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# THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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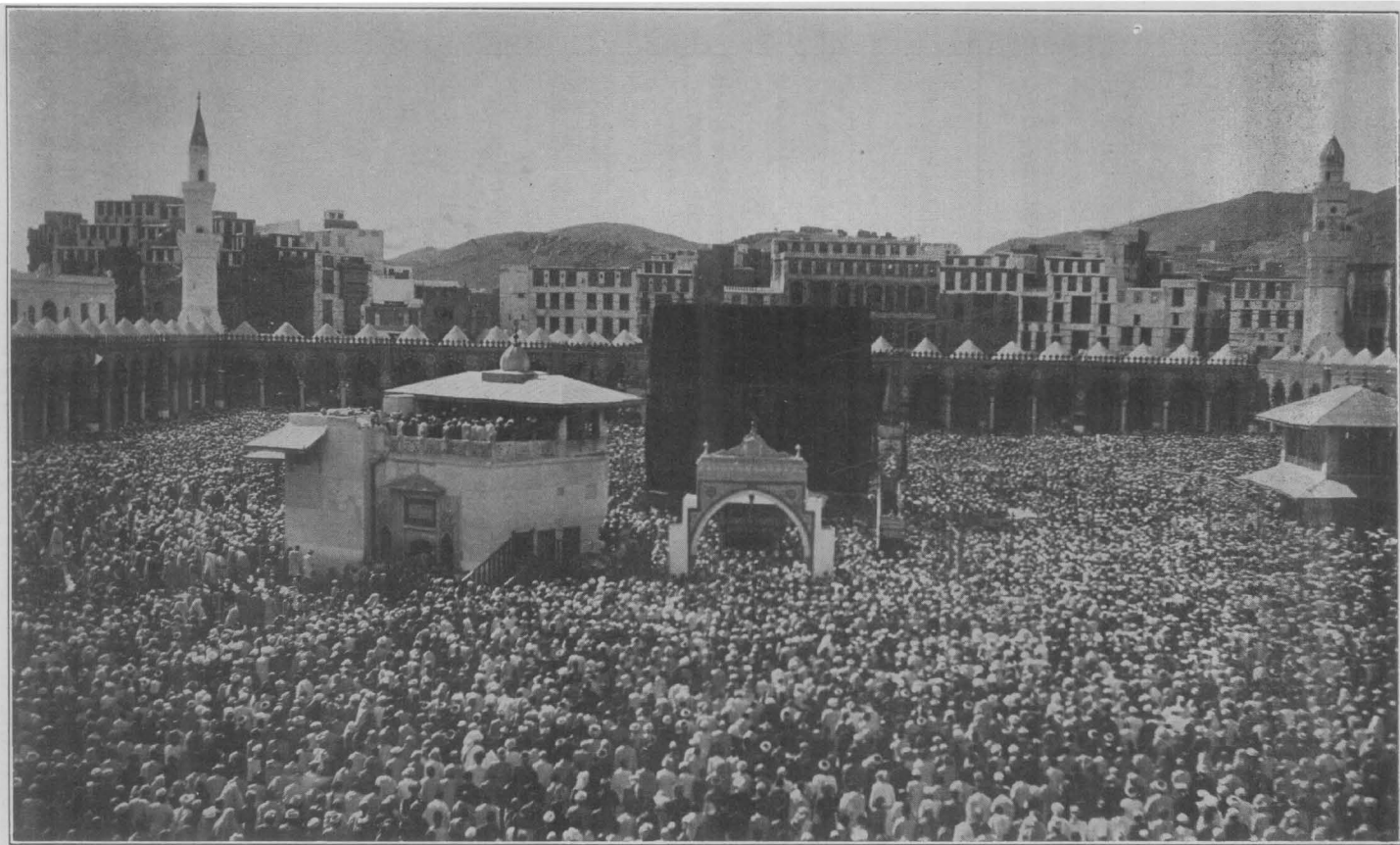
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MOSLEM PILGRIMS AT MECCA, WORSHIPPING AT THE KAABA

