WORLD WIDE MISSIONS.

"INDIA"

3/5 size of U.S.A.

AREA 1,800,000 Square Miles. Population 323,500,000.

I. General Features.

The Land. India, including Ceylon and Burma, extends from Afghanistan on the west to Siam on the east, a distance of over 2,000 miles; from the Himalayas on the north to Cape Comorin on the south, a distance almost as great. Its area is six-tenths that of the United States, or as large as that portion of the United States east of the Rocky Mountains. It is a great peninsula, triangular in shape, and divided physically into three distinct sections, the mountainous Himalayan region in the north, the fertile river plains of the Ganges, Indus and Brahmaputra in the center, and the plateau known as the Deccan in the south, girt about by the Vindhya mountains on the north and the Eastern and Western Ghauts on either side.

The People. India's population is equal to that of North and South America and Africa combined. Only two per cent, of the people live in cities of 10,000 or over, the remainder in small towns and innumerable villages.

We cannot speak of one Indian nation or people, for there is not such, but rather a conglomeration of different races presenting every variety of color, physiognomy, language, social custom and religion. Some 200 distinct languages and dialects are spoken, 33 of them each by over 300,000 people.

Historical Resume. Only the briefest outline of Indian history is given here, for the purpose of supplying the connection between India and the outside world. For unknown centuries before the Christian Era, as well as later, invasion and conquest have been the lot of almost every generation. The attacks sometimes came from the sea, but mostly through the famous Khyber Pass on the northwest frontier. A long series of assaults by Moslems, Afghans, and Tartars began in 644 A. D., and continued through seven or eight centuries, always attended by ruthless pillage and slaughter. In the sixteenth century Akbar founded the great Mogul Empire, whose fatal decline began a century later.

The first Europeans to reach India were the Portuguese, in about 1500. Their sole object was trade, and they established their center at Goa on the west coast. The Danish East India Company founded settlements in 1616 at Tranquebar and Serampore. The Dutch soon followed, dispossessed the Portuguese of Ceylon in 1651, and opened a factory above Calcutta on the Hoogly.

England's first contact with Indian soil began in 1614, through the British East India Company, which soon after established trading posts at Madras, Calcutta and Bombay. Although at first purely a commercial concern, this Company was destined by a combination of forces gradually to gain possession of large territories and to assume civil authority. Ultimately a series of struggles ensued between this powerful Company and its Dutch, Portuguese and French rivals, of whom the French East India Company had become the most formidable.

WORLD WIDE MISSIONS.

"INDIA"

The last blow was struck in 1761, resulting in capitulation by the French and leaving British influence supreme.

Even more serious was the conflict between the Company in its politico-commercial capacity and the native Indian rulers, who with their armies bitterly contended for their sovereign rights and dealt treacherously with the encroaching foreigner. Little by little the British Government was drawn into the situation, not a first with any design of conquest, but compelled by moral obligations to see treaty rights respected and defend its subjects from Hindu treachery and barbarities. In revenge for the horrid tragedy of the Black Hole of Calcutta, in 1757, Britain seized the whole of Bengal, and thereupon began the building of a new British Indian Empire. The climax came a century later through the memorable Sepoy mutiny of 1857, which marked the passing of the East India Company and the open assumption by the English Crown, in 1858, of political control. Finally, on January 1st, 1877, Queen Victoria was proclaimed Empress of India. Two-fifths of India's territory and more than one-fifth of its population still remains semi-independent as native states, though subject to Britian's oversight and ultimate authority.

The attitude of the East India Company toward missions was anything but favorable, and its treatment of Carey, Judson and others was a sore trial to them and a disgrace to civilization. Yet none the less is it true that unintentionally this enterprise proved of great service to the missionary cause and an important factor in its development. Under British rule all native religions are allowed freedom of exercise, but Christianity is recognized as the religion of the Government and its propagation a legitimate enterprise.

II. MISSIONARY WORK.

Early Efforts.

Mention has already been made of the earliest recorded efforts by Pantaenus of early Roman Catholic Missions under Francis Xavier, and of the devoted and fruitful labors of Ziegenbalg, Plutschau and Schwartz, all of the Danish-Halle Mission, who hold the distinction of being the first Protestant missionaries to India.

William Carey (1793-1834). This Nestor of Modern Missions was born of poor parents in a village of Northamptonshire, England, in 1761. As a boy he evinced a taste for learning, and was a diligent pupil of the village school. At the age of fourteen William was apprenticed to a shoemaker at Hackleton. Brought up as a Church - man, he early experienced a real change of heart, joined the humble Baptist Church, and at eighteen began to preach. To supplement his meager support as a pastor he continued his work as a cobbler. Resolved to fit himself for higher service, he utilized every available moment for classical study and wide reading, and by dogged perseverance, perhaps even more than by brilliancy of intellect, he mastered Latin, Green, Hebrew, French and Dutch, and gained a good knowledge of Botany and Zoology.

A copy of Cook's "Voyages around the World", which fell into his hands, made a deep impression upon him, leading his thoughts and sympathies out to distant lands, and a profound conviction laid hold upon him of the greater duty and task of the church to carry the

gospel to the heathen world. Before him in his cobbler's stall hung a large map of the world, with such statistics and other information written upon it as he was able to collect respecting every country.

At a ministerial meeting in Nottingham, when invited by the moderator to suggest a subject for discussion, young Carey proposed "The duty of Christians to attempt the spread of the gospel among heathen nations." As revealing something of the weight of cold indifference and even stubborn opposition to missions which Carey had to overcome singlehanded, the venerable moderator rose and in an agitated voice said: "Young man, sit down. When God pleases to convert the heathen, He will do it without your aid or mine." Soon after this Carey published "An Enquiry into the Obligation of Christians to use means for the Conversion of the Heathean," which still holds high rank among missionary treatises.

But May 31st, 1792, is the date which will always remain memorable as the birthday of the new world-wide era of missions, for on that day Carey preached his famous sermon from Isaiah 54:2,3, giving out the great missionary maxims, "Expect great things from God," "Attempt great things for God." So profound was the impression made that soon afterwards, at Kettering, a company of twelve ministers formed the first Baptist Missionary Society, subscribing for its expenses £13. 2s. 6d ($65.62). Carey offered himself as the first missionary and after overcoming further severe opposition and tests of faith, and being refused passage in an English ship because of the hostility of the East India Company to missionary work, he finally, with his wife and a companion, sailed in June, 1793, in a Danish vessel, and five months later landed at Calcutta. His parting mesage to the friends at home was terse and impressive. "Yonder in India", said he, "is a gold mine. I will descend and dig, but you at home must hold the ropes."

Carey's first years in India were years of severe trial, the opposition of the civil authorities, the ill health of his family, and financial need being added to the many formidable difficulties of a pioneer missionary career in that early period. But with heroic courage and a firm faith in God he faced and overcame them all. For five years he supported himself as superintendent of an indigo factory, while mastering several languages, holding daily religious services for the factory employees, itinerating among the villages and working at the translation of the Scriptures.

In 1799 he was joined by Marshman and Ward, the three forming the famous "Serampore Triad." Together they laid strong foundations for subsequent missionary activities by establishing schools, colleges, and printing presses, in addition to their evangelistic and pastoral work. Later, Carey's rare linguistic gifts were recognized by the Governor General, who invited him to accept the post of teacher of Bengali, Marathi and Sanskrit in the new Fort William College at Calcutta. With the liberal salary of £1500 received for this service Carey supported himself and his two colleagues on a frugal scale, devoting the larger portion to the promotion of his beloved work.

Carey's monumental work was that of translator and author. By

himself or under his supervision translations of the Scriptures, in whole or in part, were made in no fewer than 35 languages or dialects. In addition to these he compiled and published grammars in the Sanskrit, Bengali, Marathi, Telugu and Sikh languages, and dictionaries in Bengali and Marathi, besides editing numerous works in both English and the native languages. The magnitude of his literary accomplishments is truly astonishing, and well earned for him the title of "The Wycliffe of the East."

Withal, he believed in preaching, practised his belief uncompromisingly everywhere, and labored constantly for the conversion of individuals. He also threw his whole force and influence into efforts to abolish degrading and inhuman heathen practices, and was largely the means of securing the passage, in 1801, of a law prohibiting the throwing of children into the Ganges in sacrifice, and of another law in 1829, abolishing the horrid "suttee" rite of burning widows on the funeral pyres of their husbands.

It was when Dr. Carey had corrected the last sheet of the eighth edition of the Bengali New Testament, in 1832, that he uttered the words: "My work is done. I have nothing more to do but to wait the will of God." He did not relinquish his labors, however, until he was compelled to take to his couch. On the ninth of June, 1834, the aged saint and veteran apostle entered into rest, having given to India forty-one years of priceless service, and leaving the whole Christian Church and heathen world his permanent debtors.

