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One of the makers of New China.

The Missionary Review of the World

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SIGNS OF THE TIMES*

WAR AND MISSIONS IN TRIPOLI

The war-cloud that has so perpetually hovered over various parts of Europe has finally passed over to North Africa, and has broken in a shower of shot and shell in the Turkish province of Tripoli. Italy alleged that the rights of her subjects have not been respected, and grew impatient at the usual prolonged parleying of the Turkish Government. As a result war was declared, and the Italian ships have captured many Turkish vessels and have bombarded and captured the ports of Tripoli. Many see in this a prospect of the breaking up of the Turkish Empire. Italy was, no doubt, precipitate in her action and covetous in her desire for possession of Tripoli; but any who have traveled or lived in Turkish dominions have experienced the exasperating conditions and barbarism that prevail. Turkish diplomacy is wily and has generally succeeded in avoiding war even when provocation was extreme. It is not to be wondered at that Italy declined to wait indefinitely for a reply to her demands.

As a Christian missionary field Tripoli is almost unoccupied, the only Protestant-station being at Tripoli, where the North Africa Mission has two married missionaries and two single lady missionaries. The country is as large as Texas and New Eng-

land plus New York State. It is mountainous, dry and hot. The population numbers about 600,000, or 1,000,000, including Benghazi or Barka to the east of Tripoli proper. Most of the population are Berber, but the Jews are numerous. The European population numbers about 6,000, most of whom are Italians. There are few Turks; but while Arabic is usually spoken, Turkish is the official language. The capital, Tripoli, has a population of about 35,000. Islam is, of course, the prevailing religion.

MISSIONS IN TURKEY

The war with Italy has attracted more attention to Turkey. It has even been suggested that, should Italy be successful, the Turks may claim compensation elsewhere—as in Greece—and that there might even be a general uprising against Christians in the empire. There is no doubt that great bitterness prevails among the Moslems, and the present war may bring about greater complications in European politics or may even hasten the dismemberment of Turkey. We do not, however, anticipate any of these more serious consequences at present.

Turkey has a large empire, including a population of nearly twenty-five millions. The religious following is still greater, as the 200,000,000 Moslems of the world are all interested in the fate of the empire.

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to signed articles in these pages.—EDITORS.

Many missionary societies are at work in Turkey—chiefly the American Board, the American, British and Scotch Bible Societies, the Reformed (Dutch) Church, the Reformed Presbyterians, the Presbyterian Church (North), the Christian and Missionary Alliance, the Church Missionary Society, United Free Church of Scotland, and four continental societies. These have, outside of Syria and Palestine, 353 stations and out-stations, with 354 missionaries and 1,448 native Christian workers. Baptized Protestant Christians number 17,417, and the Protestant community includes about 60,000 adherents.

The famous educational institutions founded by missionaries in Turkey have exerted a wide and beneficent influence. Robert College at Constantinople and the American College for Girls at Scutari are well known, but quite as effective work is done in many of the other schools and colleges in Asia Minor.

The missionaries may be depended upon to act wisely in the present excitement which has created a difficult situation, but it is to be expected that the Roman Catholic missions will be in greater danger of molestation than the Protestants, none of whom come from Italy.

THE UNIVERSAL RACES CONGRESS

The Races Congress which assembled in London, July 26-29, 1911, was the first gathering of the kind ever held. The object of the Congress is concisely stated by the organizers, viz:

"To discuss in the light of science and the modern conscience the general relations subsisting between the peoples of the West and those of the

East, between so-called white and so-called colored peoples, with a view of encouraging between them a fuller understanding, the most friendly feelings, and a heartier cooperation."

The Congress presented a rare and picturesque scene with its varied representatives of over 50 different nationalities, each wearing his or her peculiar garb and color.

There were about one thousand delegates present from all over the world. A volume of the Congress has been published entitled, "The Race Problem," giving all the papers and addresses as prepared by the speakers beforehand.

Much was said about the intermarriage of the members of the various family divisions of mankind. The conclusion, partially, if not practically reached or expressed, was that scientifically there is no barrier to such interrelationship. There are numerous indications that members of different race families, like members of different families of the same race are about to take this matter into their own hands and marry whom they like.

There was more or less indifference, not to say derogatory declaration, manifested by some of the secretaries of the great Foreign Mission Boards of London toward the Congress. The feeling seemed to be that the assembly was lacking in distinctively religious, that is, Christian, motive and character. Others of high standing in the Church felt that such an unfriendly attitude betrayed a lack of sympathy with men and women engaged in helping humanity into the light, but working on somewhat different lines, all converging toward the same point.

THE MOROCCO MUDDLE

The controversy between France and Germany over Morocco is still unsettled, but awakens less interest in comparison with the war over Tripoli. France and Spain were given, by the Algeçiras Conference, the authority to police Morocco and maintain order for five years. This term has almost expired and France is determined to maintain her authority in Morocco and, perchance, to claim sovereignty over the country. Germany is unwilling to see her rival gain this advantage without compensation by the acquisition of territory elsewhere.

The influence of this dispute on missionary work in Morocco is not yet apparent. Preaching has always been carried on in the face of many difficulties. Fanaticism prevails, the lives of Christians and Jews are made miserable and often threatened; the conversion of Moslems means to the converts much suffering and often death. The establishment of European control would mean greater stability, peace and liberty, and would no doubt facilitate the beneficent work of the missionaries. There are now in Morocco 12 stations occupied chiefly by workers of the North Africa Mission, Southern Morocco Mission, London Jews Society, the Kansas Gospel Union, American Methodist Mission, Central Morocco Mission, and British and Foreign Bible Society. (See article in the June REVIEW on "North Africa from a Missionary Point of View.")

CONTINUED UNREST IN PERSIA

The revolt led by the ex-Shah, Mohammed Ali Mirza, which many believed to be with the connivance of Russia, has not succeeded. The ex-Shah is very unpopular and is not con-

sidered strong enough to lead a successful rebellion or head a successful government. Recently a Russian-German agreement has been announced, which commits Russia to building a railroad from Teheran to connect with the Bagdad Railroad at Khanikan on the Persio-Turkish border. The Bagdad railway is due to be completed in 1918, and as there is no railroad now in Persia, Russia is committed to build first a railroad to Teheran via Tabriz or the Caspian Sea, and then from Teheran to Khanikan.

Reforms in Persia have been disappointing. Islam is a deadly enemy to progress and liberty. The leaders are self-seekers and only seek modern progress for selfish reasons. There are, however, new opportunities for missionary work, and there is greater interest in Christian education. Many Government officials take an interest in mission schools and Moslem boys attend in large numbers, tho they know the Christian influence that pervades them. There is a great opportunity to make Christ known by precept and example such as there never was before. There is need of more earnest prayer that each new event may be turned to the furtherance of the Gospel.

Last year the new Christian church was dedicated in Ispahan, and is reported by Dr. H. T. Marrable, of the Church Missionary Society, to be well attended by nearly five hundred worshippers. Before long it is expected that more room will be required. This is clearly a day of opportunity in Persia. There are many obstacles and active adversaries—chiefly religious leaders—but the people are awakening to the need of education, and the mis-

sionaries are the only ones qualified to give it.

EVENTS IN RUSSIA

The assassination of the Russian Premier Stolypin has been a new evidence of the unrest and insecurity of life in this great empire. The cause of the shooting has not been fully discovered, but is believed to be the premier's severe measures against revolutionists and his policy of unification of the empire, especially in Finland, and the dissatisfaction with other items in his program.

This is a new evidence of the need of Russia for the true Gospel and Spirit of Jesus Christ. The World Christian Student Federation, the International Y. M. C. A., the Bible societies and Methodists and Baptists are especially active. No nation in Europe is in greater need, or presents greater opportunity for Christian development, than is presented in these 162 millions of people. The Methodist Church, under the care of Dr. Geo. A. Simons, is gaining a hold in St. Petersburg, and already has a constituency of over five hundred, most of them Russians. They need a suitable mission house in the capital. The Russian Mission was organized on August 4, 1911, with 11 stations, 9 preachers and 385 members. There is a thriving deaconess work and a book concern. Eight young men are also being trained for Christian work.

The Baptists of America are also active and progressive. Pastor Fetter, who has been unusually successful, is superintendent of the Russia Evangelization Society. He is seeking funds with which to erect a Baptist prayer-house in St. Petersburg. The American Baptists have taken great interest in the work and appointed

a committee to visit Russia and interview the Czar. Intimations have been received, however, that they will not be welcomed. The "Holy Synod" of the Russian Church is opposed to the founding of a Baptist University or the extension of Baptist work. The Church is still powerful in the State and opposes progress, but the Czar of the universe can change all this. "Not by might nor with an army, but by MY SPIRIT, saith Jehovah of Hosts."

UNREST IN PORTUGAL AND SPAIN

The new republican government which has recently been established in Portugal and has just elected the first regular constitutional president, Dr. Manuel Arriaga, is already in difficulty with the royalist party. Ex-King Manuel is said to be cooperating with his friends in England and on the continent, and a rebellion seems to be in progress in certain districts.

The religious situation is still unsettled. The disestablishment of the Roman Catholic Church has been decreed, but there is much opposition to any attempt to confiscate the lands and funds of the convents and religious orders. The State has taken charge of education and even regulates the number of theological seminaries. Papal and pastoral orders must be approved by the State before they can be published, and full religious liberty is proclaimed. Whether these provisions will be carried out remains to be seen. As a matter of fact, the provisions of the so-called law of separation between the State and the Church is not impartially carried out with respect to Protestants and Roman Catholics. Prohibitions contained in the law would greatly

hamper Protestant work, and local authorities have used these provisions to stop evangelical work in the provinces. The Protestants have presented a petition, and it is hoped that the new parliament will modify the law.

Spain is also in trouble. There has been rumors of a rebellion and an attempt to follow the Portuguese example and set up a republic. Strikes and violence became so formidable last month that a decree was issued "suspending the constitutional guarantees throughout the kingdom"—in other words, proclaiming martial law. Spain seems to be honeycombed with secret plots and intrigues.

The Protestant missionary societies at work in Spain and Portugal are the American Board, the British and Foreign Bible Society, and some smaller independent missions.

SIGNS OF LIFE IN ISLAM

The Moslem emissaries are active in other places besides North and Central Africa, and with varying success. They are at work among the coolies of the Fiji Islands and in the West Indies, for, as usual, they make their appeal chiefly to ignorant classes of men and women. These emissaries make large use of literature among those able to read, and spend sums of money in this way that should put Christians to shame. They are now even departing from their old-time traditions in translating the Koran into Javanese and other languages. Formerly only the learned could read their sacred book, but if the Koran is translated it will put it into the hands of the common people. This is another argument for a forward movement in bringing the Gospel to all men before their hearts are still

further hardened by the influence of Islam.

Encouragement is not wanting in the Christian work among Moslems. Dr. E. M. Wherry reports signs of a great awakening in India. One former Moslem, Dager Rain by name, has become a zealous preacher of the Gospel and works without salary. Other Moslems have also been baptized, and much interest is awakened. Opposition is decreasing in many parts of India.

PROGRESS IN SOUTH AMERICA

In some cases it requires a review of one hundred years to judge of the extent of progress. Moral and spiritual advances in South America are slow, but there is an advance. One hundred years ago the inquisition had full power in the religious and political affairs of South America. The Church was united to the State in every one of the countries. There was no such thing as religious liberty, and hundreds were put to death for their religious convictions and political opinions.

In the year 1813 the inquisition was abolished in Buenos Ayres. Gradually Spanish and Portuguese control was thrown off and the power of the Roman Catholic priests was diminished. Republics have been established and religious liberty has been proclaimed. Civilization, with education, has been progressing, and in spite of political unrest, there has been a gradual improvement in the moral and spiritual conditions. South America is still the land of revolutions and corruption, but there has been progress.

The South American Missionary Society has undertaken a forward movement in the "Neglected Continent." One of the large English

firms of sugar planters in Argentina, that employs thousands of Indian laborers, has invited the society to establish a mission at San Pedro de Jujuy and has offered to supply buildings for schools, and other equipment.

Mr. W. Barbrooke Grubb has recently returned from a thousand-mile trip on muleback in the heart of Bolivian Chaco. Now the South American Missionary Society plans to establish a chain of mission stations along the Chaco, with San Pedro as a base, and is sending out for this purpose five new missionaries.

UNREST IN HAITI

The Little Black Republic of Haiti enjoys few years of peace. The successive revolutions, one of which has recently been successful, show an instability in the character of the people that indicates one of the greatest difficulties in establishing a strong and intelligent Christian Church. Mr. W. F. Jordan, the American Bible Society agent for the West Indies, has visited Haiti recently, and found the conditions of the country such as to make his work temporarily impossible. He says:

I wish there were some way of impressing upon the world a sense of the reality of the actual condition of the masses of that country. The fear of traveling is not on account of the people generally, but of the army and government officials, who are forcing into service every one whom they dare molest. At Leogane, the only town passed between Port au Prince and Jacmel, I saw the poor country people being brought to town with their hands tied behind them, sometimes several tied together, and being thrown into jail, where they

were entirely dependent upon their friends for food until such time as they (the officials), could get enough together to send to the front.

Religious and educational conditions in Haiti are most unfavorable. Mr. Jordan quotes natives as wondering why the United States Christians send so much money to China, Japan, and East India, and pass needy fields, where ignorance, sickness and poverty reign in the midst of tropical plenty. The children are neglected, sanitation is almost unknown, the marriage relations are loose, and there are communities, where the existence of the Bible is not known.

The American Protestant Episcopal Church does most for the island, but limit their work wholly to Haiti, and give nothing to San Domingo. This church has for some years been sending \$12,000 a year into Haiti, maintaining 15 to 20 colored clergymen, and having churches in most principal settlements. Circuits of the country have been laid out, and clergy are supplemented by laymen in ministering to them. The entire membership is less than 1,000, however, and fewer than 500 are in the Sunday-schools. Other societies at work in Haiti and Santo Domingo are the Christian and Missionary Alliance, the National Baptist Convention, the Methodist Free Church, the Zion M. E. Church, the African M. E. Church, the Seventh Day Adventists, the Wesleyan Methodist Missionary Society, and the Jamaica Baptist Missionary Society. All told, however, there are only 17 missionaries and 139 native workers. The baptized communicants number less than three thousand. Most of the missionaries are of African descent.

AMONG THE FOREST INDIANS OF PARAGUAY

BY REV. G. W. RAY, F.R.G.S.

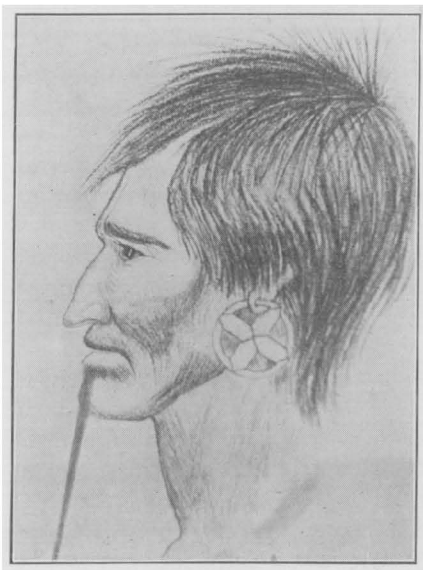
Author of "Through Five Republics on Horseback."

The Indian tribes of Paraguay vary much in their habits and in their languages. The savages of the Chaco in the west are nomadic and warlike, those in the dense forests to the east are more settled and superstitious. Numerous tribes of the forest Indians, living still in the "stone age," have never been visited by white men whose feet are "beautiful upon the mountains," as bearers of the Glad Tidings. A visit to the Caingwá sun worshipers by one on the King's business can scarcely fail to be of interest to any who desire to see the Kingdom of God extended.

After weeks of travel through the civilized parts of Paraguay we came to "the end of Christianity," as the guide exprest it, and the dense, untrodden tropical forest rose as an impassable barrier to all further progress.

We set to work with our heavy Spanish *machetes* to hew a path through the *selva* to the other side, where rumor reported that the sun-fire worshipers were to be found. Only those who have seen the virgin forest, with its interlacing *lianas*, thick as a man's leg—the thorns six inches long and sharp as needles—can form an idea of the task before us. Giant trees reared their heads one hundred and fifty feet into the heavens, and beautiful palms, with slender trunk and delicate feathery leaves, waved over us. The medicinal plants were represented by *sarsaparilla* and many others of equal value. There were the cocoa palm, the date palm and the cabbage palm, which furnished us with good food, while the wine-tree afforded an excellent and

cooling drink. In some places all were covered with beautiful pendant air flowers, gorgeous with all the colors of the rainbow. Monkeys chattered and parrots screamed, but otherwise there was a somber stillness. As we penetrated farther and farther the



A CAINGWÁ INDIAN OF PARAGUAY

darkness became deeper and deeper, and the exhalations from the rotting leaves and the decayed fallen wood rendered the steamy atmosphere most poisonous.

After days of exhausting work, the memory of which is still a nightmare, we emerged from this living tomb into the dazzling tropical sunlight. In front lay a beautiful valley, fair as a watered garden, in which here and there were dotted Indian huts from which came a hurrying crowd of excited men and women and children. Many of the females ran back again, like frightened deer, when they caught

sight of me and the horses. An old man, whom I afterward learned was the high priest of the tribe, came with proud and noble bearing and asked my business. Through the guide I told him that my mission was peaceable and that I had presents for them. He then gave me permission to enter the glade, where, he said, *Nandeyara* (Our Owner) had placed them at the beginning of the world. Had I discovered the Garden of Eden, the place from which man had been wandering these thousands of years?

I was conducted by *Rocañandiva*, the high priest, down a steep path to the valley in which were dwellings built of bamboos. In and around these *tapys* were a hundred or more men, women and children. Some of the people had little loin-cloths, but many were naked. Every male had a hole through the lower lip, through which protruded a stick of amber-colored gum, 8 or 10 inches long, which hung down over his breast. In their hands they carried bows, some of which were fully two feet longer than the men, and arrows six feet long, with exceedingly sharp barbed points made of very hard wood. Iron is quite unknown to them, but heavy stone axes, ingeniously fitted with wooden handles, plainly showed that they did not lack implements for hand-to-hand warfare. Both men and women had exceptionally thick hair, matted with grease and mud. The repellant look on their faces showed very distinctly that I was not a welcome visitor.

If this were Eden, the serpent had truly left his trail of slime.

Hearing domestic hens cackling around the houses, I bade Timoteo, my guide, tell the priest that we were

very hungry, and that if he killed two chickens for us I would give him a beautiful present. The priest informed me, however, that I must give first or no fowl would be killed. From this decision I tried to move him, urging that I was tired, the pack too hard to undo, and that to-morrow, when I was rested, I would well repay them for their kindness. My words were thrown away; not a bite should we eat until the promised gift was forthcoming. I was faint with hunger, so, from the load on the pack-horse I procured a knife, which I handed to my unwilling host, with the promise of other gifts later. On receipt of this treasure he gave orders to the boys standing at a distance to catch two chickens. The birds were knocked over by stones thrown at them most unerringly. Two women came forward with clay pots balanced on their heads and fire-sticks in their hands. Without cutting off either heads or legs, or pulling out the birds' feathers, the chickens were placed in the pots of water. Years before I had learned from hard experience in this great, unknown land, that a hungry man can eat what an epicure at home despises. So, after eating heartily, I lay down on the ground behind one of the *tapys*, with my head resting on my pack of most valued possessions, and went fast asleep.

Very early next morning I was awakened by the priest and his wife, who had come for their gifts, and so I awoke my servant and presented the woman with one of the looking-glasses. It was amusing to see her look into it with satisfaction and evident pleasure. A bead necklace was given to the daughter and another gift to the old man. Thus we gained their

friendship, and food was brought. Then I was informed that the king of the tribe desired to see me, and that I must proceed at once to his *tapy*.

His majesty lived on the other side of the river, and as the water was unbridged, I was compelled to divest myself of my clothing and swim. Dressing again on the other bank, I presented myself at the king's abode. There I was cautiously, but kindly, received, and was invited to take up my quarters with the royal family. The king was a tall man of somewhat commanding appearance, but save for a loin-cloth he was naked, like the rest. The queen, a little woman, was as scantily drest as her husband. She was very shy, and I noticed the rest of the inmates of the hut peeping through the crevices of the corn-stalk partition of an inner room. On placing around the shapely neck of the queen a specially fine necklace, and giving the king a large hunting knife, I was regaled with roasted yams, and later with a whole watermelon.

The language spoken all over Paraguay is the Guarani Indian dialect, which I had been studying, so it was a great surprize and pleasure to find that these distant and strange people used practically the same language as that spoken by the civilized inhabitants of the country. There must, therefore, have been some connection between the two peoples at one time. The questions, "Where have you come from?" "Why have you come?" were asked and answered, and I in return learned much of this strange, hitherto unknown tribe.

There was not a seat of any description in the hut, but the king said, "Eguapú" (Sit down), so I squatted on the earthen floor. A broom is not

to be found in the kingdom and the house had never been swept!

I noticed a calabash which the king carried attached to his belt, and learned that this was a relic regarded with great reverence, but the king



PARAGUAYAN FOREST INDIAN

These dwarfs use very long bows and arrows.

positively declined to reveal its character.

Some days later, when I had won the royal confidence with gifts of various kinds, the king became suddenly communicative, and in a burst of pride he told me that the gourd contained the ashes of his ancestors, who were the ancient kings of the country.

Tho the Spaniards eagerly sought to rout out and destroy all direct descendants of the royal family of the

Incas, their historians tell us that some of the more remote connections managed to escape. The Indians of Peru have legends to the effect that soon after the invasion by the Spaniards an Inca chieftain led an emigration of his people down the mountains south to a new country. Humboldt, writing in the eighteenth century, said: "It is interesting to inquire whether any other princes of the family of Manco-Capac have remained in the forests; and if there still exist any of the Incas of Peru in other places." Was it possible that we had discovered some descendants of that vanished race? I can not but think so.

The royal family consisted of the parents, a son and his wife, a daughter and her husband, and two younger girls. When the shades of night settled and I inquired about sleeping arrangements, the king pointed me to the bare floor. There as not an article of furniture of any description in the house, and that was destitute of window, chimney or door. What a descent for the "CHILDREN OF THE SUN"! "How are the mighty fallen"! Thoughts of the past and the mean present passed through my mind as I lay down beside my hosts in the dust of the earthen floor that first night of my stay with the king.

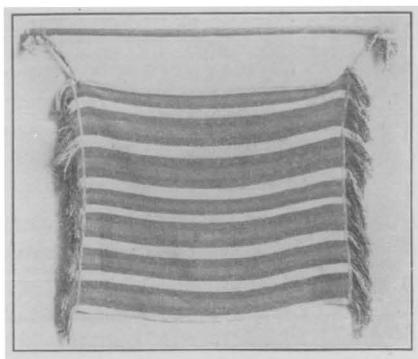
Owing to the thousands of fleas in the dust of the room it was difficult to rest and, in addition, a storm made sleep almost impossible. When the thunder pealed forth, all the Indians, who were soon joined by Rocañandiva, grasped gourd, rattles and beautifully woven cotton banners, and commenced to make a din louder than the roaring of the thunder outside. A droning chant was struck up by the

high priest, and the louder the thunder rolled the more vigorously they shook the seeds in the calabashes, and violently waved the cotton banners. They were worshipping and trying to appease the dread deity of Thunder, as did their Inca ancestors. The voice of the old priest always led the worship, and for four hours there was no cessation of the monotonous song, except when he performed some mystic ceremony which I understood not. After this strange heathen rite I finally dropt off to sleep.

Early in the morning the king came, tapping me gently, and in his hand held a large sweet potato. In my half-dreamy state I heard him saying, "Give me your coat. Eat a potato?" The change, I thought, was greatly to his advantage, but I was anxious to please him, and as I possess two coats, and the poor old man had none, the barter was concluded. I ate the potato, and the king, with strange grimaces, donned a coat for the first time in his life. Think of this for an alleged descendant of the great Atahualpa, whose robes and jewels were priceless!

I offered to give the queen a woman's garment of white cotton if she would wear it, but this I could not prevail upon her to do; it was "ugly." As a loin-cloth she would use it, but put it on—no! In savage style the garment was thereafter worn as a loin-cloth. Truly women have *fashions* all over the globe.

The shapely little mouth of the queen was spoiled by the habit she had of smoking a heavy pipe made of red clay. I was struck with the weight and shape of this, for it exactly resembled the pictures of those



BANNER USED IN THE WORSHIP OF THE
GOD OF THUNDER

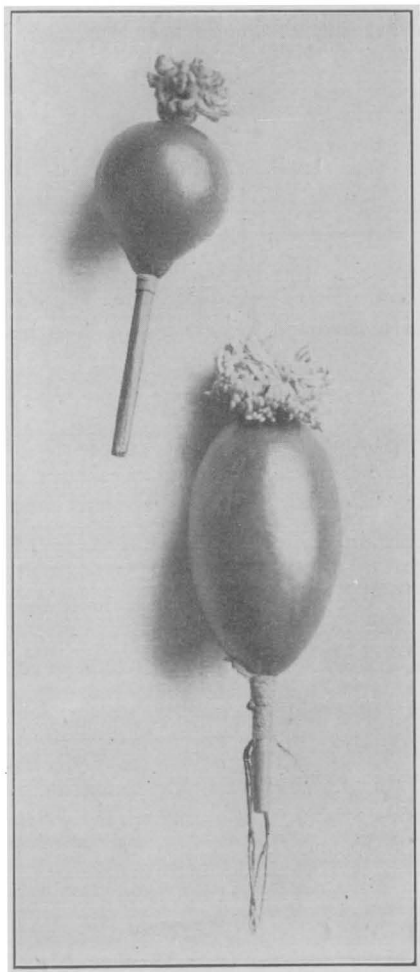
made by the old cliff-dwellers unknown centuries ago.

Near the royal abode were the kitchen gardens. A tract of forest had been fired, and this clearing was planted with bananas, mandioca, sweet potatoes and other vegetables and fruits. The blackened trunks of the trees rose up like so many evil spirits above the green foliage. The garden implements were of the most primitive description; a crooked stick served for a hoe, and a long, heavy, sharpened iron-wood club was used in place of the steel plow of civilization.

The doorways of all the houses faced toward the east, as did those of the ancient Incas. Directly in front of the opening to the *tapy* where the high priest lived was an altar of red clay. On this elevation, which was about a yard high and square, there burned a very carefully tended fire of holy-wood. Very many moons ago, they told me, Nandeyara had come in person to visit his people and when with them had himself lit the fire, which, he warned them, they must never suffer to die out. Ever since then the smoke of the incense had ascended to their "Owner" in his far off celestial dwelling.

