

**STIRRING FACTS:
AN ADDRESS ON
CHINA**

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Stirring Facts: An Address on China by Llewellyn James Davies

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LLEWELLYN JAMES DAVIES

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AN

ADDRESS ON CHINA

BY THE REV.

LLEWELLYN JAMES DAVIES

For eight years a Missionary of the
Presbyterian Church at Chi Nan Fu



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STIRRING FACTS

THE cause of missions is the cause of Christ. The cause of Christ is the cause of humanity. Jesus is the great missionary pattern for all the ages. Every full Christian is by virtue of his union with Christ a missionary. "As thou hast sent me into the the world, even so have I also sent them into the world." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Not in anger but in love, not to condemn but to save, did God send his only begotten Son. God knows the reality of sin and the helplessness of man, the misery and degradation to which he has sunk through his rebellion against his Creator—his Father.

A noble response is being made as I write this to the cry for help from Galveston. The horrors of death and starvation touch the hearts of those whose loved ones are safe and who live in peaceful plenty. How much more must those who are alive and strong spiritually hasten to call to life those who are dead in trespasses and sin! Spiritual death is more horrible than physical death, and only the spiritually dead can look with complacent unconcern upon the heathen world. For the heathen world is dead—is lost, is without hope. The billows of selfishness and sin have rolled over it; the tornado of lust and greed has spent its force upon it; and out of the torn and twisted wreck there arises pestilential

pollution till the whole life of the people is poisoned and there is neither purity nor truth. A century ago so-called God-fearing men hid behind a wicked interpretation of the doctrine of God's sovereignty, and said that when God wanted the heathen world converted he would find some way to accomplish his purpose without the aid of missionaries. An hundred years hence the Church will look with wondering horror upon the covetousness of the present age. The Church will have learned to use its immense material resources for the accomplishment of spiritual ends, and men will regard their possessions—now so-called—as not their own in fee simple, but as a trust which they are to administer for God, and themselves as stewards of whom a strict accounting will be required. A prophecy of such a view and practice is contained in some of our noblest hymns. When all those who profess allegiance to Jesus, the great Brother and Lover of mankind, become in fact as well as in name brothers to all men, we will enter an era of "spiritual expansion" and "imperialism" of the grandeur of which but few have as yet dreamed. England will not then make opium a principal article of trade with China, nor will America be known by her beer bottles and rum barrels. The sounds of advancing civilization will not be those of the rifle and magazine gun. Love is stronger than fear. Right is greater than might. God's plan is better than Satan's. The devil has an awful grip upon the hearts of men, but the example of God's self-sacrificing love manifest in Jesus will break the power of sin. The day will come when, charged and surcharged with love

such as Christ bears us, the zeal for spiritual conquest of the world will seize upon the hearts of all true believers as now the lust for physical conquest dominates men's lives, and they will go forth by the thousand and ten thousand, and money and treasure be poured out as water to accomplish for all the world what Christ's love has made possible. Then will appear a marvel, a new and glorious reformation. Superstition, ignorance, hate, avarice, and passion, will be driven out of the hearts of men, and in their place love will reign with joy and peace. No sin-cursed, plague-stricken spot will remain on the whole earth, because all men will have known the Lord and have been given life, life eternal, from the hand of the all-bountiful Father. God speed the day, the longed-for day, of the imperialism of righteousness.

During seven years of work in China, I have grown to love and honor many of the Chinese workers with whom I have been associated. Dwelling in the midst of a Christless civilization I have been overwhelmed, as one sinking in deep waters, by the unutterable sin and misery in which those live who know not Christ. When I regarded the awful abyss of death into which their sin has plunged them I have despaired. But I have seen tens and hundreds, yielding themselves to God's Spirit, lifted into spiritual life. I have seen fear which rules supreme in all the heathen world driven out by love. I have seen these ransomed ones, impelled by the new life within them, speaking and teaching and drawing many more to the Saviour. So despair has given way to hope, and faith has

grown strong, and I believe that despite the selfishness and apathy of the Church, God's purposes of love shall not fail, but that into all the dark places of the earth light, more glorious than the noonday sun in the Orient, shall shine, and joy and the peace of God be given those who are now in the bondage of sin and fear. And even now, though we stand in the midst of the most violent and widespread of all the anti-foreign and anti-Christian outbreaks, I more than ever hope for the regeneration of China and believe this hope to be based on facts,—facts with which I hope to encourage you to a grand forward movement for the salvation of China.

I mention first the fact that prejudice against foreigners and the Christian religion is slowly, but very surely, crumbling.

How great this prejudice is none can fully realize but those who have lived in China. The common name by which a foreigner is designated is "Foreign Devil." Formerly, every one believed, and many do still, that we kidnap children in order to use eyes and hearts in the preparation of medicine. Many Chinese think that at the base of every telegraph pole a child is buried. Stories of gross immorality on the part of foreigners are invented, and are circulated by means of tracts and illustrated posters. The anti-foreign riots occurring in the Yang Tse valley in 1891 were directly traceable to a series of such publications called, from the name of the province in which they originated, "The Hunan Tracts." Christians were said to worship the "pig"—a pun on the Chinese word for "Lord,"—and to commit unspeakable abominations in

churches and chapels. Pictures were given depicting scenes of grossest licentiousness. "The promiscuous gatherings of men and women in the same building are depicted in positions too disgusting to describe. The illustrations and letter-press out-Nero Nero. The vilest imaginations have reached their lowest degradation here." Boys were warned that the "Foreign Devils" would deprive them of the power to perpetuate the race, and by these and many such tales was the anger of the populace raised against the Christians. There is, in many minds, a firmly-rooted belief that the missionaries are political agents, and that their ultimate aim is to seize the country for their home governments. One of the false charges made in "The Hunan Tracts" is as follows. "Western kings have cast longing eyes toward the Chinese Empire; in order to gain possession of it they have brought opium to drain China of its silver and to destroy the lives of its people. But the mainstay of these western kings is the missionaries, whom they palm off as doing good; who win the peoples' affections by small charities, while in their hearts they are full of fiendish wickedness. What they desire to obtain is traitors within the camp, then they from outside can easily take the country."

These "Hunan Tracts" were the work of a Tao T'ai, an important provincial official. The masses of the people of China are densely ignorant and steeped in superstition. The official and literary classes have played on this superstition to foster the natural fear and distrust of foreigners. The central government of China has never intended to enforce the treaties which it