

THE ASIATIC FIELDS

Philadelphia Convention Address

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The Asiatic fields

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Addresses delivered before the
Eastern Missionary Con-
vention of the Methodist Epis-
copal Church, Philadelphia,
Pa., October 13-15, 1903

Phila. Convention Addresses.



NEW YORK: EATON & MAINS
CINCINNATI: JENNINGS & PYE

The Philadelphia Convention Addresses are published in a series of seven small volumes, of which this is one. The volumes are entitled:

A CALL TO ADVANCE
MISSIONS AND WORLD MOVEMENTS
THE ASIATIC FIELDS
THE AFRICAN, EUROPEAN, AND
LATIN AMERICAN FIELDS
GENERAL SURVEY AND HOME FIELDS
YOUNG PEOPLE AND MISSIONS
THE MISSIONARY WORKSHOP

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I.

INDIA.

By BISHOP JAMES M. THOBURN, D.D.

I HAVE no doubt that you all greatly enjoy the reports you hear coming in from the different parts of the world. I think I get more pleasure, however, and refreshment from listening to those reports than anyone else present. I remember very vividly when I became a missionary, and I am not a very old man yet, but I remember the first Conference I attended, in 1858, when I saw Dr. Durbin for the first time, and I heard him speak, and he gave the best report he possibly could of our missionary work. It was almost exclusively confined

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to the work among the American Indians. I can remember it. He stated in tones I can never forget that after ten years' faithful labor on the part of our missionaries in China—and I repeat his words when I say it—God had given us our first convert in China. And the great Methodist preacher seemed as happy over the conversion of that one Chinaman as you have been to-day in hearing of the ten thousand converts from the East, from the West, and from the North and South, and from almost every part of this globe. I have said I have been happy, because I can appreciate the advance of these years as perhaps very few of you can.

Now in speaking of India I can give you only a very hasty sketch. India on the map is one thing to see, and the missionary dominion is another. We have changed the title of our mission deliberately. We say no longer "the Mission to India."

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It is our "Mission in Southern Asia"—a change which I suggested to the General Conference in 1892.

We have gone beyond the shores of India and have taken up Malaysia and the great islands in the Indian Archipelago, and also the islands of the Philippines. We include in our field the kingdom of Siam, which contains three million Chinamen. Our Presbyterian brethren out there have twice come in person to see me, when I visited the region around Singapore, to urge the planting of a mission at Bangkok, in the Chinese community. The Presbyterians confined themselves to work among the Siamese, urging us to take up work among the Chinese. All this makes a very vast region, a field in which we encounter the usual difficulties. We at first kept ourselves confined to a little district containing seventeen million people, but God has in the last few years clearly led us far-

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ther afield. We have a very vast territory and we are preaching in thirty-five languages—and the number I may say is annually increasing. We have gained access to many classes, to some extent among all the classes.

THE CLASSES REACHED.

You may meet a man who will tell you he has been in India and he has learned of our failure, and that we have never made any Mohammedan converts. I must now correct that mistaken idea. You may take up the appointments in almost any one of our Indian Conferences and you will come upon names, one after another, every one representing a converted Mohammedan. They would tell you, as I was told since I came to this convention, that the intelligent observer who had been around the globe—and in this connection I would say that taking a trip around the globe does not necessarily make a man intelligent—the man who had

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passed around the globe and had visited India, had formed a conclusion that there are no converts among the natives from the higher classes. But if you will take the list of appointments of the Annual Conferences you will find the names of many Brahmans, and of many Rajpoots, who stand next to the Brahmans.

We have converts from nearly every class in our list. A great majority come from the lowest class, which we call there the depressed section and what the word depressed means you will perhaps need to have explained. Take this room, and away up yonder you may find a few scattered people. In the next gallery there would be more, and in the next still more, and then there would be a large audience on this floor. Well, that represents the exact conditions of Indian society; the Brahmans are at the top, and are very high up in the social scale, but they have comparatively very little

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influence upon the masses of the country. But we have won converts from among them from the first, and we have very many of them, and we get them every year. Then we get a good many from the Rajpoots. They have been very exclusive, but I remember that when I was leaving India last March Dr. J. E. Scott reported to me that he had about ten thousand of the Rajpoots as candidates for baptism; that is, of one of the highest castes. Then we come to the lower range, and after that you will find a still lower scale, and then there are fifty million people below the lowest scale of respectability. But this fifty million of people are cut up into castes also. From the lowest of the low to the highest God has given us converts.

UPLIFTING DEPRESSED CLASSES.

You will find the depressed classes are the ones that at the present time are the

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most accessible and are being converted in large numbers; whole villages, thousands and tens of thousands of people. And what does it mean? It indicates that they have learned that there is no hope for them in Hinduism and no hope for them in Moham-
medanism and no hope for them in Bud-
dhism; their only hope is in Christianity. And they can understand it. For instance, it is with them as it is with the colored people of the South with respect to education. There are public schools for the colored men in the South; that is, entire schools that are taught by white teachers. The law may technically give the colored pupil the right, but public sentiment is such that he does not go to a white school. The English have schools in large numbers all through India. They allow every parent to send his boy to school, but, as a matter of fact, the children of this depressed class do not go. It would be too hot for them if they were admitted.

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The higher classes are so stupid that, in some cases, when we build little huts for all low-class scholars the outraged Brahmans come and destroy and set fire to them, for they feel we are doing them a wrong in trying to elevate these people; but when the low-caste people become Christians they are then respectable. They are Christians, and the title allows them to draw water from the public wells. It admits them to the schools. The low-caste Hindu may be rejected from the school door, but when he becomes a Christian he gains admittance. Hence, there is a great movement at present in the direction of Christianity.

But some one says, "Now that is all secular, and we would like to hear of the spiritual work." My dear friend, there is no truly spiritual work that does not affect the secular side of humanity; you cannot separate them. It is because of the spiritual element that we are there at all, and it is because of

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the spiritual element that these poor fellows are brought to us in the movement that is going on now; and the idea is abroad in the land—that it is to their interest to become Christians—and you might as well go down to the seaside and raise up heaps of sand in order to stop the inflow of the tide of the sea as to stop the men who have commenced to take part in this movement among the fifty million of depressed human beings in Southern Asia.

CAPACITY FOR ADVANCEMENT.

Now you ask me, “When they become Christians, what are they? Do you really find that they have the capacity for advancement?” We find many that have. There are many classes that can understand and do advance. They are divided and subdivided. But the boys in our schools are able to compete with the boys in any of the other schools. Moreover, we have opened

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a college for the young men and also a college for the young women; and they have the right to be side by side. We have a bright young man, one of the notable preachers, who in three years' time after he was converted, was reading the Sanskrit—and I have not learned it in the past forty-four years! I do meet again and again many of this depressed class who have just as good brain-power as any of the others, and for the present I am content to teach such men as these.

Now as we are given the right of way it has led us to this point: that we have whole communities asking for baptism, thousands and tens of thousands, and multitudes beyond, and what can we do? To give you an illustration of this I might say that if I were to go back again to that country, and they were to bring me forward twenty-five converts, and I should baptize that number every day for three hundred and sixty-five

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days I would not exhaust the number at present who are accepted candidates for baptism. The work is expanding in just that way.

Well, some one has said, "Why don't you go on and baptize them at once?" Why, a great many censure us for baptizing too rapidly; a great many have thought that we have been progressing too fast. It requires us to exert a specific effort to hold back the work in that respect, and for this reason: If you should to-day bring a million of people into the Church who don't understand anything at all about Christ's mission on earth, and the message we carry to them in his name, it would not do. We are admitting them as rapidly as we can, but this is the trend this especial work is taking. When I go back—I expect to sail next week for India—I shall say to our missionaries: "Select a dozen men—youngish men, a dozen of the very best men you can get—and give

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them instruction for about six months, and then turn them out among the people to impart what they know, and after three months bring them back again and give them further instruction for three months more and then send them back again." In this way we would train our men while they are in the work, and before two years have passed away a thousand men would have become five thousand. We stand appalled, for we see the multitudes coming.

THE POWER OF VISION.

Some have said, since this Convention began, that we lack vision. It may be we don't all understand it. I wrote back some years ago, when I heard there was a book to be published by the Church, to put in one chapter on "Vision." I venture to say it is a gift of the Spirit of God that will abide in the Church as long as the Spirit of God abides in human hearts. "Your young

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men shall see visions." Those visions are one of God's methods of teaching us all the way through life. I have found that chapter has been criticised as visionary, and perchance it may be to some people. It matters not about that, but visions we do have, and that is a fact; and I am going to tell you of a vision God showed to me.