How forcibly was I reminded of the scripture referring to the Jewish altar of long ago, "There the fire shall ever be burning upon the altar, it shall never go out." If I had not discovered Eden I had at least found the Mosaic altar and fire.

Each morning, just as the orb of day began to light up the eastern sky, these sun worshipers, old and young, trooped out of their houses, the older members carrying gourds containing



GOURD RATTLES USED IN SUN WORSHIP BY
PARAGUAY INDIANS

dry seeds. At a signal from the high priest a solemn droning chant was struck up, to the monotonous time kept by the numerous rattles. As the sun rose higher and higher the chanting grew louder and louder, and the echoes of "He! he! he! ha! ha! ha! laima! laima! laima!" were repeated by the distant hills. When the altar of incense was illuminated by the sun god, and fire kissed fire, the chanting ceased.

After this solemn worship of their deity, old and young walked in single file behind the altar into the priest's tapy, where in semi-darkness stood the tribal god. After reverently bowing before the image, each one passed out again into the sunlight to take up the daily duties and pleasures. When I inquired the reason for the totem god, Rocañandiva, with grave demeanor, told me that when Nandeyara departed he left behind him his representative. Caingwas, like other pagans, had reverted to a something they could see and feel.

I was exceedingly anxious to bring away with me the "Copy of God" so revered by the people, and tried to bargain with the priest, but to all my proposals he turned a deaf ear, and finally, glaring at me, said that *nothing* would ever induce him to part with it. The people would never allow the image to be taken away, as the life of the tribe was bound up with it.

Rocañandiva was, like most idolatrous priests, very fanatical, but I was glad to find that he was too noble to stoop to the many petty persecutions I had experienced at the hands of priests in civilization. When he learned that I professed and taught a different religion from his own, his

jealousy was most marked, and he told me to go away, since I was not wanted.

One day the old man, ever begging, was anxious to obtain some article from me, and I determined to give it only on one condition. Being anxious to tell the people the story of Jesus, I had repeatedly asked permission, but had been as often repulsed. They did not want *me* nor any new "*words*," he would reply. Turning to him now I said, "Rocañandiva, if you will allow me to tell 'words' to the people you shall have the present." Knowing his cupidity, I was not surprised when later on he came to me and said that I could tell them *words*, and held out his hand for the gift.

After the usual sun worship next morning the king announced that I, the white one, had some new thing to tell to his people. When all were seated on the ground in wondering silence I stepped before them and told "the old, old story" somewhat as follows:

"Many moons ago, Nandeyara, looking down from his abode, saw that all the men and women and children in the world were bad, for they had done wrong things such as stealing, lying, murder, impurity, etc. Now God has a Son, and to Him He said, 'Look down and see how all men are doing wicked things!' He looked and saw, and knew that for their sins they should have to die. Then Jesus, God's Son, came down to earth and lived many moons; but He was hated, and at last was taken and put to death by His enemies"

At this point the priest stopt me, and, stepping forth, told the people that my account was not true. He

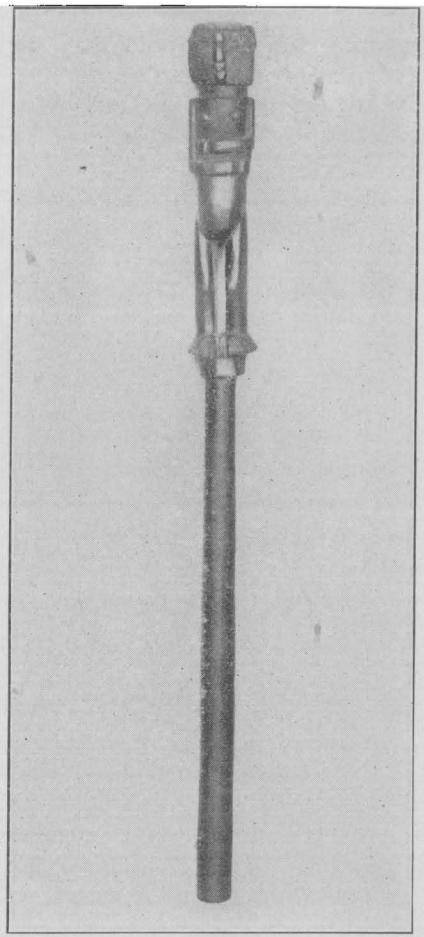
then in eloquent tones related to them what he called the *real story*, to which I also listened in amazed wonder. He said:

"Many moons ago, we were dying of hunger! One day the sun, our god, changed into a man, and he walked down that road [Here he pointed to the east.] The chief met him. 'All your people are dying of hunger,' said god. 'Yes, they are,' the chief replied. 'Will you die instead of the people?' said Nandeyara. 'Yes, I will,' the chief answered. He immediately dropt down dead, and god came to the village—the village where we all are now. 'Your chief is lying dead up the road,' he said; 'go and bury him, and after three days are past visit the grave, when you will find a plant growing out of his mouth; that will be corn and it will save you!'"

A strange legend, surely, and yet the reader will be struck with the grains of truth it contains of life resulting from the sacrificial death of another; the substitution of the one for the many; the life-giving seed germinating after *three days' burial*. It reminds one of John 12:24: "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Strange that these and so many aboriginal people have legends so near the truth.

Some days later, the chief's son and I were alone, and I noticed that something troubled him. He tried to tell me, but I was yet somewhat ignorant of the language, so, after looking in all directions to see that we were really alone, he led me to a dark corner of the tapy where we were. There, from under a pile of garden

baskets, calabashes, etc., he brought out a peculiarly shaped gourd, full of some red powdery substance. This, with trembling haste, he put into my



NANDEYARA'S REPRESENTATIVE
A tribal god of the Paraguay Indians.

hand, and seemed greatly relieved when I had it securely. Going then to the corner where I kept my goods, he took up a box of matches and asked me to exchange, which I did. When, later on, my guide returned, I learned that the prince was custodian of the *devil*—the only and original one—and that he had palmed him off on me for

a box of matches! How the superstition of the visible presence of the evil one originated I have, of course, no idea. Why he was kept down, underneath a weight of things, we may imagine. There might also be some deep meaning in the man's earnest desire to exchange him for matches or lights, the emblem of their fire and sun worship. Light was preferred to darkness. Was this simple exchange the feeble effort of a fallen man to rid himself of the *Usurper* and get back the *Father*, for it is very significant that the Caingwá word *ta ta* (light) signifies also father.

My stay with the sun worshipers, tho most interesting, was painful, for excepting when we cooked our own food, I almost starved. Their habits are extremely filthy, indeed more loathsome and disgusting than I dare relate.

When our horses had been refreshed with their rest, and appeared able to undertake the return journey, I determined to start back to civilization. The priest heard of my decision with unfeigned joy, but the rest, especially the king and queen, were

sorrowful. These prest me to return some time, but said I must bring with me a *bocá* (gun) like my own for the king, and some more strings of white beads for the queen's wrists.

While saddling our horses in the gray dawn, the wily priest came to me with a bundle, and quietly drawing me aside, said that Nandeyara was inside, and in exchange for the bright-colored blanket I could take him away. I made the exchange with surprise, wonder and doubt, and tied their tribal god on the back of a horse. Before Rocañandiva left me he gave strict orders to cover up the idol from the eyes of the people until we were well away. Even when miles distant I kept looking back, fearing that the duped Indians were following to recover the image which I was afraid the priest would tell them I had stolen. Rocañandiva was not the first who has been willing to sell his god for worldly gain!

Thus, the same horse bore away the *devil* and the *god*. Perhaps without the one there would be no need of the other. When will the day come for Christ to displace both?

THE HINDERED CHRIST *

BY ALICE J. NICHOLS

The Lord Christ wanted a tongue one day

To speak a message of cheer
To a heart that was weary, worn and sad,
And weighed with doubt and fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him

To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered
"Nay!"

So all that day I used my tongue,
My hands, and my feet as I ~~chose~~ chose.
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was His work undone
For lack of a willing heart?
It is through men that He speaks to men.

His men must do their part.
He may have used another that day,
But I wish I had let Him have His way.

* From *Missionary Tidings*.

DR. KALOPOTHAKES AND THE MODERN GREEKS

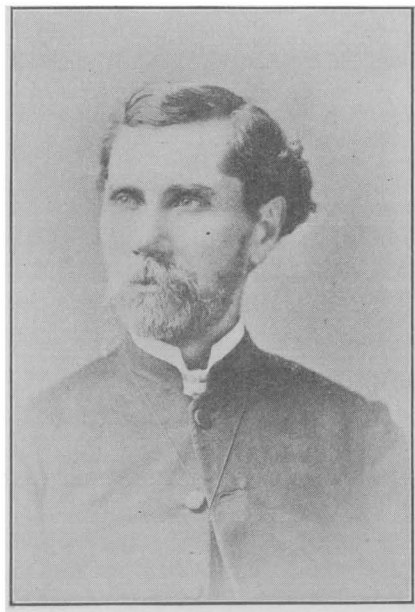
BY REV. JESSE W. BROOKS, PH.D., CHICAGO
Secretary of the Chicago Tract Society.

The average American schoolboy knows much of the history and even the mythology of ancient Greece. Her great poets, orators, and philosophers are familiar names. Her great men have been the teachers of the modern world and her far-famed capital, "The Eye of Greece," has been known during the centuries also as "the Mother of Arts and Eloquence." It was in this capital that the Apostle Paul was the first Christian missionary. It was in the language of this interesting country that our New Testament was first written. But what of Christian work to-day in this famous old land whose language has changed less since the time of Plato than has the English language since the time of Chaucer? The presence of large numbers of Greek immigrants in all parts of America and the urgent need of evangelical work in their behalf leads us to inquire regarding present-day Christian work in Greece.

A card which announces the death of Dr. M. D. Kalopothakes on June 29th, bears the simple but appropriate, inscription: τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα. 2nd Timothy: 4:7.

Dr. Kalopothakes was born in December, 1825. Of his early life he writes: "My first impressions of Evangelical Truth were received at the age of ten in one of the two schools opened in 1835 by American Board missionaries at Areopolis, my native town, the capital of Laconia. At the urgent request of Petro Bey Mavromihalis, governor of the province under the Turks, the Rev. G. Leyburn and Rev. S. Houston of Virginia were sent out to take charge of these schools. Their eminent piety

and godly life made a lasting impression on my mind, but it was not until many years later that my impressions ripened into conviction. Mr. Leyburn was a good Greek scholar, and soon learned the modern language. Mr. Houston, an excellent musician, taught us to sing the familiar Sunday-school hymns. The school was



DR. M. D. KALOPATHAKES

Taken 25 years ago, when he was in middle life.

discontinued after only five years' existence through Russian intrigue, and thus Greece was deprived of the valuable services of these two gentlemen."

Dr. Kalopothakes' appreciative but critical attitude toward the Greek Orthodox Church is pictured as follows: "The Eastern Orthodox Church, commonly known as the Greek Church, has indisputably a strong historical claim upon the sympathetic interest of Christendom, as having so largely

contributed to the formation and organization of the first Christian churches, and to the defense and propagation of Christianity during the first centuries throughout the East. But it is, unfortunately, no less undeniable that this historic Church has for centuries now departed from the pure and unalloyed Gospel truth in many respects, and become bound in dead ritual and empty forms. Therefore, it can not fail to impress every lover of spiritual Christianity that there is great and urgent need of a reformation in the Greek Church. This need has been felt by many Greeks themselves, but the large majority have made the mistake of believing that this reformation could be expected from within the Church, and their efforts to this end have resulted uniformly in failure. The most notable instance of such an attempt was the famous Coray, who died in 1833 in Paris, and who was excommunicated for trying to reform the abuses which had crept into the Greek Church during the Dark Ages."

Regarding the beginning of his active missionary work, he writes:

"The idea of working for this reformation by means of the press came to me while a medical student at the University of Athens in 1851. In consequence of the persecution directed against the Rev. Jonas King, D.D., missionary of the American Board, settled at Athens since 1829. His indictment and trial in 1851, at which I was a witness for the defense, and his unjust condemnation to fifteen days' imprisonment and subsequent expulsion from Greek soil, on the charge of blaspheming against God and the Virgin Mary, made me feel most keenly the need of reform

in a church and a country in which such a travesty of justice and such open violation of liberty of conscience were possible, and I determined to devote myself, with God's help, to the cause of religious liberty and reform, and to the propagation of evangelical truth amongst my fellow countrymen. To many this idea seemed utterly impracticable, especially in connection with a youth like myself, lacking the experience and the resources necessary for such an undertaking, and certainly no one felt its magnitude and its difficulties more than I myself. Yet I determined to enter upon the struggle, relying upon God's promises, and the results did not disappoint this trust."

After completing his university work in Athens, he came to America to study theology, and was ordained in 1857 by the East Hanover (Virginia) Presbytery of the Southern Presbyterian Church. "It was not," he says, "until later when, returning from the United States, that I entered upon the realization of my plan, and commenced the publication of *The Star of the East*.* Everything necessary for carrying on the work for at least one year was provided. A small printing press, type, ink and paper, and also a Greek evangelical printer, and all these, together with the promise of some slight help for the following year, through the kind interests of Christian friends in America. The first number of the *Star*, with the name as publisher and responsible editor, of one whose evangelical views were well known while still a university student, was received by my contemporaries with loud outcry and ap-

* The Ἀδελφότης τῆς Ανατολῆς, now in its 53d year, is the oldest religious family paper in the Modern Greek language.

peals to the government and the Holy Synod to stop the paper before it went any further. But the authorities could find nothing illegal in the matter, for I, as a Greek citizen, was entitled under the constitution to publish any sort of newspaper or periodical unmolested. So the *Star* was permitted to go unchecked, during the first year. But while the Government remained seemingly neutral, attacks, annoyances and persecutions of every description were directed against me daily, and I had to defend myself as best I could."

This is not strange when we remember that all subscribers to his little paper were Orthodox Greeks. He writes, "With the exception of myself, my printer, and one helper, there were no openly avowed Protestants here in 1858." The next year Dr. Kalopothakes was entrusted with the agency of the Bible Society, which he accepted with the expressed stipulation that he would be free to engage in any evangelical effort not contrary to the spirit of the society. This co-operation of his little paper and the Bible work he always considered to have been a matter of mutual advantage. "The Bible Society circulated the Scriptures and the *Star* upheld the society's work, explained to the public the society's aims and disseminated the Gospel truth, both through its columns and by means of its reissues as tracts and leaflets."

It must be borne in mind that at that time popular prejudice against the circulation of the Scriptures in the modern Greek vernacular, and indeed against all religious books coming from Protestant countries, was very great. At once, however, he opened a depot on one of the main

streets of Athens, and subsequently other smaller depots in the provinces. This was followed by systematic colportage service designed to reach the whole country, so that the Scriptures came into wide circulation among the people, and often found their way as a reading book in the public and private schools. However, these results were not attained without a long, hard struggle against ignorance and bigotry. "In these days," he writes, "the Bible colporteur met with bitter opposition at every turn, and was often arrested by the provincial authorities. I, myself, inaugurated these Bible tours by making a preliminary trip, and narrowly escaped stoning by a mob in the town of Livadia in Bœotia, and was rescued only by the timely intervention of the mayor, an old fellow student of mine, who succeeded in turning the hostility into a more friendly attitude, so that finally I sold off my whole stock of Scriptures before leaving."

Regarding the first Sunday-school in Greece, he has this to say: "It was something utterly novel. It was started in my house, and a large number of children attended, the teachers being Miss Mary Baldwin, of the American Episcopal Mission, my wife and myself. I remember that several Orthodox gentlemen visited the school, among them some gymnasium teachers, and were so much impressed with this, to them novel, method of imparting religious instruction, that some of them resolved to start a Sunday-school like ours in one of the Orthodox churches. All went well with this school for the first few Sundays, until the Metropolitan of Athens ordered it closed on the ground that the Sunday schools were a Protestant institu-

tion, and therefore a dangerous innovation. The following Sunday the Ecclesiastical party organized a mob which broke into our premises, armed with clubs, and frightened the children so that they never returned. I appealed to the Government against this outrage and received the promise that the marauders should be punished, but nothing was ever done to that purpose, and thus Orthodox parents being afraid to send their children into danger, our Sunday-school was practically closed to outsiders for many years."

Another instrumentality of great blessing in the Greek work was the child's paper* started in 1868, ten years after the first issue of the *Star*. This was a monthly illustrated paper, supported in part by the Religious Tract Society of London, and as there was no other publication for children at that time in the Greek language, it attained a subscription list of a thousand during the first year, notwithstanding bitter opposition and denunciation. This paper contained an attractive variety of reading matter, with numerous illustrations, and it aroused much interest, not only among the children, but also among parents. Unfortunately it had to be discontinued in 1894 after a successful career of twenty-six years.

Regarding the organization of Protestant or evangelical churches, Dr. Kalopothakes writes: "The oral preaching of the Gospel began with meetings for prayer and Bible study in private houses. Later, public preaching services were held in hired rooms, and still later we succeeded in having church buildings of our own. My original plan was to establish self-

supporting churches, but our means were so small, and the necessities of the work so urgent, that we were glad to accept the assistance in 1866 of the American and Foreign Christian Union, which undertook the support of two other workers besides myself. In 1873, the Union having been compelled from lack of funds to discontinue its foreign work, application was made for assistance to the Foreign Missions Committee of the Southern Presbyterian Church of the United States. The Greek work was taken up by this committee and aided during a period of thirteen years."

Of this period Dr. Kalopothakes has this to say: "The Greek Evangelical Church owes a heavy debt of gratitude to the Southern Presbyterian Church for its generous support, and when in 1886 the connection with the latter church was dissolved it was in the belief that our work would be more successful if carried on as a purely Greek effort independent of official foreign connection, and so it has proved—much as we have missed the financial support."

Great emphasis was placed upon the developing of independence in the native workers. A writer in the *Encyclopedia of Missions* well says: "This work even when under the mission differed to a considerable extent from other missions in the fact that it was inaugurated and carried on for many years through native instrumentalities, so that the native element had a training from the first calculated to develop the capacity of the church for active forms of service and for responsibility, and through this an inclination to independence of action, which was bound speedily to lead to self-support." Dr. Kalopothakes al-

* Εφημερίδα Τῶν Παιδῶν.

ways spoke with deepest appreciation of those who at different times assisted his work, the American and Foreign Christian Union, the Southern Presbyterian Church, the Bible and Tract Societies, and the families of the late William E. Dodge of New York and Charles Guthrie of Edinburgh.

The results of the Greek evangelical work as represented by all these efforts and agencies during the past fifty-three years were summed up by the doctor two months before his death as follows:

(1) "The gradual formation of Greek Evangelical communities which in most cases have grown into organized churches," as at Athens, Piræus, Volo and Patras.

(2) "The ordination, and in the majority of cases, the preparation of ten preachers and evangelists. Some of these have been removed by death, and others are laboring among Greek communities abroad."

(3) "The erection of three church buildings with manses attached; a fourth, at Salonica, having been built and donated to the Greek Evangelical Synod by the Southern Presbyterian Church on its withdrawal from its mission there. These four buildings with their ground adjuncts have today an aggregate value of about \$40,000, while their original cost was about one-fourth of this sum."

(4) "The recognition of this Greek Evangelical Church by the Evangelical Alliance as an independent branch of the Evangelical Church Universal, as also by the Pan-Presbyterian Alliance of Reformed Churches. Likewise the recognition by the Greek government of the Greek Evangelical places of worship as *churches* by their

exemption from taxation, thereby placing them on an equal footing with the other churches. This is virtually a recognition of the Greek Evangelical communities themselves, which marks an important step in the advance of religious liberty in Greece."

(5) "The circulation throughout Greece of over 300,000 copies of the Scriptures or parts thereof nearly all by sales. This, of course, represents the work of the Bible Society, but we feel that we can claim a share in it, inasmuch as nearly all the society's colporteurs throughout the whole period have been members of our churches, and I myself was the society's agent during all these years. I may mention here that before I took over the agency there had been almost no *sales* of Scriptures, most of the circulation having been *gratis*."

(6) "The translation into Greek and the circulation of much standard religious literature, such as Bunyan's 'Pilgrim's Progress,' Baxter's 'Saint's Rest,' Butler's 'Analogy,' Hodge's 'Systematic Theology,' and many other books which thus formed the nucleus of evangelical literature in modern Greek."

(7) "The influence of our Protestant preaching and evangelistic efforts upon the Orthodox Church. This influence may be described as a reflex action, inasmuch as our example roused the Orthodox leaders out of their torpor and stirred them to emulate our method if not to embrace our doctrines. Thus, preaching services have been instituted, religious papers have been started, and the New Testament has been introduced into the public schools. These efforts emanate from a class of educated zealots who cling to the belief that the Church

can and must be reformed from within. They have not yet arrived at anything like an approach to a more spiritual conception of Christianity than the Orthodox Church has possessed these seventeen centuries past, still we are thankful for even this partial awakening, trusting that God may yet breathe his Divine Spirit upon the dry bones of dead ritual and raise up men of living faith, holy purpose, and high ideals within the pale of this most ancient of Christian churches."

(8) "The great change for the better which has taken place as regards religious toleration. In the early years of our work, we were subjected to every variety of petty persecution; our names were a by-word and reproach; in the daily press we were loaded with every term of abuse and opprobrium; when we walked in the streets we were hooted at and followed and even our dwellings were not always safe from violence. Many has been the time when our services were disturbed or broken up by toughs or fanatics, and nearly all our places of worship have been the object of mob attack, notably at Piræus, Volo, Salonica and Janina. All these things had their source chiefly in the feeling prevalent among the Greeks, that the Greek nationality is inseparably bound up with adherence to the national church, and that to come out of the church is to be a renegade to one's country. This feeling is due mainly to the dexterous instigations of the higher clergy. It is still wide-spread even among the educated classes, but the old bitterness has disappeared. The Greek Evangelical churches and preaching serv-

ices, and the Bible colporteurs have grown to be familiar sights; people have begun to admit tacitly if not openly, and the circumstances have proved, that Protestant Greeks are no less patriotic and public-spirited than the Orthodox, and so the persecutions on that score have gradually ceased."

Last April, at the age of eighty-six, in addition to his other duties, he assumed the responsibility of preaching each Lord's day, taking the place of the pastor of the church at Athens, who was on leave of absence in the United States. This dear old man who had written and translated into Greek more than two hundred different publications, including such works as Bunyan, Baxter, and even Hodge's "Theology"; who had helped more than fifty young men in getting their education, and had frequently mortgaged his house to pay the missionaries' salaries, enduring a degree of opposition sufficient to crush an army of common men, concluded his last letter to us as follows: "We are greatly encouraged and hope for better things in the future. We are more than ever convinced that we have taken the right road to the reformation of the Church of our fathers, by coming out from her errors and forming our religious communities closely upon scriptural models and doctrines. We can not but hope that our little churches may under God's grace contribute not a little to the spiritual regeneration of Greece, so that, by returning to the simplicity of the Gospel, our ancient nation may again serve as a powerful instrument in God's hand for the coming of His Kingdom."

EVOLUTION AS A MISSIONARY ASSET ON THE MISSION FIELD *

BY REV. DELAVAN L. LEONARD, D.D.

About a century ago, when Christian missions began in good earnest, so much of the globe was undiscovered, was inaccessible through lack of communication, or else was closed to all foreigners by morbid fear, that it was almost literally true that "there was nowhere to go and no way to get there." All such hindrances have now very nearly disappeared, but whenever the pioneer herald of Glad Tidings passes the borders of a region peopled by an alien race at first "there is nothing to do and nothing to do it with."

To appreciate the situation in such an emergency, it should be remembered that the task on hand is not merely to "save the souls" of the unevangelized through a change of heart, the experience perhaps of a day or hour, but in addition to instruct and develop Christian character to the blossoming of all the graces of the Spirit. Intelligence is included in the process, good homes, good society, good institutions of every kind, even to political; nor less a furnishing the people with both the desire and the ability to carry the blessings of Christianity and civilization to other peoples, near and far, so that at the soonest Jesus may everywhere be crowned King of kings and Lord of lords. The world-harvest is remote.

The missionary appears unexpected, his advent unannounced beforehand, and he an utter stranger to the people as to dress, language, motives, every-

thing. At best his presence excites only curiosity; but more likely surprise, wonder, anxiety, even fear, for in uncivilized countries stranger and enemy are synonymous terms. They have seen or heard of slave-stealers, and of others who ruthlessly exploited the natives for their own benefit, utterly regardless of fairness or decency. What shall he do, and where shall he begin? Of course, acquaintance-making is first in order, gaining their confidence, respect, admiration, affection as a true friend, one who desires not to get, but to give, and to bestow something which he deems of priceless value.

How shall acquaintance, and communication, and service begin with not a word, or scarcely an idea or wish in common? He may be a master of the classic tongues, but in this emergency they possess not the slightest value. Demeanor and deeds must constitute the initiative, with signs and gestures to assist. For weeks and months he must preach the Gospel with his character and his life. At first he is only a friend whose kind deeds manifest a brotherly disposition and supply adequate proof that he comes with no evil or selfish motives. Weeks, and perhaps months, will be consumed in these preliminaries—greatly to the testing of faith and zeal. This is also a critical stage of the work, for mistakes and blunders may cause serious damage and hinder progress for months and years. Hav-

* A few months ago an article with a similar heading appeared upon the pages of *THE MISSIONARY REVIEW*, but related only to one-half of the great subject, namely: the gradual multiplication of evangelizing agencies in the home field, which, tho indispensable, constitute only a fraction of mission work. The same law of development operates and controls from first to last at every point in the foreign field. The unvarying order is: preparation of the soil, then sowing the seed of the Kingdom, and after that in every possible way hastening its growth through the blade to the ear, the full corn in the ear to the harvest. Some seed falls by the wayside, some on stony ground, some among thorns, but also much on good ground with reaping time following in due season.—D. L. L.

ing thus made a beginning, the weighty question arises as to what the next step shall be. Obviously, only the A B C of Christianity, of intelligence, of civilization have any place as yet. The varnish of refinement, the ripe fruits of Christianity belong altogether to later years. As in the career of an individual, so in that of a tribe or people, the first estate is that of helpless and dependent infancy; naturally little by little transformed into childhood with the budding of thought and desire; and next a launching out in all directions toward independence of thought and action. At the outset the missionary stands in *loco parentis*, with nursing and protection as his principal tasks; but presently more and more he must cut the leading strings, and encourage his flock to grapple for themselves with the problems and hard tasks which cross their paths.

Just as much in his teaching, the first things must be put first; only the Gospel in its simplicity and its fundamentals, milk for babes, leaving the strong meat for the future to supply. The two great commands must be kept at the front, Love God with all your heart; and, Love your neighbor as yourself, all classes and conditions of men, ready to bestow every possible service which they may need. The great matter of worship soon comes in, for which a day is set apart, with public gatherings held for Bible teaching and the service of song with hymns and tunes made familiar.