Following closely upon Carey and his colleagues we have several other great missionary pioneers of India, who call for mention not only on the ground of their personal merits, but even more because of the representative character of their work. Each was, so to speak a mold after which some one of the various lines of approved missionary policy and activity for the future was shaped.

Henry Martyn (1806-1812). Born in southern England in 1781, this "saint and scholar" distinguished himself as a student at Cambridge, and expected to follow the legal profession. But out of a deepened spiritual experience, due in large measure to reading David Brainerd's life, he was impelled to dedicate himself to God for missionary service. He applied to the newly formed Society of the Church of England to be sent to India; but since, under the rule of the East India Company, this was impossible, he accepted a chaplaincy as the only means to his end in view.

Landing in Calcutta in 1806, he enjoyed a brief season of fellowship with Dr. Carey and his co-laborers, and this connection proved a providential link in the chain of God's leading, by which Martyn's rare literary gifts were applied to the work of translation. While faithfully performing his chaplain's duties in several successive military posts, his spirit reached out to a wider ministry of preaching, holding discussions and opening schools among Hindus and Mohammedans; but particularly did he devote himself to the study of Arabic and Persian, as well as to Hindustani and Sanskrit. By arrangement with the Serampore missionaries the Persian translation of the New Testament was committed to Mr. Martyn. The heat of the Indian

plains proved too severe a test to his delicate constitution, a change became imperative, and an ocean voyage was recommended. This plan was taken advantage of by this devoted servant of God to attempt to verify the accuracy and utility of his Persian version of the New Testament by a visit to Arabia and Persia for intercourse with learned natives of these lands..

In January, 1811, he sailed from Calcutta, and touching at Bombay and Muscat, reached Persia in May, when the heat was at its height. The remainder of the pathetic but thrilling story cannot be told in detail- Martyn's long desert marches, attended by bitter hardships; his loneliness of spirit; the completion and revision of his Persian translation amid physical weakness and suffering; his work of witnessing to the many Mullahs and students who sought him out. He prepared two beautiful gift copies of the Persian New Testament for the Shah of Persia and his son, but before the volumes could be presented, Martyn's growing ill health compelled him to start for Constantinople with the hope of reaching England. The long and desperately hard journey overland proved too much for his frail body, and after enduring the most acute suffering he breathed his last on October 16th, 1812, at Tocat in Armenia, where his remains still lie buried.

Two days after his arrival in India, Henry Martyn had written: "Now let me burn out for God," and no words could more fitly express the spirit and record of that life "whose devotion, fervid zeal, and deep spirituality have led as many to become missionaries as David Brainerd's flaming life."

Alexander Duff (1829-1863). This hardy Scotchman and great missionary was a pioneer in two senses, as being the first missionary of the Church of Scotland to India, and as leading the way to higher educational missions in that land. Dr. Pierson ranks him with Carey and Livingstone as "one of the great missionary triad of the new age."

Reaching Calcutta in 1830, at the age of 24, after a memorable voyage on which he twice suffered shipwreck, Duff threw himself energetically into his appointed task. He began a new chapter in Indian missions by introducing the policy of making English rather than the vernacular the medium of higher education, and also by insisting upon giving the Bible an essential place in the daily school curriculum. His plan was novel, and it was greeted with mistrust by missionary leaders and with opposition by Indian Brahmans. But the aged Carey gave him his approval and sympathy, and the friendship of an educated and enlightened Brahman of great influence, Rammohun Roy by name, proved a timely help.

With unflinching courage the young missionary educator opened his school, and on the very first day faced the issue by bidding his pupils repeat after him the Lord's Prayer in Bengali, and then putting into the hands of each one a copy of the Gospels and calling upon a pupil to read. An ominous silence ensued, after which one of the number said: "This is the Christian Master. We are not Christians. How then can we read it?" Whereupon Ram Mohan Roy, who was present, quietly rose and replied: "Christians have read the Hindu Shasters and have not become Hindus. I have read the whole Bible, and you know that I am not a Christian. Read the book and judge for yourselves." The day was

won, and the school became so popular that increased accommodation was soon necessary and many had to be turned away. Duff followed up his advantage by arranging a course of lectures for educated men on natural and revealed religion. These lectures aroused great excitement and no little antagonism, but a spirit of inquiry was awakened, and Duff was rewarded by seeing a number of gifted men renounce Hinduism and accept Christ. Some of these later became prominent in the gospel ministry.

Ill health twice compelled Dr. Duff to return home, in 1834 and 1849, but the loss to India was perhaps more than compensated by the missionary impulse he imparted to the home churches, not only of Great Britain, but also of the United States which he toured in 1854. Dr. A. T. Pierson calls him "the most eloquent missionary orator of the century;" and writes: "He made the very pulse of missions to beat quicker, shaping missionary effort and moving hundreds to go, as well as tens of thousands to give . . . and gave such impetus to work in other lands as no man since has ever equaled."

GENESIS OF AMERICAN MISSIONS. Samuel J. Mills may be termed the counterpart in America of William Carey in England, and the now famous "Haystack Prayermeeting" at Williamstown, Mass., was the birthplace of Modern American Missions, just as the Kettering assembly was of English Missions.

The story is too familiar to require recounting in detail of how Mills, in whose soul the missionary passion had begun to burn, from the very hour of his conversion, gathered around him as Williams College a little company of kindred spirits - James Richards, Francis Robbins, Harvey Loomis, Gordon Hall, Luther Rice, and Byron Green - now known as "the Haystack group," to pray, ponder, and plan for some mission to the heathen. Later, at Andover Seminary, three others - Adoniram Judson, Samuel Newell and Samuel Nott - joined the infant Society, and it was directly due to the prayers and efforts of this consecrated company that, in 1810, the American Board of Commissioners for Foreign Missions came into being as the first Society of its kind on this side of the Atlantic.

On the 19th of February, 1812, Messrs. Judson and Newell, with their wives, embarked for India, followed only nine days later by Gordon Hall, Luther Rice and Mr. and Mrs. Nott, for the same field.

Adoniram Judson (1812-1850). In the above list of noble missionary names Judson's stands to-day by far the most prominent, and we single him out for particular mention as a representative of American pioneers to India, but more than this, as the God-chosen apostle of Burma.

During his voyage to India Judson's views of baptism were radically changed, and this fact providentially led to the formation of the American Baptist Missionary Union, in 1814. He arrived in Calcutta only to be ordered out by the despotic and gospel-hating East India Company. His efforts to be allowed to labor at Madras proving in vain, as the only resort he took passage in a vessel for Burma and landed at Rangoon in July, 1813. Thus did the opposition of man but work out God's higher purpose, as subsequent events proved. "Judson was forbidden by the Spirit to enter India because God would have him in Burma. There, among its wild tribes, was a people prepared for

the Lord. The Karens had for centuries nourished the tradition of white teachers ere long to appear among them, bringing the Book of God. When such a teacher came, they gave ready ear to his message."

It has been said of the Karen Mission that "im intensity of interest and measure of success it has scarcely been equaled by any other in modern times." "When Judson died, hundreds of baptized Burmans and Karens were sleeping in Jesus, and over 7,000 survived in 63 churches, under oversight of 163 missionaries, native pastors and helpers. Judson had finished his Bible translation, compiled a Burmese dictionary, and laid the basis of Christian character deep down in the Burman heart."

But these results werenot achieved without the keenest suffering in addition to arduous toil. When war broke out in 1824 between Burma and England, Judson, suspected of being a spy, was thrown into prison. The story of his confinement and the brutal treatment and physical agony he endured for nearly two years in filthy native jails, and of the heroic devotion of his gifted and consecrated first wife, Ann Hasseltine Judson, who labored to support him and effect his release, is among the most heart-moving of missionary anecdotes.

It was during the tedious early period of waiting in vain for permission to begin active preaching work, and while occupied with language study and translating the Scriptures, the awful powers of dominant Buddhism among the Burmans and gross devil-worship among the Karens meanwhile mockingly challenging his faith, that Judson was asked as to the outlook, and replied: "It is as bright as the promises of God." Such words, under such circumstances, are a fitting commentary upon this great missionary's character and service. Dr. Geo. Smith calls him "the greatest of all American missionaries," and continues: "Adoniram Judson is surpassed by no missionary since the apostle Paul in self-devotion, and scholarship, in labors and perils, in saintliness and humility, in the result of his toils on the future of an empire and its multitudinous peoples."