I went on a visit to my missionary workers. I went up to Northern India and felt, as they all felt, that we should reach some result, now that we had come together. We had twelve men who were to be ordained as ministers. The whole congregation of Christians were full of joy. We had twelve men as preachers of the word who were to be set apart for the work by the laying on of hands in the name of Jesus Christ. My own heart was greatly moved, and I glanced over the audience and thought of the future. Here are only twelve; how many will follow them? As I went down to lay my hands

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upon them it seemed to me as though I had a vision of what was to follow, and I saw a longer line behind them, and a still longer row behind that row, and then another, and then another, until it seemed as if all the way to the distant horizon I saw a great multitude coming to God, blessed of the Spirit. And the Spirit said to me, "Lo, these are they who are to take up this work in the coming years."

So three years passed away and I met the Conference again in the same church in the same town, and I laid these hands on fifty-three men—the twelve had become fifty-three. And this year I could, if I would, set apart a thousand men who will take up the work and go into it and raise up Christian communities, and beyond that thousand there are other thousands who, no doubt, will be converted and will take the work up. You and I must familiarize ourselves with this matter, for there will be tens of thou-

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sands of men set apart by the Spirit of the living God for the missions of our Lord Jesus Christ; to take up the work and to make him known to the perishing millions, yea, hundreds of millions.

VAST MULTITUDES AND MONEY.

We do not allow ourselves, really, to take in a clear and full view of the situation. Our brethren in China talk about four hundred millions and you don't comprehend it; and we talk about three hundred and fifty millions in India, and verily that is an arithmetical expression and nothing more. But it must be grasped.

Christians must learn to live entirely by faith, and to believe that a man must also give of his wealth, in the name of Jesus Christ, for the salvation of the perishing world. He must do it, to be a Christian. We must give more and more of our abundance, and we must give more and more from our

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poverty; and the great Christian hosts of this world will do it when they come to evangelize the world and are made to see the actual conditions as they exist. How will you fill the treasury so that these men will be supported, and how will you bring forward the means to this all-important end?

INDIA'S NEW WOMANHOOD.

I wish I had time to just mention in a word what God has been doing during these years in India. Our mission was among seventeen millions and there were not seventeen girls that could read a single line. I remember when I urged the people to educate their daughters they told us it was absolutely unnecessary. The women could not learn; they had not the brains. Then we instanced our wives and daughters, and said that they had learned to read, and the reply was: "O, they are different; you have a different kind of a home. Our

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women cannot do it, and if they could do it it would be a wrong thing to teach them." And right there, in that community, we have founded a woman's college, and we have native women to-day in that institution who have attained as high an average as your women college graduates in the United States. We have thousands and thousands of girls now going to the Christian schools.

You may say that the culture of Christian women has not only been introduced there, but a new womanhood. It is seen in the person of these women converts, and woman has now been emancipated. How is it? A high-class Hindu woman will now go to the Christian schools, and I have seen them seated on the benches studying side by side with their poorer sisters. You will find this in many parts of India. If Christianity has done nothing more than to emancipate the intellect of Indian womanhood it

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would have compensated a thousand times over for every dollar of money ever sent abroad.

BUILDING A CHRISTIAN LITERATURE.

Then there is the work of literature. We are publishing several newspapers in India to-day exclusively for the natives, and it is guaranteed that there shall not be a line in any of them that would be offensive to the delicacy of an Indian woman. We have five of these papers being circulated all the time. Young women are living somewhere in the United States to-day who will have to come out to the Eastern world to lay the foundation of Christian literature for women and for that coming Christianity of the East. We can take books and have them translated into the Chinese and other oriental languages, and we can take theirs and translate them into our own language. Think of building up a literature for the

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men and women of the Eastern world. What a task! We want your thousands, we want your millions. And they are coming. We are going to have them.

We have men now in Bombay and in Madras engaged in this work, and we have five publishing houses; and in the southeast we have a business house from which books and literature are sent to Manila. We have a man at the present time, known to many of you, Dr. Rudisill, formerly of Baltimore, living in Madras. He is a man familiar with the vernacular and a man of devotion; this you will find out the minute you approach him. I think you do appreciate **him**, and I am glad of it; for you should appreciate him at his value. And if you send him \$10,000 he will show you what he will do with it. He needs just that sum of money at the present time. If you could give him \$20,000 I believe he has agencies where it could be placed, and it would give

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a new impetus to the publishing work for the next hundred years.

OUR RESPONSIBILITY.

We have had all along to struggle as if we were beggars, with this condition of things staring us in the face and without money. It is always this one thing that seems to be needed, and when I think of it I may use some strong language to express what I would say. In my appeal I fear I have used terms which sound more like a demand, because I realize in my inmost soul the great responsibility that is lying upon us in this extraordinary age; and at the present time it is chiefly a financial responsibility. The missionaries can be found if the money is provided. It is simply a question of gathering it together, and if the work is to be done people must be set to work to get it.

I have had men come with the kindest of feeling, and they have spoken of the many

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years I have been in the field, and have assured me of their heart's sympathy with me in the work. My dear brothers, when you have felt in prayer that you were unwilling to leave your fireside even for this movement—and when you have had the assurance in your heart that you were the disciple of Jesus Christ—has it ever occurred to you that the interests in India were your interests? Having these feelings very deeply in your heart, have you ever felt the desire to see that those interests were conserved, and that the Saviour desires it infinitely more, and that you ought to be moved to do for him what your village sweep would do for him—and even something more than that? For remember it is a work for the Master.

CHRIST WALKING AMONG THE NATIONS.

O, if we only realized that He who once walked among the hills of Galilee is walk-

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ing about to-day among the nations and that he has girded up his loins and is going to release them from their agony! There are more good men and women in this world than we allow ourselves to believe. I do not believe that this world is all going to everlasting wreck.

I believe God has his plans. He is above us. He is taking account of the course of nations, and among all the responsible men and women in this world there are enough to carry forward the missionary campaign of Jesus Christ. So we are those upon whom the weightiest responsibility rests to-day, and I praise God from my inmost soul that, in the years I trust yet distant, the Lord Jesus Christ will lay his hand upon this poor unworthy head and recognize in his servant one who has been his follower and one of his missionaries in that far-off field, and has represented the missionary interests of Methodism in the world. We

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were a few at first; we are more now, and we will be a multitude not many years hence; and may God hasten the day when we can count our Methodist missionaries by the thousands!

II.

CHINA: THE FIELD AND ITS CONQUEST.

By REV. HOMER EATON, D.D.

THE problems which present themselves for solution in the prosecution of Christian work in all heathen nations are many and great. Especially is this so in the great empire of China. Here is a vast population, estimated at something over four hundred millions, spread over a wide expanse of territory, the subjects of a government hostile to Christianity, and even opposed to the presence of foreigners in the country, to whom the Christian world is seeking to carry the Gospel of the Son of God. The work of evangelizing these people is one

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of no ordinary magnitude, and must be attended with untold difficulties.

Here is one of the most ancient governments known to history, with venerable religious beliefs and the most firmly rooted superstitions, for which the people in every part of the empire are ready and willing to die.

Confucianism, Buddhism, and Taoism are the dominant faiths, and are everywhere prevalent. The first presents a system of morals containing much that is pure and good, but the last two are rank superstition and idolatry. To overthrow these and build up the kingdom of Christ in China is the task to which the Christian Church has set herself.

That the work will be toilsome and slow must be expected. Much money and many years of earnest and self-sacrificing labor have already been expended, and multitudes of converts have been made, but the great

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field has only been touched on its outer rim. How shall the interior be reached and the whole vast area be brought under the influence and saving power of the Gospel?

THE PRESENT SITUATION.

Let us look at the situation as it is to-day. Leaving out of view for the present the missionary enterprises of other Christian denominations or organizations, let us take a survey of the work of our own Church, and note some of the successes already achieved.

First of all, we have a strong center at Foochow, in the southerly portion of the empire. Here our work in China began. At first it was slow and discouraging, but in more recent years its progress has been more rapid. School, hospital, and evangelistic work are being prosecuted with great success. A large Church membership has been gathered, and the number is rapidly increasing.