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# THE MISSIONARY REVIEW *of the* WORLD

VOL.  
XLIX

OCTOBER, 1926

NUMBER  
TEN

## OUR MOHAMMEDAN NUMBER

**N**O APOLOGY is needed for devoting one whole issue of the REVIEW to a study of the world of Islam. The religion is over 1,300 years old; it numbers among its adherents at least one seventh of the population of the earth; it is the prevailing religion in Turkey, Arabia, Syria, Persia, Afghanistan, Egypt, Tripoli, Tunis, Algeria and Morocco and has millions of adherents in Russia, Central Africa, Palestine, Turkestan, India, China, Malaysia and the Philippine Islands. Mohammedanism is an aggressive, missionary religion that is pressing on for the conquest of Africa and has its emissaries in European countries, in North and South America and in the Islands of the Sea. Moslems are so devoted to their beliefs and practices that they resist all attempts to change their way of thinking and living and resent the work of Christian missions. They present one of the greatest tasks before the Church of Christ today.

For over five hundred years, Christian workers have been going into Moslem strongholds, seeking to win the followers of Mohammed to Christ. There have been many hardships and not a few martyrs among these missionaries, while the results have been meager.

In this number of the REVIEW will be found many facts and articles of great interest and value to every student of the subject. But many fine articles have been crowded out and will appear later:

Islam and Western Civilization, by Basil Mathews.

From Mohammed to Christ, by Habib Yusufji.

Christian Literature for Moslems, by M. T. Titus.

A New Enterprise in Mesopotamia, by James Cantine.

Among the most valuable features of this issue are the suggestions given by Mrs. Cronk as to the Best Methods for teaching the textbooks and conducting mission study classes on the subject. In our September number will be found pictures of several costumes used by Mohammedans of various classes in different lands and a description of how to make them for pageants, plays and tableaux.

## WHO WAS MOHAMMED?

IN ABOUT the year 570 A. D., Abdullah, the son of Abd ul Mutalib, a merchant of Mecca, Arabia, went on a trading trip to Medina and died there. A few months later, his wife, Amina, gave birth to a boy whom she named Mohammed.

Arabia had been the resort of all kinds of religious fugitives—Star Worshipers, Zoroastrians, Jews and some Christians. Mecca had been a pagan center for centuries and the “Kaaba” was an Arabian pantheon with idols for every day in the year. Tribesmen came on annual pilgrimages to kiss the “Black Stone,” to run around the *Beit Allah* (House of God) and to hang portions of their garments on sacred trees. Legends of all sorts clustered around the rocks, trees and springs of the desert.

In Arabia, Jews settled with their sacred scriptures, their Talmud, and rites; Christians brought their belief in Jesus, and one Arab queen and a king are mentioned as converts to Christianity. Mohammed thus came into contact with both Jews and Christians and at one time he had as a wife, Miriam, a Coptic Christian, who was the mother of his son Ibrahim.

In Mohammed's youth, a Christian army from Yemen attacked Mecca and was defeated. While many of the Arabians rejected the old idolatry, they were not ready to accept Judaism or Christianity. The time seemed ripe for a new religious leadership. Mohammed's aristocratic standing, as a member of the ruling class of Mecca and as the son of an influential merchant, gave him prestige. He was taught by a chief man of the Koreish tribe to exercise power. He had natural ability amounting to genius, an attractive personality and an earnest view of life.

When Mohammed was six years of age, his mother died while on a journey to Medina and the boy was taken first by his grandfather and then by his uncle. When twelve years old, he went on a mercantile journey to Syria and met a Christian monk, Buhaira. Later he returned to Arabia and, like other lads, herded sheep and goats.