The Bible in the vernacular must be supplied at the earliest moment, perhaps with a written language to be fashioned and taught as a preliminary. Schools must be opened in order that the rising generation may be lifted to

intelligence. Books and papers become a necessity. Native teachers and pastors must be prepared for their tasks. Very likely divers industries must be created, with tools also supplied and trades taught. Homes worthy of the name. Christian homes are a fundamental necessity, where the husband is no mere tyrant and the wife a slave; and where cleanliness takes the place of filth, and industry of idleness. Without Christian homes, Christian character and life are as good as impossible.

In due time a sanctuary is in order; one not imported, not fashioned after European or classic models, but one fitting the climate and people. Very likely, even before this, a simple church organization will be required, with a communion service and the rite of baptism. With this organization and this building made a center for all manner of good things, a substantial beginning has been made for Christian civilization. If well instructed, the people come together not merely to receive, but also to be able the better to impart to all who need, both near and far. As in Korea, every disciple takes it for granted that he must make it his business to tell the Good News to his neighbors and to all he meets.

Whenever a soul, born and reared in savagery, barbarism or any non-Christian region, by the new birth enters the Kingdom, he enters as a mere infant, able only to receive, and needing constant nursing and watch-care. But with growth and experience come at least certain measures of knowledge and strength. And as these possessions increase a desire also springs up to think and conclude and act each one for himself. He may overesti-

mate his ability, and so be restive and rebellious. The situation, tho fraught with peril, is on the whole to be welcomed as a sign of health and advance toward maturity. It must also be reckoned with, for independence and self-help are a part of the goal to be sought. Better blunder and stumble than be content to be carried, and merely shrink from danger. Independence for the converts and the churches is really the goal. Leading strings are to be steadily diminished in both number and strength, and at the soonest be wholly removed, so that the Gospel shall be indigenous, a genuine product of the intellectual and spiritual soil in which it has been planted.

The missionary is also to be chary about introducing "advanced" ideas and practises in matters ecclesiastical and theological, which in Christendom have been evolved through centuries of bitterest animosity and strife. Let all such grow up from gospel seed according to the soil and climate in which it has been planted. Ideas and practises which in their origin are American, British, German, etc., are as good as certain to be out of place and harmful if planted in Africa, the Orient and the Islands. Also, anything less than Christian unity is unchristian and an enormity on the mission field. No doubt, the most of these lamentable divisions possess a certain value in their time and place, were for substance necessary in the fierce fight for life with Papal and Episcopal tyranny and theological dogmatism; but now that their peculiar task has been performed, it is high time that their exodus even from Christian lands was hastened, and Christian unity was fixt upon founda-

tions broad and deep. Could any worse caricature or travesty of the Gospel be contrived and foisted upon converts in the foreign field than to establish and maintain these divisions? Only as followers of one Leader, children of one Father, disciples sitting at the feet of one Teacher should they present themselves to the unevangelized. Let them be known to each other as brethren, members of the same household of faith.

In general the Gospel command is, In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good. We are also instructed in the parable that some seed fell by the wayside and was devoured by the birds, and some among thorns, with no harvest ensuing. Besides, in the spiritual realm as in the material, seed time and harvest are separated by weeks and months of watching and waiting. Only one Pentecost ever came at the beginning of evangelizing toil. Carey waited seven years for his first convert, and at the end of forty years but a few had been gathered into the Kingdom; and yet his life and labors told mightily for the progress of the Gospel among hundreds of millions in southern Asia. As also did the efforts of Morrison in eastern Asia, tho when he died after twenty-seven years of most assiduous toil, he had never been able to hold a public service and had seen only three or four enter in at the strait gate. In the Society Islands and Hawaii for twenty years there was next to nothing to encourage the toilers, and much to dishearten; but then the heavens were opened and a rich ingathering ensued. In the On-

gole district of southern India for a generation evangelizing toil had seemingly been so utterly fruitless that again and again it had been well-nigh determined to withdraw the toilers from this desert, and yet Christian history records the story of no ingathering to match in marvels the harvest at length here gathered in, 2,222 receiving baptism in a single day. Korea was a closed land until 1882, and for years afterward no unusual tokens appeared of spiritual good in store; but now the indications are that its thorough evangelization is near at hand, together with a type of piety prevalent surpassing any ever beheld since modern missions began. Well may we take the sweet promise as true: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

As a notable example of what the Gospel can accomplish in the midst of circumstances most forbidding and forlorn, the case of William Duncan and Metlakahtla may be recalled. About a half-century since, sent by the Church Missionary Society, he landed at Fort Simpson, in the far northwest of British Columbia, to evangelize the Tsimshean Indians, as "earthy, sensual and devilish" a company of human creatures as the earth contains. After wrestling with the language and so opening communication with them, he began to separate the better few from the utterly beastly many, and founded a settlement not far away for such as would accept him as teacher and obey certain rules of behavior which he framed. He taught them to build decent houses, laid out streets, planted gardens and flowers, opened schools, and began to

hold religious services in a neat and roomy sanctuary built by their hands with tools which he secured and taught them to wield. He taught them to navigate first a sailing vessel and later a steamboat, with trade opened up and down the coast. Not only was the useful introduced, but the ornamental and refining as well. He taught them music, both vocal and instrumental, with a trained choir, and a band to supply sweet sounds to charm and ennoble their neighbors.

After such a substantial beginning of Christian civilization had been made and nearly a quarter-century had passed, some serious difficulties having arisen with the Church authorities, of whose character nothing need here be said, it seemed best to Mr. Duncan to remove altogether from British dominion; and having secured Annette Island in Alaska from President Cleveland, all things movable were transported thither, and in a forest a new beginning was made, including a sanctuary large enough to seat the entire population, some 1,500. From that day to this New Metlakahtla has been to all visitors a marvel and delight. Tho well along in the eighties the veteran missionary still lives.

The Tsimshean choir and orchestra undertook to master the world-famous Oratorio of the Messiah, and then rendered it in the church, solo and choruses, in the presence of the entire community. Later they decided to repeat the performance to their old friends in Old Metlakahtla; in a few weeks down the coast they sailed, and in the old sanctuary sounded out, "I know that my Redeemer lives" and, "Hallelujah! He shall reign King of kings and Lord of lords!"



DR. MATEER AND THE MANDARIN REVISION COMMITTEE

CALVIN W. MATEER, A MAKER OF THE NEW CHINA

BY JOHN T. FARIS, PHILADELPHIA

The class of 1857 at Washington and Jefferson College had among its members two men who were destined to become educators in fields thousands of miles apart. These were Daniel W. Fisher, for many years president of Hanover College, Indiana, and Calvin W. Mateer, whose work for education in China made him "one of the makers of the new China." When God told Doctor Mateer—then nearly seventy-three years old—that his work for China was done, it was Doctor Fisher who was chosen to prepare the graphic story of his life that has just been published.*

Calvin Wilson Mateer was born on a farm near Harrisburg, Pa., on January 9, 1836. His parents were of that sturdy Scotch-Irish stock that has done so much for America and the world. Both were earnest Christians, vitally interested in foreign missionary work. Mr. Mateer's quiet, earnest life made a deep impression on his

children, but the son Calvin always insisted that the influence of his mother had been most potent in his life. She had always longed for a college education—indeed, the story is told that once she dreamed that she had entered as a student at Mount Holyoke, but awoke in tears to find that she was white-haired. Children trained by such a mother could not fail to desire the education made possible by careful planning and economy of both father and mother.

The home training bore rich fruit. Seldom has there been as remarkable a record as that made by the Mateer family. Calvin was the oldest of seven children—five brothers and two sisters. Calvin and Robert became missionaries in Shantung, China; John for five years had charge of the Presbyterian Mission Press at Shanghai, and later of the Congregational Press at Peking, where he died; Lillian taught in the Girls' School at Tengchow, and married a Baptist missionary in Shanghai; William desired to become a missionary, but reluctantly turned to a business career, yielding

* Calvin W. Mateer. By Daniel W. Fisher. 12mo, pages 338. With index. \$1.50. The Westminster Press, 1911.

to the advice of those who felt that his duty was at home; Jennie married a Presbyterian minister, and both were under appointment to go to China, when ill-health compelled them to remain at home; Horace is a professor in the University of Wooster, Ohio.

After leaving college, and before entering the Western Theological Seminary at Allegheny, Pa., Mateer taught in the academy at Beaver, Pa. There one of his pupils was J. R. Miller, who has been for years perhaps the most widely read devotional writer in the world. Doctor Miller says of his young teacher: "I suppose that when the records are all known, it will be seen that no other man did as much for the shaping of my life as he did."

Altho from boyhood Calvin Mateer's thoughts had been turned to the foreign field as the possible scene of his life work, it was not until near the close of his seminary course that he definitely offered himself to the Board of Foreign Missions. He was accepted, but it was impossible to send him at once, on account of the disturbed condition incident to the Civil War. For a season he was stated supply of the Presbyterian Church at Delaware, Ohio, where he was married to Miss Julia A. Brown. In 1863 they were told to prepare to go to Tengchow, China, and on July 3 of that year they sailed, with Mr. and Mrs. Hunter Corbett as fellow passengers.

The voyage on a sailing vessel proved to be one of the most trying that missionaries have ever been called upon to endure. Looking back on it thirty-four years later, Doctor Mateer said: "If there had been no other way to get back to America than through such another experience, it is doubtful whether I should ever have

seen my native land again." The trip required one hundred and sixty-five days. The captain was a tyrant to the crew, and all but brutal to the passengers, especially the missionaries, whom he hated for their work's sake. The food was scanty and poorly prepared, but fortunately the missionaries escaped the scurvy that attacked the sailors. Doctor Mateer said, many years later, that he thought the health of both Doctor Corbett and Mrs. Mateer was permanently affected by ill-treatment at this time.

From Shanghai a coasting steamer took them to Chefu, but within a short distance of the destination the vessel was wrecked. The passengers were landed, and passed hours of misery trying to find their way to Chefu amid snow and ice. At length they returned to the scene of the wreck, where they found an English gunboat, which carried them to Chefu. A few days later they arrived at Tengchow.

In 1864 there were not many more than one hundred ordained Protestant missionaries in all China. In Shantung only Chefu and Tengchow were occupied. At Tengchow the Baptists had begun work in 1860, while the Presbyterians followed soon after. Two of the Baptist missionaries were killed by robbers, while the Presbyterian forces were depleted by sickness. The Mateers and the Corbetts came just when they were most needed.

Almost at once Mr. Mateer was called upon to exercise the mechanical and inventive gifts for which he soon became noted. No house being available for his use, he cleared a room in the rough house of another missionary, built a chimney, and made a stove, since none could be bought in the city.

His story of how he worked is worth reading:

"Mr. Mills and I went to work to make a stove out of tin. We had the top and bottom of an old sheet-iron stove for a foundation, from which we finally succeeded in making what proves to be a very good stove. We put over one hundred and sixty rivets in it in the process of making it. I next had my ingenuity taxed to make a machine to press the fine coal they burn here into balls or blocks, so that we could use it. They have been simply setting it with a sort of gum water and molding it into balls with their hands. Thus prepared it was too soft and porous to burn well. So, as it was the time of the new year, and we could not obtain a teacher, I went to work, and with considerable trouble, and working at a vast disadvantage from want of proper tools, I succeeded in making a machine to press the coal into solid square blocks. At first it seemed as if it would be a failure, for altho it prest the coal admirably, it seemed impossible to get the block out of the machine successfully. This was obviated, however, and it worked very well, and seems to be quite an institution."

This machine subsequently he improved, so that a boy could turn out the fuel with great rapidity.

Later, under his own supervision, the house was built which was his home from 1867 to 1894. There he did most of his lifework, and there the Mandarin Revision Committee held its first meeting.

Mateer's ability to use tools always stood him in good stead. His life was filled with so many other activities that his friends were apt to pay little attention to his mechanical contri-

vances. But his achievements "With Apparatus and Machinery" (this is the title of an intensely interesting chapter of the biography) were so noteworthy that they would have been thought sufficient for the entire work of an ordinary lifetime. He had had no training except that received on the home farm, where much of the machinery used was made on the place, yet he could turn his hand to anything. He made a casket for a missionary's child when none was available; he made an electric fan, using as a model a small one he had bought. He taught electrotyping to a class of native artizans, after he had picked up the art for himself. When a large dynamo failed to produce a current he unwound the machine, located the fault, reinsulated the wire and rewound the coil. At his own expense he fitted up a workshop where he kept a workman, whose wages he paid himself. He was able to do anything "from setting up a windmill or water system, or installing an engine and dynamo, to brazing broken spectacle frames or repairing a bicycle." During one of his earlier furloughs he spent some time in the Baldwin Locomotive Works at Philadelphia, in order that—on his return to China—he might construct the model of a locomotive for the instruction of Chinese boys. It is said he found difficulty in convincing some of the skilled mechanics that he had not been trained to the business. When on his way to America on his last furlough a train was delayed by difficulty with the locomotive. No one seemed able to remedy the difficulty till Mateer pointed it out and instructed the workmen how to proceed.

This mechanical ability was turned

to good account in attracting the Chinese. In later years, at his own expense, a museum was equipped, in which numerous marvels were shown, many of these being of his own construction. Through this museum 12,000 people were brought into touch with the Gospel in a single year (1909).

Doctor Mateer also turned this peculiar gift to good account by starting industries for native Christians and by promoting self-help among the needy. Now it was a loom for weaving coarse Chinese linsey or bagging, or a spinning or a knitting machine that he ordered; again, he inquired for a roller press to be used for drying and pressing cotton cloth after dyeing; and more than once he sent for a lathe for a Chinese blacksmith. In 1896 he interested himself in procuring an outfit for a flouring mill. He said: "The enterprise of starting the mill was conceived by Chinese Christians, and they are going to form a company to raise the money. I do not think that there is a roller mill in China—certainly not in North China. . . . We personally will not make a cent out of it; but we are interested to get the Chinese Christians started in an enterprise by which they can make a living, and introduce improvements into their country."

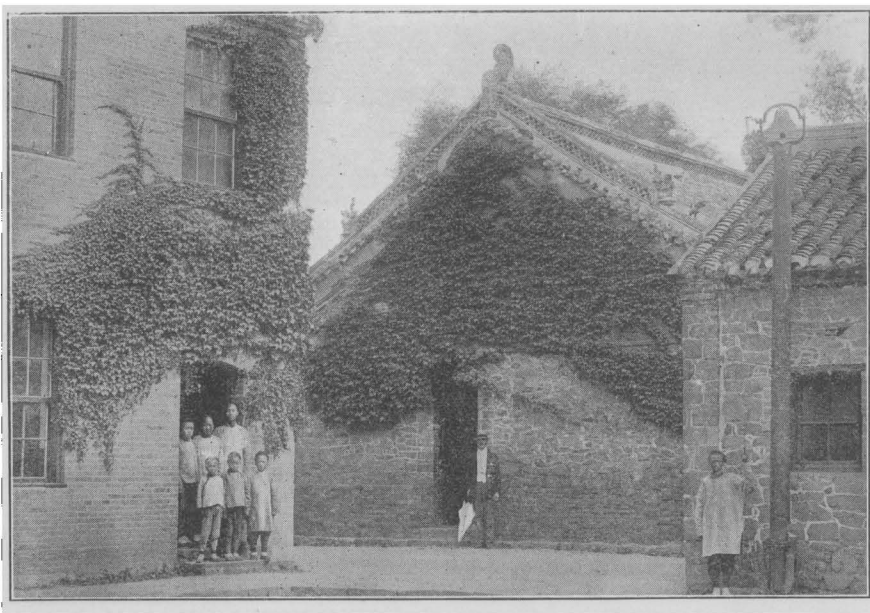
His apprentices went out in many instances master blacksmiths, machinists, and electricians, and had no difficulty in finding places. A Chinese general, temporarily at Tengchow, employed one of these men as a blacksmith, and it was so evident that his order was evidently according to Western methods that he paid a visit to the wonderful shop of this wonderful master. The very last man for

whom he obtained a place was his most skilled electrician and his latest foreman.

But the mechanical work whose influence was so far-reaching was only an incident in the life of Doctor Mateer. His name will be remembered chiefly for his labors to make the study of the difficult Chinese tongue more simple for his successors. When he began language study, printed helps were few and not very good. Teachers were scarce. His progress was slow. Yet, in the words of one of his associates, he "became not only the prince of Mandarin speakers among foreigners in China, but also so grasped the principles of the language as to enable him in future years to issue the most thoroughgoing and complete work on the language, the most generally used text-book for all students of the spoken tongue."

The genesis of the Mandarin Lessons is interesting. In 1867, desiring to help his wife's sister in language study, he prepared lessons for her, based on the idioms. These were so successful that other missionaries urged him to carry on the work for them. So, gradually, the purpose was born to prepare lessons for print. This work he did most thoroughly—he did everything thoroughly—as he could take time from other occupations. While the task was still far from complete, he wrote of it:

"Each lesson illustrates an idiom, the word idiom being taken with some latitude. The sentences, as you will see, are gathered from all quarters, and introduce every variety of subject. I have also introduced every variety of style that can be called Mandarin, the higher style being found chiefly in the second hundred lessons.



A CHAPEL IN TENG CHOW, FORMERLY THE KUAN YIN TEMPLE
On the left is the college building, and on the right the old school-room.

The prevailing object, however, is to help people to learn Mandarin as it is spoken. I have tried to avoid distinct localisms, but not colloquialisms. A large acquaintance with these is important, not to say essential, to every really good speaker of Mandarin. It is, of course, possible to avoid the most of them, and to learn to use a narrow range of general Mandarin which never leaves the dead level of commonplace expressions, except to introduce some stilted book phrase. This, however, is not what the Chinese themselves do, nor is it what foreigners should seek to acquire. Many colloquialisms are very widely used, and they serve to give force and variety to the language, expressing in many instances what can not be express in any other way. I have tried to represent all quarters, and in order to do so I have in many cases given two or more forms."

The lessons were not published until 1892—twenty-five years after they were begun. They immediately became popular; now they are more largely used than any similar help. A large portion of the profits was generously devoted to the extension of work in the mission schools and other institutions.

At the urgent request of the Synod of China, the lessons were printed at the Mission Press in Shanghai, of which Doctor Mateer was superintendent from 1870 to 1872. During his incumbency, as well as in later years, the Press published a number of other books written by him. Among those were an algebra and geometry.

Next to the Mandarin Lessons, perhaps his most important literary work was the Mandarin version of the Bible, of which he was one of the translators. At the first general missionary conference in Shanghai in May, 1877,

it was decided that it was necessary to have new versions of the entire Bible that would displace the many partial versions in use. One version in simple Wen-li (or Classic), and one in Mandarin (or popular language) were determined on. Doctor Mateer was appointed on the committee of five which had the latter version in charge. Of this committee Doctor Mateer and Doctor Chauncey Goodrich alone continued at work until the New Testament was completed in 1907. The translation of the Old Testament was begun by the committee which completed the New Testament.

Doctor Mateer was not only an educator through his books; he was an active teacher during most of the period of his services in China. In September, 1863, a school for Chinese boys was opened in his own home. Mrs. Mateer joined her husband in teaching. The work was slow, but the missionaries never wearied. Thirteen years later the first class was graduated. For five years more it continued, doing the work of high-school and collegiate grade without making any pretensions to the name college. Then it was finally called a college. During the eighteen years it had educated more or less completely two hundred pupils, and all of those who remained long enough and were mature enough became Christians.

Doctor Mateer continued at the head of the Tengchow College until 1895. In 1904 it was removed to Wei-hsien, a far better location. Doctor Mateer also removed to Wei-hsien, not because he was teaching in the college, but because he could not live away from it. Yet even if he was not officially connected with the institution,

he was always working for it. In 1907 he consented to become president, in an emergency, and he carried on the work for a short time.

One of the striking incidents of his funeral service at Tsingtao was the reading of the statistics of the graduates of the Tengchow College, including the students who came with the college to Wei-hsien. These have since been carefully revised, and are as follows: Total receiving diplomas, 205; teachers in government schools, 38; teachers in church schools, 68; pastors, 17; evangelists, 16; literary work, 10; in business, 9; physicians, 7; post-office service, 4; railroad service, 2; Y. M. C. A. service, 2; customs service, 1; business clerks, 2; 1 secretary; at their homes, 6; deceased, 22. These graduates are scattered among thirteen denominations and one hundred schools, and in sixteen provinces of China. About two hundred more who were students at Tengchow did not complete the course of studies.

Doctor Mateer was always an evangelist as well as a teacher. With joy he preached his first sermon in Chinese; and the joy of telling the people of Him who died to save them increased as the years passed. In Tengchow, and far away in the interior, he found his way to the hearts of the people as he delivered his message. Thirty-three years after reaching China he wrote:

"I have traveled in mule litters, on donkeys, and on foot over a large part of the province of Shantung, preaching from village to village, on the streets and by the wayside. Over the nearer portions I have gone again and again. My preaching tours would aggregate from twelve thousand to fif-

teen thousand miles; including from eight thousand to twelve thousand addresses to the heathen."

Very soon he came to realize that the future of the new China depends not so much on the missionaries as on the native evangelists, and he wrote: "The need of the hour in China is not more new stations with expensive buildings and wide itinerating. It is rather teaching and training what we have, and giving it a proper development. Most of all we should raise up and prepare pastors and preachers and teachers, who are well grounded in the truth, so that the Chinese Church may have wise and safe leaders. . . . There are already enough mission stations, or centers, in the province, if they are properly worked. The need of the hour is to consolidate and develop what we have, and by all means in our power develop native agency, and teach and locate native pastors—men who are well grounded in the faith."

From the early days of the Tengchow school he had native Christians in training, and to the close of his life he urged the necessity of equipping Chinese for work among their countrymen. As pastor at Tengchow he gave many object-lessons in what he meant, and the success of the work there is an eloquent testimony to the wisdom of his plans and the faithfulness of his work.

Thus passed forty-four years of a life of prayer, a life of toil, a life of joyful endurance of hardships for the sake of his Master. Before he left America, he said in public:

"I have given my life to China. I expect to live there, to die there, and to be buried there. . . ." Again he said: "I expect to die in heathen China, but I expect to rise in Christian China."

He did die in heathen China—but it was a China less heathen because of God's blessing on his efforts. His



CHINESE CHRISTIANS AT THE GRAVE OF DR. C. W. MATEER

death followed months of suffering, during which he was engaged on the translation of the Psalms into Mandarin. When he was rapidly sinking he prayed that he might live to finish the book. But God saw fit to take him before the work was done.

His last words were, "Holy! Holy!

True and Mighty!" Soon after gasping this expression of his wondering faith—on September 28, 1908—he "fell asleep."

In the vault prepared at Chefu his body waits for the resurrection. Then he shall see—according to his prayer—a Christian China.

ADDRESS TO A YOUNG MISSIONARY *

BY REV. JOHN ROSS, D.D., OF MUKDEN, MANCHURIA

This day is for you one of the most important of your life. All your past converges on it, all your future will be developed from it. Your mental faculties and physical powers have been molded and fashioned by the blows of circumstances and the polishing of scholarship, which have shaped you into a vessel fit for your Master's use. And this prepared vessel you this day dedicate to your Master's service in a sphere where it can be put to the greatest possible use. On the splendid field where your every talent and every faculty, natural and acquired, will find abundant exercise, it is impossible to dwell. My remarks must be confined to the elucidation of one principle by giving a few hints which, as the results of experience, may be of some little practical use.

You go to a people who, through scores of centuries, have acted on the theory that the value of instruction does not consist in the amount or variety of knowledge accumulated, but in the formation of character. And of all forms of instruction known to this world no one is so potent toward the formation of character—in its twofold aspect of strength and purity—as is the Christian religion, which you go to teach.

Now, as it is true that the people "can not hear without a preacher," it is equally true that the preacher is of no practical service without an attentive hearer. Before you can impart instruction you must first secure a willing ear. My remarks shall be confined to point out briefly the manner in which this end may be attained.

The first requisite is accurate knowledge of the spoken language of the people. The belief is general that the Chinese language is one difficult to acquire. This belief is mistaken, as far as the spoken language is concerned. One acquainted with German or French will find no difficulty in pronouncing any Chinese sound. The strong guttural of Scotch or German occurs continually. Even more important, however, than the pronunciation is grammatical construction. Speakers who translate word for word from English never make themselves perfectly understood. But idiomatic phraseology always gains the ear of the Chinese.

The second requisite is a knowledge of Chinese etiquette. They are a very polite people, and they call Europeans barbarians simply because of ignorance of manners according to Chinese custom. I am not aware of a

* An address given to a young missionary at his ordination, when he was about to set out for China.

single case of a man becoming the intimate friend of cultivated Chinese who did not as far as necessary learn to conform to the principles of native etiquette. Politeness smoothes the way of social life anywhere—perhaps more in China than elsewhere. The knowledge and practise of it repay a hundred-fold the trouble of acquiring it; neglect or defiance of it is accountable for not a little of the antipathy to or neglect of the missionary.

This matter of politeness carries us into the region of social customs. The Chinese ridicule some of our Western customs. We might return the compliment, but to do so would be unwise. In every custom—even in those which may appear to us to be of a questionable character—there is a soul of goodness which it is our duty to discover and to respect. The first missionary to the Gentiles, when preaching to non-Christians, did not denounce any customs, not even idolatry. It was no part of his duty to change the customs of the people. All his remaining powers were exerted in explaining and enforcing Christian principles which, when inserted in the heart, gradually “leavened the whole lump.” It was when sending them out to preach that the greatest Teacher recommended His disciples to be “wise as serpents and harmless as doves.” Give no needless offense. You shall make no man your friend by knocking him down.

My fourth point is, that he who would preach effectively to the Chinese must know the mind of that people. Their ideals are not always synonymous with ours. The only way to secure a satisfactory knowledge of their ideals is by the study of their classics, in which those ideas are im-

bedded, and which have made the Chinese people a homogeneous nation. Only they belittle the Chinese classics who do not know them. The wise preacher who desires to convert the Jews would not begin his work by denouncing Moses; and in the eyes of the Chinese, Confucius occupies a pedestal as teacher higher than does Moses in the estimation of the Jews. Whatever, therefore, one's theoretical estimate may be of the absolute value of the Chinese classics, a knowledge of them is essential to one who desires to understand the Chinese mind and the ideals by which that mind is influenced.

Regarding learning as the noblest aim of ambition and the richest possession of man, the Chinese can not respect him who, professing to be a teacher, is able to give no very decided evidence of possessing a fair education, and to them a knowledge of their classics is the only unquestionable proof of scholarship.

Moreover, the Chinese classics are an armory crowded with the best weapons against idolatry and every form of wickedness—the best, because a quotation from their Classics is beyond the reach of criticism and unanswerable. A fair knowledge of the ethical classics, and the ability aptly to apply them gain the respect of all classes and open a wide door for the free proclamation of the Gospel.