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In Central and West China we have established ourselves at various ports on the great Yang-tse River and in the adjacent country, planting schools, hospitals, and churches in which most important and successful work is being done. Our schools are filled with young men who are eager to learn, our hospitals are crowded with all classes from the highest to the lowest seeking relief from bodily disease and suffering, and our houses of worship are thronged with attentive listeners to the truth, and many are being converted and brought into the Church.

Going north through the Yellow Sea and up the Peiho River to Tientsin, we find another center occupied in strength and showing a large and growing work. We have in the foreign settlement at Tientsin a well-equipped school crowded with Chinese boys, and a commodious church edifice where natives in large numbers assemble for divine

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worship. Our two street chapels in the old walled city were destroyed during the Boxer uprising in 1900 and have not yet been rebuilt. Two other preaching places have been secured, however, where evangelistic services are held daily.

Passing on to Peking, the capital of the empire, we are introduced to a property and a work that, in view of recent events, are most gratifying and full of encouragement. We had accumulated a strong working force, built up a fine property, and established a most successful work here prior to the great Boxer uprising of 1900. The cloud which then gathered over the heads of all foreigners broke in terrible fury, sweeping away all our buildings, leaving nothing but great heaps of rubbish, and causing our missionaries to flee for their lives. Many native Christians were cruelly murdered, and devastation and ruin reigned supreme.

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When the memorable siege of the legations was raised, and our faithful missionaries and the surviving native Christians came forth from what it was feared would be to all the house of death, they saw such desolation as their eyes had never before looked upon; and we do not wonder that they were filled with anguish and dismay. It seemed for the moment that the results of the labor of years had been well-nigh destroyed, and that it would require a generation or more to restore the work to its former proportions. But such fears were groundless. It was my privilege a few weeks ago to walk over the ground that had been made desolate, and to note the rapidity with which all things connected with our work are assuming their former proportions and even putting on new strength and beauty.

Such, in brief, is the condition of our work in China to-day. While much has

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already been accomplished and a healthful growth is observable in all our missions, the conditions now existing in the empire should be carefully studied and the best methods sought out for reaching the people with the great truths of Christianity. During my brief stay in China and my hurried observations of the conditions prevailing there, a few things profoundly impressed me. Of some of these let me speak.

THE VITAL IMPORTANCE OF EDUCATIONAL WORK.

The Chinese are not wanting in a knowledge of the principles of government and civil life. They have a complete code of laws—a code that would not be discreditable to any European government—and ordinarily they are not slow nor lax in the enforcement of these laws. In China, however, it is often possible for criminals to purchase immunity from punishment.

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They have also a wonderful literature, a literature which has come down to them from remote centuries. Men who can afford the expense are everywhere striving to the utmost of their ability to secure a degree in literature, and year after year they present themselves at some one of the great examination halls in different cities of the empire to compete for the degrees which are to be conferred.

Their studies are largely confined to the ancient Chinese classics, and the knowledge they acquire is of little practical benefit to them. In a sense, therefore, the educated classes are ignorant, being utter strangers to a broad and practical education such as the schools of other countries afford, and such as fits a man for the highest and most profitable pursuits in life.

This the bright and progressive young men of China are beginning to see, and they are seeking more and more the advan-

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tages which foreign schools afford. Even the government officials are coming to recognize the importance of giving the young men of the country a Western education, and they have already established a few schools and colleges on foreign lines. For these institutions they seek and must have teachers from abroad. It is a significant, and to us an important, fact that trained missionary teachers are preferred, and American missionaries are in highest demand.

SCHOOLS THE KEY TO THE SITUATION.

So far as modern school work in China is concerned, the missionaries have the field. Their educational work is appreciated, and more students are seeking admission to our schools than can be accommodated. To my mind, the *schools* of our missions are *the key to the situation*. To strengthen them and increase their number and efficiency is

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to strengthen and extend our evangelistic work.

In sending missionaries to China, as to other heathen countries, the great and all-absorbing thought is to preach the Gospel of Christ to the people and win them to the cross. While this thought and purpose should ever be uppermost in the mind and effort of the Church, the fact that the basis of all successful evangelistic work is *education* must not be overlooked. While we are commanded by our Lord to go preach, we are commanded also to go *teach* all nations.

That the success of the missionary work of the Methodist Episcopal Church in China has been so marked is due largely to the fact that very soon after entering upon it we recognized the importance of establishing schools of different grades and acted accordingly.

A brief examination of our educational

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work and its results will show the wisdom of its founding, and the importance of increasing its strength and efficiency by furnishing the men and means necessary thereto.

UNIVERSITIES AND THEIR FEEDERS.

It is an acknowledged fact that our universities at Peking and Nanking and the Anglo-Chinese College at Foochow stand foremost among the institutions of learning in China. Important feeders to these institutions of higher learning are the day schools which have been established in hundreds of places throughout our mission territory, and which are rapidly increasing in number. This phase of Christian work in China has never been made especially prominent in the reports which have come to us from the field, and I fear its real value is far too little known and appreciated in the home Church.

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What are the day schools? Small apartments are secured at various points in the great cities and in rural towns, where twenty or thirty boys from eight to thirteen years of age come together each day for instruction. The teachers in these schools are native Christians, and their influence over the boys is most salutary. While giving instruction in the rudiments of Chinese literature, they also teach them the doctrines of the Christian religion and seek to bring them to a personal knowledge of the Saviour. In the Foochow Conference alone, there are two hundred or more of these schools, with about five thousand boys in attendance. Some of these schools have been opened in places where no preaching service had ever been held, and the schools prepared the way, and even created a demand, for the preaching of the Gospel.

It was my privilege in the early summer of 1903 to visit several of the day schools

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within the old walled city of Foochow. The boys seemed greatly interested in their studies, and I was told that they make rapid progress in acquiring knowledge. One of the schools which I visited is held in a Buddhist temple, the room being leased for the purpose. Here, where many idols are seen, with incense burning on the altars before them, Chinese boys were learning of the true God and of our Saviour, Jesus Christ. They recited to me through an interpreter some of the lessons they had learned from the New Testament, and sang to me the songs of our holy religion. It was soul-stirring to hear them.

It is a recognized fact that even in Christian lands we must seek by every means possible to instruct the children in the great truths of the Bible and impress upon young minds the verities of the Christian religion if we would surely find them in the ranks of Christian believers and earnest Church

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workers in their mature years. If this be true of the children of nominal Christian homes in an enlightened Christian country, what shall we say of the importance and even necessity of bringing heathen children under religious instruction, before the idolatrous beliefs and superstitious teachings of their people bind their souls in chains almost too strong to be broken? We cannot too strongly emphasize the importance of this work among the boys of China; and the marvelous success already achieved in the work should stimulate the Church to far more liberal giving for its support.

Next come the high schools for boys which we have established in goodly numbers, and which are crowded with young men eager to secure a liberal Western education. Out from the high schools and the preparatory schools these young men come seeking admission to our colleges and universities. Prominent in the curriculum of

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all our schools is the study of the Holy Scriptures and the doctrines of the Christian religion; and it is a notable fact that comparatively few students graduate from our institutions of learning in China without embracing the Christian faith and experiencing the power of Christ to save. Many of them enter the ministry and go forth to preach the Gospel in its simplicity and power to their own people. The importance, therefore, of enlarging and strengthening our schools of all grades in China cannot be overestimated.

MEDICAL WORK.

I was deeply impressed also with the importance of our medical work in hospitals and in the homes of the people. There are no Chinese physicians worthy the name except the few that have been trained in our schools or graduated from medical colleges in this country. The cures wrought and the

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successful surgical operations performed by our missionary physicians seem miraculous to the natives of China. Our hospitals are filled with patients. Our dispensaries are thronged with people seeking remedies for their bodily ailments, and our physicians have more calls to visit the sick in their homes than can possibly be answered. In connection with all this medical work, Christian teaching is faithfully and earnestly practiced, and with many a poor sufferer the healing touch comes to the soul as well as to the body. Thus our medical missionaries are given access to many homes and hearts that otherwise would be forever closed to them.

EVANGELISTIC WORK.

And now, having brought the boys and young men of a community under the influence of Christian schools, and having broken down the prejudices and overcome

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many of the superstitions of the people, through our medical work, we are prepared to prosecute evangelistic work with greater efficiency and success.