At twenty-five, he entered the service of a rich widow of Mecca, Khadija, whom he married. This gave him additional influence. About ten years later, he announced to his wife that he had been called to be a “prophet” and had received a vision in the Cave of Hira. Periods of mental disturbance followed, with other “visions.” Then Mohammed began to preach but when he spoke against the idols of the Kaaba, hostility was aroused and persecution began. Nevertheless he gathered some followers. When persecution continued in Mecca, he fled in 622 A. D. to Medina where he had won some converts. This is the year one, Anno Hegiræ, of the Mohammedan era.

Mohammed became not only the preacher and prophet, but a warrior and legislator. He built mosques and houses and raised an army. When Khadija died he contracted polygamous marriages in-

cluding one with the wife of his freed slave, an adopted son. He began to write letters to foreign kings inviting them to embrace Islam, collected an army of ten thousand men, attacked various strongholds and finally captured Mecca and destroyed its idols. Certain pagan ceremonies were, however, incorporated in Islam. In the year 631 A. D. he made final pilgrimage to Mecca in great state and soon after died. On his deathbed he prayed to God for pardon of his sins.

Mohammed is described as a man above average height, slender but of commanding presence, with a large head, piercing eyes, black hair and long bushy beard. He always walked rapidly and decision marked every movement. There is much diversity of opinion as to his character. Sir William Muir thinks that he was at first sincere and upright, believing in the so-called revelations, but that later he was intoxicated by success, used his power for selfish ends and deceived his followers as to the "revelations." The influence of his first wife, Khadija, was wholesome, but after her death he gave way to his passions. Only the later traditions claim for him sinlessness and superiority to Jesus. While only ninety-nine attributes of perfection are accredited to God, Mohammed is given by his followers two hundred and one titles to proclaim his glory. No Moslem prays to Mohammed but he is said to dwell in the highest heaven, several degrees above Jesus.

### WHAT MOSLEMS BELIEVE

**I**SLAM is described under two divisions—*Iman* and *Din*—or "articles of faith" and "religious practices." The six main articles of faith are: God, His angels, His books, His Prophet, His Day of Judgment and Predestination or Fate.

*God.* Allah is one, omnipotent and merciful. His character is impersonal. The Christian conception of a God of love is not understood but their idea of God's absolute authority involves despotism. Moslems believe in God over man but not with man or in man.

*Angels.* There are three species of spiritual beings—good angels, jinn and demons. Angels are created out of light and are endowed with life, speech and reason. Jinn or genii may be good or evil. They are created from fire and are greatly feared. (See the "Arabian Nights.") Satan or *Iblis* is head of the evil jinn.

*Books of God.* Orthodox Moslems believe that God sent down one hundred and four sacred books. Adam received ten, Seth fifty, Enoch thirty, Abraham ten—all lost. The four books that remain are the Law (Torah), which came to Moses; the Psalms received by David; the Gospel (*Injil*) of Jesus; and the Koran, eternal and uncreated and revealed to Mohammed. This last supersedes the other books.

The Koran (or *Q'uran*) is a little smaller than the New Testament, has one hundred and fourteen chapters (or *suras*). It is not in chronological order and is a mixture of adoration, prayers and imprecations, laws and legends, facts and fancy. Much of it is unintelligible without a commentary.

It contains many historical and scientific errors, superstitions and unbelievable fables. It teaches perpetual slavery, polygamy, divorce, intolerance, degradation of women and cruel bloodshed. It contains no doctrine of an atonement for sin.

*Prophets and Apostles.* Mohammed referred to 124,000 prophets and 305 apostles. Six of the latter are major prophets—Adam, Noah, Abraham, Moses, Jesus and Mohammed—who supersedes and supplants them all.

Moslems believe in Jesus as a prophet. The Koran says that he was miraculously conceived and born, spoke while a babe, performed miracles as a child, foretold Mohammed, was miraculously saved from crucifixion and is now in an inferior stage of celestial bliss.