Finally, in order to forge these various items into one all-conquering weapon, SYMPATHY is indispensable. One who is master of mental powers and educational knowledge may overcome intellectual difficulties and put to silence the arguments of learned opponents, but sympathy alone will gain the heart, and of the foe make a

friend. Lacking sympathy, the man of abilities may repel men with the coldness of the iceberg; with sympathy, the man of even moderate acquirements may attract men as by the warmth of the sun.

The most perfect example of sympathy is He whom we call Lord and Master. He never turned away a man because he was unworthy; He never refused to listen to the difficulties of men even when He had to point out that their difficulties had sprung up from their own errors.

Sympathy will enable one to meet opposition with patience, injury with-

out resentment, calumny with silence, and disappointment with hopefulness. It believes the best of every individual, it trusts for the best in very difficulty, for sympathy is LOVE.

The spirit of the successful missionary must ever be the spirit of Him who will draw all men unto Himself. And, undertaking your mission in this spirit, realizing that trust is the truest prayer, you shall go forth, ever remembering that you have as companion and leader Him who is the faithful and the true, who said "Lo! I AM with you always, even unto the end of the world." Amen.

IN THE WAKE OF THE BOXER MASSACRES IN CHINA *

BY SHERWOOD EDDY

During the past week we have been following in the wake of the Boxer movement, and have been living over again the terrible scenes of those days. During the famine early in 1900, the superstitious hostility of the people, who attributed the drought to the presence of the foreigners, was fanned to flame by reactionary officials under the counsel of the Empress Dowager. Once the peaceful and friendly Chinaman is thoroughly aroused the aboriginal warrior flames up within him, and he may become in a moment a mad French revolutionary. Early in 1900 the notorious and cruel Governor Yu Hsien reached Shansi, with the definite intention of exterminating the Europeans. On the 27th of June, instigated by the Boxers, the local mob attacked Dr. Lovett's mission hospital in Tai-yuen-fu for the purpose of loot and pillage. The missionaries pleaded with the people, but

were driven back by stones into the hospital. The buildings were burned and destroyed. Facing almost certain death, the missionaries resolved to force their way through the mob across the city to the other mission house. Miss Coombs, concerned for two of her children who had bound feet and who could not escape, turned back from the missionary party to save the two little girls. A large fire had been built at the gate to imprison the missionaries. Miss Coombs carried out one little girl, and while bringing out the other she stumbled and fell with the child. They were pelted with a shower of stones, and Miss Coombs whispered to the child, "Don't be afraid; we shall soon be where there is no more pain or sorrow." As she arose the mob threw her back upon the fire; twice she tried to escape, but was thrown back on the burning pile. Once she knelt

* A letter from Pao-ting-fu, China, June 15, 1911.

as if in prayer. Benches were piled upon her and she perished in the flames.

On the fateful day, July 9th, the

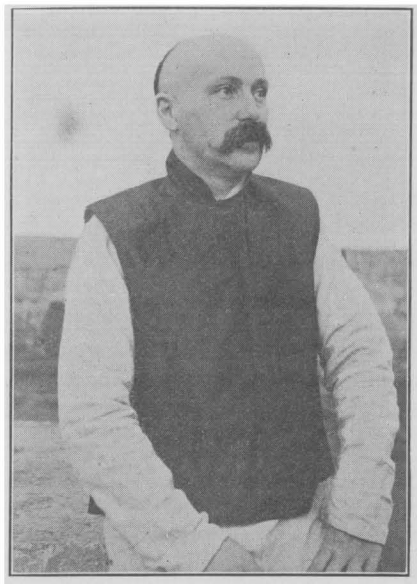


SHERWOOD EDDY AND HENRY LUCE AT THE GRAVE OF HORACE PITKIN

entire company of missionaries, consisting of twenty-six Protestants and twelve Roman Catholics, were dragged by the soldiers through the streets before the Governor's yamen, or residence. On their arrival the Governor shouted the order "Kill them." The first to fall was the English Baptist missionary, Mr. Farthing. His wife clung to him, but he gently put her aside, and walking quietly in front of the soldiers, knelt before them with bowed head and received the death-blow. The other men followed one by one. The Governor, becoming impatient, ordered his soldiers to fall upon the missionaries. They were cut down and hacked to pieces. Mrs. Farthing held the hands of her children, who clung to her, but she was dragged away and beheaded, as were

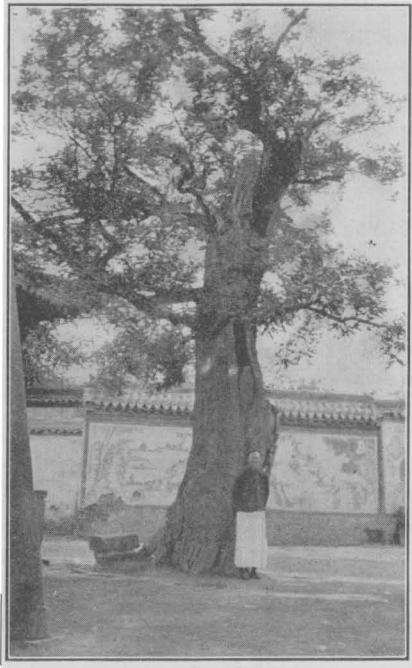
the children. Mr. Pigott and his party had been brought in from a neighboring village. Preaching to the people to the very last, Mr. Pigott was cut down. Last of all came the two little Atwater girls of the American Board party. This finished the ghastly tragedy, and the mutilated bodies lay under the great tree in front of the Governor's yamen. There were forty-six Europeans, besides Miss Coombs, who perished in the flames, together with the missionaries of the American Board at Tai Ku, making up the full number of fifty-one, for all of whom the Governor claimed a reward from the Empress Dowager.

To-day we made a pilgrimage, following the course of these missionaries as they walked over this Via Doloroso, led from house to house and from place to place to their final doom. The very ground seemed sacred, and one wanted to take the



REV. C. H. GREEN, OF SHANGHAI

shoes from off his feet, feeling unworthy to follow in the footsteps of those who had gone on before, "of whom the world was not worthy." We wended our way from the yamen,



THE MARTYR'S TREE

Under this tree, in Tai Yuan Fu, 46 missionaries were killed in 1900. Mr. Fay, who escaped, is standing under the tree.

where they had been cut down, to the place "without the gate" in the open field where the headless bodies were thrown. We followed the course of the sad little company to their last resting-place in the little cemetery, where, under the green trees and fragrant flowers, their bodies at last rest in peace.

How all is changed now! The Y. M. C. A. secretary now lives in the former Buddhist temple. By the intercession of the missionaries the

Boxer indemnity of the province was largely devoted to promote education to end the superstition and ignorance which had caused the Boxer massacres. In the Imperial University, erected by the indemnity, we address seven hundred young students of the new régime. During the week all the officials and the students of every government college attended Robertson's scientific lectures under the auspices of the Y. M. C. A. Four hundred men came out in pouring rain to our religious meeting, and 159 rose and gave in their names as inquirers, as I was permitted to preach the Gospel to these eager and sympathetic non-Christian students who, ten years ago, were perhaps participants in the Boxer uprising. Millenniums of Confucianism have not produced the mighty changes wrought by a decade of Christianity.

From Shansi we came to Pao-ting-fu, where my dear friend Pitkin and fourteen others were massacred. The crowning day came on June 30th for the missionaries of the Presbyterian Board. Five foreign missionaries and three children, together with a company of faithful Chinese Christians, received the martyr's crown. Pitkin's spirit is reflected in the last letter he wrote to me to India: "It may be the beginning of the end. God rules, and somehow His Kingdom must be brought about in China. . . . We may not be left to see the end. It is a grand cause to die in. Jesus shall reign, but we hope that a long life may be for us in this work. Our affectionate greetings to you all. . . . God leads—thank God, He does. We can not go out to fight. We must sit still, do our work, and take whatever

is sent us. It will be but a short time before we know definitely whether we can serve Him better above or not. . . . We can not be sure of a single day's life. Work and pray for us.

"HORACE TRACY PITKIN."

How changed it all is now! The city gates are open, the people friendly, the former palace of the old Empress Dowager houses a modern gov-

wall, filling the Memorial Church and listening to the presentation of Christ as the only hope of China. The audience was as still as death as we spoke of Pitkin and his message to his little son. Some men were in tears. Over two hundred students rose and gave in their names as inquirers. There must be joy in the presence of those who laid down their lives here; for



THE MARTYR'S MEMORIAL IN PAO TING FU

Erected in memory of the Presbyterian missionaries who were slain in the Boxer uprising of 1900.

ernment university, while a former temple is the residence of the principal, my dear Chinese friend, Mr. Fay, a brave Christian, who, at the risk of his life, carried the news of the massacre over 500 weary miles to the coast. He interpreted last night for our meeting, when the people gave us the great Li Hung Chang Memorial Temple. Out of 3,000 students in the city some 2,500 thronged the hall, on the eve of their examinations, and stood listening to the message which Pitkin would have wished them to hear. Tonight they have come outside the city

truly the blood of the martyrs in China has become the seed of the Church. Both here and throughout the empire more converts have been gathered in the ten years since the uprising than in the first ninety years of Christian effort. Doors are opening, China is changing, an empire is being reborn. Men are needed in Pitkin's vacant place to carry on the work which he so nobly began, and to enter the doors which at such great cost have been flung wide open before us. Let us go up and possess the land!

THE VINTAGE OF THE COLLEGES FOR THE FOREIGN FIELD

BY ROBERT E. LEWIS, M.A., CLEVELAND, O.
Author of "The Educational Conquest of the Far East."

There are highly interesting facts as to the missionary efficiency of our institutions of higher learning.

For example, last year 368 student volunteers sailed to the missionary field under appointment of the various regular boards. This brings the total of sailed volunteers up to 4,784. The institutions of learning which have trained these recruits are widely distributed in all parts of the country. Of the 368 who sailed, 12 were educated in Massachusetts, 33 in Ohio, and 33 in New York (counting in 8 from the Nyack Training School), 35 in Illinois, and 12 in New Jersey.

From the Great Colleges

A preponderance of our missionary leadership is not coming from what might be called our half-dozen great universities. Of the 368 who sailed last year, 4 volunteered at Princeton, 1 at Yale, 1 at Harvard, 3 at Chicago, 5 at Michigan, 5 at Oberlin, 5 at Wooster, 4 at Mt. Holyoke, and 3 at Wellesley.

Let us look at the institutions which appear most often in the list as having contributed either in undergraduate or postgraduate days to last year's vintage for the foreign field. Princeton trained 13, Yale 6, Harvard 6, Chicago 7, Michigan 6, Oberlin 6, Wooster 8, Mt. Holyoke 4, Wellesley 3. It is only fair to point out this aggressive religious influence of such an institution as Michigan, which has no theological department. The time was when our State universities were feared by many as "too irreligious to be safe." But the intense Christian activities of the undergraduates at Illinois, Wisconsin, Michigan and Cornell have put this fear to rout.

Territorial Distribution

There were 29,332 American and Canadian students enrolled in mission-study classes last year. Ohio led the continent with 2,361; Illinois followed with 2,163; then came Pennsylvania with 2,072; and, let it be noted, North Carolina with 1,957; great New York was not a good fifth in the list with 1,455; then came Massachusetts with 1,439; Kansas with 1,274; Iowa with 1,235; Virginia with 1,216; and Georgia with 1,093. Some of our great educational States are, by comparison, still unaroused to the attractiveness of missions. In California only 466 students were enrolled in mission study, and in Connecticut 309. New Jersey, with 203, had not much to boast over West Virginia with 202. But in general it excites the imagination to know that over 29,000 students in addition to their curriculum work, and entirely as a matter of voluntary religious culture, are studying missions in an organized way.

Training in Giving

A still further analysis of the depth of conviction on foreign missions in our educational institutions is seen in the analysis of the money given by our educational institutions to the support of the missionary enterprise. Last year the University of Pennsylvania was in the lead with \$18,112. Next came Princeton University with \$14,000; Yale, with \$13,915; and Knox College, in Toronto, with \$11,000. For this group of institutions there were no competitors, the next largest being Wellesley with a gift of \$3,089. But it is evident that most of this money from Pennsylvania, Princeton, Yale and Knox was given by alumni or rich

friends of these colleges. When we compare the amounts given by students themselves, unaided by alumni or members of the faculty, the amounts stand as follows:

Princeton University	\$4,000
Yale University	3,915
Wellesley College	2,989
Masters' School, Dobbs Ferry	2,320
Wheaton College.....	2,000
Oberlin College	1,452
Mercersburg Academy	1,300
Mt. Holyoke College	1,119
Smith College	1,117

not to mention theological seminaries

or professional missionary training institutions.

All these facts gathered from the records of the Student Volunteer Movement are indicative of very great progress, and should be heartening to all interested in student ideals. Many more could be gathered and tabulated to show what the colleges and universities are doing for missions and what missions are doing for colleges. The study of missions, giving to mission, and sending of missionaries are linking students to the foreign field.

RADICAL CRITICISM AND CHRISTIAN MISSIONS

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

Missionary effort in this empire is devoted chiefly toward three classes of people—those who, tho nominally Christian, have lost the spirit of Christ and trust to forms and ceremonies; the Mohammedans, and the Jews. If any one with the radical views of the so-called new theology comes here as a missionary, he finds practical difficulties in the way of his dealing with all three classes. For the more intelligent Jews are agreed that Jesus was a very good man, and that His murder was a crime. They do not hold that He was divine, nor do they believe in His virgin birth. They do believe in living a clean, moral life, and in obeying the precepts of Scripture. What more can the radical critic ask for? Or what Gospel has he to offer to these more intelligent Jews? Of course, the less intelligent ones need education; but this in and for itself is hardly a sufficient missionary motive. Let the more educated Jews teach the less educated.

As for the Moslem, to him there

are three sacred books—the Old Testament, revealed through Moses and the prophets; the New Testament, revealed through Jesus; and the Koran, revealed through Mohammed. He holds that the Bible as we have it has been tampered with by designing priests, and that the original Gospel did not contain any assertion that Christ was the Son of God. But where the Koran agrees with the Bible, there the Moslem feels that he has double proof of the correctness of his faith. No missionary should undertake any work for Moslems without a careful study of the Koran. But what does such a study reveal? It shows that the Koran tells essentially the Biblical story of Adam and Eve; of Cain and Abel; of the Noachian deluge; of the destruction of Sodom and the death of Lot's wife; of Joseph and his brothers, and of Joseph in Egypt; of the delivery of Israel from Egypt, their passing through the Red Sea, and the drowning of Pharaoh's army; of the miracles of manna and

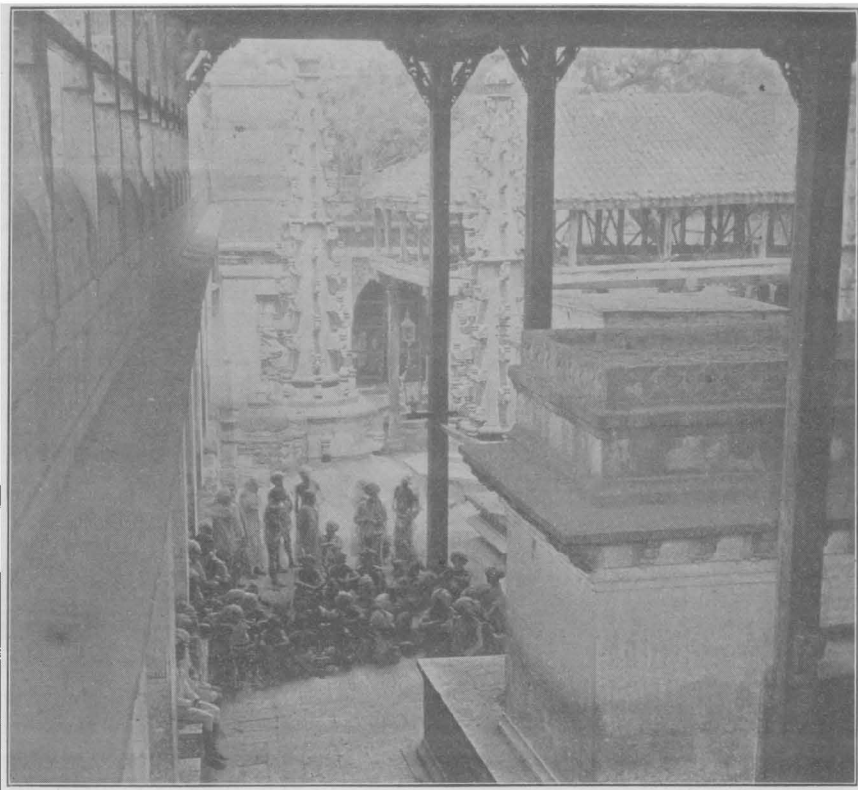
quails. It speaks of Abraham, Ishmael, Isaac, Lot, Jacob, Joseph, Benjamin, Aaron, Moses, Joshua, Elijah, Elisha, Job, Jonah, David, Solomon, Zacharias, John, Mary and Jesus as historical characters; it testifies to the virgin birth of Jesus, to His performing such miracles as the healing of the blind and of lepers, and raising the dead; it also lays great stress on the resurrection and the Day of Judgment. Now let a Christian missionary come to a Moslem and tell him that modern criticism has superseded these things, on which the Moslem has book-evidence to prove that both Moslems and Christians are agreed as revelations of God, and what will be the consequence? It can only confuse the Moslem still further. "What place," he will say, "has such a man in the Christian faith?" He is already confused by hearing of the Sabbatarian, who, tho, he calls himself a Christian, observes the Jewish sacred day; and he will henceforth despise the Christians still more for their divisions among themselves. And, after all, why should the follower of the "new theology" try to convert (if there be such a thing as conversion) the Moslem, when he already believes in Jesus as a prophet sent from God, even if not divine?

And as for the nominal Christians of this empire, there are divisions enough between them now without introducing another. Their trouble is not that they do not know the Deutero-Isaiah and the Polychrome Bible, but that they are in danger of rejecting the Bible altogether. Not that they give Christ more divine honors than He deserves, but that they do not even go through the form of honoring Him

at all. What these ancient churches need is more *life—spiritual life*; they are not calling for a reconstructed Gospel, or a separation of the documents of the Hexateuch; they are calling, if ever a desperate need constituted a call, for men filled with the Spirit of Christ to lead them into a spiritual atmosphere, where rationalism and nationalism, their twin temptations, may be swallowed up in personal devotion to a personal Master and Savior.

If people in the United States like the sort of emasculated Gospel preached by the representatives of the radical criticism, why, then, by all means, let them keep it there. This poor, distracted empire—the birthplace of the three great monotheistic religions of the world—will be grateful to be spared the vain attempt to swallow this new religion.

No; what this empire wants, and what every empire wants, is positive and constructive teaching. These peoples, who make so much of their creeds, need to be taught that a creed must be based on a *life*, not on a theory; that what they need is a transfusion of the divine life that the divine Son of God came that we might have abundantly. A dying man does not need a lecture on anatomy; he needs something suited to give him new life; and you can no more revive these ancient and moribund Oriental churches by the methods of destructive criticism than you can revive a fainting man by an autopsy. Give us more of the testimony of the man who was born blind: "Whether he be a sinner, I know not; one thing I know, that whereas I was blind, now I see."



A TEMPLE COURT AT PANDHARPUR, INDIA
 Inside are only a few stragglers. The crowd is outside.

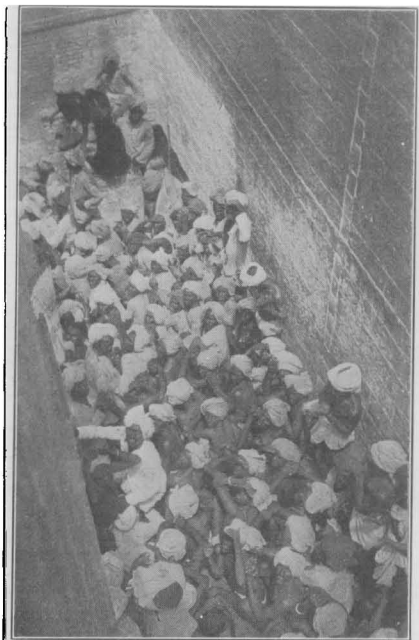
PANDHARPUR PILGRIMAGE

BY ALICE L. GILES, KODOLI, KOLHAPUR, INDIA.

Pandharpur is one of the great places of pilgrimage in India. It is thirty-two miles from the nearest railway station, Barsi Road. On our way there I saw cars specially marked for "Pilgrims." They made me think of the story of the missionary who, when asked why he traveled third class, replied, "Because there is not a fourth." Here was a fourth class, the fare was lower, the cars like cattle-cars, with standing-room only. We saw these crowded with pilgrims, who were received with cheers and shouts in honor of their gods by the crowds

at each station as we went along. On arriving at Barsi Road Station in the evening we found an immense encampment, everywhere groups of people eating, chatting, shouting or sleeping, ready to start on again, some at midnight, some at daybreak. We made an attempt at sleeping in the midst of this babel, and in the morning started on our drive to Pandharpur in the mail tonga, after agreeing to pay an exorbitant rate. All along the thirty-two miles we had an intensely interesting moving panorama before our eyes, an almost uninter-

rupted stream of humanity moving both ways, especially toward Pandharpur, some driving along at ease in a tonga (small two-wheeled horse conveyance) like our own, more crowded into bullock-carts and a still larger number trudging along on foot,



A CROWD OF WORSHIPERS

Waiting admission to the temple at Pandharpur.

men and women young and strong or old and feeble yet mostly carrying a bundle on their head for they are many days' journey from home and must bring with them provisions and the one or two necessary brass eating vessels. In the crowds children were not wanting, babies in arms, the blind, the lame (one man we saw painfully toiling along the thirty-two miles with one leg and a cane), lepers, fakirs and beggars of all other descriptions holy and otherwise. Frequently our tonga would be followed by children slapping their little bare

bodies and calling on us as their "father and mother," their "master," their "gods," as "the Almighty," even, to give them a copper. Many were the pilgrim flags to be seen—a ray of the sacred dirty yellow color—and every now and then the march would be enlivened by the weird, hoarse shout in honor of Vithobu, the idol toward which they were wending their way. At first I wondered at seeing a man's naked body half-covered with dust, until I saw him prostrate himself full length in the middle of the road and repeat this process every few yards.

Arrived at the sacred Bhima River, on whose farther side Pandharpur is built, there lay before us a scene I shall never forget—on the near side hundreds of carts tipped upon end, and on both sides thousands upon thousands of people, the bright colors of the women's garments and of the men's turbans, here and there little improvised tents, and, plying backward and forward, crowded big flatboats with a rude horse's head at the prow, all made a most picturesque and unique scene. The crowds of pilgrims in the boats, now so near their destination, kept up incessant answering shouts of: "Poonderika! Warade! Hari! Vital!" (O Hari Vital, the blesser of Poonderika). Hari and Vital are names of Krishna, the incarnation of Vishnu. We crossed the river and found crowds in the water, bathing and washing clothes, and a small regiment of naked men and boys busily engaged ducking down and bringing up a double fistful of sand. This would be quickly sorted and sifted through their fingers, and if it contained the hoped-for copper coin

this would be stowed away in the mouth. These coins were thrown into the river as a part of their worship, by the pilgrims. A short ride in a bullock-cart now brought us to the travelers' bungalow, beyond the city and the crowds, beside a peaceful little lake, yet even here would be wafted to us from two main roads snatchers of the pilgrims' shouts.

How we were to get into the city and anywhere near the temple toward which the thousands were converging we had no idea, but all was arranged for us most providentially. In the other half of the travelers' bungalow we found the Superintendent of Police for that district was stopping, he had come with a large extra force of police to personally superintend arrangements to prevent, if possible, loss of life in those tremendous crowds. We were told that 90,000 persons were brought by the railroad, and the total number of pilgrims has been estimated at from 300,000 to 600,000. The crowds were so great in the streets near the temple that on the morning of our arrival the police superintendent had been obliged to walk on the heads of the people. I could not quite believe this till I later saw it done, a man walking on the shoulders and the turbaned heads of others, so closely were they jammed together. The police superintendent very kindly took us down himself once, ordering some side streets leading to the temple cleared before hand, and another time he sent policemen with us and with their help we prest through the crowds. Near the temple the narrow streets were filled with waiting people sitting hour after hour just as close as they could squeeze, from wall to wall, so that when we were given a little pas-

sageway they had to actually sit on top of each other. It was most pathetic to have them turn to us, as they did over and over again, and plead, "Won't you give us a sight of the god? We have come from so far [one said from 200 miles away] and have not



THE VITHOBU TOWER, PANDHARPUR

been able to see the god! Won't you give us a pass?" Some concluded, "Well, if we can't see our god, we have at least seen you," and, to our horror, began to fall at our feet and had to be peremptorily made to stop.

Through a side entrance used by the police superintendent we were admitted to a low flat roof of the temple, and from there had an excellent view of all that took place in the temple. Five hundred men would be admitted into the temple area at one time, then the large entrance gate must be closed again on the thronging mul-

titude, many of whom must finally go away disappointed. After these 500 men were disposed of, women were admitted by another entrance, and so turn about. Once inside the temple court, even, all was not smooth sailing for these eager worshipers; all near the front must sit on their heels, to be more manageable by the police, and so soon as the front ranks slowly thinned they gradually wriggled forward. If a man stood up he was promptly beaten down by soft cords, of twisted cloth, in the hands of the police. This all seemed shocking and cruel, but, unless the police had had strict control of the crowds, many a life would certainly have been lost, and as it was, with all the care and management, one little girl was crushed to death in a street approaching the temple. As fast as there was a little room in the inner temple hall a policeman would tap a half-dozen or so on the head and these might then rise and press on. In the floor here was a brass tortoise, a representation of the tortoise incarnation; men would first touch and worship this. Then they would prostrate themselves full length before the "Brass Gate" and enter the inner temple. Here the men were right below us, but we could look down on the jostling crowds through vent-holes cut in this low roof, and oh! the foul air that came up to us through these ventilators! The men below, many of them naked to the waist, were so covered with perspiration that the stone floor, we could see, was wet with it.

Near the entrance to the inner shrine was a pair of stone feet on a pedestal—an extra pair of Vithobu's—he had another pair of silver feet which came in a procession. The

worshiper rubbed his hand over the stone feet, black from this rubbing, took up some of the river sand that was strewn around, smeared it on his forehead and dropt his copper coin in a tray placed there for the purpose. If the shark-eyed temple attendant doing duty there thought the coppers were not coming fast enough, he would take up some and rattle them on the brass plate again to remind the worshipers of their duty.