You must not understand me as in any way undervaluing evangelistic work and the plain, forceful preaching of the Gospel to the pagan millions of China. Our chief work is to bring these people to a knowledge of the true God and to a saving faith in Jesus Christ, his Son. It is only to make the preaching of the Gospel more effective and a great harvest of souls more sure that I plead for the enlargement of our school and hospital work. With these forces combined and working in harmony the power of paganism must ultimately be broken and Christianity triumph throughout this mighty empire.

From the founding of Protestant missions in China until now evangelistic work has been vigorously prosecuted in that country.

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All possible means have been employed to make the all-important work of soul-winning effective. Preaching services are held in street chapels and on the open streets; also at village fairs, where it is comparatively easy to gather a large crowd of listeners attentive to the Gospel message. Special revival meetings are frequently held in our churches, and sometimes with marvelous results. Sunday schools are organized in connection with our churches and chapels wherever possible, and all kinds of Church work are carried on very much as in the home country. These various agencies are accomplishing untold good, and through them many benighted pagans are being brought into the light and liberty of the sons of God.

UNPARALLELED OPPORTUNITIES.

The opportunities for successful Christian work in China were never so numerous

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and great as now. Study the country and its conditions to-day and you will see how the opportunities for successful missionary work have been multiplied within the last decade. Sail with me up the Yang-tse River two thousand miles from its mouth, and observe the great walled cities which appear at frequent intervals along its banks. These cities contain vast populations, and are now treaty ports where all foreigners are assured protection by the Chinese government and are free to prosecute missionary work and hold property under the name of their various societies for missionary purposes. Sail up and down the seacoast, call at the harbors and survey the great towns that receive the commerce of the interior and ship the products of the country to all parts of the world, and remember that these also are treaty ports where missionaries are promised protection in their work by the new treaty made during the present year

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between China and the United States. How different the situation to-day from that of a few years ago when treaty ports were few and the privileges of foreigners greatly curtailed throughout the empire. New and most favorable opportunities now present themselves to us for successful Christian work in China, opportunities which our great Church should not be slow in improving. Every treaty port should be occupied at the earliest day possible, schools and hospitals established, evangelistic work inaugurated, and these great commercial centers made the centers of missionary activity.

These are strategic points and should be occupied in force. With preparatory schools and colleges in which to educate the young men who come to us for instruction, we shall soon gather a strong working force of trained native preachers. Then, as our Lord "called unto him the twelve, and began to send them forth by two and two" into the

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cities and villages round about, commanding them to preach that "men should repent," so these thoroughly equipped native preachers may be sent forth "by two and two," in true apostolic fashion, to preach the Gospel to their own people in the cities and villages of the interior. Thus, slowly it may be, but surely, shall the kingdom of our divine Lord spread over China until that mighty pagan empire shall become the inheritance of Christ our King.

III.

SUCSESSES AND OPPORTU- NITIES IN CHINA.

By REV. JAMES SIMESTER, B.D.

THE line between success and opportunity cannot be distinctly drawn. Opportunities improved, by the grace of God, become successes, and every success opens a wider door of opportunity.

I. SUCSESSES.

There are three ways of measuring the success of Christian missions in China—by the numerical results actually achieved, by the moral and spiritual transformations which are the direct result of Christian effort, and by the forces which have been

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set at work as the result of Christian missions, but which are themselves not connected with the Church.

1. There are 125,000 baptized Protestant Christians in China and as many more who have adopted the Christian faith. When we consider the circumstances under which these results have been achieved these numbers are amazing. China has been one of the most difficult fields ever entered by the Christian Church. In no other country were the people so satisfied with themselves, their nation, and their religion. In no other field, save Africa and Malaysia, has the climate been so fatal to the life and health of the missionary as in South China, where our work was begun. No other country, save India, feels so bitterly the ostracism consequent upon the acceptance of the Christian religion. In no other mission field have the workers been so frequently compelled to flee for their lives. All the obstacles found

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in any land have been met in China, while here also are found difficulties not arising in any other land to any great extent.

Attention has been called to the apparent readiness of the Japanese to receive Christian truth as compared with the Chinese. But it should be remembered that when Japan was opened to intercourse with the outside world it was done by a nation that helped the Japanese to carry out their own laws and develop in their own way. When China was opened up it was by nations that compelled her, against her will, to admit the curse which is now dragging millions of her people to ruin. She was compelled to obey laws other than her own and develop as her oppressors saw fit. America went to Japan as the good shepherd, that the people might have life and that they might have it more abundantly. England and the Powers went to China as a thief to steal and to kill and to destroy. And how were the

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Chinese to know that the missionaries were not wolves in sheep's clothing? Treated as they have been by the foreigner, the wonder is that any have been found in this land willing to give an attentive ear to any message coming from so hateful a source. In the face of these difficulties, the fact that nearly a quarter of a million souls are connected with the Christian Church as members and adherents is marvelous.

But the numbers added to the Christian Church are not the greatest evidence of success. Better things have been done, and forces have been set at work which increase the efficiency of Christianity in geometrical progression. Colleges in which are found thousands of young men dot the land. Intermediate schools for boys and girls are many and crowded, and day schools can be counted by the thousand. There are nearly a thousand in the Fukien province alone. Hospitals are daily ministering to thousands

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of sick bodies while pointing sin-sick souls to the Great Physician. Printing presses and Bible Societies are printing annually millions of pages of the Scriptures and other Christian literature.

2. But a question of vital importance is asked. Does Christ actually save and transform the Chinese? Not, "How many are saved?" but "How well are they saved?" China has furnished to the world the greatest evidence of Christianity seen since the resurrection of Christ. Ten thousand native Christians dying for their faith bear evidence how well they are saved.

Jesus Christ is transforming men in China as effectually as he ever did in America. Highway robbers have become preachers; men deprived of mental and physical strength by the use of opium have been made strong; men guilty of every conceivable sin have been gloriously saved; homes have been transformed so that I have seen

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family life as pure and full of love as in a Christian home in America ; woman has not only been lifted from a life of slavery to liberty, but the estimation in which she is held has been notably raised. Every phase of social and business life has been changed by Him who makes all things new, so that it is possible to pick out the Christian Chinese by the looks of their faces.

3. Forces have been set at work by Christianity which are not directly connected with the Christian Church. Infanticide, once so common in China, is now practically non-existent. A large society has been organized the object of which is to stop the barbarous practice of foot-binding. Ten thousand heathen Chinese gentlemen have pledged themselves never to have their daughters' feet bound, or to marry their sons to girls with bound feet. Schools are being established of every grade from the primary to the university. A desire for rail-

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roads, telegraphs, post offices, and other improvements, all of which are helps to the progress of Christianity as well as results of Christianity, is manifest all over the land.

II. OPPORTUNITIES.

I. *For Evangelistic Work.*—China has a population of 406,000,000, that, in spite of differences of dialect and customs, are practically a homogeneous people. China has been held together during the centuries, not by despotism or by force of arms, but by the essential oneness of the people. And this immense population is now open to evangelization. Ten years ago there were nine hundred walled cities of China and five whole provinces that were closed to the missionary. Now every province has been opened, and the gates of every city swing wide open to the messengers of Christ.

In a city less than two hundred miles from Foochow, whence three times in the

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last ten years missionaries have had to flee for their lives, and twice have hidden under the tiles of the roof, I have myself within the past six months been welcomed by citizen and official alike. In the very center of this city are three beautiful hills, which command a view not only of the whole city but of the entire surrounding country. On one of these hills is the newly built residence of our Methodist missionary, and by its side the Yenping Academy is in process of erection. On the second hill the Alden Speare Memorial Hospital is soon to be built, and we hope the Girls' and Women's School will occupy the third. Just in front of all three is being built a large church the money for which was largely raised among the Chinese themselves. Everywhere doors are opened for the messengers of the Gospel of peace.

2. *For Educational Work.*—The greatest need of China to-day is education, and the

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Chinese people are looking to the Christian Church for help in this respect. The efforts of the Chinese government to establish Confucian schools is an evidence on the one hand of the widespread desire for education, and on the other a tacit acknowledgment of the influence of the Christian schools. Open opposition to Christianity died with the Boxer movement, but a silent, subtle death-struggle has been begun in the schools. The government wants Confucian schools, the people want Christian schools. In the city of Foochow are three government schools, well supported and fairly well equipped. Students are supported while in school and are assured of good positions when they finish. In the Anglo-Chinese College, just outside the city, students have to pay all their expenses. In the three Confucian schools, where students are paid to attend and positions provided for them, there were last term less than one hundred and fifty stu-

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dents enrolled. In the one Christian school, where students have to pay to come and no positions are assured, three hundred and thirty-six were enrolled. Many of these boys are heathen when they come. Said a heathen gentleman to me not long ago, "Mr. Simester, do you know why I send my boys to your school?" "No," replied I, "but I suppose you send them to get an education." "No, I don't," said he, "I send them for the moral training they get." Think of it! heathen gentlemen sending their boys to Christian schools to secure their moral training! Our intermediate schools are full all the time, and there is opportunity for twice as many with increased facilities. From thousands of cities and villages come calls for day schools, and the only limit to the number of these schools we might open is the number of trained native teachers. If the Church would improve the opportunity she might have the educating of the larger

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part of China's young people. As go the schools of this generation, so will go the business, social, and national life of the next.

