORLD**

**In Latin America**

**In Pagan Africa**

**In the Far East**

**In the Indian Empire**

**In the Mohammedan World**

needs captains of industry—carpenters and builders who will teach, not a smattering, but an exact knowledge of their trade; teachers who will instruct, not pupils, but teachers; medical missionaries who will help others to instruct their fellows in the laws of health and in nursing. I mean that Africa will not be evangelized and raised by the European, but by the African. And the efficient missionary is one who will try to multiply himself in natives, willing to sink himself, to restrain himself from activities which might be more fascinating, so that he may prepare Africans to do his work and give to them something of that spirit which is in himself.

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## THE UNPRECEDENTED OPPORTUNITY IN THE FAR EAST

THE REV. ARTHUR JUDSON BROWN, D.D., NEW YORK

JAPAN, Korea, China, Siam—five hundred millions of people! We find it difficult to comprehend the significance of such a stupendous figure. But, to adapt the words of Dr. Gracey, consider that every third man who toils under the sun and sleeps under the stars is in one of these countries, that every third child born into the world is there, that every third orphan wailing by day and every third widow weeping by night are there. Constitute them pilgrims; let them pass before you, 2,000 persons every twenty-four hours, and you would have to listen to the weary, throbbing, pressing throng for 500 years. Opportunity? Until the last generation this vast mass of humanity lay stagnant, but during recent years the vast forces of the modern world have been operating upon it, and the result is that an unprecedented revolution is taking place in our generation.

Japan was the first to respond. Consider that within the lifetime of many in this audience Japan had never seen a ship, knew nothing about steamboats or electricity, had a law inflicting the penalty of death upon any Japanese who left his native land, and a statute that if the Christian's God himself should set foot upon her territory, He should pay for it with his head. Then Commodore Perry opened the ports of Japan. Then an Imperial Commission visited Europe and America to ascertain what Western nations had to teach. Then feudalism was abolished. Now Japan has a modern system of education and a free press. Her ships reach the uttermost parts of the earth. She uses steam and electrical machinery as intelligently as any nation in the world. She has organized an army and a navy pronounced by military and naval experts the very

best in the world, and since the last meeting of this Convention, the world has seen little Japan crushingly defeat the alleged most powerful white nation of the earth. Already it is settled that Japan is a world power. Shall it be a Christian power? Those who are before me to-night may, under God, help to answer that question.

Korea until this generation was a hermit nation. The first Protestant missionary did not enter it until 1884. The work has been greatly hampered by the rottenness of the government. Now Japan is reconstructing Korea politically, building railways, stretching telegraph wires, reorganizing courts, correcting abuses, inaugurating a new era in that erstwhile hermit kingdom. The Koreans do not like it. A lazy, sleepy child does not wish to be compelled to get up in the morning and go to work; but under the influence of Japan, Korea is being forced to reform her methods. That war between Russia and Japan threatened to close missionary opportunity in Korea. But Japan, although she knew it not, fought the battle of the Lord of Hosts, and the victory of Japan means the continued freedom of the Protestant missionary in Korea and the development of conditions more favorable to the stability of the growing Church.

In China a stupendous change is taking place. There is something fascinating and yet something appalling in the spectacle of that mighty nation slowly and majestically bestirring herself after the sleep of ages. Take one or two illustrations. Prior to 1901, every young man who wished to obtain official preferment had to pass an examination in the old Confucian Classics. That meant that the young men of China stood with their faces toward the dead past. But on August 29th of that year—fix the date in your minds, as it is one of the great dates in the reorganization of the world—a decree was passed abolishing those literary examinations and directing that thereafter young men who wished to obtain official preferment must pass an examination in Western arts and sciences and economic and governmental methods. To carry out this purpose, it was decreed that schools should be established throughout the Empire, with a college in every provincial capital, and that where no other places were available, the temples should be turned into schools. By that one decree 1,650,000 of the brightest young men of China, who had been standing with their faces toward the dead past, executed an about-face and are now looking toward the living future.