POLICIES AND METHODS. The early missionaries, following Carey's lead, gave themselves to preaching to the masses in bazaars, temples and fairs in mission hall and bungalow, and in systematic village tours, at the same time supplementing such evangelistic work with translation, publication and school work. In general, most Missions adopt the policy of uniting these various methods.

ZENANA WORK, which consists of visiting the secluded inmates of Hindu and Mohammedan homes, especially among the more well-to-do, occupies a large place in evangelism for women. "In this close, heart-to-heart encounter the Christian missionary learns the needs and sorrows of India's oppressed wives and mothers. Here, in the very deepest heart of it, absolutely closed to men missionaries, the family life in all its multiform misery can be reached with the healing and purifying touch of Christianity."

There are estimated to be 40,000,000 women in zenanas, and 50,000 zenanas are now open to the visits of missionary women. The number of child-widows, whose lot is pitiable in the extreme, is 27,000,000, and of these 281,000 are under fifteen years of age. In connection

with the vile rites of Hinduism, 288 in every 10,000 of the population are said to be consigned as dancing-girls or priestesses to a life of prostitution in the temples.

But the best known and most worthy of all is Pandita Ramabai, universally acknowledged to be the most distinguished woman in India, native or foreign. Her education was so thorough and her intellectual ability so great that the highest title possible for a native woman was conferred upon her. Forsaking idolatry she turned to Christ, and then consecrated herself with a love and devotion truly wonderful to the emancipation of child-wives and child-widows from their terrible bondage. In the famines and pestilences of 1897 and later years her ministry expanded far beyond her original design, as she threw herself into the desperate situation and rescued thousands of girls and women from death, destitution and the base designs of wicked men. Never will the writer forget the privilege he enjoyed of being the guest of this remarkable woman in her great Christian settlement known as "Mukti" (salvation), and addressing her "family" of many hundred sweet-faced little child-widows. Her schools, orphanage and rescue home have witnessed some wonderful outpourings of the Holy Spirit and the conversion of great numbers of souls.

OPPOSING FORCES. Among the many which could be mentioned we must pass over the majority, as being more or less common to all heathen lands, and refer only to three which bear in a peculiar way upon India.

(a) Caste. This hoary system of rigid division of society into innumerable cliques holds the Hindu nation in a mighty thraldom and is beyond question the most potent enemy of missionary work. It permeates every phase of daily life with its vitiating poison. It promotes physical degeneracy by restricting the circle in which marriage is permitted, engenders bitter class hatred, and obstructs intellectual progress by its dictum that only the Brahmans are fit to read or teach. As bearing directly upon missions, it is responsible for these two grave evils among others; "First, it threatens every person inclined to become a Christian with losses and sufferings of the most grievous character; and secondly, it segregates the new convert and puts him in a position where he can have little or no influence over his former friends.

(b) Hinduism. This religion of three-fourths of the people of India actually boasts 330,000,000 gods and goddesses. Originating in Brahmanism, it has long since degenerated into a huge system of demonology.

(c) Modern Cults. Various attempts have been made of later years by educated Hindus to effect a reform of Hinduism. Recognizing its weakness and corrupt practices but unwilling wholly to renounce it and turn to Christianity, these men have sought to effect an

WORLD WIDE MISSIONS.

"INDIA"

amalgamation of Christian ideas with the old Hindu Vedas, and to form a sort of composite or electric religion.

"SOUTHEASTERN ASIA"

Under this heading may be grouped several countries which together occupy a large area, peninsular in shape, in the southeastern corner of Asia, between India and China. These countries are Farther India (comprising Assam and Burma), Siam, the Malay Peninsula, and French Indo-China.

While world events have brought other missionary lands into prominent notice and discussion, nothing seems to have occurred in late years to call special attention to this group of countries. For this reason the story of missionary effort and achievement within them, although in some respects of an unique character, is less familiar in general than the record of work in other fields.

"ASSAM"

Assam has now the status of a province of India proper, and forms a connecting link between that land on its extreme northeastern frontier and Burma. Its population (7,600,000) includes the Assamese people, who have mostly become Hindus, some of them Mohammedans, and several wild hill tribes who are still pagan demon-worshipers. Yet it is among these more primitive people that the gospel has had its greatest success, and accounts are given of some wonderful conversions in recent years, and of scenes that recall the Welsh revival.

"BURMA"

Area and Divisions. This northeasternmost part of Britian's vast Indian Empire now consists of Lower Burma, Upper Burma and the Shan States. Its total area exceeds 230,000 square miles and is thus somewhat smaller than Texas or about twice the size of the British Isles. Lower Burma has been British since 1826, but Upper Burma only since 1885, when the outrageous crimes of the notorious King Thibaw compelled Britian to intervene, overthrow this bloody tyrant and establish humane and righteous rule.

The People. The population is over 13,000,000. About four-fifths are Burmans, who are Mongolian in race and supposed originally to have migrated from the borders of Tibet. In character they are indolent, self-satisfied and fond of pleasure. In religion they are Buddhists. Burma is called "the land of Buddhism and pagodas." The pagodas are the shrines of the Buddhists and are found everywhere and in almost countless numbers. The lofty Shwe Dagon pagoda at Rangoon, covered with gold plate at a cost of a million dollars, is one of the most famous shrines in the world.

The remaining one-fifth of the population is made up of various tribes - the Karens, Shans, Chins, Kachins and others - living mostly in the hills.

WORLD WIDE MISSIONS

"BURMA"

in hills. These tribespeople are mainly descendants of migrations from western China many centuries ago. They are lower than the Burmans in civilization and are demon-worshipers in religion.

In addition to the native races, there are many Chinese and East Indian residents, particularly in Rangoon and the few other large centers. The Chinese number 150,000 and, as elsewhere, by their proverbial industry and thrift they have secured the bulk of the business of the whole country.

Missions. The oldest and largest missionary work in Burma is that of the Northern Baptists of America, dating back to 1813. The story of the noble Adoniram Judson, who laid the foundations of this work amidst great suffering who laid the foundations of this work amidst great suffering and trial, has already been outlined in the previous chapter. Burma was the first, and for considerable time the only, foreign mission field of this Board. It has been given a strong staff of workers and liberal support and has yielded one of the richest harvests of all Baptist Missions.

"SIAM"

Area 200,000 square miles. Population 9,600,000.
The Land. Siam lies between Burma on the north and west, French Indo-China on the east and the Malay States on the south, with a long coast line on the Gulf of Siam and the Indian Ocean. In area it is about equal to Spain or four times the size of New York State. It is mountainous in the north and south, while its central part is an alluvial plain. It is tropical in climate and products, with a rich soil and vast and valuable forests.

The people. The population of Siam is far from homogeneous. The natives belong to the Tai race, who came originally from China. The Siamese proper are one of three subdivisions of the Tai. They live in southern Siam and are the dominating element in the land. The other sub-divisions are called Eastern and Western Shan (or Tai). Then come the Laos, of whom there are well over a million in northern Siam. The Chinese constitute a third important class, even more numerous than the Laos and are to be found all over the country. They are the strongest and wealthiest element in Siam, and almost completely control the trade of the kingdom. Their free intermarriage with the Siamese has had the effect of improving the quality of the latter race.

In addition to these main racial elements the population includes many natives of the adjacent countries - Malays, Cambodians, Annamese, Karens, etc.

Advanced Conditions. Although the Siamese, like the Burmans, are inclined to be indolent and easy-going, Siam is next to Japan the most advanced country in Asia. It possesses excellent roads, modern postal, telegraph and police systems, well-equipped schools and many other features of Western civilization. Bangkok, the capital, has its trolley cars, electric lighting system, automobiles and up-to-date manufacturing plants.

WORLD WIDE MISSIONS.

"SIAM"

Missions. Attention was first drawn to Siam by visits from early missionaries to the Chinese, nearly a century ago, in the hope of securing an entrance to China from that quarter. The American Congregationalists and Baptists responded to an earnest appeal sent home by these workers to occupy Siam. Both these Societies began work, but a series of misfortunes compelled them to withdraw before any assured results had been achieved. The American Presbyterians (North) soon followed and by 1847 commenced permanent work.

The early years were filled with hardship and trial, owing mainly to the bitter opposition of the anti-foreign king and Buddhist priest. The missionaries were prevented from renting or buying property, were on one occasion ordered out of their premises to find shelter as best they could, their few native converts were fiercely persecuted and their helpers imprisoned. But when the prospect seemed hopeless the hostile king suddenly died, the enlightened and friendly prince succeeded to the throne and all was changed. Since then the missionaries have enjoyed the marked favor of the government and their work has had unhindered course. Some of them were placed in charge of royal hospitals and givem official position. Several lady missionarie were invited to teach the women of the royal household.