3. *For Hospitals and Charitable Work.*—Innumerable cases of disease, beyond the skill of Chinese physicians, are met on every hand. Our hospitals are all full, and our physicians overworked. Christ went everywhere healing them that were sick. More hospitals and more physicians could be utilized at once. There are thousands of homeless children that might be brought up in the nurture and admonition of the Lord if we had orphanages and helpers enough to care for them. The blind are asking to be taught to read and to work; widows by the hundred are asking for help; whole colonies of lepers need to be cared for. For all these needs China appeals to the Christian Church.

4. *For Publishing Houses.*—Not only has the press been an important factor in the results already achieved, but its place in the

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work cannot fail to be more and more important. Christian books and literature are in great demand. A heathen viceroy recently ordered thousands of dollars' worth of Christian books from Shanghai. The Christian presses have contracts for work for years ahead.

5. *For Work Among Women.*—One of the greatest opportunities lies in the work for women and girls. Husbands who do not care to talk about Christianity themselves are perfectly willing to have missionary women talk to their wives. Fathers who send their sons to a Confucian school send their daughters to a Christian seminary. The average Chinaman thinks it makes little difference what a woman believes, but we know that the most effective individual factor in Christianity is the Christian woman.

Let the Church not stand on what it has done, but go forward, entering every one

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of these open doors, and that with a force large enough and efficient enough to bring this land to God.

Numerically, intellectually, and morally this people is the greatest in the heathen world. They tell us that in South Africa there is a road constructed from the rubbish taken from the Kimberley mines. Now the road is being dug up, for it has been found to be full of diamonds. That the surface of China is covered with the filthy accretions of centuries of stagnation and sin is apparent to all, but at the bottom of this filth missionaries have found streets paved with gold.

They tell us that China has been asleep for four thousand years and that her civilization now should be compared with European civilization in the sixteenth century. A nation that could sleep four thousand years and wake up only four hundred years behind civilized America is worth saving.

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The old Chinese junk is covered with barnacles, but scrape these off, cover the outside with a coat of modern civilization, and in place of the old square sails that have driven the ship whithersoever the wind listed put the dynamic power of the Gospel of Jesus Christ, and you will have a ship that can take its place by the side of any the world has ever seen.

China aroused and enlightened and filled with the Holy Ghost would sweep through the coming centuries with an impetus and glory impossible to conceive.

IV.
SUCSESSES AND OPPORTU-
NITIES IN KOREA.

By REV. GEORGE HEBER JONES, Ph.D.

TWENTY-FIVE years ago Korea was an unknown land. It had its place on the map, but its coasts were unsurveyed, its rivers unexplored and the names of its cities unknown. No treaties with Christian nations existed. No commerce brought wealth to the people, no travelers visited the country. And the outside world was equally unknown to the Korean. He had heard of the white man, and even seen a few specimens of that race, most of whom he had promptly killed and thrown to the dogs

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and ravens to eat. He had seen enough to convince him that the white man was a wild, thieving savage, whose language sounded like the twittering of sparrows and the chatterings of magpies, whose customs and ideas were immoral and blasphemous, whose costume and appearance was diabolical, and whose religion was the sum of all villainies.

This was the Korean's idea of the white man, written in his laws and literature and deep grained in his nature. Two short decades ago America led the way in opening up Korea diplomatically, and Christian missions immediately followed to put to an end forever such conditions as I have described; and in the van commanding one wing of the advance guard was our own Methodist Church. Missionaries were sent to found the work, and what a task confronted them!

They had to wrest from a pagan govern-

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ment and an antagonistic populace the right to reside within the borders of the land, to travel, study, teach, and convert; they had to face the peril and danger of the plague and pestilence, the sea, the mountains and lonely places, the mob, robbers, wild beasts, and savage men. They had to master a barbarous tongue and make it the servitor of Christ, a language so perverse that one has said he doubted if a man could speak the truth with it. They had to stand firm and unflinching amid the loneliness and desolation of their situation. They did it. They built over against the institutions of heathenism the institutions of Christ. They set up the altar of the true God in the midst of the myriad altars of false gods; they cried forth into the noise, confusion, and babble of false ideas and wild superstitions the eternal truth of God in Christ Jesus; and in eighteen years the prejudices and antagonism of ten millions of people three

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thousand years deep in their heathenism have been conquered, and in their place friendly relations established. I submit that were this all we had to show it would be enough for the first eighteen years of labor.

VANTAGE POINTS GAINED.

But not only have we secured for ourselves the right to work, but a revolution has been established in the thought and attitude of the people toward Christ such as has taken centuries to produce in other lands. Christianity has been vindicated from the base calumnies with which it was slandered. The laws in the penal code which denounce death to all who embrace our religion have been rendered a dead letter. From looking upon it as a religion fit only for barbarians and savages, the lordly Confucianist cries out in amazement, "Your Christ is as great as our Sage!" One of

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the most honored and ablest statesman of Korea said to me: "Go on with your teaching; Christianity is destined shortly to be Korea's religion. For three hundred years our land has not produced a really great expounder or exemplifier of the Confucian cult. We possess only the shadow of it. We are a land without religion, and Christianity must be accepted by us."

It rests with us to say whether Christianity, when it is accepted by Korea, shall be Roman and sacramental, or evangelical and biblical in form. The attitude of the people has changed. Though they persecute and oppose our converts, they do it, not because they think Christianity bad, but because they look upon our converts as traitors to their ancestors. They know Christianity is good. They expect its final triumph. Their attitude is one of anticipation.

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THE CHURCH FOUNDED.

The foundations were laid when our Lord Christ shed his blood on Calvary's brow and opened to Koreans the gates of life. They were laid when God's Spirit moved his servants in America to send to Korea the banner of the world-conquering cross. In the human and temporal sense they have been deeply, solemnly laid during the past two decades. From among that populace with many a Saul breathing out threatenings and slaughter against Christ there have come Pauls who have become glorious workmen for Christ, building up his kingdom throughout the Korean empire. Fifteen years ago we reported our first membership—thirty-eight converts. To-day a host of seven thousand Methodists are enrolled in our churches, eager, earnest, and consecrated, and at their head stand four ordained ministers of the Gospel.

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THE BIBLE AND PRAYER HAVE THE RIGHT OF WAY.

The Korean Church is a Bible-loving Church. Most of our male converts and a large percentage of the women can read. I once met an old man who had been converted at the age of seventy-two years. The frequent services through the week did not satisfy him. His heart was so full of love for God's word that he wished to read it for himself. He was ignorant of letters, yet at that advanced age this old man learned to read in order that he might be able to see for himself the glories of God in his word. Another old man named Matthew Yi was known never to be without a copy of the Bible in his hand, except when eating or sleeping. Our people love the Bible.

Wherever in the world you find the Bible loved and honored, there you will find the

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family altar also, and so it is with the Korean. As a heathen he is, as Paul said of the Athenians, "too religious." Before the light of Christ dispels his darkness, he peoples his home with specter demons. They perch on the beams and nest in the ceiling and walls; they enshrine themselves in the parlor, the kitchen, and the shed; they hide in the floor and the chimney. The Korean without Christ spends his life amid these death-shadows.

But the Christian Korean erects in his home the family altar, and the darkness and gloom vanish, the dead shadows flee away, and in their train go many a superstition, many a cruel practice. The family altar stands for a Christian home, and a Christian home means love, sympathy, and cooperation. It means wife raised from the position of a servant and toy to that of a helpmeet and companion. It means one wife and purity, not many wives

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and debauchery. To-day in thousands of homes in the valleys and on the hill-slopes of Korea there are family altars where husband and wife and children gather in daily prayer for divine grace and guidance, and a heavenly Shekinah shines forth and changes a mud hut into a temple to the only living and eternal God.