Some one asked me to-day what was the last word from China. I replied that it was that Yüan Shih-kai, Viceroy of the imperial province of Chih-li, went to Pao-ting Fu, ordered that several temples to the local deities be turned into police stations, and that the idols should be gathered and thrown into the river. The missionaries, curious to see how the people would take such a sacrilege, went down to the river bank to find thousands of people laugh-

ing at it as a good joke, and saying one to another, "The gods are getting a bath!"

Do you know that the very reforms for which a few years ago the Emperor was virtually deposed by the Empress Dowager are now being decreed by the Empress Dowager herself? Ten years ago China did not have a vernacular paper. To-day she has 157 newspapers, and the last to be started, oh, young women, is a daily woman's paper in the city of Peking! Only recently there has been traveling through the United States an Imperial High Commission, charged by the government of China to inquire what Western nations have to teach. The Rev. Dr. J. Walter Lowrie, returning to the field after a furlough prolonged by ill-health, writes in amazement that the changes that had taken place during his absence of twenty months were greater than had taken place during the preceding twenty years of his residence in China. Of course there is commotion. You could not expect one-third of the human race to rouse itself from the sleep of ages without having more or less disturbance in various places. But the disturbances in China to-day are the signs of progress. They mean that at last China is awake. We remember that of old, the dying Francis Xavier lifted up his hands and said: "Oh, rock! rock! when wilt thou open?" For nearly a hundred years Protestantism has been hammering upon that rock. Now it has opened. Will you enter?

In Siam we have the most progressive monarch in Asia, with the exception of the Mikado of Japan. He has recently issued a decree abolishing slavery. He has also issued a decree abolishing gambling everywhere in his kingdom, except in the capital. And why not in Bangkok? Because the income from gambling in the capital forms so large a part of the revenue of the government that he could not get along without it, unless he raised the import dues. But by the treaties between Siam and Western nations, he cannot increase the import dues without their consent. So we have the spectacle of the Buddhist King of Siam desiring to abolish the curse of gambling in his capital and unable to do it because so far the Christian nations have not consented.

And these great changes are being attended by an unprecedented readiness to hear the message of the West. It is true that the Japanese Church is demanding autonomy. There are in Japanese churches 50,000 communicants and 150,000 adherents. Whereas in most countries Christianity has begun at the bottom and worked up, in Japan it began with the Samurai, the knightly class. It has been said that the influence of Christianity in Japan is 100 times greater than its statistical strength. A surprising proportion of men in public life are Christians—officers of the army and navy, editors of leading papers, members of the Lower House, or, as we would call it, the House of Representatives. Kataoka, then President of the Lower House, told me when I was in Tokyo that it was his

weekly custom to invite his official colleagues to his palace and there to read and expound to them the word of the ever-living God. Fancy the Speaker of our American House of Representatives doing that! A short time ago there was an assemblage of the peers of the realm in Tokyo, and that great assemblage of the dominant men of the new Japan stood and repeated in unison those majestic words, "I believe in God the Father Almighty, and in Jesus Christ, His only begotten Son."

But while we rejoice because of these things, it would be a mistake to suppose that Japan is a Christian nation and needs no more foreign missionaries. In a street of Nagoya, an interior city of Japan, I saw a Japanese gentleman approaching. He was riding a bicycle and was wearing a European hat, collar, tie, coat, and vest. His upper works were thoroughly modern, but his legs were bare and his naked feet were thrust into wooden sandals. That is Japan to-day. In a great many cities in Japan, I asked leading Japanese, "What is the great need of your country to-day?" And the consensus of replies was: "Japan needs a new basis of morals. She has drifted away from the old foundations, and she has not yet anchored herself to any new faith." There are nearly fifty millions of people in Japan to-day who are unevangelized. Oh, young men, if we are to win Japan for Christ we must hasten. It would be an unspeakable calamity if Asia should be organized and dominated by a heathen power.