The Southern Field. Mission work was for some years confined to southern Siam, where in spite of the friendliness which developed on the part of the people of all ranks the results in actual converts have not been large. Lanquid indifference due to physical and mental sloth, the influence of strongly entrenched Buddhism and the prejudical example of Roman Catholicism, which entered from the adjacent French territory, have all been serious hindrances. Nevertheless there have been some true and notable conversions among both Siamese and Chinese, and the social results of missionary effort in this field have been unusually great.

The Northern Field. Work in the northern Siam among the Laos began only in 1867. In this region results came more quickly and have been much larger than in the south. At the very beginning an able and influential Buddhist scholar was wonderfully converted. Others followed, the work attracted attention, persecution broke out, and two noble Christians were cruelly murdered. But God overruled this sad event for good, the hostile governor died, a "Proclamation of Religious Liberty to the Laos" was issued and persecution ceased. Since then the work has steadily developed and has extended even beyond the borders of Siam into French and Chinese territory.

Neglected Eastern Siam. The present missionary force is far too small for the task of evangelizing this country. Its entire eastern section, with one-half the whole population, has no missionary and is still practically untouched by the gospel.

Larger Region of the Tai Race. The present distribution of this great race extends over a wide region 400,000 square miles in area, comprising not only northern Siam, but also the Shan States of Burma, the Laos frontier of French Indo-China and a section of the southwestern provinces of China.

WORLD WIDE MISSIONS.

"SIAM"

The Tai are a primitive race, as ancient as the Chinese and resembling them a good deal in appearance. Most authorities seem to regard them as of Mongolian origin, although some think them more akin to the Aryans of India.

"MALAY PENINSULA"

This long, finger-like peninsula, extending southward almost to the equator, forms the extreme southeastern tip of the continent of Asia. It comprises the British crown colony known as the Straits Settlement at the southern end the Federated Malay States under British protection, and five other States adjoining Siam in the north, four of which were formerly tributaries of Siam, but were ceded to Britian in 1909.

The total population of the peninsula is about 3,300,000, divided among Malays, Chinese (native born and immigrants), Tamils from India, and aboriginal tribes, besides a rapidly increasing number of Europeans and Americans. The diversity of races and languages constitutes a serious difficulty in the way of missionary work.

It is a shameful fact that within this peninsula, every part of it under the control, directly or indirectly, of a so-called Christian nation, there are at least 2,000,000 souls for whose spiritual enlightenment and conversion absolutely nothing has yet been done. Meanwhile the soul-blighting religion of Islam is becoming a more and more pervasive force throughout the peninsula.

"FRENCH INDO-CHINA"

Area 285,000 square miles. Population 20,700,000.

The Land. This last section of Southeastern Asia lies to the east of Siam, bordering on the China Sea and touching China on the north. In size one-fourth larger than France, this territory came piece by piece into the possession of that Power, and in 1898, was united under the name of French Indo-China. Politically, it consists of five states: the Colony of Cochin China and the Protectorates of Annam, Tonking, Cambodia and Laos.

Physically, it consists of two parts: vast alluvial plains in the east and south, drained by two large rivers; and heavily wooded mountains in the interior to the north and west. The soil of the plains is rich and produces one of the world's rice crops, besides other grains, cereals, fruits and spices. The mountains yield valuable minerals. The climate is hot and trying to Europeans.

The People. The inhabitants, aside from some 33,000 Europeans, are mainly Annamese, who occupy the fertile plains; Cambodians, who are more akin to the poeple of India; and aboriginal tribes known as Mois, Thais, Tchams, etc. who have been driven back for the most part into the mountainous interior.

The Annamese are an extremely ancient people, descended from a

tribe belonging to the Mongolian race, which between 2,000 and 3,000 years before the Christian era occupied the southern part of China as well as the territory now known as Tonking. For more than 1,000 years (B.C.111-A.D.968) they were ruled by a Chinese dynasty, and thus became strongly influenced by Chinese civilization. The literary and moral code of Confucius gave definite shape to Annamese thought and religion, with results distinctly seen even as this late date, for the prevailing religion of the Annamese is a Chinese mixture of Confucianism, Buddhism and Taoism, with the worship of ancestors and genii as the dominant feature.

Besides the native races, there is a large Chinese population in the main cities and towns, As in all adjacent lands the Chinese merchants with their keen business sense and enterprise have captured most of the big business of the country, including the large export trade in rice. They are amongst the most well-to-do and highly respected citizens.

Missions. Owing to the historic attitude of France, as a Roman Catholic Power, toward Protestantism, this extensive country with its vast population has had to be classed, up to a few years ago, among the totally unoccupied fields. With the exception of two Swiss Brethren missionaries in the remote interior of Laos, near the Siam Border, and one colporteur of the British and Foreign Bible Society, Protestant missionaries were barred from Indo-China.

Only in 1911, following the severance of Church-State relations in France, was the Christian and Missionary Alliance able to effect an entrance from its adjacent field in South China. The first foothold was secured in Tourane, on the coast of Annam. From that beginning the work has graducally extended, not without difficulties, and until recently under hampering official restrictions. In answer to sustained prayer the French and Annamese Governments have now authorized the preaching of the gospel in Annam and Tonkin, and it is hoped that the same privilege will soon be granted in Cambodia. Work is carried on in all of the five States of Indo-China and has even extended across the border into Eastern Siam. Twenty-eight stations and 81 outstations are occupied by 48 missionaries and 77 native workers.

In this new and neglected field there is already a native church of 5,500 members, which has become largely self-supporting and is nobly measuring up in the assumption of its responsibility for the evangelization of the whole land. The native church offerings in 1929 exceeded U. S. $9,000. There is an Annamese Bible School with 87 students, and a Cambodian Bible School with 10 students.

The arduous task of translating the entire Bible into the Annamese language has been completed, and the Mission Press at Hanoi is printing and circulating large numbers of Christian tracts and books in addition to the Scriptures. Since the Press began operations about 75,000,000 pages have been printed. In 1929 a tentative edition of 280 Cambodian New Testaments was issued.

French Indo-China still remains one of the least evangelized and most needy mission fields in the world.

WORLD WIDE MISSIONS.

"CHINA"

Area 4,275,000 Square Miles. Population 440,000,000

I. General Features.

Area and Divisions. The Chinese Republic, formerly the Chinese Empire, comprises China proper, or the Eighteen Provinces, and the vast dependencies of Manchuria (3 provinces), Mongolia, Chinese Turkistan and Tibet to the north and west. The area of China proper is about 1,500,000 square miles, and that of the whole Republic about 4,275,000 square miles. Its total size is thus greater than the United States or the entire continent of Europe. Its largest province, Szechuan, is the size of France or the combined size of New England, New York, New Jersey, Pennsylvania and Ohio; its smallest. Chekiang, is slightly larger than Ireland or about equal to Maine; while Manchuria is three times the size of the British Isles or almost that of the combined Atlantic seaboard States from Maine to Florida.

Physical Features. Covering the full extent, in latitude, of the north temperate zone, China presents a wide variety of altitude, soil and climate. It has 2.000 miles of coastline, abounds in mountain ranges, and is traversed by many great rivers and a perfect network of smaller streams and artificial canals. The Yangtse River is 60 miles wide at its mouth, and is navigable by large ocean steamers for 700 miles, and by smaller vessels, designed to overcome the rapids, for 1,100 miles farther. China offers every variety of landscape - broad level plains, rolling hills, loess deposits, lofty mountains, and the sublime Yangtse gorges.

Population. The lack of any reliable census has made computations largely a matter of guesswork. Published estimates have ranged all the way from 250,000,000 to 446,000,000. The more recent estimates, based upon fuller data, favor the higher figures. The Chinese Post Office estimate in 1925 for China and her Outer Territories (Not including Tibet and Mongolia) was 485,508,838, while that of the Chinese Maritime Customs in 1928 for China proper, including Manchuria was 451,842,000.

It is a solemn fact to reflect upon that fully one-fourth of the entire human family live in China. The density of population varies greatly in the different provinces, from 872 to the square mile in Kiangsu to 48 in Kansu. The Eighteen Provinces and Manchuria together comprise much less than one-half the total area of the Republic, and yet contain more than thirty-nine-fortieths of the population.

Religions. It is usually stated that there are three chief religion in China - Confucianism, Taoism, and Buddhaism. This does not mean, however, as might be inferred that the people are divided into three different sects each with its separate faith. Most of the Chinese profess all three religions and practise one or other as occasion prompt them.