The idol of Vithobu itself is under a tower ornate with grotesque figures of elephants and idols. Through this elaborate stone carving of late years several ugly iron pipes have been run, at the end of one of these, on a neighboring roof, a man stands continually turning the crank of a rude ventilating apparatus. The shrine is so small that only nine men can be allowed inside at once. Arrived at the entrance of this shrine, the great moment for the pilgrim has come, that for which he has left his home and work, spent precious money, walked many weary miles—now he is to see and touch his god and his sins are to be all taken away! But he has not a moment to meditate—a policeman pushes him into the dark suffocating little room; he is given barely time to touch the upright, broken black stone idol, fall at its feet and drop his money offering, his handful of crushed wilted flowers, and a little package of black river sand (a cheap and handy substitute for incense), when he is again grabbed by a policeman, pulled out by main force and flung along toward the exit. He is only one of 500 who must be "gotten through" in an hour. The policeman (they must all be Brahmans who are on duty in this sacred temple enclosure) can stand the strain

only an hour, then must be relieved; still, no matter how hard they work, thousands who have come from afar will not be able to enjoy this boon, this soul-stirring worship! At night the priests are allowed to have charge of the temple, but they can not "get so many people through," they let in their friends and let them stay longer. Some Poona Brahmans arranged with the priests that they be allowed a sight of the god each day for 15 days,—of course they paid handsomely. During the night the idol is washed, and how sorely it must need a bath after all the dirty hands that have touched it! The water from these ablutions runs into a little tank outside; we saw this filthy sacred water taken up and smeared on face and neck; it is even drunk by pious pilgrims!

This idol of Vithobu is an upright image with hands on hips. One story is that Vishnu, who has had nine incarnations already, has carried the world so long that he is tired and is now resting with his hands on his hips. He has already killed many wicked people, but in his final tenth incarnation he is to kill the Mlechchhas, *i.e.*, Mohammedans and all others who do not speak Sanskrit; in other words, all foreigners. It was interesting to reflect, however that a Mlechchha Police Superintendent (an Englishman) was looking after the god and his worshipers and guarding his jewels, coming once a year to count them lest any more should be stolen. These jewels were obligingly shown us by the priest in charge, magnificent and costly they are, the gift of kings and other great men. Three necklaces are valued at a lac and a half of rupees each (\$50,000), one is a string of real pearls each as large as two or three

large peas, another is set crudely with huge diamonds and hung with great pendants of single emeralds, one fully $1\frac{1}{4}$ inch long and $\frac{7}{8}$ inch wide. The idol is every now and then adorned with his necklaces, girdles, bracelets and coronets, but, "Oh, no, he could not be on this occasion, on account of the crowds."

Another story about the Pandharpur Vithobu idols is as follows: The wife of the god Indra fell in love with Vishnu and he with her, whereupon he told her she might become his wife if she performed 60,000 years of penance; this she did, and then, incarnated as Radha, became a concubine of Krishna (who was an incarnation of Vishnu). Krishna had just 16,108 married wives. He left his chief wife, Ruknini, and went to Dwarka to live with Radha. Ruknini was greatly angered at this so she went in disguise to Pandharpur, saying to herself, "If my husband really loves me, he will search for me and find me here." Finally, Krishna was sorry that he had left Ruknini and came to Pandharpur seeking her. When he found her he was so struck with her beauty that he just stood and looked and looked at her, and she was so pleased with herself at having won her husband that she stood and looked and looked at him; and so they are still each gazing at the other—but they are not living together, each is in a separate temple.

The contradictory nature of these stories does not seem to trouble the worshipers, nor the character of their god. How true the Indian saying, "As the god, so the worshipers."

Here is a third story about the same idol: There was an old couple who had no child, but they performed

penance and received a son. This boy, Hari Poondalika, grew up to be a very wicked young man. The parents wanted to make a pilgrimage to Benares, but the son would not take them. Finally Poondalika thought he would go to Benares himself, just with his wife; on the way he stopt over night at the house of a young man who was noted for his piety, for his devotion to his parents. Poondalika asked about the way to Benares, but this young man said he was too busy caring for his parents to know anything about Benares. That night, while in this house, Poondalika had a dream: he saw three beautiful women; he asked one of them who she was, but she replied, "It is not proper for you to talk to us." The second one, however, said, "We are three rivers, our names are Ganga, Yamuna and Sarasvati. Thousands of persons come to us and cast their sins into us, we become so burdened with these many sins that once a year we must come here that, by having a look at this man, who is so holy because so devoted to his parents, we may be freed from our load of sin." This imprest Poondalika very much and he began to repent; he returned to his parents and devoted himself to their service. One day, as he was busily engaged washing his parent's feet, Vishnu came to see him. Poondalika could not leave this service even to entertain the god, so he just threw him the brick with which he had been washing his parent's feet, for Vishnu to stand on till he should be at leisure. Vishnu was so pleased with the young man's devotion to his parents that he told him to ask a boon, whereupon Poondalika begged that Vishnu

should "Stand on that brick as a testimony," so Vithobu is standing there still (Vithobu interpreted to mean "upright on a brick").

On the great day of the pilgrimage Vithoba was "put to sleep," tho he must evidently sleep standing. The night before there was a great midnight torch light procession, miles long, in which the silver feet and other idols were brought to visit Vithobu, some carried in "palkies" (a kind of open palanquin), one on a huge car. The next day we saw this car, like a juggernaut car, with great clumsy solid wooden wheels, drawn through the streets by scores of men, a most dangerous performance, as the heavy car was almost as wide as the narrow streets, and, when in motion, scarcely manageable, we saw it run into the corner of a house. The men in the procession not engaged in drawing the car were arranged in sort of long links of a chain, and, swaying to and fro, would chant ceaselessly "Dyynoba, Tukeram, Dyynoba, Tukeram" (the names of two deified worshipers of Vithobu), accompanying themselves with cymbals or clapping of hands. The streets through which the procession passed were lined with people, crowded even upon the roofs, from which they threw down on the main car (which we specially watched) dried dates, candies and red powder. The big fat priests on the car,—oh what a sight they were, smeared with red powder and river sand, dirty and hot!—would sometimes be handed a pice (copper coin), for which they would dole out a few sweets now made sacred by having been thrown on the car. A youth offered eagerly to get some for us! All such offerings that

fell on the road were quickly snatched up by half naked men and boys. I saw one secure a piece of candy that had fallen in the road by putting his bare foot on it until he had time to pick it up and put it in his already full pouch. Everywhere these two extremes struck one, here, at the river and in the temple—liberal, unstinted devotion and giving, on the one hand, and on the other sordid, grasping greed. Here and there the great car would be stopt that the idol on it, a brass one of Vithobu, might be worshiped. We saw the idol washed, garland after garland of flowers hung around its neck, incense burned and cocoanuts offered to it, all interspersed with low bows from the ministering priests.

At the last halting-place of the car we were invited into his house by a "Saradar" (a chief officer of the city), were treated most courteously, seated on a platform in a large hall and on leaving presented with cocoanuts. This proved to be a school for sacred music and the place where the idol of the car belonged. The special Brahman priest of the idol carried it in his arms, men all along the way falling at its feet, touching and kissing the idol, which was then returned to its shrine between two guardian brass elephants holding lamps. The Saradar, with whom I had quite a long, frank talk, told me the idol just made two trips around the city in a year. A fine horse belonging to the idol was also in the procession, richly decked with silver trappings, even a necklace and—what shall I call them—bracelets, or anklets, or kneelets? At any rate they were fine silver ornaments worn on his front legs just above the knee.

This creature, too, received divine honors, men touching it and prostrating themselves before it. Truly here was a city "wholly given to idolatry!"

What did this pilgrimage cost, besides the expense of travel by rail or bullock-cart or the weary miles on foot, besides crowding and exposure while at Pandharpur? As we were in the temple looking down on a dense crowd of women waiting to be admitted, some well drest and bejeweled, many evidently poor, I asked the Brahman police inspector who was taking us around how much this occasion cost those poor women. He said, "At least two or three rupees" (more than half a month's wages for many a laboring man). He went on to say that one of the temple priests would show a woman, say, ten Brahmans of his family or friends and tell her the money she had given was feeding these to-day (and so she was making merits). As soon as she was gone, he would show another woman these same ten Brahmans and tell her her offering was feeding these that day, and so on until he said the same thing to perhaps ten different women. My informant, tho a pretty orthodox Hindu, concluded by saying, "The priests deceive the people."

The greatest cost of this pilgrimage, and a terrible cost, has been paid at its close in the life-blood of hundreds. What wonder, when thousands and hundreds of thousands were crowded together in every inch of one little town and along the shores of its river, bathing and washing in this river and drinking its water, what wonder that cholera should break out, claim its hundreds and spread far and wide

with the returning pilgrims, quite a common sequel to a large pilgrimage. The day after we left Pandharpur many died of cholera, it also broke out violently at Barsi Road Station, and since then cases have been telegraphed from every station between there and Bombay, a distance of 234 miles. Out of one train entering Bombay six bodies were taken and others were dying. On the road leading into Miraj one morning 23 bodies were found within two miles. Four carts left Malkapur for Pandharpur with 32 people, 8 crowded into each; of these 6 only returned alive as far as Kolhapur, all 4 cartmen were dead. A party of 28 went from Kolhapur, of whom only one woman and child returned alive, and they died within an hour of reaching home. Often people were taken sick with this terrible disease in the carts and just allowed to die in them and carried home thus.

Why all this expenditure of money, time, strength and precious lives? Many, of course, in that motley crowd at Pandharpur were there simply for what they could get, by begging, stealing, deception or extortion, from the ragged roadside beggar to the fat, oily priests who send around emissaries beforehand from village to village to incite people under all sorts of pretexts to make vows to go on a pilgrimage. The element, too, of taking a vacation and of seeing something outside of your one little village enters in largely, and many, according to their own confession, go simply because it is a custom handed down from their forefathers and because others will think well of them if they go, and yet from all we saw, it was evident that the dominant motive with many of the pilgrims was

that of *Worship*, a vague searching after God, after peace and pardon. We had several opportunities, limited only by time and strength, to talk to crowds on the river bank. How readily they gathered, how eagerly many listened and took tracts. When the story of the prodigal was told, a bright woman in the crowd around our cart could not wait for the application but made it herself, assisted by suggestions from other listeners. A poor wretched devotee of the goddess Lakshami, his body covered with welts some fresh and bleeding from the long leather lash he carried, went through his performance, whispering to his idol goddess, carried around in a box on a woman's head, dancing and lacerating his body with the cruel long lash, until he was bleeding all over and trembling with the excitement and pain. There was a large crowd gathered. We were impressed with the contrast between their stone god whom they had come from far to see and handle, who stayed in the temple all the time and could do nothing for them, and God who is living and mighty, who goes with us to our homes, who hears us when we speak to Him, who loves and cares for us.

As we were leaving Pandharpur and had one more opportunity while waiting for our tonga, I asked a group of men and women in conclusion, "You came here on this pilgrimage to worship the idol that your sins might be taken away, did you not?" "Yes." "Well, have your sins been taken away, are you going back to your homes better than you came?"

"No," said they, "our sins have not been taken away; we are going back just as we came."

THE ALBANIANS *

BY KRISTO A. DAKO, ELBASAN, ALBANIA

The Albanians are generally identified by impartial scholars as the result of the combination of the ancient Illyrians, Macedonians and Epirotes, who were all the descendants of the most ancient Pelasgians. These Pelasgians were the first people who came into Europe and occupied the Balkan Peninsula. Very much later there came the waves of Slavs and drove the Albanians, who were scattered all over the Balkan Peninsula, to the western part of modern European Turkey, where they live now. The Albanians can claim, therefore, to be one of the oldest and purest races of Europe, their only rivals being the Iberians of the Spanish Peninsula. No census of them has ever been taken, but the population is estimated at 2,500,000 with 800,000 additional in southern Italy, and 900,000 additional in Greece.

The Epirotes, the Illyrians and the Macedonians spoke not Greek, but a different language, which scholars have identified with the modern Albanian, and Professor Max Müller, Professor Pott and others have proved it to be of Aryan origin.

The religion of our forefathers has been the worship of the heavens, sun and moon, the sea, the earth, with more or less of personification, while the Fates or the eternal decrees of a supreme Deity were regarded as controlling all things. They had also many semi-religious notions and customs, which seem to have been coeval with the earliest traces we possess of the ancient Greeks and Romans.

If we compare the two following statements. of St. Paul: "Roundabout into Illyricum, I have fully preached the Gospel of Christ," and "I am debt-or both to the Greeks and to the barbarians, both to the wise and the un-wise," we will be able to see that the great Apostle to the Gentiles preached in Albania. The seed was sown by St. Paul himself and his seed Christianized our forefathers. But, unfortunately, later the Greek and Latin

churches refused to preach the Gospel of our Lord in language understood by the people, so that the Albanians among many other nations were Christians only in name when the Turks came into Europe. Our nation was conquered by the Turks only after a long war and after the death of our last king and national hero, George Kastrioti, known in history under the name of Scanderbeg. Immediately after this most of the Albanians took the Mohammedan pledge, first, because they were Christians only in name; second, because this new faith gave them special political rights for their country; and third, because the Islamic faith permitted them to wear a sword, and so satisfy one of their strongest characteristics, *the love of power*. The Albanians say, "Where the sword is there is power."

The Albanians are a nation of soldiers. Christian and Moslem alike have a very strong national feeling and never forget their native land, wherever they go.

Albania has been of great service to Turkey; many of her best statesmen and generals have been Albanians; also Albania has supplied Turkey with some of the bravest troops in the world in time of war.

The Albanians, it is true, are an uneducated people, but they do not lack virtues. They are *brave, sincere, honest, true, bright*, and have a high respect for womanhood and a deep love for home. They consider their wives as their equals. In Albania the woman is the head of the house where she reigns as a wise and faithful queen.

Political Condition

BY G. M. TSILKA

Albania was the last of the Balkan States to submit to Turkish rule. After the death of their great national hero Skander Bey (1468), Albania acknowledged the Sultan of Turkey as its sovereign, but this was only nominal. The Albanians retained their

* Condensed from *The Orient*, Constantinople.

freedom, and did not change in the least their mode of life. More than half of the people changed their religion and became Mohammedans, not because they were forced to do it or from any religious conviction, but because they felt that by doing so they gained great political advantages. It is a fact that the Albanian Mohammedans, as a whole, have not enlisted in the regular army, but a great number of them have held offices both civil and military. A number of them have been Grand Viziers and commanders of the army.

Within the last century Turkey has tried to put Albania on the same political footing with the other conquered nations. Cautiously and carefully they have subdued one place after another, until at present they have a good hold on a great part of southern Albania, from where they now draw conscripts and collect taxes. Northern Albania, however, and especially the Malesi district is different. To a great extent, they still live a feudal life and are ruled by a code of unwritten rules—known as the laws of "*Leka Dukagini*." Throughout the Malesi district there is a military organization of their own, where the chief, called "*Bairactar*" (banner-bearer) has a detachment of 500 to 600 men able to carry arms. The homes are patriarchal—where the oldest rules and the younger obey. Often two or three generations live under the same roof. The people of these districts are ruled by their elders, to whom all quarrels and disputes are referred and whose decisions are final.

There are districts in Malesi where the population is only Christian, as in Merdita; in others, purely Mohammedans, as in Mott, while in the greater part of Malesi the population is a mixture. Religion makes hardly any difference to them. They have the same rights and enjoy the same privileges. In some of these districts the chief may be a Christian, or a Mohammedan, but they all fight under the same banner. The southern part of Albania, known as Toskari,

is the one where Turkey has succeeded in asserting her power to a great extent. The northern part, or Ghegania, has changed but little. During Turkish rule a period of more than 400 years, Turkey has done very little toward the education of these people. In Malesi, hundreds of thousands have been left without a single school. Lately, through the help of the Austrian and Italian priesthood, the Catholics have had a few schools. In spite of the fact that these Albanian people have had no schools, every traveler is impressed by their natural intelligence, courtesy, and hospitality. They are by far the strongest and bravest race in the Balkans. These unlettered Albanians were the first to gather at Ferizovich and demand a constitutional government from Turkey. They are not reactionaries, nor lovers of Hamid, but people who love freedom. The greatest curse to this people has been dense ignorance, which is the result of the lack of schools and of communication with the outside world. The blood feud has been another terrible curse throughout Albania. In many districts, on account of these feuds, the men are forced to stay in the houses, day and night, for many years, and the women are left to do the farm work. The real national spirit of the Albanians and the craving for education were awakened about thirty-five years ago among the Tosks, and within the last three or four years among the the Ghegs. Now, since the granting of the constitution, everywhere the cry for schools and education is irresistible.

Religions

BY REV. P. B. KENNEDY, KORTCHA

It can hardly be said of the Albanians, as the Apostle Paul once said of the Athenians, that they are "very religious." However, the great Apostle tells us in the fifteenth chapter of Romans that he did preach the Gospel in Albania, or "Illyricum." The Albanians, one of the most ancient races of Europe, call themselves Shkypetar, or "eagle people." Their country is rug-

ged and mountainous, the larger area being from 2,000 to 4,000 feet above the Adriatic. Many mountain peaks are as high as 8,000 feet above the sea-level. This has had no little influence in making them the virile, independent, liberty-loving race that they are, in dress and sentiment reminding one strongly of the Highlanders of Scotland. A race of warriors, they have had to fight for their very existence through all these centuries.

The Albanians are not an emotional people and this is made evident in their religious life. Two-thirds of the 2,500,000 Albanians are Moslems. Of the remainder about one-half are Greek Orthodox among the Tosk tribes of the south, and one-half Roman Catholics among the Gheg tribes of the north. There are two sects of Mohammedans, the Bektashis and the Softas. There is rivalry between these two sects, the Softas regarding themselves as the more orthodox.

There are more Bektashis among the Tosk tribes. These believe in the brotherhood of humanity and really make little difference between Christians and the Mohammedans.

Intemperance is somewhat prevalent among them, but as a rule they are a liberal-minded and intelligent class of men. Among the Mohammedans of the north, where the Softas predominate, however, are many who are very fanatical, some of them doing penance by torturing their bodies.

The Roman Catholic Albanian is quite similar to other Catholics on the Continent. The priests restrain the people from reading the Bible in their own language and there are few schools. Many Catholics have been known to turn Moslem either for self-protection or for private interests.

The Greek Orthodox differ mainly from the Roman Catholics in their belief that the Holy Spirit proceeds only from the Father. They do not have an elaborate system of purgatory, but they believe in saving the soul after death by giving to charities, and in having the priesthood go through various forms of prayers up to, and in-

cluding, the third year after the decease has taken place. At the end of this third year the priest goes to the cemetery with the relatives, whatever the weather or season, and the body is disinterred and revealed to their view. If the body is not decomposed, it is believed that the sins of the departed one have not been forgiven. Consequently they deem it necessary to continue the prayers for three more years. While the priesthood of the Orthodox may be said to be a little more liberal than the Roman Catholic on the Continent, yet as a class they have been left in a very ignorant condition, men in most humble callings in life being not infrequently ordained to the priesthood at their own request and without any theological preparation. As the services are all conducted in the ancient Greek the people themselves are left in almost absolute darkness and superstition, faithfully performing the various rites of the church without understanding their spiritual significance.

The intelligent class among the Albanians are very much dissatisfied with the religious condition of the people. It is quite evident to any one who thinks upon the religious condition of the most interesting and promising race that the two parties of the three forms of religion which predominate can not possibly unite with the remaining one. A prominent Albanian lately said to us, "You Americans represent, we can not but believe, the solvent of our many (religious) troubles, for we can all unite with you."

Evangelistic Work

BY SEVASTI D. KYRIAS

Albania was the last of all the Balkan states to be taken up as a field for missionary activities. The beginning of evangelistic work in Albania might have been delayed even longer had it not been for the following incidents:

First of all, among the students who were preparing for evangelistic work in the Collegiate and Theological Institute at Samokov, Bulgaria, was a young Albanian, Gerasim D. Kyrias.

He felt the call to work among his people as irresistible. At the same time, the agent of the British and Foreign Bible Society, the late Dr. Alexander Thomson, of Constantinople, had come in touch with some Albanians and had been so impressed with them, that a desire was awakened in his heart to find some means of helping this people, in many ways so similar to his own fellow countrymen, the Scotch. After a short correspondence between Dr. Thomson and Mr. Kyrias, it was arranged that the latter become a sub-agent of the Bible Society, making his headquarters in Kortcha, Albania. No missionaries having yet entered the field, it was understood between these two earnest, consecrated men that aside from the mere selling of the Scriptures, Mr. Kyrias was to preach the Word.

On his first trip to Albania, Mr. Kyrias fell into the hands of brigands and was held captive for six months, enduring suffering and tortures which remind one of the experience of the saints and martyrs of the past. We would recommend to any of you who are interested in his captivity, to read "Captured by Brigands," published by the Religious Tract Society of London.

After his release, he went back over the same road into the interior of Albania, to establish himself in Kortcha for the purpose of preaching the Gospel. It was the first time the Gospel had been preached to the Albanians in their own language.

Realizing more and more that the crying need of the people was for education, he decided to open a girls' school, and for that purpose asked me to help him as soon as I had graduated from the American College at Constantinople. Thus was opened the first Albanian School for Girls, in the fall of 1891.

The school was started and supported by the help of the Bible Lands Mission Aid Society, which still contributes to its support. After the death of Mr. Kyrias, in January, 1894,

the American Board took some interest in the Albanians, through the advice of Rev. Lewis Bond, missionary in Monastir. As a branch work of Monastir station, the school and also a preacher were supported.

Those associated directly with the work in Kortcha have been Mr. and Mrs. Gregory Tsilka, Mr. George Kyrias, Mr. Sinas, Miss Fauka Eftimova, Miss P. D. Kyrias, Miss Elene Travan and myself. The school for a long time had a battle with prejudices and suspicions on the part of the Orthodox Church, but, with the help of the Almighty, it has been able not only to maintain itself but to earn the reputation among the Albanians as the best girls' school in Albania.

Three years ago, in response to many earnest appeals on the part of Albanians for missionaries, the board found it possible, owing to the generous gifts of two noble women in America, to send Rev. and Mrs. P. B. Kennedy and later, Rev. and Mrs. C. T. Erickson. It is our hope that the work so nobly begun years ago will now be carried on to the glory of God and the advancement of Christ's Kingdom among this brave people.

We Albanian workers are convinced that Kortcha has been and will continue to be a city of great political and educational importance to all Albania, and that it would be a great mistake not to maintain the work, and especially, the girls' school in Kortcha. We hope and pray that some consecrated person of wealth will realize the privilege of helping to keep this school in its place so that it may continue to be in the future, as it has been thus far, the center of Christian education for Albanian women and girls.

In spite of its limited quarters and insufficient means, the school this year numbers eighty pupils, including twenty boarders, both Christian and Moslem. The Sabbath services, both morning and afternoon, were well attended. The women's meetings continue each Friday afternoon, and we feel that the

seed sown will some day bear a rich harvest.

May Almighty God who has kept this work throughout all persecution, protect these interests in connection with the advancement of His Kingdom in Albania.

Opportunities and Needs

The Albanian people present a unique opportunity for the investment of life and wealth with the absolute assurance of large and beneficent results. "The precious thing in a man is *his unstifled sense of want, the consciousness of the unattained, the aspiration after God.*" This strikingly defines the present situation. There was a time when it mattered little to these people that they had only one stick with which to gouge the soil, no roads over which to market their goods, no schools in which to educate their children, no modern machinery, no books, no papers printed in their mother tongue.

But that time is past and to day, from one end of the land to the other, and among all classes of the people, there is a sense of want amounting to a passion for, not only the fact of constitutional liberty, but the blessings and fruits of it as well. The wooden plow no longer satisfies; they want modern machinery. The remarkable fertility of soil and salubrity of climate are already indicated in the great variety of fruit, vegetables, and grain that is grown. Now they are ambitious to make these equal to the best in other lands. The trail for their donkeys and ponies no longer suffices; they want their streams bridged and modern roads opening up the country to commerce with the world. Lastly, they want the various dialects of the people gathered up into a single speech, a national literature created, local and tribal interests blended into a national whole. One race by blood, they would be again one people, with one national idea, and one religious faith. The memories of ancient days when they

were all these are being revived, and the people are demanding that birth-right which they have never sold nor justly forfeited.

In their stress, they turn and ask us to lead them into their "land of promise." They trust our motives as they do not trust those of other nations that have been active in their behalf in the past, suspecting them of political propaganda, and of that affection which the wolf has for the lamb. As one express it the other day: "You have the medicine that can make us well. Our people are very sick, they are dying, and I beg you to either open the bottle and give us of your medicine, or go away and leave us alone to die, or if possible, to find some one else who can help us."

In order to meet the situation, *we* ought to have, without the least delay, first a building where at least one hundred and fifty students can be accommodated with lodging and board; second, another building for study and recitation, with equipment as well as for manual training; third, a building to accommodate a boarding school for one hundred girls; fourth, a well-equipped hospital, with physician and nurses (the waste of life for lack of modern surgical skill and medical science, is appalling); fifth, American or English young men, college trained and of apostolic spirit and abilities above the average to take charge of these departments, Collegiate, Industrial, and Medical; and a young woman equipped to be the head of a school for girls.

In these schools and hospital will be both Christian and Moslem, poor boys from the country and the sons of the Beys, students from the North where Slavic influence has predominated, and from the South where Greece has carried on a powerful propaganda. They will be picked young men and women, boys and girls, who give promise of future leadership in every worthy endeavor. Is it not an enticing field for investment?

THE TURKISH ATROCITIES *

Charles R. Crane, of Chicago, recently returned from a journey through the sorely persecuted country of the Albanians. In the course of this journey his Christian guide, an Oberlin graduate, was thrown into prison, his baggage searched, and he himself the witness of many acts of Turkish cruelty. Mr. Crane described present conditions there as "an outrage against the Christian world." Added to the testimony of this prominent American is that of other witnesses and the now increasing number of news dispatches to the leading papers of the European powers. The *London Times* recently declared that the Albanian question may "assume an international character in the near future." In addition to these reasons for rousing the interest of Christian people is the fact, that American Board missionaries, the only Protestant workers in this field, have been subjected to indignities and injustice.

Tucked away in their mountainous little country, the Albanians, who number something over two millions, still remain a primitive people, yet one of ancient and honorable history. They have never really acknowledged Turkish supremacy; but, hearing a few years ago of the Young Turk uprising, hailed it as a promise of a new era and joined in the revolution. For this they have received a sad reward.

The tactics by which the new regime in Turkey has sought to accomplish its ends have been varied. They have attempted to suppress the Albanian language and prescribed the use of the Turkish alphabet, which is quite unsuited to Albanian phonetics. Taxation has been imposed as heavily upon the poor as upon the rich and often with discrimination between Christians and Moslems. The elections have often been characterized by fraud and present laws have been overridden and ignored.