*Judgment.* Awful terrors are portrayed for the judgment day when there will be a physical resurrection of all the dead. The condemned will suffer unspeakable physical torture in a seven-fold hell. The blessed will enjoy indescribable physical pleasures in the "Garden of Delights."

*Predestination* is the most characteristic and far-reaching article of the Moslem creed. It affects everything in life. God wills both good and evil. There is no escape from His decree—it is fate (*kismet*). Religion is *Islam* (resignation). This fatalism paralyzes progress, initiative and social service.

## WHAT MOSLEMS PRACTICE IN RELIGION

**I**T IS incumbent on all "true believers" to show their faith by observing the five religious duties of Islam—the pillars or foundation of religion.

1. **CONFESSION OF THE CREED.** *La-ilaha-illa-'Uahu; Muhammada-Rasulu-'allah* ("There is no god but God; Mohammed is the apostle of God"). This is the watchword of Islam—inscribed on banners and doorposts, and on coins. It rings out from minarets, and is a cradle song and battle-ery.

2. **PRAYER** is the repetition of a formula and is the "Key to Paradise." After ceremonial purification men must face the Kaaba at Mecca and then kneel to pray five times a day (at dawn, high noon, two hours before sunset, at sunset and two hours after sunset). The prayers consist of short passages from the Koran containing praise, confession and petition for guidance.

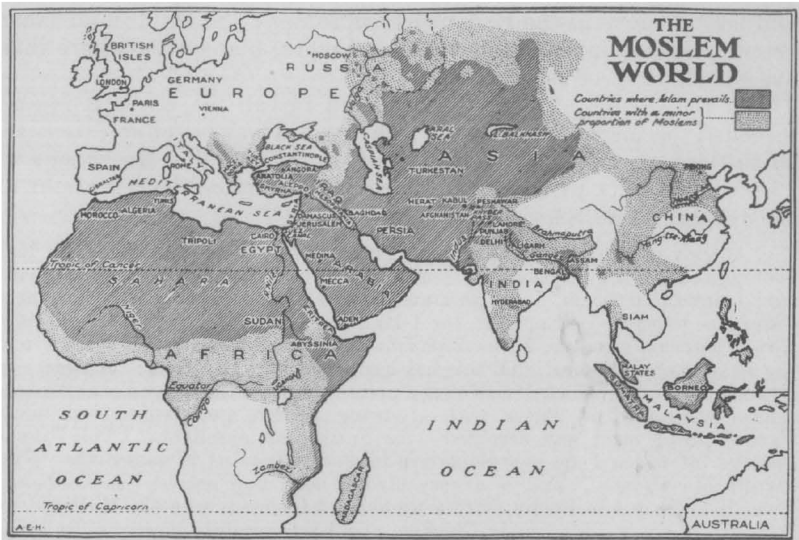
3. **FASTING.** The chief month of fasting (*Ramazan*) is the ninth month of the Moslem year. During fast no one must drink a drop of water or take a morsel of food, smoke, bathe, smell a flower, or take medicine from sunrise to sunset. The whole night is, however, spent in feasting and other indulgence. Infants, idiots, the sick and the aged are exempt.

4. **ALMS.** These were formerly collected by a religious tax-gatherer. One fortieth of a man's total income is the usual rate. Hospitality is also a religious duty.

5. **PILGRIMAGE TO MECCA.** This annual pilgrimage is one of the strongest bonds of Islam and is a great missionary agency. It draws the Moslem world together and scatters the influence over Asia and Africa. The number who make the pilgrimage varies from 50,000 to 100,000 a year. Pilgrims, arrived in Mecca, perform ablutions, visit the mosque, kiss the Black Stone, run around the Kaaba seven times, offer a prayer, drink water from the well of Zem Zem and again kiss the Black Stone. Finally, after throwing three stones at "the Great Devil" (stones at Mina), they sacrifice a sheep or other animal.