II. Missionary Work.

The Nestorians. The earliest known introduction of the Christian faith into China was by the Nestorians, who early in the sixth century came overland from the west, resolutely pushing their way across vast deserts and lofty mountains. These Syrian priests appear to have been kindly received by the Emperior, and to have made a large number of

disciples. Strange indeed is it that after being propagated for some eight centuries the Nestorian faith lost its influence to the extent that every trace of the movement disappeared and its very existence in the Empire was forgotten. Only in 1625 was a buried marble tablet discovered by accident in Sian Fu, province of Shensi, bearing the date 781 A.D., and recording in Chineses and Syriac characters the arrival of the missionaries and the success of their work. This famous Nestorian Tablet is still on exhibit in the city of Sian.

Early Romanist Efforts. An Italian monk, John de Monte Corvino, reached China by the overland route from India about 1294. Like the Nestorians, he was well received by the Mongol Emperor, the great Kublai Khan, and his work was at least outwardly very successful. A church was built and an orphan asylum conducted at Peking, thousands were baptized, and the New Testament and Psalms were translated into Chinese. But in 1368 the Mongol dynasty gave place to the Ming dynasty, and the new rulers viewed the "foreign religion" with disfavor. A period of bitter persecution broke out, and a blank of nearly 200 years followed in the history of Christianity in China.

Later Romanist Activities. Next came the effort of the great Jesuit missionary, Francis Xavier, to enter China - an effort cut short by his death in 1552. The actual entrance was effected by the distinguished monk, Matteo Ricci and a companion who were sent from Macao in 1580 and traveled through the country disguised as Buddhist priests. After encountering many trials and difficulties, the labors of these men and their successors met with pronounced success, churches were built and Christian communities formed. The priests' scientific knowledge won for them no little prestige and favor at Peking. But then the inherent proclivity of Romanism to internal dissension and political intrigue asserted itself. Bitter disputes arose among the various orders - Jesuits, Franciscans and Dominicans - with respect to the consistency of Christians practising Confucian rites. Their persistent meddling in political affairs, moreover, was strongly resented by the Chinese authorities. The result was a growing disfavor, and in the early eighteenth century outbreaks of violent persecution all but annihilated the Roman Catholic Church in China. At last, in 1724, Christianity was proscribed by edict and the missionaries were banished from the Empire.

Protestant Missions. Protestant missionary work began with [illegible] Morrison's arrival in 1807, and may be divided into the following periods.

(1) 1807-1842 - to the Opium War.
(2) 1842-1860 - to the Treaty of Tientsin.
(3) 1860-1895 - to the China-Japanese War.
(4) 1895-1911 - to the Chinese Revolution.
(5) 1911- to the present.

FIRST PERIOD (1807 - 1842).

Robert Morrison (1807-1834), the noble Protestant missionary pioneer to the Chinese nation, was sent out by the London Missionary Society in

1807. Like Carey, he was of humble parentage and occupation - a shoe-last maker - and acquired a good education and several languages by dint of perserving application. Like Carey, too, he was refused passage by the East India Company, so reached Canton via the United States in an American ship. His famous retort to a sneering question put to him by a shipowner in New York reveals something of the Christian character of the young pioneer. "So then, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" asked the skeptic. Quickly and with emphasis came the reply, "No, sir, but I expect God will."

None but a man prepared by God would have been equal to the task Morrison faced. He was unwelcome alike to the Chinese, the East India Company, and the Jesuit missionaries at Macao. Trials and discouragements thickly beset him; he met with opposition at every turn. At first he dwelt in a room of an American warehouse in Canton, dressed in Chinese garb, and was obliged to conceal himself indoors while pressing his task of Chinese language study. Soon he was compelled to withdraw to Macao, a coast port 90 miles south, which had been in the possession of Portugal since 1557. At the end of two years his linguistic attainments won for him the position of translator for the East India Company. God's hand was unmistakably in this, for it not only provided Morrison with a liberal salary but what was far more,it secured him the safest and perhaps the only means of remaining in China.

In addition to his official duties he applied himself assiduously to the task of thoroughly mastering the language and translating the Scritprues, while also embracing the limited opportunities presented to him for evangelistic work. In 1813 the translation of the New Testament was completed and that of the entire Bible in 1818, with some help from Dr. Milne. Besides the Bible, Morrison ultimately published more than a score of different works, including a Chinese grammar and his monumental dictionary of six volumes and 4,500 pages. In 1814, after seven long years of patient toil, he baptized in Macao Tsai A-ko, the first known Chinese convert. In 1824 Morrison visited England and was received with honor by the churches and also by the King. He returned to China in 1826 and died there in 1834.

"The missionary life of Dr. Morrison covered but twenty-seven years, yet in view of the circumstances and the difficulties of the time, his achievements are almost incredible. Although his actual converts were less than a dozen and although he was excluded from all but a corner of the land to which he devoted his life, yet by his literary labors he laid the foundations for all future work, and by giving the Chinese the Christian Scriptures in their own language he captured a commanding position in the very heart of the land to be possessed. "By the Chinese Bible," he said himself, 'when dead, I shall yet speak" ".

William Milne, Morrison's first associate, arrived in 1813, He attempted to join him in Macao, but was compelled to withdraw, and finally settled at Malacca. There he established and Anglo-Chinese college and a printing press. He was joined in 1816 by Walter Medhurst, and together these two pioneers, undaunted by the fact of

being denied residence in China, carried on in Malacca, Batavia and other points in Malaysia and the Dutch East Indies, to which many Chinese had emigrated, a vigorous work of preaching, teaching, translation and publication, the influence of which was mightily felt within the Empire itself, despite the best efforts of her rulers to counteract it.

Dr. Karl Gutzlaff, of the Netherlands Missionary Society, deserves mention along with the above named trio of the London Missionary Society as an able and effective pioneer of this early period. Despite the rigid prohibitions of the Chinese Government against missionaries and Christian literature, Gutzlaff contrived, as surgeon or interpreter, to make several voyages in trading vessels up and down the coast. Stoned by angry mobs, hounded by the police, haled before the mandarins, he yet succeeded in distributing large quantities of Scripture portions and tracts, and the accounts of his adventures stirred up new interest at home in Chinese missions.

American Pioneers. The earliest American missionaries to China were Rev. E. C. Bridgman and Rev. David Abeel, sent out by the American Board in 1829.

Dr. Peter Parker was the first medical missionary to China, sent out by the American Board in 1834.

SECOND PERIOD (1842-1860)

This period dates from the end of the Opium War in 1842 to the ratification of the Treaty of Tientsin in 1860, at the close of what is known as the "Arrow War". Some knowledge of the course of development of political and commercial relations between China and other nations during these early years is essential to a proper appreciation of the conditions attending the effort of pioneers in introducing missionary work.

The immediate occasion of the Opium War was the attempt of British vessels to import a consignment of Indian opium at Canton. This act of forcing upon China a destructive drug which has proved her greatest national curse and the ruin of countless millions of her people, body and soul, can never in itself be justly defended, but must be regarded as an indelible blot upon the fair name of Britain. Yet it must be recognized that opium was not the real cause, but only the occasion of the war. The true cause lay in the conceited arrogance of the Chinese Government, its utter contempt for treaty obligations entered into, the outrageous restrictions placed upon commerce, and the insulting and intolerable treatment of foreigners. The war clearly had to come, but it is ever to be regretted that an unrighteous and indefensible incident was the occasion of it.

God, however, turned the unhappy event to China's spiritual blessing, for by the Treaty of Nanking the five ports of Canton, Amoy, Fuchow, Ningpo and Shanghai were opened to foreign residence and trade, and Hongkong was ceded to Great Britain. At once there followed an inrush of missionary forces and activities such as has probably never been paralleled in any other land in the same time.

WORLD WIDE MISSIONS

In addition to the London Missionary Society (1807), the American Board (1830), and the Protestant Episcopal Church of America (1835), which were already on the ground, or, more properly speaking, waiting at the doors, other Societies entered the field in the following order:

1842. American Baptist Missionary Union
American Presbyterian Mission
American Reformed Church Mission
1843. American Southern Baptist Mission
1844. Church Missionary Society
1846. Basel Missionary Society
1847. American Methodist Episcopal Mission
English Presbyterian Mission
Rhenish Mission
1848. American Southern Methodist Mission
1852. English Wesleyan Missionary Society
1859. English Baptist Missionary Society

THIRD PERIOD (1860-1895)

The Opium War had not after all settled the matters at issue between China and foreign nations, and the ground had all to be wearily gone over again. Another war broke out in 1856, known as the "Arrow War." Canton was captured by the British and French, treaties were made at Tientsin in 1858, only to be set at nought by China, and it was only in 1860, when Peking was taken by a foreign force, that the treaties were finally ratified. The Treaty of Tientsin stipulated that ten more cities should be opened to trade and the whole Empire opened to missionaries, and that Christian converts should be free from persecution.