In Korea the result of the war has opened doors of opportunity wider than ever. In Pyeng Yang, the missionaries assembled the more mature native Christians and after instruction and prayer sent them out to make a house-to-house canvass of the unevangelized. Ten years ago, such visitors would have been mobbed. But one visitor reported a typical experience when he said, "To-day I visited ninety-eight houses and ninety-seven received me kindly and thanked me for coming." At night the visitors trooped into the churches, bringing with them those whom they had interested during the day. In ten days, 1,120 publicly confessed Christ, and the whole city was shaken. Take another station, Syen Chyun, that was not opened till 1901. Yet there are now 6,507 communicants and catechumens in that one field. There is a missionary on this platform to-night who in the last five years has baptized 1,392 Koreans. A letter just received states that another member of that station has, in the last five months, baptized 660 adults, enrolled 1,000 catechumens, and organized ten churches. The growth in that station has been over 100 per cent. within the last year.

And how eager they are to know Christ more perfectly so as to tell others about Him! The missionaries announced a training class for Christian workers; 1,140 men came. Most of them walked from the outstations, the most distant walking 390 miles, a journey of twenty-four days over mountains and through valleys in the

cold and snow of February! On the last day, an offering was made, not only of money, but of service. The leader said, "Will you not pledge time to be spent in telling the unconverted about Christ?" And men who had already given all the money they could pledged altogether 1,190 days of personal work without any compensation. I seem to see them, while we are sitting here—those poor but glad-hearted Koreans, going from village to village and from house to house, preaching the old and yet ever new story of Divine compassion for needy men. The missionaries are calling to us to send more men, more women, that they may take advantage of the great opportunities that are opening before them. Mr. Kearns alone, who did not go out till 1902, now has seventy churches under his care. He closed his last letter by saying: "I am writing at midnight, after a hard but a wonderful day. To-morrow I must walk twenty miles, examine forty candidates for baptism, and preach in the evening. Can't you send some one to help me?"

In China, in spite of the development of anti-foreign feeling, the missionaries write that crowds are attending the churches. Did you note the appeal issued not long ago by a representative conference of missionaries in China? It included the statement that in all the 1,900 counties of the Celestial Empire, there is not one closed to-day to the foreign missionary. Twenty years ago, the Province of Hu-nan was the most hostile in China, and when a missionary entered, the opposition of magistrates and people was so menacing that he was forced to leave. To-day a large and flourishing missionary work is being established in several cities, and the people are most friendly. Within recent weeks, some of our beloved Presbyterian missionaries were foully murdered in Lien-chou, and Kuang-tung Province to-day is the most disturbed province in the Empire. Yet the annual report of the Mission, which has just arrived, tells us that last year 1,584 adults were baptized in that one province. Dr. Beattie writes that since the report was made out, he has baptized 485; and Dr. Albert Fulton writes that he expected by the time that his letter could get to me, he would have baptized no less than 1,000 more. I shall never forget a morning when I stood upon a hilltop in the great Province of Shan-tung and looked down upon thirty-two villages in not one of which had Jesus Christ ever been preached. As I thought of the ignorance and superstition of the people and realized that they were meeting all the temptations and sorrows of our common life without that help from the Son of God that you and I have, I entered more deeply into the woe of Christ when He exclaimed of the weary, sinning multitude: "I have compassion on them. I suffer with them."

We can reach them now. But how long will the opportunity last? The rapidly growing demand for independence of the foreigner is sure to affect the Chinese Church in time, as it has



already affected the Japanese Church. The Rev. Dr. Calvin Mateer expresses the opinion that within a generation the Chinese Church will insist on autonomy. As our aim is the establishment of a self-governing, self-supporting, self-propagating Church, autonomy need not alarm us, provided the Chinese Church is sufficiently strong, intelligent, and grounded in the truth. Now, while we are in control, is the time to make it so. But if we are to succeed, we must not only have a large general re-enforcement in men and money, but we must double the equipment of our academies, colleges, and seminaries in China.