THE KOREAN CHURCH AN ACTIVE CHURCH.

From the very first the convert is more than a church member, he is a worker for Christ. He may be only an ignorant, untutored, uncouth farmer, but he knows and possesses something his neighbors have not, and he presses it home on them. There is an impulse within him to work for Christ. His soul is energized with new and glorious forces. He would not keep silent if he could, and he could not if he would. His heathen neighbors will not permit him to

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remain inactive. From the day he publicly renounces heathenism by burning his fetiches and idols on the plot in front of his house, he is a marked man. His neighbors attack him and his new beliefs, and he must defend them and prove their truth, or surrender at discretion and go back to heathenism. He is strengthened by this process, and his testimony to his neighbors backed up by a changed life is powerful, because he speaks in the language and ideas with which they are familiar. Thus through this one man Christianity obtains a foothold in some heathen village; a few others join with this first convert; they grow in grace, knowledge, and numbers. The first convert is recognized by the missionary as the class leader. Some baptisms take place. By the time their numbers reach twelve or fifteen families they put up a building especially for worship. It is not very beautiful in architecture or material.

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Like the houses of the believers, it may have mud walls and thatched roofs and paper windows, but it is their church! And I will tell you one thing about it. It is always just a little better than the houses of the converts. It is consecrated to God, and here they worship, and who shall say it is not as precious and beautiful in the eyes of the all-seeing Father as the costliest fane ever erected by the poured-out treasure of Christendom?

FROM AN OX TO A CHICKEN.

And what is the result? Heathenism vanishes away. Dr. Noble tells of a hamlet of sixty families where we got a footing, and in the course of a short time forty families became Christians. Previously they had a yearly sacrifice to the demons in which an ox was offered. But this year Christianity had made such inroads on the numbers of the non-Christian populace that

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those who remained contented themselves with offering a chicken to the gods! Do you ask me what is the result of our work? You see it in the fact that the sacrifices of heathenism are dwindling from an ox to a chicken.

The work in these villages is built up and conserved by the native converts. Never has there been a time in the history of the work in Korea when there have been enough white men properly to shepherd God's Church there. Our native converts have done this as well as they could. They have served without pay of any kind, working on their farms throughout the week like the other Christians, but keeping the lamp of God burning.

A SPIRIT-FILLED CHURCH.

Whence comes the power of these Korean farmers to stand firm against all the forces that a trained and intellectual pagan-

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ism can bring to bear upon them? Whence comes their power to overcome the false ideas and debased practices in their own hearts, their homes, and their hamlets? Whence comes their power to meet and vanquish the skilled intellectual forces of Confucianism? Whence comes their power to stand unflinching and triumphant amid the fierce furnace fires of persecution? One answer alone there is. It is the Spirit of God.

There is not a man in our Church that has not suffered in his body, his goods, or his soul because of Christ. Some have been cast out in disgrace by relatives; children have been disinherited by parents, and parents abandoned by children; wives have been divorced by husbands because of Christ. Some have lost property and temporal prosperity. Others have met cruel beatings, even nigh unto death, for his sake.

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THE KOREAN CHURCH A SELF-SUPPORTING CHURCH.

The Korean Church has made a magnificent record in self-support. It was to be expected. A Bible-loving, active, working, Spirit-filled, persecuted Church must do its full limit in self-support. For every paid helper we have, there are fifty volunteer workers. Chapels are built, all running expenses paid, visitation to outlying classes maintained, and Christian literature bought and distributed out of the funds of the native Church. It is a sight to see a worshiping congregation when the collection is taken; rarely will a man allow the plate to pass him without a gift. Beginning in 1894, when we had 221 members, our Korean Church has contributed 17,530 yen, or over \$8,000, for the work of the Lord. How much this sum represents in God's arithmetic I will not venture to estimate.

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This is some little part of the story of success in Korea. I will not speak of the wide-spreading influence of our Church on the national life and character, or of the indirect successes of Christianity in the world of Korean thought, but enough has been said to show that opposing conditions have been met and conquered, obstacles surmounted, and problems solved. The Church of Christ has been established with its foundation deep in the bed rock of national character. We are weathering all storms of persecution and forging slowly ahead, in spite of the fiercest gales blowing from the pit. Our story is an uninterrupted tale of progress and success. We have not met with a reverse.

THE OPPORTUNITIES OF CHRISTIAN MISSIONS IN KOREA.

Light begins to stream in on Korea's darkness. The Eastern horizon is breaking

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into smiles with the glory of a new day. Christ has come, and Christ is the light of the world. Fair indeed is the vision as we look out upon Christ's triumphs in Korea. But what a prospect greets us as we catch a glimpse of the golden day of opportunity in Korea!

Territorially Korea lies at our feet. It has been visited, explored, and mapped out in its length and breadth. Every province and the larger portion of the three hundred and thirty-two prefectures which constitute the empire have been visited and sown with Christian literature, and in many of these prefectures Christian converts reside and work for the Master. The distribution and location of Christ's forces in Korea constitute an opportunity of the first order.

There is an utter absence of many things which serve in other lands as serious competitors with Christianity. In Korea Christianity is the only thing in sight. No

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new political life, calling the people to consider questions of communal and national welfare, with the excitement incidental to local and other elections, breaks in on the monotony of their life. No expanding military and naval development appeals to their national pride. No public school system with its multitudes of children and youth preparing themselves to take a worthy part in the affairs of life gives hope for the future. No large industrial and commercial enterprises under native control promise relief to the widespread poverty of the Korean people. And last and most important of all, the black curse of a skeptical, infidel, impure literature has not yet found expression in the Korean language. As far as the life of the populace is concerned, it remains unchanged and undisturbed. The only new thing that breaks in on Korean quietude is Christianity. It alone speaks of a promise of improvement

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in communal and national conditions; it alone affords a hope of safety and security to the nation; it alone has an organized school system. The two secular newspapers published under native auspices are favorable to Christianity. The only weekly published in the land is the organ of the Presbyterian Church. The only magazine published is the organ of the Methodist Episcopal Church. The only literature to-day is that which comes forth from Christian sources. The two best selling books in Korea are the Christian Bible and hymn book. Therefore, I repeat it, Christianity is the only thing in sight. From the vantage point of this opportunity we can reach and influence the nation with exceptional power. How long this will continue to be the case we cannot say, for the devil is not yet dead. But while the opportunity lasts it should be improved to the utmost limit of possibility.

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THE CONDITIONS AMONG THE PEOPLE AT LARGE AN OPPORTUNITY.

Tourists tell us that two things in Korea strike them very forcibly: The pitiable condition to which the people have been reduced, and the amazing success of Christian missions. Korea's need, nor man, nor angel, nor seraph can adequately describe. Only the heart of the Eternal, who, from the depths of his holiness measures so accurately all moral conditions, can know the depth of Korea's ruin and desolation. Oppression is there in "cruel, man-destroying power, that ravages kingdoms and lays empires waste and in pitiless wantonness thins states of half their people and gives up the rest to want." Oppression blights every budding promise of good. Vice is there paralyzing and destroying the life of the people. The typical Korean looks out on the world with the sense that

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the best things are gone. Purity and innocence, hope, life, and God are gone; and gone are those things which make for righteousness and truth, that in Christian lands are enjoyed in such lavish bounty that many ignore and even trample them under feet. Unknown are those priceless privileges of the Christian Church and her services and influences that pervade the air we breathe, that follow us from cradle to grave. The Korean stands and searches far and wide over the desolate, gloomy wastes of his civilization for all these things, but they are gone.

A short time ago I was walking with a young Korean man, a patriot concerned for the welfare of his people. He said to me: "We look out into the future and see no ray of light. The night about us is deep and dark and cold. The hearts of my people are frost-bitten." Aye! that is it, frost-bitten by the dark, arctic night of heathen-

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ism! Into conditions like these comes the story of the Gospel with its promise of help, of better things, of a brighter day. Christ has seen the opportunity these conditions offer, and he is there in Korea to-day: sometimes beside the lonely missionary, cheering and strengthening him; sometimes with a persecuted Christian in his home, in prison, or in the death cell, even as he was present with his saints of old in the seven times heated fiery furnace; again, in the depths of the conflict with the forces of sin and darkness. We behold his form, we see his pierced hand as it beckons us on to higher endeavor and nobler achievement. Shall we lag behind? God forbid it!

OPPORTUNITIES IN THE NATIVE CHURCH.