As a result of this second "opening of China" there was at once an exodus of missionaries from the few centers already occupied to the new treaty ports, and efforts soon followed to penetrate the interior. But despite all treaties signed, and promises made, by China's rulers, the actual opening up of China, whether to missionary work or to foreign intercourse, was destined to be in the teeth of bitter opposition from the authorities and frequent anti-foreign uprisings of the people, throughout this entire period and even beyond it. Missionary progress up to the very end of the nineteenth century was punctuated by insult, riot and bloodshed.

Serious outbreaks occurred in 1870 at Tientsin and Hankow, when over a score of foreigners were brutally killed and much property was destroyed. Another virulent anti-foreign demonstration took the form of vile anti-Christian placards and pamphlets issued from the capital of Hunan province in 1890. These were followed by riots in the Yangtse valley and the murder of missionaries in Hupeh province in 1891 and 1893. In 1895 took place the memorable Kucheng massacre in Fukien province, when ten members of the Church Missionary Society were murdered. In all, 26 Protestant martyrs are recorded previous to the Boxer massacre of 1900, while many Roman Catholics and other foreigners suffered a like fate.

Tai Ping Rebellion (1850-1865). This great event calls for notice both on account of its tremendous effect in shaking the Empire to its very foundations, and because of the relation it bore to the

missionary propaganda in its origin. Its leader was a southern Chinese named Hung Siu Ch'uan, who was given some Christian tracts by Liang A-fa, a convert of Morrison. Professing to have adopted Christianity, he entered upon a vigorous crusade against the three evils of idolatry, opium, and the Manchu dynasty. At first the movement was a religious one, with commendable and hopeful features. But success turned the leader's head, and he became a political aspirant, at the same time making for himself blasphemous claims of partnership with God and Jesus Christ.

The Taipings swept like a scourge over the most fertile provinces, pillaging and murdering everywhere, captured Nanking, the southern capital, and even threatened Peking. It was only with the help of European officers that the Government finally crushed the rebels, the most conspicuous part being played by the noble Christian soldier, General Charles G. Gordon, and his "Ever-Victorious Army." It is estimated that in that awful struggle of 15 years 20,000,000 lives were lost.

The Great Famine (1877-1878). This terrible affliction which befell the northern provinces of Shantung, Honan and Shansi, took a toll of over 10,000,000 human lives. But it also proved an occasion for the display of the true character and aims of the missionaries. Large sums of money were subscribed by foreigners in China and abroad, and a staff of missionaries administered effective relief to the distressed districts. This practical exhibition of Christian sympathy and help proved the golden key to unlock many a hitherto closed door to missionary service in inland China.

Some Prominent Missionaries. Among the many worthy names connected with this third period only a few can be mentioned:

Dr. Griffith John
Dr. W. A. P. Martin
James Gilmour
Dr. J. L. Nevius
Dr. Ernest Faber
Rev. David Hill
Bishop Moule
Dr. A. H. Smith
Dr. Y. J. Allem
Dr. Timothy Richard
Dr. J. C. Gibson
Rev. F. W. Baller

China Inland Mission (1865) One outstanding figure of this period we have reserved for separate mention in connection with the Society of which he was the founder. This is Rev. J. Hudson Taylor (1853-1905), whom God chose and prepared for a part of unique importance in the task of evangelizing the millions of China. Mr. Taylor first went to China in 1853. His early intimate relations with Rev. Wm. Burns exercised a strong influence upon his life and subsequent service. Compelled soon to return home because of ill-health, he became overwhelmed with the thought of the spiritual needs of the vast interior of China, still scarcely touched with the gospel. Before long he became convicted that God was calling him to undertake a forward movement in this direction. The result was the formation in

1865 of the China Inland Mission, and in the following year Hudson Taylor with a party of fifteen sailed for China to begin that work.

Christian and Missionary Alliance (1888). This Society, patterned largely after the China Inland Mission in its principles and practice, had a worthy share in the pioneer work of several of the last provinces of China to be entered with the gospel. It now has in China 30 main stations in seven provinces, and a force of about 80 missionaries.

FOURTH PERIOD (1895-1911)

Chino-Japanese War (1894-1895). This war broke out over a dispute between China and Japan regarding their respective rights in Korea. Within a few months the Chinese troops were everywhere defeated, the Chinese navy destroyed, several important ports captured, and Manchuria occupied.

Boxer Uprising (1900). Numerous points of friction with foreign governments and with foreigners in China, and growing alarm at the steady gain of foreign ideas and influence within the Empire, united to precipitate a crisis. An elaborate plot was hatched to murder or drive out every "foreign devil" and to stamp out every seed of hated foreignism from the country. The blow fell most heavily upon the missionaries because of their being scattered far in the interior in every part of the realm. The two Missions which lost most heavily were the China Inland Mission, with 79 martyrs, and the Christian and Missionary Alliance, with 36.

CHAPTER XII

JAPAN

Area, 176,000 Square Miles. Population, 60,000,000

I. GENERAL FEATURES

Location and Size. Japan, otherwise known as Nippon, or the Sunrise Kingdom, is an island empire lying in crescentic shape off the northeast coast of Asia, close to Korea and China. It consists of four main islands, besides Formosa, which was ceded to Japan in 1895, at the close of the war with China. These islands form a chain over two thousand miles long, but averaging only one hundred miles in width. If placed on the east coast of the United States they would extend from Maine to Cuba, with Tokyo, the capital, lying off Cape Hatteras. The total land area, including Formosa, is more than that of California, or equal to the British Isles with Belgium, Holland and Denmark thrown in.

The Empire also includes a large number of small islands, estimated at 3,000 to 4,000, of which 548 have a circumference of one "ri" (2.44 miles) or over. The Kurile Islands and Japanese Sakhalin (Karafuto) are included in the north, and the Loo Choo Islands in the south.

WORLD WIDE MISSIONS

Population. The increase of Japan's population from 33,000,000 in 1872 to 60,000,000 in 1929 reveals the vigorous quality of the race. The density of population in Japan proper is about 380 to the square mile, and the steady increase has led large numbers to move into the Empire's more sparsely peopled islands of Hokkaido and Formosa, and many more to emigrate to foreign lands.

The People. Where the Japanese people originally came from is considerable of a mystery. Their own histories acknowledge this, while stating that undoubtedly some of their ancestors came from Northern Asia, others from Korea, and still others from Malaysia. "They are, at any rate, a mixed race, as any one can see from their different facial types. Some are flat-faced and heavily bearded; others are oval-faced with high brows, more prominent noses, and with scanty beards."

Traits of Character. The Japanese possess not a few attractive traits. They are clean and neat in person and habits, aesthetic in their tastes, quick-witted and apt to learn, so polite that they have been dubbed "the French of the Orient," and enterprising and ambitious to a degree. Over against these qualities is a lack of steadfastness in character. They incline to be vacillating and unstable, and in the opinion of Westerners who have spent years in the Far East in business and other lines they compare very unfavorably with the Chinese in point of commercial integrity and general reliability.

Filial piety and national patriotism are the two outstanding characteristics of the Japanese people. The individual is nothing, the family and State are everything. There is no more patriotic people on the face of the earth. Indeed, patriotism often becomes a passion, life is held in light esteem, and no honor is more coveted than to die for "the heaven-descended Emperor" or for country. Unfortunately, other equally important moral principles and virtues have been all too lightly regarded, and lying and licentiousness must be recognized as national sins. "Where Christianity has not brought reform, truth for truth's sake is a phrase without force or meaning; while concubinage was provided for in the legal and social regime, prostitution was legalized, and without any shock to the moral sense girls were sold by their parents to lives of shame, and accepted their dreadful fate meekly and as a matter of course."

Historical Resume. Japanese historians claim that the authentic history of their country dates back to 600 B.C., and they furnish unbroken national records from that time to the present. But it is now conceded that all records prior to 461 A.C. are unreliable, and that the genuine history begins only from that date. "For many generations the islands were divided between various tribes or clans, independent and often at war, but finally all were brought under the sway of a single ruler." "The Buddhist priest brought Chinese civilization and in the course of two centuries it spread over the country, influencing morality, politics and everything. Sweeping changes were made the government, which was then organized on the Chinese centralized plan.

While the Mikados were in theory absolute monarchs, they were far from being able rulers, and the affairs of State were administered by powerful vassals, Little by little a military class grew up, and in 1190 the chief of the most powerful clan was raised to the supreme

power under the title of "Shogun" (later known in the West as "tycoon") or commander-in-chief. From this time on the Shogun was the real ruler of Japan, the kikado being little more than a figure-head, and a complete feudal system prevailed for seven centuries, with barons (daimios) holding large estates and maintaining about them bodies of armed retainers known as samurai, forerunners of the present gentry. Finally, in 1868, the Shogunate was overthrown and the Mikado restored to actual control. Only in 1889 did Japan become a constitutional monarchy.