It was natural that such treatment should be followed in many instances by armed uprisings, and the resulting entrance of Turkish troops upon the

scene has only added to the horrors of the situation, homes and churches being bombarded, villages laid waste, and men and women wounded and killed.

Not long ago the American Board school at Kortcha was broken into during the absence of Mr. and Mrs. Phineas Kennedy, books seized, private apartments forced and papers and manuscripts carried away. This was done with glaring illegalities, with no warrant shown, no receipt given for articles taken, with no resident present but a servant. The authorities excuse the action on the ground that they did not violate the rights of domicile because the building entered was a school. This is contrary to all diplomatic precedent, which has usually considered a building leased by an American his official domicile.

Meanwhile the Albanians vainly battle for their rights. They have steadily refused specious proposals from the Turks that they first lay down their arms and then all will be settled to their satisfaction. They have no faith in such offers as they look backward over previous negotiations. Their chiefs have formulated certain demands, and the Albanians are ready to die unless they get the following rights:

1. The following four villayets, Scutari, Kossova, Monastir and Janina, to be united into one and called the Albanian villayet, with a governor chosen by the Sultan, but with the approval of the people.

2. The official language to be Albanian.

3. All governing officials to be Albanians.

4. The Albanians to do their military service only in their own country and will help Turkey in time of war.

5. All the taxes gathered in Albania to be used for the improvement of the country.

What is the message of Christian America to this simple people struggling for a modest share of liberty and education?

* From the *Congregationalist and Christian World* (August 12, 1911).

THE MARIAVITES IN POLAND

A NEW CATHOLIC CHURCH WITHOUT ROME AND POPE

BY REV. LOUIS MEYER, D.D.

When we wrote about the Mariavites in these columns some time ago (see MISSIONARY REVIEW, 1910, p. 642), basing our remarks upon the reports of German religious papers, several Roman Catholic papers took exceptions and acted as if we had ourselves been misinformed. Under these circumstances we are glad that a little book has been published in Germany very recently,* in which a responsible German pastor gives not only a history of the Mariavite Movement, but also the impressions which he gained during a visit to its leaders in Lodz, in Zgierz, in Warsaw, and in Plock, where there are flourishing congregations of Mariavites. From it we take the following facts.

The Mariavites (a name derived from the Latin "*qui Mariæ vitam imitantur*"), were founded in 1893 by Maria Franziska Kozłowska, who is a descendant of the famous Polish family of Puławski on her mother's side. She had lost her father in a battle of the Polish rebellion in 1832, when she was only eight months old, and had been brought up by her widowed young mother and her grandmother, both Roman Catholics. Her religious training was but scanty, yet she always delighted in spiritual things and had consecrated her life to the service of the Master in her youth. In 1883 she became a deaconess, but found so little satisfaction in the work that she withdrew from it after a little more than two years, when her health had severely suffered. She then thought of becoming a nun, but a faithful Capuchin father depicted to her the dark, hopeless, and morally doubtful life in a cloister and kept her from taking the false step. After much prayer, she decided to gather around her other women like herself that they might lead a pious life according to the rules of Saint

Clara, which are the Franciscan rules made suitable for women, and in 1887 she and five other women entered in the old Polish town of Plock upon a life which is very similar to that of a nun. The members of the new society gained their support by making embroideries and ecclesiastical utensils. Many soon joined it in spite of the strictness of its rules which, among other things, demanded abstinence from all meat and fish and daily attendance at the mass which is celebrated at midnight.

Six years after the founding of this society for women, Maria Franziska received a special divine revelation to the effect that she should found a society for priests also. They must live according to the rules of the Franciscans, but within the bounds of their congregations and not in cloisters. They must preach and recommend as the chief means for the awakening of true love to Christ and for the strengthening of spirituality piety and morality among the members of the Church, the "adoration of the Son of God who is hidden in the sacrament of the altar," the "invocation of the Mother of God of the Eternal Help," frequent confession, and frequent partaking of the Holy Communion. It was to be understood that these priests must be different from the great mass of Roman Catholic priests in Poland in their full consecration to the service of God and in chastity and purity.

Thus, the Mariavites were founded in 1893 as a society of priests, nuns and lay members, for the distinct purpose of reviving the Roman Catholic Church from within, of bringing true piety and morality to priests and people, and of making the love of Jesus Christ a reality in the lives of believers. Maria Franziska was fully convinced of the rottenness within the Romish Church in Poland, and of the profligate and immoral lives led by many, many of the priests, and of the general lack of spirituality among the

* Bei den Mariaviten. Eindrücke von einer neuen romfreien katholischen Kirche. Von Arthur Rhode, Pastor in Schildberg, Bez. Posen. Verlag von Edwin Runge, in Gr. Lichterfelde, Berlin.

priests and people. She saw the need of reform, but, like many other reformers, she thought that she could stay within the camp and labor faithfully for its reformation. Therefore she founded the Society of the Mariavites, and she never thought of separating from the Roman Catholic Church or denying the authority of the Pope.

Maria Franziska is a deeply spiritual woman, who exerts an almost magnetic influence over those who come in contact with her. Thus, several of the priests who came to see her and talk with her about spiritual things decided, after one brief conversation with the pious woman, to join the new society, and it grew slowly, until in 1900 Johann Kowalski became a Mariavite. Born in 1871, he had received a remarkably fine education and had been ordained priest in 1897. He always felt dissatisfied over the lack of spirituality among priests in general, their covetousness and their often openly immoral lives, and their cynical conversations. A priest who had joined the Mariavites directed his attention to pious Maria Franziska in Plock. Kowalski decided to call upon her. He went and one brief conversation with the founder of the Mariavites caused him to take the decisive step and join the society. He soon became one of its most zealous and most prominent members. His parish was in the city of Warsaw, where soon crowds came to hear his sermons, which now were spiritual and quite different from those of other priests. Men and women crowded his confessional, so that other confessors became jealous and complained to the archbishop. He gladly embraced the opportunity to punish the Mariavite, and Kowalski was sent from Warsaw to a little country parish near Lodz. Soon a great revival took place in his new parish and the members of other parishes flocked to his church, among them many from the parish of Dobra, where Father Skolimowski, had been parish priest for a number of years already. While all other priests cursed

the Mariavite Kowalski angrily, Skolimowski followed his people, listened to Kowalski's sermons, became intimately acquainted with him, and finally joined the Mariavites, one of whose most influential leaders he is to-day.

Immediately after its organization, the Society of the Mariavites was disliked, yea hated, by the great mass of the Roman Catholic priests in Poland. Its members preached holiness of life and conduct, while many of these priests were living wanton and unholy lives. The dignitaries of the Church took the side of the priests against the Mariavites, and in 1903 open persecutions of the hated reformers broke out. The bishops aided the persecutors by attempting to undermine the influence of the Mariavite priests, by changing them from one parish to another, that effective work on their part became almost impossible, and by finally suspending them from office. Maria Franziska was included in these petty persecutions, tho now she had nothing to do with the practical work of the society which she had founded. Its head was Kowalski, to whom she and all the members had promised obedience, and Maria Franziska was only in charge of the sisters, whose numbers had increased to seventy; and the sisterhood was not an ecclesiastical, but a purely private affair.

In 1903 a committee of the Mariavites, of which Maria Franziska and Kowalski were members, went to Rome to get the permission of the Pope for their society, when the persecutions in Poland increased in virulence. Protests to the Pope and the cardinals had little effect, tho the consecration and spiritual work of the Mariavites were recognized and protection was promised. Finally, the hour of decision came. Kowalski and some other Mariavite priests had been suspended by the Archbishop of Poland in January, 1906, simply because they were Mariavites, tho the particular charge against Kowalski was that he had taken into his own home some penniless and homeless Mariavite priests who had been unjustly de-

posed by the bishops. That action of the archbishop caused all Mariavites, priests and nuns and people, in all sixteen congregations, with 60,000 souls, to refuse obedience to him and to appeal to Rome. Consternation was caused in the Vatican, and Kowalski and another Mariavite leader, Prochniewski, were called to Rome, where the Pope and the cardinals gave them a very kind hearing and attempted to pacify them once more with promises. But the two Mariavites sat down at once and wrote out a complaint against the Polish bishops, in which they named more than one thousand Polish priests who lived in open violation of the sixth commandment and were not being molested by the bishops, while the Mariavites, who lived according to the strict rules of the Franciscans, were being persecuted. The Pope called them before him. He promised just judgment. Then Kowalski quoted to him Scripture passages containing threatenings and warnings. The Pope became attentive, placed his glasses upon his nose and read the complaint carefully, betraying much concern while reading. However, he said nothing but, "Continue in prayer," as he dismissed them. Seven weeks later there appeared a papal encyclica against the Mariavites, which condemned them without having granted the promised investigation. The Pope had listened to the Polish bishops, who stated that one word from him would end all relations between the Mariavite priests and their congregations. The papal encyclica was read from the pulpits, but the people adhered to Kowalski, who was not furnished a copy of the edict. Seven days he hesitated between submission to the Pope and open opposition. Maria Franziska refused to give him counsel, leaving the full responsibility to the head of the society. At first he decided to submit, but when he read a copy of the encyclica and became cognizant of its falsehoods and exaggerations, he decided upon open opposition. Maria Franziska fully approved his decision, which was followed by the papal ex-

communication of Maria Franziska Kozłowska and Johann Kowalski in December, 1906, and the papal excommunication of thirty-one other Mariavite priests twenty days later. This excommunication was followed by attacks of crowds of Roman Catholics excited by the harangues of the priests upon the churches, yea, even the homes of the Mariavites, who adhered to their leaders in large masses. Several were killed by the persecutors and attempts upon the lives of the leaders were frequent during 1906, after attempts at bribery had proved fruitless. Even to-day Mariavites in Poland are vehemently persecuted and quite often stoned upon the streets. Wherever they appear, adults and children of the lower classes imitate the bleating of the goats, because Kozłowska contains the Polish word *koza*, a goat. Roman Catholic priests asked the people, during the divine services, to show thus their contempt for the hated Mariavites. Other nicknames are continually called after them, and the lot of the Mariavites in Poland is not a happy one even at the present day. But in spite of persecution and derision the Mariavites have increased in numbers, until there were 160,000 of them five years after the publication of the papal encyclical against them. They now have flourishing congregations in Lodz (with a total membership of 40,000), in Zgierz (12,000 members), in Warsaw (where the Mariavites gained their first adherents only in December, 1906, but have already 20,000 adherents), and in many other towns and villages of Poland, while Plock still remains their spiritual center. In September, 1909, the Mariavites joined the federation of other Romeless and popeless Catholic Churches upon the Old Catholic Congress held in Vienna. Johann Kowalski was consecrated Bishop of the Mariavites by Bishop Gerhard Gul of the Dutch Jansenist (or Old Catholic) Church in Utrecht in October, 1909, and a few months ago two other bishops were consecrated in the Polish town of Lovitch.

The Doctrines of the Mariavites

While the Mariavites have thrown off the yoke of the Pope and of Rome, deny the real presence of the Lord Jesus Christ in the bread of the Lord's Supper, to some extent, refuse absolutely to believe in the sacrificial or sacerdotal authority of the priests, and laugh at the claim of papal infallibility, yet they still retain some of the peculiar doctrines of the Church of Rome. They adhere to the belief in purgatory and are not opposed to the worship of saints, which is not encouraged by the priests, however. In the churches no side altars and no pictures and statues of saints are found, except the picture and statue of Mary, the mother of Jesus, who is no less revered than in the Roman Church. The Sacrament is worshiped and in Mariavite churches almost always people are found who adore and silently worship the "Savior hidden in the Sacrament."

Mariavites believe in the Church Invisible, the all-comprehending kingdom of God, the spiritual body of Christ, of which all true believers are members. They emphasize the necessity and benefit of frequent confession and of frequent partaking of the Lord's Supper, at which the people receive only the bread, as in the Roman Catholic Church.

The life of the Mariavite priests and nuns is strict and regulated by the rules of the Franciscans. All must be vegetarians, totally abstaining from all meat and fish. Fasting is frequently enjoined and during a fast all dishes containing milk and eggs are forbidden. During certain feasts they abstain from all nourishment. Tobacco and alcohol are not allowed, tho smoking is not considered a sin. Strict obedience is the first rule of the Mariavite society.

Priests wear a light gray habit without the black cuffs which they used to wear while still under Rome. The bishop wears a miter, a crosier, and a large cross (upon his breast), very much like those worn by Roman Catholic bishops, but less assuming and costly.

Beside the Mariavite nuns, a considerable number of young women have organized themselves into women's organizations. They live and eat together, but wear no special dress, and gain their living by working upon the farms (according to Polish custom) or in the factories, but must take the vows of virginity for a certain period of years. Mariavite nuns take vows for life, after a long period of probation.

The Mariavites are rapidly increasing in numbers, so that there is already felt a lack of priests able to take care of the congregations, but here and there intelligent and well-educated young men to join the movement and study for the priesthood. The present priests are all highly educated, yet very humble men.

The Mariavites have shaken off for good the yoke of the Pope, but they have not yet progressed very far toward Protestant doctrine. Will they proceed toward it? One can not help being hopeful when he reads a recent pastoral letter of Bishop Kowalski to the clergy, in which he says: "One of our principal duties is the proclamation of the Gospel. Our lives shall be as a mirror to it. It is our highest law, our light on the road of life. In every Mariavite home the Gospel must find a place and every member of the family must be versed in its contents, because it must always be remembered that our entire Christian life centers in Christ."



EDITORIALS

COMPELLING THEM TO COME IN

It is a serious question in some minds how far Christians should go into communities and countries where the masses of the population are opposed to Christianity and insist on teaching and preaching the Gospel. Should workers go into Jewish quarters and hold evangelistic services? Should missionaries go into Tibet or Moslem cities and open schools and chapels? Ought city governments and national rulers to protect such workers or prohibit the work? A short time ago a mayor of New York refused to grant licenses to Jewish missionary workers to preach in the streets in the Jewish quarters, and to-day the British Government opposes open missionary work among the Moslems of the Egyptian Sudan.

This question will be decided by men according to their belief in man's destiny and in the essential character of the Gospel. Those who uphold Great Britain in entering forcefully the homes in plague-stricken districts in India that they may stamp out the disease, would deny the right or wisdom of a Christian ruler in using the same methods of introducing the healing of the Gospel in place of the moral and spiritual sickness and death of heathenism. The question is, Are men dying in sin and bringing death to others by their ignorance and separation from Christ? Have we in the Gospel the panacea for all moral and physical, temporal and spiritual ills? If we have, and if Christ is our Lord and Savior, if He has given us the command and the power, then we, His followers, have no option but to go into all the world, into highways and hedges, and drive out darkness and death by bringing in light and life. It is true that, given the authority and the necessity of preaching and practising the Gospel among all men, much tact and wisdom, patience and long suffering must be exercised in missionary work. It is Christ's purpose to *win* men, not to drive them into the kingdom of God.

It is undeniable that from a Chris-

tian standpoint, no country should be wilfully neglected or closed to missionary effort by a Christian government. The right kind of teachers and preachers should be allowed to enter that they may teach the ways of life and that their example may testify to the truth of their words. Persecution and death, disturbances and opposition may follow for a time, but the followers of Jesus Christ and His apostles need not fear the result.

Governments are not consistent when they refuse Christians the liberty to preach to opponents of Christianity. They might as well refuse to allow an army to enter and attempt by peaceful means to win the allegiance of rebellious subjects—simply because they were rebellious. Governments are ordained to establish the best. Men need to be taught what is best and not allowed to choose according to their natural and depraved tendencies. The same arguments that establish the right of a government to abolish slavery, regulate the liquor traffic, stamp out disease, insist on general education and similar measures for men's temporal good, are infinitely more convincing when applied to bringing spiritual and eternal knowledge and life.

Missionaries and government officials should work together for the uplift of mankind. The best men and the best methods are needed for each class of work. Each department is in need of the cooperation of the other.

THE SOURCE OF POWER

Men might as well try to lift a ton of coal with a zephyr, or to restore a dead body to life by physical force, as to think of bringing about spiritual results by force of numbers, thoroughness of equipment or intellectual methods and attainments. "Not by might nor by power but by My Spirit saith the Lord of Hosts" (Zachariah 4:6). What men have failed to do in a century by human means, they have accomplished in a day by the cooperation of the Spirit of God. Thus Siam and Korea were opened to the Gospel;

men and women were converted in Fiji, in Mbanza Manteke, in Uganda, in Ongole and elsewhere; enemies were silenced in India, in China, in Turkey and in the Kongo Free State. There is no power able to accomplish real spiritual work without cooperation with the Spirit of God.

Is it not time for a world-wide revival of the spirit of prayer, when men and women will follow the example of Nehemiah and first investigate, then pray, then go to work to establish the sovereignty and worship of God?

OPINIONS AND FACTS

In no other realm of life are men so prone to accept opinions in lieu of facts as in religion; and in no realm of religion is this more true than in statements concerning missionary work and workers. A newspaper or magazine prints a story and thousands of people accept as fact without an inquiry as to its source, motive, or foundation. A traveler in the smoking-room of a steamer, or a chance companion at a foreign port, makes a statement derogatory to Christian missions and missionaries. It is accepted without question and is passed on as a choice morsel from mouth to mouth.

If men followed the same course in commercial affairs they would be counted of all men most gullible. If they accepted statements as easily in medicine and in law as in religion they would be in continual trouble.

The religion of Jesus Christ is either the most important fact in the world for every man or it is the most stupendous fraud that was ever perpetrated. It will not do to accept it without thought or dismiss it with a shrug. This religion claims to be founded on historical facts, to be proved by logical arguments, and to produce definite results. These facts, arguments and results should be investigated in history, by reason and through observation and experience.

If the claims of Jesus Christ are true, then His authority stands supreme and the duty to carry out His commission and extend the "Good

News" is binding; no failure of individuals, no difficulties in the way, no indifference or opposition from men and women, can lessen the duty or decrease the certainty of ultimate victory.

The facts in regard to the history, progress, methods and ideals of Christian missions are available to every man, woman and child who can read. It argues ignorance and prejudice to refuse to study these facts before forming an opinion or passing a judgment. The benefits conferred on all nations and the high character of Christian missionaries have been testified to by men who *know*—men of every station in life: governors, doctors, merchants, princes, lawyers, professors, travelers—men whose opinions are trustworthy because of what they are and what they know. The hospitals, schools, books, churches, reformations and transformations for which Christian missions are responsible are in evidence all over the globe. There is no excuse for a continuance in ignorance and opposition.

Let us treat Christ and His work fairly and go to first-hand and reliable sources of information before forming or expressing an opinion. A man's character makes him trustworthy, but a man's knowledge also determines the value of his statements.

SOME CORRECTIONS

The name of John Hall, who recently lost his life in Japan, was by an error in some of the press despatches printed as John Hall. (Page 798, October REVIEW.)

Another typographical error in the October REVIEW was in the excellent article by Dr. W. A. Shedd on Bahaiism, in which the name Bab was spelled Bah.

By an unfortunate error in recording the income of the China Inland Mission, as given in our Statistical Tables (January REVIEW), the contribution in dollars was read as pounds sterling, and was therefore multiplied by five. The correct figures are £70.919, or \$354.595.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Student Volunteers' Great Year

The Student Volunteer Movement, which has now closed its twenty-fifth year, furnished to missionary societies last year, for service on foreign fields, 368 men and women, who went out under 53 different societies. Up to the beginning of the calendar year the Volunteers had furnished 4,784 missionaries to all fields. That is the record for twenty-five years. Getting students in American colleges to form study classes in missions is one way adopted by the volunteers to spread interest in foreign missions, and secure recruits for fields. Last year 29,000 students were enrolled in such classes in 596 institutions, a gain of more than 6,000 students over the previous year. Getting students in colleges to give money, and inducing their friends to give through them, is also a method employed under stimulation of the volunteers. Last year students in American colleges, and their friends acting under their influence, contributed \$133,700 to foreign fields. No fewer than 1,477 institutions gave at least something, and large centers of missionary activity like Yale, Pennsylvania and Princeton maintain whole stations.

The National Bible Institute

More than 130,000 persons heard the Gospel message as proclaimed in the outdoor meetings of the National Bible Institute last summer, and about one person in every forty has been so impressed as to openly signify a desire to lead a Christian life, or to ask for special prayer. So unusual has been the success of the outdoor evangelistic campaign conducted by the National Bible Institute that extensive preparations are being made to continue the work during the winter. Plans for a wide extension of the work, to include shops and factories, and unusual centers where such work has never been attempted, are being formulated, and will take definite shape as soon as the outdoor work comes to a close, or about the middle of October.

A Year's Growth in Christian Giving

In Canada, mission gifts have increased 35 per cent. since the Laymen's Movement started. Both in Canada and the United States foreign missionary contributions amounted, in 1905-07, inclusive, to \$26,559,206; in 1908-10, to \$33,127,491. The annual gifts to foreign missions in North America which, in 1901, were \$6,228,173, in 1910 reached \$11,908,671. In the last twelve months not far from \$5,000,000 have, in addition, been subscribed for special missionary purposes, including the Y. M. C. A. million-dollar fund for foreign plants and the \$900,000 Woman's Jubilee Fund.

Work for the Foreign-born

The Evangelistic Committee of New York City has had tent centers where work has been carried on, with meetings in English, Italian, Scandinavian, Bohemian and Finnish-Swedish; 7 centers with special services for boys and 9 for children, 35 centers with open-air meetings in English, 5 others especially for negroes, 7 conducted in Italian, 4 in German, 1 for Russians, and 1 outdoor location for children; services for adults in three halls and for children in two; 14 shop meetings, with services in English, 10 in Spanish, 5 in Italian and 1 in Greek. This means a total of 115 centers of work conducted by the committee, in addition to which it supplies an evangelist to visit prisons and hospitals.

A Polyglot Sunday-school Convention

At the recent great Sunday-school convention in San Francisco, there were present over 500 Koreans, Chinese and Japanese from the Sunday-schools of San Francisco. A quartet of Chinese young women sang, "Man of Calvary, thou hast won my heart from me!" This great demonstration gript the hearts of men and women present with a strangely commanding force, and teachers will no doubt try to secure everything available to promote the study of missions. Frank L. Brown, of Brooklyn, commissioner of the World's Sunday-school Association, who delivered an address on

"Sunday-schools in China, Japan and Korea," predicted that Korea is destined to be the world's greatest Sunday-school field.

Extensive Work for Italians

Dr. Morse estimates the number of Italian churches and missions in the United States as, perhaps, 250. With 214 he has actual acquaintance, 46 of which are Presbyterian, 46 Baptist and 38 Methodist. Their ministers are uniformly energetic and earnest for souls. The laity are good givers, active in inviting others to services, and enthusiastic lovers of the Bible. Men exceed women in the number of attendants at services.

Fruit of Laymen's Meetings

The Laymen's missionary meetings in Allentown, Pa., have been followed by a simultaneous, every-member canvass in 20 city churches. As a result there are now 2,581 more givers to foreign and 1,181 more to home missions than last year. Saint Paul's Church (Lutheran), with 750 members, shows actually 800 pledged givers, and St. Stephen's, with 275 members, 300 subscribers. This includes Sunday-school subscriptions. The *per capita* gifts for foreign missions have about doubled.

The Orient in Providence

During the two weeks, September 25th to October 7th, a part of the "World in Boston" Missionary Exhibition has been in Providence, R. I., and has been attracting large crowds. Many not interested in churches are visiting the exposition and are learning something of the needs and work in mission lands. The pageant is not included, but there are tableaux, lectures, moving pictures, and other special features.

Women and the Mormons

The Interdenominational Council of Women for Christian and Patriotic Service, with Miss Leonora Kelso as secretary, and 542 Fifth Avenue, New York, as headquarters, is entering the lists against Mormonism. A recent leaflet published by them shows the

location of the Mormon missionary stations in various countries of the world. Until recently the chief Mormon missionary in Europe was Huber Grant, who fled from America to escape arrest because of bigamy. These missionaries are busy in persuading converts, chiefly women, to come to America and go to the Mormon settlements in the West. The State Immigration Commissioner for Idaho is a Mormon, and it is reported that one of the shipping agents of the White Star Steamship Line is also a Mormon.

In England alone it is reported that there are 1,178 Mormons engaged in missionary work. The Utah "Church of Latter Day Saints," as they call themselves, reports that last year about 11,000,000 tracts were distributed, and 3,500,000 families were visited, 92,000 meetings were held, and 500,000 Mormon books distributed or sold.

These facts show the activity of the Mormon people. Every one who has studied the problems and progress of Mormonism knows that they are making every effort by their propaganda, immigration, and business influence, to gain the balance of political power in the West. They have a thorough organization, and are only biding their time to be able to reassert their belief in and to reestablish their practise of polygamy and other doctrines.

One great need to-day is that the United States Congress make a constitutional amendment prohibiting polygamy, and that uniform marriage and divorce laws be enacted in all the States of the Union. It is time that American Christians awoke to the menace of Mormonism, which is a menace to patriotism, a menace to purity, and a menace to the Kingdom of God.

Bible Work for the Foreign-born

The barge canal now building across New York State and the huge and costly works being constructed in the Catskills in connection with the New York water supply are attracting a small army of foreign labor. Greeks

and Italians are at work at both these places, and a Greek colporteur has been assisting the Italian agents in distributing the Scriptures on behalf of the American Bible Society. This work has stirred up several cities in central New York, and in consequence Rochester, Utica, Syracuse and Buffalo churches have all undertaken work for foreigners. Even Brooklyn, a city of churches, has been found deficient in Bibles in the homes of the Bohemians, Scandinavians and Italians, and workers of each nation have been supplied by the society.

The Reindeer as a Missionary Asset

Two or three years ago Dr. W. T. Grenfell had some 250 reindeer imported from Norway. Since then the herd has increased to 1,200, and during last winter they proved particularly useful for hauling heavy loads and for driving along the rugged foreshore. Dr. Grenfell is equipping a dairy for sterilizing the milk in summer, and believes that the enormous supply of moss for the nourishing of the reindeer will make south Labrador as important as Lapland or Finland.

Good News from Hawaii

Rev. William Oleson, superintendent of missionary work in Hawaii, under the Hawaiian Evangelical Board, has been in New York and Boston for some months, and is just returning to his island work. He reports that the membership of native Hawaiian churches is steadily increasing. Japanese churches in Hawaii, of which there are a considerable number, are growing rapidly in membership, and the union churches, of which there are 10, are more prosperous than ever. The Hawaiian Association receives from Congregationalists in the United States \$10,000 a year, but Hawaiians themselves contribute to the association for missionary purposes \$40,000 a year.

GREAT BRITAIN

Missionary Conference at York

A new Conference assembled at York, England, on June 14th and 15th, composed of representatives of mis-

sionary societies in Great Britain and Ireland on the same basis as that on which the Edinburgh Conference was constituted. It was convened to promote the aims and interests common to all missionary societies, and to follow certain lines of progress indicated by the Edinburgh Conference. It was decided that such a conference shall be held annually on a somewhat wider basis.