Other religious practices include circumcision, observance of sacred feasts, and *jihad* or taking part in religious wars against infidels.





GENERAL MAP OF THE MOSLEM WORLD.  
 FROM "THE MOSLEM WORLD IN REVOLUTION" BY W. W. CASH

## The Islamic World and Missions Today

BY REV. SAMUEL M. ZWEMER, D.D., LL.D., CAIRO

Editor of *The Moslem World*; Author of "The Disintegration of Islam," Etc., Etc.

**W**HAT is *Islam*? It is at once the great "surrender" and the great denial—the surrender of millions of human hearts and lives for thirteen long centuries to the obedience of Mohammed, the Arabian, and the blinding of those hearts and lives to the light of the knowledge of God's glory as revealed in Jesus Christ. "Mohammed," says G. K. Chesterton, "did not, like the Magi, find a new star; he saw through his own particular window a glimpse of the great grey field of the ancient starlight."

When we say that a country contains so many Moslems, we really mean that it contains so many monotheists,—not monotheists with the ethics of Moses but with those that are in most respects far inferior. There is not one cardinal truth in the Christian's creed about Christ that is not hidden, distorted or denied by Islam. To Mohammed, the teaching that God has a Son and that He died on the cross for human sin and left an empty grave to ascend on high, seems blasphemy—a blasphemy that might shake the world.

Here we have at once the necessity for and the difficulty of missions to Moslems. All the arguments employed for missions to the Jews apply with double force to the Moslems. Their number is twenty-fold that of the Jews; the witness to the Messiah is less clear

and less glorious in the Koran than in Isaiah; the children of Isaac are on a higher intellectual, social and moral plane everywhere than are the children of Ishmael.

If the Gospel of Christ is intended for all the world it is also intended for the world of Islam. That world was never so extensive, so restless, so conscious of itself as it is today. *The Mussalman* of Calcutta recently printed the following letter from the "Director of the Islamic News Service," London:

At this period, entering upon a New Year, it behoves us all to look around and see the position of Islam in the West. When, twenty-three years ago, I embraced Islam, I did so standing practically alone. Today, what a difference there is. In England, the Islamic community of Britishers is 3,000. Three journals circulate here—*The Islamic World*, *The Islamic Review* and the *Review of Religions*. All this has happened in a short space of time. In France, a country which I visit every month, there is the magnificent Mosque almost completed in Paris, with a strong Islamic population, and many French people who have accepted "the Faith most excellent." The French Society (of which I am representative in Great Britain) is named the "Fraternite Musulmane," and is a very strong body and active. In Germany, there is a Mosque in Berlin, with a number of Germans who are Muslims. In America, there is a Mosque in Chicago, and I was recently honoured by being asked to visit the Chicago University to speak on "Islamic History." In the Argentine Republic, there is a very influential Muslim population, with an Arabic journal *El Argentino*. Brazil counts thousands of Muslims. In Holland and Belgium, there are nationals of those countries who came to Islam. In Hungary, there is a strong community with some illustrious names. Those who prophesied the decline of Islam have seen their predictions falsified, for Islam is gaining ground throughout the world. In Australia, there are, today, upwards of twenty Mosques. South Africa reckons numbers where sometime ago none existed. This is the present picture and, I venture to think, is a source of gratification to Muslims when one considers that Christianity with its millions of pounds, thousands of missionaries, books without number, and free distribution of thousands of Bibles, can make but little headway abroad, whilst, in countries nominally Christian, the bulk of the people never enter a church. We must not relax our efforts in any way, for it seems that a new missionary campaign is in the air. Muslims! it is our duty to present to the whole world the imperishable truth given to humanity in the glorious pages of that imperishable book, the Holy Koran. Islam offers to a world torn by dissension and false doctrines, the one Path of Peace. Today, when a weary world seeks consolation, it is Islam and Islam alone that can guide a stricken humanity. Muslims! be up and doing, and bring to the Light those who are now groping in darkness.