Religions. The oldest and indigenous religion of Japan is Shinto, "The Way of the Gods," evidence of which is still everywhere to be seen in the shrines and the artistic torii, or gateway to the shrine. Shintoism was a system of ancestral and nature worship, which no doubt exercised some moral influence in the early history of the people. But it developed a grotesque pantheon of eight million gods and goddesses and bred all sorts of degrading superstitious and licentious rites. In modern years an effort has been made to revive and cleanse it from these excesses, but while its shrines still attract thousands of worshipers it is doomed to die, and has already begun to lose its religious character and to exist more as a force for the nurture of reverent patriotism. The disestablishment of its great Ise Shrine is a striking indication of the growing influence of Christianity.

Buddhism was introduced from China by way of Korea in 552 A.D.

Confucianism has done much to mold the moral life of the Japanese as well as the Chinese, through the fact that Chinese is the language of Japanese literature and the Chinese classics have been used in the schools.

II. MISSIONARY WORK

Early Romanist Efforts. The first contact with Japan by Europeans was probably in 1542, when Mendez Pinto, a Portuguese navigator, following in the track of Vasco da Gama, reached the islands. Other adventurers followed and were well received, and with them came the Jesuits and the first introduction of Christianity.

The chaotic political conditions prevailing at the time, together with a decadent Shintoism and a degenerate Buddhism, created a most favorable opportunity for the new propaganda, which bore rapid and abundant fruit. By 1581 there were 200 churches and 150,000 professed Christians. The converts represented all classes, including Buddhist priests, scholars and noblemen as well as the common people. Two Daimios embraced Christianity and ordered their subjects to take the same step or go into exile. Even Nobunaga, the Minister of the Mikado, who hated the Buddhists, gave the new movement his powerful support, though apparently only for political reasons. So loyal to the church were the native converts that they sent an embassy of four young nobles to Rome to pay their respects to the Pope. This embassy was received with high honors, and on its return brought seventeen more Jesuit fathers. The new religion grew agace, its leaders and supporters showing no scruples against the use of coercion and persecution to effect converts. Accessions to the church are said to have reached 600,000 and even a million in number.

WORLD WIDE MISSIONS

These were palmy days indeed, and high hopes were entertained that Japan would become wholly Christian. But suddenly dark clouds began to gather on the horizon. Nobunaga, the protector of the Christians, was assassinated, and his successors, Hideyoshi and Iyeyasu, two of Japan's greatest men, were turned against Christianity by the fear that the foreign priests had political designs. Nor were their fears entirely groundless, for one of the weaknesses of Roman Catholicism has always been to become entangled in politics, and its emissaries in Japan were no exception to the rule. Added to this, dissensions arose between the Portuguese Jesuits and the Spanish Dominicans and Franciscans, who had come in large numbers from the Philippines, and methods and practices altogether unworthy of true Christianity contributed to bring about disaster to the cause.

Persecution of Christians. Systematic persecutions began, culminating in the famous edicts of 1606 and 1614, which prohibited Christianity and aimed at utterly exterminating it from the realm. Foreign priests and friars were banished and sentence of death was pronounced upon every convert who refused to renounce his faith. The persecutions which followed were of the most horrible kind. Christians were burned, crucified, buried alive, subjected to every form of torture that barbaric cruelty could devise. Their heroic fortitude in bearing suffering and calmly facing martyrdom is said by Dr. Wm. E. Griffis, that eminent authority on Japan and Korea, to have equaled that of the martyrs of bloody Roman arenas in the early Christian centuries.

Finally, in 1638, some 37,000 native Christians, driven to desperation, seized and fortified the old castle of Shimabara and made a brave stand for their lives. A veteran army was sent against them, and after four months the castle was taken and all were slaughtered. Further resistance was futile, and the sword, fire and banishment did their work so completely that it appeared as if every trace of Christianity was swept away. Yet Christians remained, worship was carried on in secret and, when 230 years later the country was reopened, whole villages of professed Christians were found who had retained the faith, albeit in a corrupt form.

Period of Exclusion. Following upon the banishment and persecution of missionaries and converts came the most drastic measures of exclusion ever put into force by any nation.

The Door Reopened. The steady increase of trade on the Pacific, the cruel treatment of foreign sailors and fishermen from time to time stranded on the Japanese coast, the danger attending well-meaning efforts to return shipwrecked Japanese to their own land--these and other considerations called more and more insistently for the opening of Japan, and it was the United States which took the first definite steps to effect this end.

A fleet of four warships was despatched under Commodore Perry, and on July 8, 1853, dropped anchor in Yedo Bay, and an interview with the government was demanded. After a lot of parleying, an official of high rank was sent out and received from the Commodore a letter from the President of the United States addressed to the Emperor of Japan. Perry thereupon sailed away but only to return eight months later with a larger squadron, and to effect under pressure the signing

of a treaty on March 31, 1854, by which the two ports of Shimoda and Hakodate were opened to American trade. Other nations were quick to calim similar advantages, but met with strong opposition. In 1858 Townsend Harris, representing the United States, negotiated a new and more liberal treaty, as did also Lord Elgin for Great Britain a few weeks later. These treaties secured for the first time the right of citizens of the nations concerned to reside in certain Japanese ports, and thus reopened the long closed door to missionaries as well as merchants.

Early Difficulties. It was in the face of difficulties neither few nor small that the early Protestant missionaries pursued their work. The political intrigues of the earlier Romanists had left a deep-seated hatred of Christianity. In every town and village the old anti-Christian edicts of the period of exclusion were still posted publicly, and as late as 1868 an edict was issued which read thus: "The wicked sect called Christian is strictly prohibited. Suspected persons are to be reported to the respective officials, and rewards will be given." The missionaries were viewed with suspicion by the government, and with mingled hostility and fear by the people. Spies were constantly sent to watch them, and threatening letters were written them. Their earliest converts, and even some of those of those merely employed to teach them the language, were secretly arrested and thrown into prison. Only in 1873 were the edicts taken down, and in 1884 new regulations secured larger religious toleration. The Treaties, moreover, permitted foreigners to live only within small "concessions" in a few open ports, and prohibited their traveling in the interior, and it was not until 1899 that such restrictions were wholly abolished.

FORMOSA

I. General Features.

Since this island now belongs to Japan, brief mention of it is in order here. Formosa (called by the Chinese and Japanese Taiwan) is 250 miles long and from 50 to 70 miles broad, and is separated from China by the Formosa Channel. Its area approximates 14,000 square miles. Its interior is mountainous, with plains sloping from the mountains to the sea. Its climate is damp and malarial.

The Portuguese settled there in 1590, and were in turn followed by the Spaniards and the Dutch. In 1683 Formosa became a part of the Chinese Empire, and it was ceded to Japan in 1895, at the close of the war between China and Japan. While the present population of 4,000,000 is mainly Chinese, with now a growing number of Japanese, the aborigines are Malay in origin, dwelling in the mountains and retaining their savage habits, including human head hunting.

II. Missionary Work.

Missionary work has been carried on in the south by the English Presbyterian Church since 1865, and in the north by the Canadian Presbyterian Church since 1872. The career of the Canadian missionary Dr, George L. Mackay, known as "The Black-Bearded Barbarian," constitutes one of the most thrilling narratives in modern missions. With a fearless faith in God he faced all sorts of dangers and difficulties in the early years of his labors, including repeated attempts upon

his life. Overcoming hatred and hostility, he gradually won over his worst enemies, endeared himself to the people by his sacrificing devotion to their physical and spiritual needs, and lived to see a large work firmly established in some sixty stations, including schools, hospital, and Oxford College for the training of Christian workers. Dr. Mackay married a Chinese wife, and was among the strongest advocates of a self-supporting and self-propagating church. He showed little desire for reenforcements from home, but attached to himself and trained a large and faithful band of Formosan pastors and evangelist, who have efficiently continued the work after him.

KOREA

AREA, 85,000 SQUARE MILES. POPULATION, 19,500,000

The fact that all intercourse between Korea and the Western world is a matter of only a few years, and the further fact of that country's recent absorption by Japan, have led to very brief treatment of Korea by most textbooks on missions, usually in the form of a short postscript to their chapter on Japan. But the phenomenal success which has attended mission work in Korea as well as certain unique features of missionary policy and methods in that field, which have deeply impressed the entire Christian church, and also the grave situation which has of late developed between the Koreans and their new political masters, all seem amply to justify a fuller and separate consideration of this interesting field.