The business was necessarily of an initiatory character and aimed at securing the more efficient training of candidates for missionary work, the better use of the press for the dissemination of missionary information, and the proper treatment of disputes between missions and governments. The formation of a National Layman's Missionary Movement was considered, but the ultimate decision did not go beyond expressing ardent sympathy with such movements, and appointing a committee to consider the question, and report next year.

A similar conference in North America has been doing excellent service for the past sixteen years. It remains to be seen whether the religious conditions in this country will prove equally favorable to cooperation. I earnestly hope they will, for the magnitude of the work of world-evangelization is enough to dwarf all ecclesiastical distinctions.

Mission Study in England

The eighth annual summer school of the Young People's Missionary Movement recently drew to Mundesley Baptists, Congregationalists, Methodists, Friends, Presbyterians and Episcopalians. Members of the Danish Parliament, and Lutheran, Moravian and German churches helped to make up the total number of delegates to 130. This missionary school has for its object to train the leaders of the mission study movement in the free churches, in order that they may be technically and spiritually equipped for their work. Dr. Hanson has just undertaken the general secretaryship. Every member of the school is drafted

into a mission study group, under a thoroughly qualified teacher, and day by day, through watching demonstration study circles, in which all have to participate in turn, all are fitted in some considerable degree for the task of leading circles in their own churches.

Hudson Taylor's Work Goes on

The annual report of the China Inland Mission has just been published. During the year 53 new workers have been added to the mission. Taking away the losses among the missionaries during the year there is still a net gain of 35, which brings the number of workers under this society up to 968, besides 2,638 Chinese preachers and evangelists of various kinds, of which 702 are self-supporting or maintained by the native churches. For the past ten years, we are told, the average number of baptisms have been about 2,600, and the call is made for an effort to bring that figure up to 3,500 for the next four years, as a fitting way of celebrating the jubilee of the mission, which occurs at the end of that time.

Church Union in Scotland

Not much is being spoken or written just now concerning the union of the two great wings of the Presbyterian Church in Scotland. The Joint Committee's report on the subject has, however, seen the light, and is at present a matter for quiet thought and earnest prayer. All the same, the conviction grows that one day in the rather distant future the ranks will indeed be closed, since the needed protest of 1843 will have accomplished its purpose. These movements toward church union, of which we have seen several in recent years, are neither to be forced nor hurried. On the other hand, it will be a great day for Scotland when the church which was rent by the Disruption again becomes a united host in the "one army of the Living God." At present, things seem silently but surely tending in that direction.

THE CONTINENT

Novel Mission Work for Miners

The *Chretien Belge* tells of evangelistic services held by four Swiss Railway men (two of whom are socialists) in the Borinage—the mining section of Belgium—one of the most drunken, degraded, and morally destitute places in Europe. These railroad men carry on volunteer work for fellow employees in the Swiss railways and spend their vacations evangelizing. Besides conducting evening meetings they have done much visiting from house to house and held temperance meetings in the open air at Elouges, on a square lined with seven saloons.

Zionism Moving On

A few weeks since, at the opening of the tenth Zionist Congress, held at Basel, the retiring president, Herr Wolffsohn, delivered an address, in which he reviewed the general situation of the Jews during the last fourteen years, since the beginning of Zionism. This situation had nowhere improved, largely owing to the growth of anti-Semitism, except in Turkey. The speaker insisted that Zionism does not necessarily mean a Jewish kingdom in Palestine; but rather a Jewish home, where Jews could live with all their own customs free from molestation. Dr. Max Nordau was chosen as president. In a brilliant speech he expressed the hope that Turkey would realize the value to her of Jewish cooperation in helping her to build up a flourishing empire. Nearly 500 delegates, from 28 countries, attended the congress.

Austrian Baptists.

A dispatch to a New York paper tells of the marked advance made by the Hungarian Minister of Education toward the Baptists. The information is as follows: The minister of education has virtually approved the project for the erection of an American-Canadian Baptist University at Grosswardein, to cost \$100,000. Only a few unimportant differences remain to be adjusted, and it is hoped the char-

ter will be granted in October. The plan to erect the university originated with a Canadian pastor, the Rev. Joseph Weiling, who traveled in Hungary in 1910. Finding strong local support in the project, he undertook to raise the necessary funds in the United States and Canada. A landed proprietor of Grosswardein has presented an adequate site. It is intended to train Baptist pastors and teachers, admitting not only Hungarians, but students of other nationalities.

The Salvation Army in Russia

The Moscow papers declare that General Booth has received sanction to organize the Salvation Army in Russia. Theoretically, by virtue of the imperial decree of 1906, full religious tolerance exists, and every one is free to follow his own conscience; in practise, however, it is very different, and unrecognized sects are persecuted and forbidden to hold meetings or to own corporate property. At the present time there is a wave of religious thought and feeling in Russia, not in the city populations, but among a section of the educated classes, and especially in the Volga provinces, among the peasantry.

ASIA—MOSLEM LANDS

Some Progress in Turkey

The American Bible Society has a branch in Constantinople which has been in operation for seventy-four years, and the year just closed has been the best of all. Before the late Turkish revolution it took from six months to a year to secure permission to print a Bible, and this permission had to be renewed every five years. All these restrictions have now been swept away. This last year 154,000 copies of the Bible or Portions were distributed from this agency in the heart of the Moslem world and practically all of them were printed there as well. This is 25,000 more than in any preceding year. Indeed, it is difficult to meet the increasing demand for Bibles in the Levant. Printing is carried on in 28 languages. Arabic

leads with 89,000 copies. Then follow Armenian, Turkish and Bulgarian. An edition of John's Gospel in Chulla, a language new to the Scripture, has just been issued in 5,000 copies. It is the tongue of a black tribe near Fashoda, at the junction of the Sobat and White Nile.

Mission Schools in High Esteem.

A recent issue of *The Orient* (of Constantinople) contains reports of the commencement exercises of three prominent educational institutions in Turkey, and the testimony there given by prominent Turks and Armenians is worthy of special note. At the twin cities of Cesarea and Talas, the Catholicos of Sis, one of the two highest spiritual heads of the Armenian Church, address the people in the large Gregorian church, and the principal point in his discourse was a hearty commendation of the Christian character and motives of the American missionaries and of the work done in their schools. People were urged to take pattern of their Christianity and to avail themselves of the educational advantages offered. Later on the Catholicos added other hearty words of appreciation and of brotherly feeling. This was in a city where opposition from the Gregorian Church has been very bitter.

Progress in Persia

Rev. R. M. Labaree writes home: "There are two methods by which we reach Mohammedans aside from personal conversation in calls made and received. These are medical work and schools. Just now the Persians have awakened to the need of a Western education, and everywhere they are clamoring for schools where European languages and sciences are taught. They are trying to open schools of their own, but these do not carry them very far toward their goal, and so they are ready to send their boys and even their girls to Christian institutions for the sake of their superior advantages. While when I first came out here there were about a dozen girls in a little day school, more

to learn sewing than for any other purpose, now we have some sixty or more girls who are studying lessons that they never dreamed of a few years ago. Then we had no Moslem boys' school; now we have quite an institution, in which we teach French, English, Russian, to say nothing of Persian and Arabic, together with arithmetic, algebra and a number of the sciences, and it is through our scholars that we find some of our best opportunities for Christian work."

The Boys' School in Urumia

A letter from Rev. Robert Labaree, Urumia, Persia, tells of the Boys' School commencement last June, which was held in the large tent of the Sardar. There were six graduates, one Armenian and five Moslems, and they formed the best class in every way that has been graduated from the school. All of the class have been attending church this spring with considerable regularity; and some of them are on hand every Sunday morning to practise hymns. The declamations of the boys included two in English, one in French, one in Arabic, and one in Persian. The Governor was on hand, and after the giving of the diplomas made a short address, and presented to each of the boys a gift of books and pencils. The boys of the graduating class asked their mothers and women friends to come to the exercises, and they enjoyed it, tho they were behind a curtain. Poor things, they had to sit in a stuffy room for hours in order to see their sons graduate, looking through a thick veil.

After the exercises they had the alumni supper. And now comes an invitation from the Governor to the teachers and recent graduates of the school to dine with him.

Progress in Palestine

In *The World's Work* Mr. Harold Shepstone gives a striking account of the "Modernization of Palestine." He says: "It is almost startling to read of an electric tramway in Damascus, the first city of the Bible lands with such a service, and of the establish-

ment of telephone systems there and in Jerusalem. In the latter city the Government has appointed a sanitary board to look after the cleansing of the streets, and the swarms of street dogs have been got rid of. In railway extension, great advances have been made; and it is stated that when a new branch, now proposed, has been completed, it will be possible to travel by rail from Paris to Jerusalem and other cities of the Holy Land.

It is, however, in the matter of water supply that perhaps the greatest activity is being shown, and Bible readers will be deeply interested in the fact that the three reservoirs about three miles to the south of Bethlehem (attributed by many archeologists to Solomon, and still called "Solomon's Pools") have been utilized, and water from them is conveyed to Jerusalem by means of pipes along the ancient aqueduct. Beersheba, too, now has its supply from one of the seven wells mentioned in Genesis.

Not Robbers but Seekers

This strange experience is related by a Church Missionary Society worker in Palestine: "A missionary, when returning home from an itinerary, was accosted on a lonely part of the road, just after sunset, by a number of disguised men, more or less armed. They demanded that he should agree to a certain request beforehand. At first, he not unnaturally declined to do this, but further conversation convinced him that robbery was not their object. Consequently, as he saw that argument was useless, and that they had no intention of allowing him to proceed on his journey, he gave a qualified consent. They then asked that he would give his word that certain schools which had been closed, owing to retrenchments in the mission, should be immediately reopened, they promising to help as much as lay in their power. They declared that it was like depriving their children of bread and water and air to deprive them of the opportunity of religious teaching and useful education."

INDIA

Is the Gospel Gaining Ground

The following is from a recent address at the Bombay Y. M. C. A. by a learned Hindu, a judge of the high court and vice-chancellor of the University of Bombay: "The process of the conversion of India to Christ may not be going on as rapidly as you hope or in exactly the manner you hope, but nevertheless, I say India is being converted; the ideas lying at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought. I consider this to be the greatest wonder of our time, that our land with its 300,000,000 should receive a message full of spiritual life and power from a little island thousands of miles away and with its mere 50,000,000 of people. This message has not come to us without finding our hearts receptive, for the old idea of worshipping God in the spirit has not entirely died out of the people's consciousness, altho it has been overlaid with multitudinous superstitions and ceremonies."

Growth of One Mission

The Marathi mission, founded in 1813, was the first American foreign mission, and the first of any nationality in western India. It had in the field at the end of 1910, 31 European workers, of whom 2 were doctors, and 5 Indian missionaries. In addition to these, there are connected with the mission 515 Indian Christian workers and 179 Sunday-schools. Its day-school work is well developed, there being 29 boarding-schools and 145 common-schools, in which 6,980 children are under Christian instruction, more than half of whom are non-Christian. The medical side of the work was represented by 6 dispensaries or hospitals, with 48,527 patients. That its efforts for the welfare of the Indian people is appreciated by the Government is shown by the liberal grants given to its educational institutions.

The Testimony of the Census

According to the official statistics of the recent census: "Ten years ago the Christians of the Panjab numbered 100,000; to-day, the census declares there are 300,000! The Mohammedan population remains about the same, while the Hindus show a diminution of 1,500,000. Commenting on these figures a Hindu newspaper says: "Whatever be the cause, the fact is disquieting in all conscience." Take another instance—Chota Nagpur, a district of Bengal. Here the figures are phenomenal. In 1881, the Christians were returned as 36,000; in 1901, they numbered 125,000; while the census of 1911 reveals the fact that they now muster 177,000. About 13 per cent. of the total population of Chota Nagpur is now officially returned as Christian."

The Buddhists Alarmed

The new report of the C. M. S. gives the following from a letter by a catechist in Ceylon: "'Within one month,' said the Buddhists, 'we must drive away the catechist and close the school. For, without doubt, Christianity is like an epidemic, and it will spread among our children.' So they took away all the children from our school excepting ten; and to these they gave clothes, money, and lozenges; but they stayed. I was insulted and abused, and spat upon near my own threshold. Twice stones were thrown on the roof. On two other occasions I was waylaid and assaulted."

The Part Played by Native Workers

A missionary writes from Bangalore: "When I was visiting in a zenana the other day, an old woman came in with spangled clothes to sell. I did not know her at all, but when she saw that I was reading the Bible, she at once came over and sat down with great delight, saying that it was such a long time since she had seen any of the missionaries. She said, 'I too believe,' and when I had finished reading, she began to tell the others how true she had found it all,

and to beg them to believe. She shut her eyes and groped about with her hands (for they like to illustrate things), and said, 'It was all dark,' and then quickly opening her eyes, with a glad smile breaking all over her wrinkled old face, she said, 'It is all light now.' She told us that she was living among Mohammedans and heathen, and that she tried to teach them, at which one of the other women laughed and said, 'She says so'; but another who was there said that it was quite true."

Harvest from Judson's Sowing

The Baptist mission in Burma dates from 1813, and after a century has passed these figures represent what has been accomplished. The population numbers 10,000,000, to which 196 missionaries minister. The 898 churches have a membership of 62,496. In the 704 schools 27,399 pupils are found. The contributions of the native Christians amount to \$93,331 annually.

What Remains to be Done

Tho Christianity is sufficiently rooted in India to count 3,000,000 of communicants in the various Christian churches, according to Sherwood Eddy, it must be borne in mind that this is only about one in a hundred of the population. Out of 100 natives 71 are Hindus, 21 are Mohammedans, 3 are Buddhists and 1 is a Christian. A great and gratifying start has been made, but a mighty multiplying of Christ's followers is necessary before India can be enrolled as a Christian land.

The Curse of Child Marriage

One of the most prolific causes of suffering in India is the custom of infant marriages. The last census revealed the awful fact that there were 2,273,245 wives under the age of ten; 243,592 under five, and 10,507 baby wives under one year of age. The little girl wives live with their parents till about twelve, but if the husband dies, the girl is left a widow all her life, especially if she belongs to the caste people. Only after much agita-

tion on the part of the missionaries, and in the face of strenuous opposition by the priests, was the marriageable age of girls raised from ten to twelve by the Indian Government.

The Grave of a Missionary Pioneer

Dr. W. O. Ballantine, of Rahuri, in November, 1909, discovered in the little village of Dodi-Dapur the grave of Rev. Gordon Hall, one of the pioneer American missionaries, who died of cholera there while itinerating in 1826. Before his death, Mr. Hall gave directions about his watch and clothes and his burial to the two Christian boys who were with him, and they with much difficulty, obtained the site for a grave in the Mohammedan burying ground, where they laid the body of their friend. The mission four years later erected a stone monument to mark the spot, bearing this inscription: "Rev. Gordon Hall, missionary, died March 20th, 1826, aged 41." And in Marathi are the words: "Gordon Hall, servant and apostle of Christ, is here buried. He was itinerating here to tell the worship of the only God and salvation through His only incarnation. Search ye concerning this salvation. Ye also need it."

CHINA

The Forces of Christian Endeavor

Forty-three missionary organizations at work in China have Christian Endeavor societies. The China Inland Mission leads with 176 societies; the American Board has 162; the American Presbyterian, 127; the Church Missionary Society, 56; the London Missionary Society, 39; and other missions (including English, Scotch, Irish, Canadian, United States, and Continental societies) each with its quota. These societies are found in every province with, possibly, the exception of Kweichow, and in Manchuria, Hainan, and Formosa.

Christian Endeavor evangelistic bands are holding meetings in shops, streets, and temple yards, and going to outlying villages to tell that Jesus died to save sinners. They are also giving out of their necessity to pur-

chase tracts for distribution at market-places, and to pilgrims visiting sacred mountains and idol shrines. Many have lost faith in the idols, who have not yet turned "to serve the living and true God."

Chinese Y. M. C. A. Secretaries

A striking illustration of Christian progress in South China is afforded by the steps being taken to provide native Y. M. C. A. secretaries. The first is Mr. C. J. Wang (in the Amoy dialect Mr. Ong Chong Jin), who has been sent to Shanghai for a period of training in Association work. His father, who was a pastor in connection with the London mission church, died a few years ago leaving a name highly honored by the native church. Mr. Wang for some years has been teaching in a mission school ten days journey to the west of Amoy. He has always commended himself to his fellow workers as a man of ability and consecration. A second native secretary is needed, and it is hoped that before the end of the year he also will be secured and in training. The cost of Mr. Wang's training is being met from a fund very generously subscribed by the missionaries in Amoy.

What Two Christians are Doing

A high Chinese official recently converted is now supporting 20 evangelists at an expense of \$7,000 annually for the conversion of his countrymen. Another Chinese Christian supports a hospital where 50,000 patients are treated each year.

Chinese Evangelistic Leaders

Dealing with the subject of "Spiritual Progress," the *Chinese Recorder* finds much to encourage in the development of Chinese leadership in the churches: "We no longer need to grieve overmuch over the limitations in evangelistic work done by foreign missionaries, for the churches in China have now their strong men who are stirring the dry bones; men who can walk free from the things that hedge about the missionary. The art of conducting great evangelistic campaigns

has been learned, and is being utilized. Within a few years has come into existence the Evangelistic Association of China, wherein one can spell out the letters of greater progress.

How the Gospel Entered Haitang

Haitang is a Chinese island about twenty-five miles long, with a population of 70,000. Thirty-six years ago an inhabitant traveling on the mainland heard of Jesus from a fellow traveler at a Chinese inn. He accepted the truth, returned to Haitang and did not rest until he had carried the gospel to every one of the 411 villages on the island. When the missionaries came about ten years ago they found a prepared people. There are now preaching stations in 30 villages. Some of these poor village Christians give one-fourth their income for the spread of the gospel.

A Relic of Old China

The old order is giving place to the new, but with reluctance. Within a few miles of Chang Te compound there is a hole in the ground at the bottom of which some surface water has recently collected. The man who owned the land, with more business instinct than religious fervor, has impressed the whole neighborhood with the idea that this is a healing spring. A tent has been erected and several hundred thousand cash has been taken in as a result of the sale. Twelve cash will buy a bottleful, and as a panacea it will work wonders. A small temple will probably be erected near the spot in the near future.

A Mingling of Old and New

Says W. P. Walsh in the *Chinese Recorder*: "Not long ago I suddenly met what I at first sight took for a heathen funeral procession. In front came a native band, followed by men carrying flags and banners. I did not at once notice that on the banners were Christian texts and mottoes. Then came the coffin, covered by a large Chinese red canopy; close behind the coffin followed a chair, carrying what I at first thought was the

ancestral tablet, but which I discovered to be a picture of the deceased, an elderly Christian gentleman. My curiosity being aroused, I followed to the grave and, to my astonishment, heard the strains of a Christian hymn, and realized that I was attending a Chinese Christian funeral. Great crowds had come together, and an old missionary with white hair, standing by the open grave, spoke to them of the Christian hope of immortality and fuller life beyond.

Medical "Knowledge" in the Orient

A missionary writing in *China's Millions* says: "I know personally of a sorcerer held in repute in our city. She frequently prescribes live spiders to be taken by babies when ill, or the pricking of their entire bodies with a needle." Koreans order boiled chips from coffins as a sovereign remedy for catarrh! They pass hot needles through sick persons' feet and hands to let the evil spirits of sickness pass out. A jelly made of the bone of a man recently killed is recommended for enemia. Chinese prescriptions are of a similar order. Dr. Williamson quotes from a Chinese medical journal: "There is nothing better for lethargy than to put fleas into the patient's ears. Bugs are of remarkable efficacy in the hysteria of females if one puts them in the patient's nose. Seven bugs taken in barley water are of great value in quaking ague," etc.

JAPAN—KOREA

A Half Century of the Gospel

Japan continues to be the marvel among the nations. A half-century ago she sat alone, glorying in her exclusiveness, unwilling that any one from the outside world should reside within her borders, and especially resolved that the Christian religion never should be tolerated there. But suddenly awakening from her sleep of centuries, she has flung open her doors, put away her feudal system, and has welcomed light and help from all quarters. Her progress in less than half a century in science, in education and the arts, and in arms, has

been phenomenal. It is a fact that the land that fifty years ago publicly proclaimed the direst penalties upon any one who dared to hold the Christian faith, has now within her borders no less than one thousand foreign missionaries, male and female, earnestly preaching their faith, while there are more than 2,000 native preachers engaged in the same work, with over 600 organized churches, having 67,000 communicants.—*Missionary Herald*.

Gospel Progress According to a Japanese

In the September issue of the *Century* there is an article on missionary work in Japan which pays a notable tribute to the success of that work. The author is Adachi Kinnosuke, who describes himself as "a Japanese by birth—a mere heathen," and in his article he purposes to give "an impression of an outsider pure and simple," who is speaking of things he knows to be facts. He contrasts the Japan of half a century ago, with its notice boards of death to Christians, with the Japan of to-day, with its 70,000 Christians, its 600 churches and the 100,000 children in its Sabbath-schools. Less than fifty years ago the great insult was to call gentlemen by the name of Christ. Now men high in the army and navy, the civil service, the parliament and newspaper work are Christians. A momentous result of missionary effort is stated in words quoted from Count Okuma, who is not a Christian: "Only by the coming of the West in its missionary representatives and by the spread of the gospel did the nation enter upon world-wide thoughts and world-wide work. Christian missionary work," he says, "did not deepen the religious nature of the people, but it gave a new star to which it might aspire—the life and character of Jesus."

Healthy Churches in Japan

These recent words by Bishop Andrews, of Japan, are full of cheer: "I have nearly finished going round the whole diocese, and my last trip has shown me more than ever the fool-

ishness of being 'weary in well-doing.' A district I remember fifteen years ago, where God had begun His good work, but where everything seemed to wither and fade, is now a most promising one, with healthy churches and reverent congregations. There is an advantage in being away from the field for eight years, as I have been, for when one returns it is simply: 'God be praised for what He has done to make the struggling churches strong and vigorous!'

A Japanese Evangelistic Movement

Inspired by the Million Souls Movement in Korea an appeal from the evangelistic committee of the federated churches in Japan was sent recently to all the churches and preaching places asking for united prayer and effort in bringing at least 100,000 souls to Christ, and into connection with the visible church, during the ensuing year. The Pocket Testament League appeals to the Japanese as a simple and practical plan, and the secretary there writes: "I get many more who are not Christians to join than I do Christians. That is easily understood since there are so many more who are not Christians. But think what this fact means for the future of the Kingdom. There is no country in the world where more people have a deeper longing for God than Japan to-day. I believe the Spirit will guide us in reaching multitudes. Life is so short that we must reach them while they and we live."

British Buddhist priests also Astir

A missionary writes from Osaki:

The work here has not been so encouraging as formerly. I think the anarchistic troubles have caused some decline in the interest in Christianity, and the Buddhists have seen it, and made use of the opportunity to arouse their slumbering cult. I have never seen such activity among them, since we have been here, as there is at present. They have adopted many of our Christian methods, and use them on much larger scales than we, because of larger opportunities. People have been

coming in to Osaka by the hundreds and thousands, visiting the temples and the priests have been unusually active in entertaining them. They have tents in different parts of the city, where they serve them tea and lecture them on their religion, and give them instruction as to the city and how and where to go to see the sights. The hotels, trolleys, railroad and boat companies all give cut rates. The priests with committees meet the trains and boats, and conduct them to the tents prepared to receive them. The papers gave the number of visitors one day as 65,000, and again a total for three days as 140,000.

A Hospital for the Poor

The Salvation Army has just set apart 50,000 yen for a hospital for the poor at Hirokoji in Japan. Count Okuma, Baron Shibusawa, Baron Serge and other prominent gentlemen are cooperating in raising an additional 12,000 yen for equipment. In Seoul, where there is a large corps of Korean Salvationists, there are many very poor people. When these die they are roughly and carelessly buried by the officials. The Salvationists, therefore, have had a bier constructed, and when a body is found uncared for, it is brought out of the city and given a religious burial. This humble charity is now well known among the poor. Weeping widows and bereaved parents send uniformly to the Salvationists for help in their distress.

AFRICA

The Problem of the Dark Continent

Here is the largest of the continents, except only Asia, and it has not half as many people as China, tho China could be tucked away in one corner of Africa. Yet these 180,000,000 Africans speak 843 languages and dialects! What a fearful difficulty that one fact presents! In addition, there is the ignorance of the people, the absence of written languages and literatures, the common superstition, the widespread licentiousness, and the terrible African fever that has killed hundreds of missionaries.

But on the Other Side? The people are simple, childlike, loving. They are very receptive and plastic. They have fine possibilities. They are likely to give us in the future great Christian poets, musicians, artists and orators. They are the youngest of the great races, probably. If they have most to learn, at any rate they have the least to unlearn.

The Force at Work. The figures are encouraging, as they have recently been gathered. The foreign missionaries at work number 4,542, and the native workers aiding them are 26,474. They have won 1,034,372 native Christians; and these, with the members of their families and others that are sure to join the Christian church, number 2,032,774. And best of all, next to the Bible history itself, Africa has the inspiring record of unparalleled missionary careers—such superb lives as those of Livingstone, Moffat, Hannington, Mackay, Crowther, and Taylor.

French Dominion in Africa

Nearly everything in Africa to-day is dominated by three great overlords—England, France, and Germany. Great Britain and France together control about two-thirds, the British third by far the most important. Very few Americans realize the vastness of the French Empire in the Dark Continent. If we count in the little French colony isolated on the Red Sea and add the French island of Madagascar, we have something like 38,000,000 Africans who are citizens or subjects of France, and about 30,000,000 of these are Mohammedans.

—*Review of Reviews.*

Growth of Methodist Work

The growth of the Methodist Episcopal Church in Africa during the past few years has been remarkable. In 1897, outside of Liberia there was only the work left by Bishop Taylor in Angola, two stations on the Kongo, which soon had to be abandoned, and one missionary with a few native Christians in Portuguese East Africa. There were, perhaps, sixty ministers

and other helpers in Liberia; not more than twenty-five in Angola and on the Kongo, and three in East Africa, including two native helpers. The church-membership was about 3,500, almost entirely in Liberia. There was no church property outside of Liberia and Angola—in the former perhaps \$50,000 worth, and less than that amount in the latter. The combined statistics for 1911 show a very gratifying advance, the largest being in Rhodesia and East Africa, as follows:

Missionaries, 92, and 529 native preachers, teachers and other helpers, making a total missionary force of 621, instead of 88 in 1897. Membership, 11,805, instead of 3,500 fourteen years ago; other adherents, 23,112; total members and adherents, 34,917, baptisms during the year, 641, and conversions over 800 in 1911. Educational work, 1 college, 4 Bible training-classes 8 high schools, and seminaries, 172 other day-schools, with 212 teachers in all, and a total enrollment of 7,762. Fourteen years ago there were less than 250 enrolled.