Equal with these opportunities that promise such large reward is the opportunity which lies before us in the native Church. Here we have a compact, enthu-

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siastic, earnest body of men. Soldiers they are in their frame of mind where the forces of sin are concerned, filled with the Spirit of God, purified by persecution and armed with divine truth. They ask, first of all, that we shall give to them in its entirety that sacred body of truth which has come down to us from our fathers, and which we are proud to pass on to other nations and coming generations. The Korean Christians desire to be more than Christians in name, they call for and demand the substance of Christianity. They desire to be saved from the fate that overtook Coptic and Abyssinian Christianity. The supreme obligation, the great task which confronts us to-day, recognized no less fully by the native Church than by the missionaries, is the great need of indoctrination. These men who have come from the rice swamps and barley fields, from the merchants' thoroughfares and the teacher's mat de-

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mand that we should teach them, drill them, give them Christianity in its entirety.

And they ask us for leadership. In our native Church race prejudice has not as yet lifted its ugly head. The native Christians respect and honor their white brothers. They look upon them as carrying in themselves the highest attainments and the largest amount of force possible from Christian experience. They believe in them as captains and leaders, and for this generation and the generation to come they turn their eyes and their hearts lovingly and expectingly to the overflowing camps of Christendom in search for that consecrated leadership which shall guide them to final and complete triumph in their land. They are full of courage; there is no intrenchment of the foe they will hesitate to storm; there is no point in the conflict so perilous but they will gladly thrust themselves into it in order to pluck victory for Jesus Christ.

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Give them, then, what they need in this their day of desire, realizing that upon our action at this time hangs the whole future of the Church of Korea.

PLEA FOR A STRONG ADVANCE.

The golden day of God's opportunity is upon us in Korea. Let us not sin it away in idleness.

The busy world shoves angrily aside
The man who stands with arms akimbo set
Until occasion tell him what to do.
And he who waits to have his task marked out
Shall die and leave his errand unfulfilled.

I plead on behalf of ten millions of souls now slowly beginning to turn their eyes to "the Light of the world." I plead on behalf of a youthful Church, eager, curious, anxious, ready for the fray, and asking only for sufficient and efficient leadership. I plead that our great Church may begin seriously, and in a manner commensurate

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with her vast resources, the work of evangelizing Korea. For I dare affirm that, moving forward from the vantage ground of past success, along the lines of our magnificent opportunities, the end is already looming in sight on the far horizon of Korea.

V.
SUCSESSES AND OPPORTU-
NITIES IN JAPAN.

By REV. DAVID S. SPENCER, D.D.

THE first Protestant missionaries entered Japan in 1859. Their first convert received baptism in October, 1864, but so hostile was the government to the foreigner and his hated *yasu-kyo* that up to 1873 but some eleven Japanese had received baptism into the Protestant faith.

These were times of suspicion and dark deeds. Notice-boards prohibiting faith in Christianity and offering rewards for exposing native believers were posted by the government in public places. For the missionary to leave his home at night was posi-

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tively unsafe. While policemen guarded his person and property, because of the government's treaty obligations, her secret detectives dogged his footsteps. If the common people were inclined to receive the foreigner, his religion, his schools, the attitude of their leaders forbade it. It needed a dozen years to allay suspicion, to show the difference between Protestantism and Romanism, and to prepare the way for any direct work.

These are briefly the conditions our heroic pioneer missionaries met when they organized our Methodist Episcopal Mission, August 8, 1873. Without a dwelling house, a church, or a native convert, with no knowledge of the language, no Christian literature, no helps of any kind; but with God above, the love of Christ in their hearts, a praying Church behind them, and a handful of sympathetic missionaries like themselves about them, they began to lay the foundation of our Church in that land.

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SUCCESSSES OF THIRTY YEARS.

What are the successes of thirty years of toil? We now have sixty native ordained ministers, trained in our schools, loyal to our cause, earnest, intelligent, self-sacrificing, able to double or quadruple their income any day by taking secular work or government positions; as preachers and evangelists second to none in any Church. We have thirty-four undergraduate men coming on to help them. We have fifty-three Bible women who labor for the saving of the women of Japan. There are seventy-seven church buildings which invite our people to worship, and we regularly preach the Gospel in 132 places. God has given us 7,000 Church members. We gather 7,000 children in 145 Sunday schools, and those children are the hope of the Church. Our boarding schools number eleven, with 1,700 young men and women in

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them, about eighty per cent of whom become Christians before they leave our halls, and already the children of our graduates are coming back to our schools. Our Publishing House last year sent out 700,000 volumes of books and tracts, or 10,000,000 pages of Christian literature, all over the land. We have seven self-supporting churches, and last year our people gave 4.30 yen (\$2.15) a member for self-support, which, considering the circumstances of the givers, is not excelled by the Methodists of these United States. While Methodism entered the field the last of the five largest families of Protestantism, it leads them all in self-support and in membership.

This is a very brief statistical putting of our success as a Church, but it by no means tells all the truth. The broader influences of Christian civilization upon the Japanese nation, in which the Methodist Episcopal Church has borne a worthy part, must never

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be forgotten. Instead of the notice-boards which in the beginning forbade the Japanese to believe in Christianity, the Twenty-fifth Article of the national constitution now guarantees to every Japanese subject the enjoyment of freedom of religious belief. Then the Christian religion was a hated and condemned foreign creed, an alien and illegal; now Christianity has the same legal status as Buddhism, and is protected by the highest law of the empire.

For long years the question of the Church's property in Japan was one of serious concern, as there were no provisions by which a satisfactory title to such property could be had in the name of the Church, or of a foreign person, company or corporation; now the Church property may be held under legal provisions as safe as the empire itself.

Our Mission schools have long labored under great embarrassment, partly because

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they were Christian, partly because they were private schools rather than a part of the government school system ; but recently the chief hindrances have been removed.

CONFIDENCE RESTORED.

Suspicion has given place to confidence, and it has come to pass that the men most largely trusted are the Christian men. The president in the lower house in the Diet, thrice chosen, is a Christian man, and a dozen or fifteen of its most influential members are well-known followers of Christ. This is about fifty times the due representation of the Christians proportionate to members. But we now have Christian ministers in the Cabinet, Christian admirals in the navy, Christian generals in the army, Christian justices upon the supreme bench, Christian men heading important commercial enterprises ; and we ought to thank God that the profession of Christianity is no longer

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a bar to a man's attainment of the highest positions in the empire.

HUMANITARIAN SERVICE.

The followers of Buddha and Confucius mumbled pretty ethical phrases about kindness and charity, and left the suffering to bear their sorrows as best they might; but the Christians are dotting the land with hospitals, orphanages, asylums, homes for the friendless and for ex-convicts, and the tears of joy and gratitude that flow from the relieved are as incense wafted to heaven. Perhaps in nothing has Christianity manifested its power over the fiery Japanese spirit more completely than when it has tamed the *samurai*, or member of the old military class, and sent him out as a good Samaritan to establish humanitarian institutions.

Woman, too, has felt mightily the touch of Christian uplift. Confucius had no place

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for her. From many Buddhist temples and sacred mountains she is excluded. She could claim no legal standing and was a mere chattel, to be disposed of as caprice might dictate. But Christianity has made concubinage a disgrace; the civil code, based upon the Code Napoleon, or Christian law, gives to woman her legal status, guards her rights of person and property, and makes possible her independent existence.

The hardest blow yet struck against the damnable system of licensed prostitution, the curse of Japan, was struck by a Christian missionary, a Methodist, and if the Christians are supported in their effort I undertake to say that the day is not distant when they will close every brothel in the land.

DEVELOPING CHRISTIAN SENTIMENT.

But the case does not rest here. The influence of Christian sentiment in society has

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made a difference in the dealings of man with man. Not a judge upon the bench but has felt his moral backbone stiffen by the presence of Christian sentiment among the people, and even in the press.

Japan has recently set the world an example by imprisoning more than one hundred of her leading citizens, some of them men occupying high positions in her educational system, because they were found guilty of accepting petty bribes from the publishers of text-books as payment for their favorable opinions on those books. While American cities sit complacently to watch their politicians steal through the exploiting of more than one franchise, the city of Tokyo tries, convicts, and imprisons some of her leading officials because they cheated in the quality of iron pipes put into her water system.