As for Siam, are you familiar with the teaching of Buddhist theology? It is inexpressibly touching. It places before us the unprecedented opportunity there. It is that myriads of ages ago a white crow laid five eggs; that each of these eggs was to hatch and bring forth a Buddha; that these Buddhas were to appear in the upper world, one by one; that four have already appeared; and that the last is about to come. The people believe that he will be the greatest and best of all; that he will gloriously reign 84,000 years, and that in his time, all men will become pure in heart. And as our missionaries go over the hills and through the valleys of Siam and Laos, men ask one another in awed tones, "Is not this He for whom we look?" Not only do the common people listen gladly, but the nobles invite the missionaries to their homes, and the priests urge them to come to the temples and explain the message more perfectly. And as nobles and priests sit with bated breath, the ambassador of Christ cries, "Whom, therefore, ye unconsciously expect, him declare we unto you." Among the last letters from Laos was the news that five monks in the city of Chieng-mai had given their hearts to Jesus Christ.

This generation! Has there ever been a time since the Son of Man died on Calvary when the words meant so much as they mean to-day? And does not opportunity spell obligation? Are we going to retreat because of possible danger in China? Some are asking, "Are you going to send any more missionaries to China?" I was stirred the other day as we were reminded that at Two Hundred and Three Meter Hill, the Japanese suffered defeat seven times at frightful loss, but that the eighth time they won the victory and Port Arthur fell. Shall the Church of God show less courage and determination before the Two Hundred and Three Meter Hill of heathenism? Suppose Christ had turned back when the shadow of the cross lay heavily across His pathway!

But I would that our sympathies might go out to-night to those who are at the fore-front of the battle. It is not so hard to be brave in war as is commonly supposed. The soldier knows that he is part of an army equipped for a fight and with a fair chance of victory. He has the relief of action, the sound of bugle and drum, everything that can stir the heart and nerve the arm. But our missionaries

are scattered in tiny detachments of half a dozen men and women, alone, unarmed, scorning to run, forbidden to fight, but standing there with courage superb, in the name of Jesus Christ. I have been asked whether our boards are not going to order the missionaries to leave their posts. If we were to do so, they would not leave. Said a British Admiral, as some missionaries refused the protection of his ship-of-war in a time of great danger: "Gentlemen, your courage is magnificent. Men have been given the Victoria Cross for less heroism than yours." Shall we not send forth from this great Convention a message of cheer and prayer and support to those lonely, beleaguered, endangered missionaries in China?

As I close, let me remind you of that great painting called "Anno Domini," which perhaps some of you have seen and which vividly illustrates the unprecedented opportunity to-day in the extreme Orient. It represents an Egyptian temple, from whose spacious courts a brilliant procession of soldiers, statesmen, philosophers, artists, musicians, and priests is advancing in triumphal march, bearing a huge idol, the challenge and the boast of heathenism. Across the pathway of the procession is an ass, whose bridle is held by a reverent-looking man and upon whose back is a fair young mother with her infant child. It is Jesus entering Egypt in flight from the wrath of Herod and thus crossing the path of aggressive heathenism. Then the clock strikes and the Christian era begins.

It is a noble parable. Its fulfillment has been long delayed till the Child has become a Man, crucified, risen, crowned. But now in majesty and power, He stands across the pathway of advancing heathenism in China. There may be confusion and tumult for a time. The heathen may rage, "and the rulers take counsel together, against the Lord." But the idol shall be broken "with a rod of iron," and the King upon his holy hill shall have the heathen for his inheritance and the uttermost parts of the earth for his possession. For "he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords."

"And who knoweth whether thou art come to the kingdom for such a time as this?"