Persecution in the Nigeria

Intelligence from southern Nigeria states that the Christians at Ushi, in the Ekiti district, have been subjected to severe persecution. Reports made to Bishop Oluwole at Lagos, by Christians who had traveled down to the coast, state that converts were attacked by their heathen compatriots on June 25; their church was wrecked, and some of the Christians were badly beaten. A statement on the subject has been made by Sir Walter Egerton, Governor of southern Nigeria, to the effect that the chiefs complain that, as soon as a man is converted he refuses to conform to the tribal customs and obligations; and there likewise arise occasions when the convert declines to obey the orders issued by the chiefs, and appeals in self-defense to the Christian pastor. It is an old story; and assuredly there is every reason why the demands of the heathen chiefs should be examined before anything like pressure is

brought to bear upon the defenseless Christian natives.

Natives in the Bible Conference

In West Africa the Presbyterians recently held a Bible conference on Northfield lines. There were 385 regular delegates sent by native churches, and so many others came that the audience numbered 5,745 when they gathered in the Elat church for Sunday worship. This Elat church has an average attendance of 1,162 at morning worship and an average in the Sunday-school of 1,509.

Spanish Meddling With Mission Schools

Rev. J. S. Cunningham writes from Benito:

We are having trouble with the Spanish Government. On our return from mission meeting we called on the sub-governor at Bata, and he informed us that he had a letter from the general governor to stop the school at Benito. He showed us the letter and read it. "Who gave you the power to begin the school?" he asked. It appears that a law passed in February, 1907, which we never received, at least I know nothing of it. That was the time the station was closed. The sub-governor said: "Only government teachers and those who receive a subvention from the Government are allowed to teach in this colony."

A Marvel upon the Kongo

Men and Missions for September tells the thrilling story of a mission of the Christian (Disciple) Church upon the Kongo in which every member pays tithes upon his entire income, and in addition every tenth member gives his entire time to the proclamation of the Gospel, the other nine providing for his support. The first convert was baptized after three years, a man so lame as to be able to move neither hands nor feet. At the end of another year 31 savages from 7 warring villages were added. The membership has since increased to more than 2,000. At the first communion service one of the natives

arose and proposed that it be made the rule of the church that every member tithe his income, and the proposition was heartily and unanimously adopted. Then the same man proposed that in addition one out of every ten of their number give his entire time to proclamation of the Glad Tidings, and be supported by the other nine. This proposition, too, met with hearty acceptance. Every week the tithes are brought to the treasurer in the coin of the realm, to wit, brass rods eleven inches in length, worth about one cent and tied in bundles of ten each. This practise has continued for nine years.

Kongo-Belgian Reformers

The friends of the Anti-Slavery and Aborigines Protection Society have received from their own messenger, Rev. J. H. Harris, their first report upon the present condition of the Upper Kongo. His impressions are based upon observations taken during a journey of 1,200 miles. Belgium is seemingly anxious to wipe out as soon as may be the memories of the bitter past. Of course, the work of reform is not complete, but some instalments of justice have arrived, and others are at hand. The interesting news is abroad also that a great firm of British soap-makers are about to establish business on the Aruwimi River, where the oil-producing palm abounds. Should this be true, it will, we hope, help to obliterate the unhappy history of the past.

Native Christians Put Us to Shame

While Protestant churches in America send out one missionary to every 3,000 members, the 750 Christians in Bolenge, Africa, support 76 native evangelists whom they send out among pagan tribes. Twelve years ago they were uncouth savages.

Eager for Worship and for Work

On five out of fourteen Sabbaths more than 1,000 people attended the morning services at the church at Elat, in Bulu Land, Central Africa. At a recent communion service more

than 1,600 people were present, by actual count, and many of them had walked from twenty to thirty miles to attend. The people are hungering for the word of life. The spirit of sacrifice is growing, too. A teacher was told that there was a place for him in a town fifty miles distant. "All right, if you say so, I go," he said. Three years ago no Bulu would have gone so far from his home town.

Solid Success in Livingstonia

In the first twenty years the Livingstonia mission made only 178 converts and had established 58 schools with 4,500 pupils. To-day there is a native church of 6,200 members and more than 661 schools manned by 1,259 teachers, with 58,000 pupils on the roll. Last year 1,700 natives were baptized, and there were 7,500 others receiving instruction with a view to baptism. No school is established unless the villagers erect a school-house, pay school fees, and buy their own books.

Great Success of a Boer Mission

In the Boer mission in Nyassaland and Rhodesia, 600 adults were baptized and 4,000 admitted into instruction classes last year. Over 45,000 children are taught in the day schools of this mission. Such statistics mark a revolutionary change of opinion among South African Boers since the days of Livingstone, when Kaffir and Hottentot were Canaanites in the land fit at best for slavery and often for death.

THE OCEAN WORLD

Fruitful Work in the Philippines

A recent issue of *The Watchman* says: "The latest mail brought from the Philippine Islands the program of the Baptist association for the northern half of the province of western Negros Island. This is the district of Rev. A. A. Forshee, who went to that field in 1902. After his eight years' work, he has brought together in his Association 25 New Testament churches. The membership in these churches range from 20 to 200 mem-

bers per church. Such results accrue from eight years' work, or at the most ten years' work, inasmuch as Mr. Lund and others had done some seed-sowing in this field previous to Mr. Forshee's arrival. It shows how wide a door of opportunity is opened for our missionary endeavor in the Philippine islands, and it also shows something of the measure of our responsibility for thoroughly equipping our forces in this most recent of our mission fields. Three hundred new members were received by baptism in this one missionary's district last year. Cooperating with him are four ordained Filipino Baptist ministers, and upward of a dozen unordained workers."

Methodism in the Philippines

In ten years the Methodist Church in these islands has grown to 30,000 members and 10,000 adherents. Five hundred Filipinos are under appointment to preach the Gospel. A deaconess training school, hospital, theological seminary and orphanage have been built. A recent demonstration held in Manila gathered many thousands of Filipino Methodists with banners, mottoes and a dozen brass bands. The most commonly recurring motto in that city, so long given over to Mariolatry, was significant: "Jesus, the only Savior."

The Salvation Army Active in Java

The Javanese work of the Salvation Army is described in *The Christian World* of London: "It deals with the mixed multitudes of the Dutch East Indies—almost all of whom are Mohammedans—and is practically the only British missionary organization at work there, and its officers, drawn from 10 different nations, do their mission preaching by a persistent course of medical practise. Every one of the 64 officers is a medical practitioner, and upwards of 5,000 patients are treated by them every week. The Dutch Colonial Government gives every assistance.

The awful prevalence of leprosy in the islands has led to the establishment

of a leper hospital, and there is also a colony set apart for the victims of this disease. A Chinese Salvation Army lassie captain has charge of the spiritual side of the work here, and three English officers are preparing to take up the difficult and dangerous duties connected with it. The work is most remarkably successful, from whatever standpoint it is viewed. The government's appreciation is proved by the fact that the army is being entrusted to undertake the practical administration of the poor and medical relief throughout Java.

A Changed Race

Attention is called in the *C.M.S. Gazette* to a striking example of the power of the Gospel: "The Haidas at Massett, in Queen Charlotte Islands, are steadily on the increase. Once the terror of the mainland coast and Vancouver Island, for 1,000 miles from Skagway, in Alaska, to Victoria, they held undisputed sway. All the Indians on the mainland took to the woods when they knew that the war-canoes of the Haidas were out on the war-path. This powerful race has been transformed under the influence of the Gospel." A writer in the *North British Columbia News* says: "Contrast the fierce Haida of fifty years ago and his successor of to-day. A surplined choir of over 20 men, with a Haida organist of great musical ability, singing Christmas anthems and our grand old hymns. One of the chiefs read the lessons in Haida, and the other the English service translated by Canon Keen.

MISCELLANEOUS

An Explorer's View of Missionaries

One of the most famous modern travelers and explorers is Dr. Sven Hedin, whose account of his discoveries and adventures in Tibet made one of the most interesting and important volumes of 1910. Dr Hedin has seen a good deal of work of various missionaries, and he says, "Many of my dearest recollections of the long years I have spent in Asia are connected with the mission stations." He speaks

in detail of some of his mission heroes and adds: "The more I get to know about the missionaries the more I admire their quiet, unceasing and often thankless labors.

"Some young coxcombs, to whom nothing is sacred and whose upper stories are not nearly so well furnished as those of the missionaries, think it good form to treat the latter with contemptuous superiority, to find fault with them, sit in judgment on them and pass sentence on their work in the service of Christianity. Whatever may be the result of their toil, an unselfish struggle for the sake of an honest conviction is always worthy of admiration and in a time which abounds in opposing factors it seems a relief to meet occasionally men who are contending for the victory of light over the world."—*Congregationalist*.

The Missionary Spirit Vital

The missionary idea is ingrained into Christianity, so much so that to deny it is to invite decay and death. In the Great Commission it is made the condition of the continued presence of the Lord with His Church. To refuse to go into all the world and make disciples of all the nations means the refusal of His life-giving companionship. The Christian life has not otherwise an enterprise big enough for its powers, and in giving itself to the petty round of commonplace tasks, it shrivels and decays. It has not vigor enough to perpetuate itself. This fact has been illustrated in the Baptist denomination. Nearly eighty years ago the Baptist Church was divided over this question, the anti-missionary churches separating themselves. A few weeks ago, near Hopkinsville, Ky., an Association was held, which was attended by only 4 churches, 3 widely scattered in Kentucky and 1 in Tennessee. The largest church is said to have only 50 members. In the same territory there are 10 or more Missionary Baptist Associations with hundreds of churches and thousands of members.

In another Association in Tennessee at the time of the split, the Antis had 11 churches and about 1,000 members, while the missionary wing of the church had 9 churches and about 900 members. This year the 9 had increased to 32, and the 900 to 3,200. The Anti-missionary Association has gone to pieces. It is just as true of individuals.—*Christian Observer*.

The Missionary Task on Hand

The task which St. Paul performed for the Roman Empire we have now to perform for the world, and in a more complicated form, but a form for which Christianity is entirely adequate. We have to locate Christianity in the life of each separate nation for the perfection of its national character and the accomplishment of its national destiny, and we have set it in the whole life of the world so as to bind into one each perfected nationality and to cement and complete with its unity the whole varied life of mankind. This is the work that must now be done, and which Christianity alone can do. The privilege of it is ours who believe that God has made of one blood all the nations of men, and has appointed to each the bounds of its habitation and the glory of its own distinct mission, and has also given them in the Gospel of his Son that common life provided for all mankind, wherein there is neither Greek nor Jew, circumcision nor uncircumcision, barbarism, Scythian, bondman nor freeman, but Christ is all and in all.—*Robert E. Speer*.

OBITUARY NOTES

James C. Hepburn, M.D.

The veteran missionary of Japan, and for over ten years the oldest living graduate of Princeton, fell asleep at his home in East Orange, N. J., at the age of 91, on September 20th. Dr. Hepburn was born in Milton, Pa., March 13, 1815, and was graduated from Princeton College in 1832. After completing his medical course in the University of Pennsylvania in 1836,

he sailed for Siam in March, 1841, but *en route* his destination was changed to China. In 1859 his field was again changed to the newly opened Japan, where he continued to live until 1892, when he returned to America. The thirty-three years in Japan were devoted to hospital service and medical practise and educational work. He compiled and published the first Japanese-English dictionary and grammar—which is still used by the Japanese. He did other important translation work and was one of the most notable of American missionaries. The Mikado decorated him with the "Imperial Order of the Rising Sun" on his ninetieth birthday. Doctor Hepburn is survived by one son, Mr. Samuel D. Hepburn, of East Orange, his wife having died in 1906. Few men, if any, were more honored and beloved, or more useful in their life service for the progress of the cause of Christ. A full biographical sketch will appear in our December number.

Mrs. William Jessup

One of the most beautiful of characters and most useful of Christian missionaries passed into rest at the death of Mrs. Faith Jadwin Jessup, of Zahleh, Syria, on August 19th. She was greatly beloved and lived an unusually busy life, not only caring for her home and family of husband and daughters, but was actively engaged in work among women and children and contributed much by her pen. Her death leaves a large circle of sorrowing friends, many of whom are natives of Syria.

Mrs. Frank Van Allen, of India

Cholera in India claimed a victim of Madura Mission of the American among the missionaries, when the wife of Rev. Frank Van Allen, M.D., Mission, died on June 6th. She stayed at her post to help her husband in combating the disease among the people and gave her life as a sign of her devotion.

FOR THE MISSIONARY LIBRARY

HISTORY OF THE SYRIAN NATION AND THE OLD EVANGELICAL-APOSTOLIC CHURCH OF THE EAST. By Prof. George David Malich. 449 pages. Minneapolis, Minn. \$2.50.

Mr. George Malich was for many years a preacher and teacher in connection with the American Presbyterian Mission in Urumia, Persia (wrongly spelled Urmia in the book. There is authority for Urmi but not for Urmia). He was also an enthusiastic and diligent scholar. His scholarship, however, was Oriental and not critical. Consequently this book contains a large amount of interesting historical material from Syriac, Arabic and Persian sources; but it is undigested and the sources are not noted. The work, however, is the fruit of much labor and contains valuable matter. The Chapters XXXII to XXXIV are devoted to the modern history of the Nestorian Church and of missions to the Nestorians. It is disfigured by a good many errors in names that might easily have been corrected, *e.g.*, Davis for Dwight (page 325); Rasan for Rassam (page 331); Cockran for Cochran (page 332). These and other errors in proper names may be due to the translator, who has done his work very well in other respects. The laudatory account of the missionary work done by individuals in the name of the Lutherans, and usually without any responsible control of the funds expended, needs correction and supplement. Dr. Julius Richter, in his authoritative History of Missions in the Near East, gives a reliable statement of the situation in the Urumia field with reference to the multiplication of missionary agencies. Few places in the world have suffered in this respect as much as Urumia.

CHRISTIAN MISSIONS IN BURMA. By W. C. B. Purser, M.A. 12mo, 246 pp. 2s. *net*. Society for the Propagation of the Gospel, London. 1911.

Many think of Burma as the land made famous by the life and work of Adoniram Judson, but Judson's Burma was comparatively small. There are great areas only recently opened to the Gospel and remarkable revivals

have been known there. The history is full of inspiration and romance.

This volume is unique among those written on Burma in that it gives the story of the Church of England missions in Burmese India. The First S. P. G. missionary was sent out in 1859. The weak point in the book is that it gives too little space to the magnificent work done by the American Baptists and others, and the introduction speaks as tho the English Church were the only one whose work is worthy of notice. It is well named a "Churchman's Handbook of Burma," and is excellent for this purpose, but this gives a narrow meaning to the word "church." It contains interesting and reliable information about the various tribes in Burma, their character, religion and customs and shows the need and progress of "church" missions among them.

CHINA MISSION YEAR BOOK. Edited by Rev. Donald MacGillivray. 12mo, 718 pp. 68 cents, *net* (paper); 90 cents, *net*, cloth. (Postage, 20 cents). Christian Literature Society, Honan Road, Shanghai, China. 1911.

Here is a full compendium of things Chinese up to date. It is remarkably well done—a mass of material so arranged and presented as to be accessible and attractive. There is no publication where so much reliable information on China is gathered in one volume—information on famine and flood, education and commerce, missions and literature, opium and foot-binding, history and census! It is remarkably inexpensive and useful.

THE FUTURE OF AFRICA. By Donald Fraser. 12mo, 309 pp. 2s. 6d. The Church Missionary Society, London. 1911.

The author of this volume is an unusual man who has had unusual success in missionary work among the natives in British Central Africa. The volume is one of the series of Mission Study text-books, and while it was written in the heart of Africa, it reveals a strong and comprehensive grasp of the situation. Mr. Fraser deals only with pagan Africa in the

central and southern divisions of the continent, so that Islam and Africa are not considered. The volume is one that makes a strong appeal to the reader. Mr. Fraser speaks from the standpoint of one who has devoted his life to these people and who speaks from personal knowledge and experience. We know of no book that gives a clearer, more comprehensive or so intimate a view of the missionary situation and outlook in Central and South Africa. For interest and information it is an excellent text-book.

MISSIONARY IDEALS. Rev. T. Walker, M.A. 12mo, 167 pp. 1s. Church Missionary Society, London. 1911.

The Acts of the apostles furnishes almost unlimited material, inspiration and suggestions for modern missionary work. The great commission, the methods, principles, hindrances, power, progress, and results are given in clear and convincing form. Mr. Walker has given us here some excellent missionary studies in a volume intended primarily as a text-book. It would furnish to many ministers good material for sermons.

GEORGE A. SELWYN. By F. W. Boreham. 12mo, 160 pp. 2s. 6d. S. W. Partridge & Co., London. 1911.

From the frontispiece portrait Bishop Selwyn looks like the typical old-time missionary of the comic supplement, but he was, on the contrary, a saintly and powerful pioneer missionary of the unusual and untypical sort. His life story is full of thrilling interest, and his influence is still felt in New Zealand and Melanesia. The book is cheaply printed and bound, but the story is one of interest and power.

THE CHURCH OF CHRIST IN KOREA. By Malcolm C. Fenwick. Illustrated. 12mo, 134 pp. \$1.00, *net*. Hodder & Stoughton, New York and London, 1911.

Mr. Fenwick is an independent Canadian missionary who has devoted some twenty years to work in Korea. He knows the Koreans, and has evidenced his love for and faith in them by devoting his life to work for their

salvation. The present volume is an autobiographical account of Mr. Fenwick's life and work, rather than a description of the Church of Christ in Korea. The Church as it is here described is not the church of united Christians so much as the small, scattered, self-supporting churches founded through the work of Mr. Fenwick. Some will find points to criticize in the independent policy and methods, but none will doubt the sincerity and Christian consecration of the man, or fail to recognize the value and interest of his narrative of personal experience.

THE JAWS OF DEATH. By Prof. E. J. Houston. Illustrated. 8vo. 395 pp. \$1.25. Griffith & Rowland Press, Philadelphia, 1911.

This is a lively tale of the West, miners, Mormons, geologists, noble-men, detectives, thieves, murderers, Indians, cowboys, all figure in the story which is intended to show the subtle craft of the Mormons, and the dangers and vicissitudes of life in mining camps.

It is not strictly a missionary story, nor has it particular force or merit, but it reveals indirectly the need for pioneer missionary work in the Western States.

MISS 318. By Rupert Hughes. 12mo, 128 pp. 75 cents. Fleming H. Revell Co. 1911.

This is a captivating little Christmas story, with the girl behind the bargain counter as a heroine. It awakens sympathy and should produce results.

THE BOY FROM HOLLOW HUT. By Isla May Mullins. 12mo, 213 pp. \$1.00, *net*. Fleming H. Revell Co. 1911.

The Kentucky mountains furnish many romantic stories, and this is one of them—not unusual, but interesting and showing the good and evil in mountaineer life. It is not a missionary story, but reveals between the lines the need for Christian education. Mrs. Mullins is wife of the president of the Louisville Theological Seminary.

BEST THINGS IN AMERICA. By Katharine R. Crowell. 12mo, 96 pp. 25 cents. Fleming H. Revell Co. 1911.

This is the first Junior Book issued under the auspices of the Inter-denominational Council of Women for Home Missions. Miss Crowell is a master in the art of mission study for children. Her books on Alaska and other subjects have been deservedly popular. The present study relates to national problems in home missions, and gives in outline the heroic story of work for Western settlers, Indians, negroes and immigrants. There are some useful programs for leaders in the supplement.

TALKS ON DAVID LIVINGSTONE AND R. W. LUNT. Pamphlet. 6s., net. Church Missionary Society, London. 1911.

David Livingstone never loses his fascination for young and old. As a Christian, adventurer, hero, he is unique. These talks are intended for suggestions to teachers of children and arranges the material in six lessons or talks, giving with each an aim, subject matter and analysis. They are excellent for Sunday-school classes and junior societies. The picture work with each talk is a unique feature.

AN AMERICAN BRIDE IN PORTO RICO. By Marion Blythe. Illustrated. 12mo. 205 pp. \$1.00, net. Fleming H. Revell Co., 1911.

These letters from a young missionary bride to her mother-in-law give a vivid, realistic picture of life and work in Porto Rico, from the view-point of a newcomer, to whom everything has a fresh and fascinating interest. Tho there is much detail of no real value, the description of life in this charming island gives an excellent idea of what one finds there of beauty and squalor, sin and religion.

WORLD MISSIONS FROM THE HOME BASE. By Joseph Ernest McAfee. 12mo, 123 pp. 75 cents. Fleming H. Revell Co.

Without home missions foreign missions would dry up; without foreign missions home missions would wither. To cut off the first is to destroy the roots, to cut off the second is to destroy the branches. Both are

needed for a symmetrical healthy growth.

Mr. McAfee, as a secretary of a Home Mission Board, sets forth the need for strengthening and broadening the home base. The spiritual need of America is clearly set forth and the present opportunity is forcefully presented in this series of addresses predominated by the home missionary idea.

TWICE BORN SOULS. By Claude Field. 12mo. 90 pp. 1s., net. Charles J. Thynne, London, 1910.

These stories of conversion relate to well-known men, such as Dr. Vanderkemp, the skeptic, J. G. Hamann, the "Magus of the North," Count Struensee, once accused of high treason and condemned to death, James Wilson, the sea captain, Arthur Young, the author, and others. They are simple narratives, that carry their own lesson and prove beyond question the transformation that takes place when Christ is received as Master of the life.

RECENT PAMPHLETS AND PERIODICALS

FUNDAMENTALS. Published by two Christian Laymen through a Committee of Christian Students. Chicago, Illinois.

A series of five volumes dealing with fundamental Christian doctrines have now been issued and are distributed free to all pastors, missionaries and other Christian workers. The papers are contributed by various well-known writers, and are naturally of very unequal merit. They are, however, all characterized by loyalty to God and His Word, and many of them are exceptionally able presentations of the truth. They furnish valuable material for Christian teachers and other thinking men and women.

THE CHRISTIAN'S PRESENT DUTY. By Charles C. Cook, 150 Nassau Street, New York. 1911. 10 cents.

Mr. Cook writes of the present conditions in various lands and in the church, and emphasizes as the Christian's duty to live a holy life, to proclaim God's revealed plan for the world and to help forward the evangelization of the world.

THE GOSPEL OF MATTHEW IN YIDDISH as edited by Dr. W. W. White. For free distribution among Jews. 1425 Solon Place, Chicago.

REPORT ON EDUCATION OF NATIVES IN ALASKA. Bureau of Education, Washington, D. C. 1911. With map.

This shows an enrolment of natives in Alaska schools of nearly 4,000 at a cost of \$200,000.

AUSTRALIA MEN AND MISSIONS. A monthly missionary journal. 2s. 6d. per year. 225 Collins St., Melbourne, Australia.

Another sign of the awakening of men in missions, and an attempt to educate and interest larger numbers in the missionary propaganda.

THE HAND BOOK OF AMERICAN BAPTIST FOREIGN MISSION SOCIETY. Boston, 1911. 20 cents.

This society has in non-Christian lands 640 missionaries (including wives). The Church is yearly growing stronger and larger.

REGIONS BEYOND. In memoriam. H. Grat-tan Guinness, D.D. London, 1911.

A brief account of the life, character and work of a remarkable man, a great missionary enthusiast and Bible student; founder of Harley College and the Regions Beyond Missionary Union.

THE MOSLEM WORLD. Edited by Rev. S. M. Zwemer, D.D. 1s. per quarter. Christian Literature Society, 35 John St., London. 1911.

The three copies of this new quarterly already received are well worth reading. They contain articles by well-known experts on Moslem lands and missions to Moslems. These are of special interest in view of the new interest in Turkish affairs.

CHINESE STUDENTS' MONTHLY. Published by the Chinese Students' Alliance in America. \$1.00 per year. Sung Chuan Li, 6 Felton St., Cambridge, Mass.

An interesting magazine containing much of interest concerning China and Chinese students in America.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA. Report for 1911. Foreign Missions Library, New York. 1911. 25 cents.

The record of these addresses and discussions is of importance and interest to all intelligent students of mis-

sions. Such subjects as Missions in Latin America, the Laymen's Missionary Movement, the Moslem Problem, Christian Education in China, and a Unified Plan of Missionary Education and Giving are discussed by experts.

THE NEXT TEN YEARS. A Centennial Address. By Dr. S. B. Capen. American Board of C. F. M., Boston.

A clear-cut, optimistic review and outlook. Dr. Capen believes in larger plans, increased energy, greater unity, better work and more prayer.

NEW BOOKS

THE CHURCH IN GREATER BRITAIN. The Donnellan Lectures Delivered Before the University of Dublin, 1900-1901. By G. Robert Wynne, D.D. Third Edition, revised. 12mo, 204 pp. 1s. 6d., net. S. P. G. House, Westminster, London. 1911.

VAL AND HIS FRIENDS. By Agnes Giberne. Introductory Note by C. H. Robinson, D.D. Illustrated, 12mo, 190 pp. 2s., net. S. P. G. House, Westminster, London, 1911.

A MESSAGE FROM BATANG. The Diary of Z. S. Loftis, M.D. Illustrated, 12mo, 160 pp. 75 cents, net. Fleming H. Revell Co., New York. 1911.

THE FOREIGN DOCTOR. "The Hakim Sahib." A Biography of Joseph Plumb Cochran, M.D., of Persia. By Robert E. Speer. Illustrated, 8vo, 384 pp. \$1.50, net. Fleming H. Revell Co., New York. 1911.

FRANK FIELD ELLINWOOD—HIS LIFE AND WORK. By Mary G. Ellinwood. Illustrated, 12mo, 246 pp. \$1.00, net. Fleming H. Revell Co., New York. 1911.

WORLD MISSIONS FROM THE HOME BASE. A Group of Addresses and Papers. By Joseph Ernest McAfee. 12mo, 123 pp. 75 cents, net. Fleming H. Revell Co., New York. 1911.

MISSIONARY IDEALS. Missionary Studies in the Acts of the Apostles. By the Rev. T. Walker, M.A. 12mo, 167 pp. Church Missionary Society, London, Salisbury Square, E.C. 1911.

OUTWARD AND INWARD MAN. By Jenne Morrow Long. 16mo, 65 pp. Limp leather, \$1.00; board, 50 cents. Jenne Morrow Long, 600 W. 113th St., New York. 1911.

CHUNDRA LELA. The Story of a Hindu Devotee and Christian Missionary. By Rev. Z. F. Griffin. Illustrated, 12mo, 84 pp. 50 cents, net. Griffith & Rowland Press, Philadelphia. 1911.