I do not pretend to assert that Japanese civilization is morally equal to that of America at all points—not by any means. Nor

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would I have you lose sight of the fact that the missionaries to that country have not been asleep for thirty years. No statistics can picture to the mind the widespread influence of Christian sentiment already manifest in this land so recently heathen, and this influence is large and out of all proportion to the numbers of those enrolled as Christians.

REVISION OF TREATIES AND RESULTS.

The revision of the treaties lifted from Japan a burden which was fast coming to be unbearable. This is the political side of the matter. From the Church's standpoint, it burst from the missionary his traveling passport fetters and set him free to roam at will, up and down the empire, preaching Jesus and the resurrection; it changed the feelings of the government and people toward the foreigner and his creed; it stirred the native evangelist with a desire to see the

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people converted; it gave the patriot an additional reason for wishing to make his country worthy to march with the Christian nations of the Occident; and thus it threw wide open the doors for Christian propagandism. Then came the Anglo-Japanese alliance, an event which has imposed upon Japan still greater obligations and inducements to measure up to her best in every way.

FAILURE OF THE MORAL SYSTEM.

And this apparently leads to another line of thought. From the early years of the Meiji era Japan had depended upon general education to solve her difficulties and lift her into a stable national life. In pursuance of this policy she has developed her school system to a state of great efficiency. With vehement determination religion has been divorced from her schools. But it became clear "that education pure and simple had

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not bettered the morals of Japan," and this "led the emperor in 1890 to issue his Imperial Rescript on Morals in Education. But as the Rescript supplies no power to live the life it recommends it becomes only a moralization." The young men of the government schools have become skeptical to an alarming extent. Disgusted with the general and moral degradation of the priesthood, cut loose from the religion of their fathers, and thrust into social, political, industrial, and commercial conditions all new to them, these young men are religiously and morally adrift. The waves of skepticism, rationalism, and agnosticism have been rolling over Japan, and by many leading men this failure of their moral system is keenly felt and deeply lamented. Of the students in Japanese colleges but one in seventy is a Christian communicant; of the colleges of the United States and Canada one out of every two is a communicant.

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NOTABLE WITNESSES.

Hence Baron Maejima, an ex-cabinet officer, has recently said: "I firmly believe we must have religion at the basis of our national and personal welfare. No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence we shall fall short of the highest success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the most full of strength and promise for the nation."

Count Okuma, ex-premier, laments the loss of moral fiber, and says: "The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. As you read your Bible you may think it is

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antiquated, out of date. The words it contains may so appear, but the noble life which it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life, and you will supply to the nation just what it needs at the present juncture."

THE CHURCH'S OPPORTUNITY.

This is the Church's opportunity in Japan. Now while her leading men stand favorable to the inculcation of Christian principles; while the minds of the people are open to receive the truth; now, when God has, through a victorious war, through improved international relations, and through the failure of their moral system, flung wide open the doors, is the Church's supreme opportunity.

We should seize this opportunity first through increased direct evangelistic work.

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This is the Church's first and greatest business, to preach the Gospel to the forty-seven millions of Japan; and to this supreme duty all other agencies should be subordinated. To preach that Gospel in the language of the people is the missionary's highest joy. But to do this we must have more men and more money.

Our present force all over the field is working to the danger point. Our Mission has not been so depleted in ten years as at present. One of our old stations, Nagoya, fourth city in the empire, has stood five years without an American male missionary. The first and greatest need is for young men, the best from the schools, who shall take the field, acquire the language, and be ready for leadership to take the places of the falling pioneers. Then we need money for native preachers; not a sudden large increase, so as to demoralize self-support, but money especially for new work. Millions

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upon millions of the people have never heard of Christ. Their minds are open. They await something new. Of religion they have enough, but the Gospel famine is something awful to behold. Why may not Japan have the Gospel now? Is this excessive asking for a land where only one in one thousand of the population is a Church member, where the heathen temples still outnumber the Protestant communicants, and where the people crowd about us at the rate of three hundred per square mile, while the United States has but twenty-six and China ninety-six to the square mile?

CHRISTIAN SCHOOLS.

We should seize this opportunity through Christian schools. These schools from the first have been both the entering wedge and a source of strength. The Japanese are a reading people. Eighty-one and one half per cent of the school population are ac-

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tually in the schools. The daily papers from the morning press fall like snowflakes over the land. The selection of books found upon the shelves of bookstores in Tokyo compares favorably with those of London, Paris, New York, Philadelphia, or even Boston. The commercial value of the English language is known, and it is a required study in the schools of the country, where the children are learning to think in English. Even the jinrikisha coolies often spend their waiting moments in studying an English reader. But the government schools are nonreligious, agnostic, and often antichristian.

REASONS FOR CHRISTIAN SCHOOLS.

We must have the Christian schools for our Christian constituency, for the preparation of our ministry, and for the many who choose to commit their sons and daughters to Christian rather than to the government

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schools of skepticism and loose morals. Yet not one of our eleven schools but needs immediate financial help. For years the Church's gifts have been so meager that we could neither rear new buildings nor repair the old. Our college building, wrecked by the great earthquake of 1894, has never yet been replaced. The Methodist Episcopal Church has put millions into the great Church schools at home, and we are glad. If we had \$20,000 for Aoyama we could replace our buildings and make room for students enough to render the school self-supporting.

And the results justify the expenditure. Our graduates hold high positions in Church and State, manage the great commercial companies, and serve in positions of highest trust at home and abroad. An Aoyama man won honors in English Literature this year at the University of Chicago. An Aoyama and later a Syracuse man heads

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the banking system of Korea. These are Christian men, and with proper support we can continue to fill posts of honor and power with Christian men and women who cannot be bought.

A CHRISTIAN PRESS.

We must seize this opportunity through a Christian press. Here Methodism has unique opportunities in Japan. Not only does the national thirst for reading urge us on, but other Protestant denominations, recognizing us as having a sort of right of way through priority in opening this branch of work, patronize our press and deal largely through our Publishing House. The Sunday school literature for those Churches is furnished by us, and we are printing an edition of the Union Hymnal for all Protestantism. Many government offices and libraries intrust us with large orders. But we are not keeping up with the demand and

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cannot. Mr. Cowen, our hard-working agent, is seriously overtaxed. Our present plant is quite inadequate. We need better workmen, better machinery, better buildings. One native church, seeing the need, has raised 10,000 yen toward a building for its use and Publishing House combined, a building which shall be to all Japanese Methodism what the Methodist Book Concern in New York was to early American Methodism. We need \$25,000 at once to enable us to hold the position already won. If we do not enlarge, our co-laborers of other Churches will feel compelled to occupy the ground. Must we lose this golden opportunity, this chance to supply 47,000,000 people with Christian literature? Not unless Methodism has lost her hold on God!

Give us a united Methodism for Japan: not seven sickly theological schools, but one good one; not a half-dozen sickly colleges, but one good one with feeders thereto; not

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two or three attempts at publishing, doomed to failure from the start, but one powerful press run for Christ and his kingdom. Stop playing with the question of episcopal supervision of our foreign fields, and give us one of our best general superintendents for Japan and Korea, with episcopal residence for four years at a time in Tokyo, and others for China — large, princely men, prophets, men of faith — and help us to capture whole empires for Christ.

JAPAN AND THE ORIENT.

In saving Japan you save the Orient. Japan is already in practical control of Korea. She owns strategic railroads, telegraph lines, banks, and large commercial interests. Japan is sending hundreds of her picked men into China. They are reorganizing her army; are advisers to her government; are police organizers and teachers; are putting her schools into shape;

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are heads of business enterprise; are drafting her new code of civil law; are managing her Imperial University. Little Japan leading old China! Why, two thousand Chinese students are in the schools of Tokyo, and among them are the sons of Chinese nobles; and of these students more than a hundred are Chinese girls. Over one hundred Chinese noncommissioned military officers are in Japanese barracks getting their training for war. And, if these Chinese students and these Japanese can be Christianized, what does this mean to the Orient? Remember the trumpet call of Bishop Moore, "As Japan goes so goes the Orient."

JAPAN AND RUSSIA.

I would help Japan save China. I would help her build a wall so high and strong that the Russian bear could neither scale it nor crawl through it; for be it known unto you that wherever that bear places his

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paw there is an end to Protestant missions
and ultimately to American commerce.

O that the Church of God would grasp
her opportunity in the Orient!

“What have I thought of His work so dear?
What have I planned for his kingdom here?
What have I given of the wealth he gave?
What have I learned of his power to save?
What have I done that the world may see
What Jesus did when he died for me?”

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