I. General Features.

Names. The earliest name for Korea, conferred by her Chinese civilizer in the twelfth century before Christ, was Cho-sen, or Morning Calm, and this is still the name used by the natives to-day. The word Korea comes from Korai, joined into a united Korea a millennium ago. Korea's centuries of deep seclusion have also won for her the name of the Hermit Nation.

Position and Size. Korea lies on the east coast of Asia, between 35 deg. and 43 deg. north latitude. It is a peninsula about 600 miles long and 135 miles broad, with a coastline of 1,750 miles, and an area, including numerous small islands which cluster along its western and southern shores, estimated at nearly 90,000 square miles. Its size is thus almost that of New York and Pennsylvania states combined, or slightly larger than England, Scotland and Wales.

The People. Korea seems originally to have been peopled from the mainland, but an admixture at some time is believed to have considerably modified both the physical characteristics and the language of the race. Just as Korea lies geographically between China and Japan, so its people come midway between their two neighbors in physical and intellectual qualities. The Korean resembles the Mongolian in general appearance, is larger in stature than the Japanese, but smaller than the northern Chinese, has good physique and quite average strength and endurance. The woeful absence of all knowledge of hygiene and attention to sanitation and quarantine, however, has caused disease of almost every kind to work dreadful havoc. Ague, smallpox, typhus, and Asiatic cholera expecially abound. The mortality among little children is appalling.

WORLD WIDE MISSIONS

Religions. It is sometimes said that the Koreans are without any religion. Compared with the peoples of other non-Christian lands they have certainly not been strongly held by any religious system, and certain influences have tended to weaken their faith in their old religions. Temples and shrines are few, and priests are relegated to a very low place in the social scale.

Shamanism is the oldest of Korea's faiths, and to-day still exerts a stronger influence upon the people than any other. It teaches a great array of spirits, good and evil, of which the good ones are to be invoked, and the evil ones, which predominate, propitiated. The system has gathered into itself a mass of grotesque superstitions.

Buddhism
Confucianism

II. Missionary Work.

Roman Catholic Missions. Late in the eighteenth century some members of the Korean Embassy at Peking came in contact with Roman Catholic missionaries and brought back that faith to Korea. Supplying, as it did, what the existing religions lacked, it was well received and grew rapidly. In 1835 two Romanist missionaries secretly entered the country, and others soon followed. Persecution broke out, however, from time to time, incited by the corrupt Buddhist priests, and many converts suffered martyrdom along with the missionaries. In 1864, under a new regent who hated foreigners, and Romanists in particular, a violent storm of persecution burst, the Roman Catholic Bishop and eight of his associates were seized and killed, and a veritable inquisition was instituted, under which at least 10,000 converts were put to death. Roman Catholic Christianity in Korea was threatened with extermination and has never fully rallied from the blow. The effect of the persecution upon the Koreans was to create a great dread of all foreign religions, and this has proved a drawback to subsequent missionary effort, both Protestant and Romanist.

Protestant Beginnings. The first Protestant efforts in behalf of Korea were put forth by Rev. John Ross, a Scotch Presbyterian missionary at Mukden, in Manchuria, whose interest was aroused by his contact with Koreans on the border. He took up the study of their language, translated the entire New Testament into Korean, and sent Korean colporteurs across the border to distribute it. These efforts were so blessed that "when Protestant missionaries came to Korea later they found whole communities in the north professing Christianity, studying the Bible among themselves, and only waiting for some one to come and teach them.

The signing of the treaty between Korea and the United States in 1882 afforded a new "open door" for missionary work which the churches of America promptly prepared to enter.

Growth and Expansion. Mission work in Korea does not fall into any well-marked periods. Dr. Underwood suggests a possible division into the periods of preparation, expansion, beginning of large harvests and greater ingatherings, but says: "From the very beginning we have been permitted to see results, and the work has been steadily progressing with an ever-increasing momentum up to the present time."

WORLD WIDE MISSIONS

From the first there were many who gave a willing ear to the missionary's message, and the books he offered were purchased eagerly. The north especially seemed to have been prepared by the wide seed-sowing that had been done earlier from China, and for this reason missionary trips and efforts were at first mainly directed thither. The first three converts were baptized in 1886. In 1890, after only five years, and those necessarily given largely to preliminary itineration, procuring property, language study, translation work, etc., there were over 100 converts.

This receptivity on the part of the Koreans was recognized as a call for reenforcements from home, and the existing Missions steadily enlarged their staffs and expanded their work, while other Societies entered the field. Then, following the China-Japan war of 1894-1895, the period of large harvests began, with ever-increasing numbers of enquirers and converts. But even these great results were in turn completely eclipsed by those of the first few years of the new century, which far exceeded the highest hopes of the most optimistic missionaries, and led to Korea's becoming known as "the missionary marvel of the age." By 1907 there were actually over 1,000 self-supporting churches with some 30,000 members and over 120,000 adherents, and these churches contributed that year nearly $80,000 in U. S. money.

The Great Revival. This marvelous visitation of the Spirit of God, of which the whole Christian world has heard, centered in Pyeng Yang. Like all other revivals it began with prayer--earnest, united, persevering prayer by missionaries and native Christians alike, born of a deep Spiritgiven soul hunger for a richer, fuller experience of divine grace and power. For months, beginning in the late summer of 1906, groups met day after day to pray, and although no manifestation came their prayers knew no cessation.

Then 1907 dawned, and from all points of the north country Christians gathered, 700 strong, for the customary Bible study classes at the central station. It was in the course of those meetings, on January 14, that the Spirit fell upon the whole assembly with deep heart-searching and conviction. It is not easy to describe the wonderful scenes that followed, the intense, conscious presence of God, the pungent conviction, burning tears and agonizing confessions, and the new and marvelous sense of peace and joy and liberty which followed. Old and young, educated and ignorant, missionary, native worker, and young convert--all came under this divine influence and power. Sinners were converted, backsliders reclaimed, Christians got a new vision of God, confessed their sins, failures and short-comings, adjusted their differences, made apologies and restitution, and were filled with new love for Christ and souls and new power for service. For two weeks schoolwork and all other ordinary activities were laid aside and everything gave place to prayer.

The wave of revival soon spread to Seoul and all parts of the land, and here and there similar manifestations occurred. Beyond Korea, too, the movement extended. The churches of Mukden, Manchuria, heard of the revival and sent two elders to investigate. Rev. Jonathan Goforth also came from China. As these messengers carried back reports of what they had seen and heard in Korea the Holy Spirit was poured out in like manner and measure, first in Manchuria and later in center after center in China, with wonderful results which are felt to this day. Thus hath

it pleased God to manifest His grace and power through poor, humbled Korea unto the purifying and enriching of the life of the church in the vast empire of China, whence the first rays of gospel light had, a generation before, penetrated the gross darkness of the little Hermit Nation.

THE NEAR EAST

The term "Near East," which of late has come into such common use, applies to that group of countries lying around the meeting point of the three great continents of Europe, Asia and Africa. The extent covered by this general term is not precisely defined, but varies with different writers. It is here regarded as comprising Egypt, Asia Minor (including Armenia and Kurdistan), Syria, Palestine, Arabia, Mesopotamia and Persia.

I. General Features.

Area and Population. The swift succession of political changes that have taken place in the Near East during and since the World War has so affected the boundaries and populations of its different countries as to render statistics for the time being very uncertain.

Past and Present Interest. "From whatever standpoint one approaches the Near East, the interest and emotions aroused are more intense and fundamental than those stirred by any other group of countries."

1. It was the cradle of the human race. Mr. Ararat, in Armenia, lifting its snow-crowned head 17,000 feet high, stands as a mighty monument to our earliest ancestors, for it is the traditional resting place of the ark, and the site whence Noah and his family replenished the earth. Somewhere in this region to the south, perhaps in the Euphrates valley, the Garden of Eden is thought to have been located. The territory upon which this lofty mountain looks down has throughout all time been the home of the early races of mankind.

2. It was the site of the world's greatest ancient empires. Here in the Near East, Egypt, Assyria; Babylon, Medo-Persia and Greece, the mighty kingdoms of the hoary past, all in succession took their rise, flourished and waned. No other region in the world compares with the Near East in its wealth of monuments, ruins and landmarks of ancient civilization, and archeological research has here found its largest field and richest rewards.

3. It was the land of the Bible and the Saviour. All the scenes and events of the Old Testament Scriptures lay here, and--what will ever make the Near East of transcendent interest to Christian hearts--the Holy Land is here, the land where our blessed Saviour lived and died and rose again, from which also He ascended to heaven, and to which He wil some day return to reign.

4. It is the present storm center of the world. Upon this region the eyes of the Great Powers are focused, for here some of the most delicate and difficult problems of the World War have yet to be threshed out. Here, ever since the Armistice was signed more than five years