This letter challenges thought and proves that Islam has a world program which Christendom cannot ignore. What are the present factors in the missionary problem?

I. *Extent and Numbers.* Statistics are dry and often bewildering, yet it is only by statistics that we can measure the present expansion of a religion which began in the sixth century with a minority of one man who claimed to be God's last messenger.

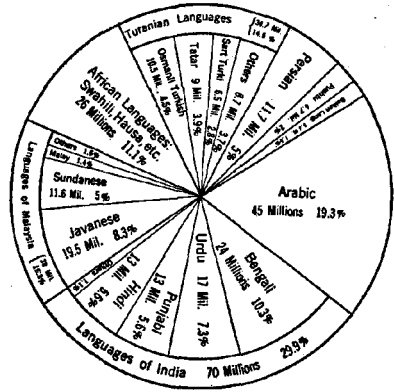
Today the number of those who profess and call themselves Mohammedans is nearly two hundred and thirty-five million. In

southeastern Europe (omitting the scattered groups of Britain and France as negligible in number, but not in their influence) there are three and a half million. They are found chiefly in Albania, Bulgaria, Greece and Montenegro. Add to these a little over fifteen millions in European and Asiatic Russia and nearly two hundred thousand in South America (chiefly Brazil and Guiana).

Pass to the two great continents and the island world where Islam has made its conquests. In Africa there are nearly fifty million followers of the Arabian prophet and they are found everywhere except in the southwestern portion of the continent. In the Belgian and French Congo, Liberia, Mozambique, Somaliland; around the Lakes and Zanzibar and in Madagascar, on the west coast in Senegal, Guinea, Dahomey; in Uganda, Abyssinia, Kenya, Tanganyika; in Sierra Leone and the Gold Coast, Togoland and the



POLITICAL DISTRIBUTION OF MOSLEMS



LINGUISTIC DISTRIBUTION OF MOSLEMS

Cameroons; nearly eleven million in Nigeria and last but not least the solid belt of Moslem countries on the north, Egypt, the Sudan, Tripoli, Tunisia, Algeria and Morocco.

In Asia every country has its Moslem problem except Japan and Korea. In China there are about nine millions; in the Philippine Islands nearly six hundred thousand; in the Dutch East Indies over thirty-six millions; India has the largest Moslem population of any mission field in the world—over sixty-nine million. In Bengal province alone there are twenty-five million Moslems. Western and central Asia are almost wholly Mohammedan and here there are still great unoccupied fields that challenge pioneer effort. Shrouded in mystery and hidden behind the Himalaya ranges Afghanistan touches Russia, India, Persia and China—a land full of political significance and strategic position with a strong and virile people, yet without a witness for Christ. The few and far-scattered mission stations in Central Asia are like little candles burning in the night of Islam—Bokhara, Kashgar, Yarkand, Urumtsi—who even remembers

them in prayer? In Arabia, Persia, Turkestan, Iraq, Palestine, Syria and Turkey the social, intellectual and religious outlook of the population was for long centuries through the window of Islam—and the window was barred.

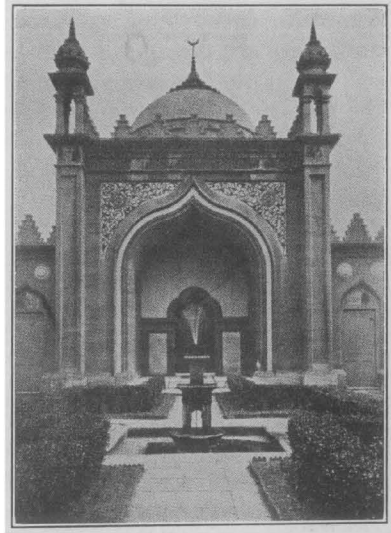
II. *The Hour Is Ripe.* A new day has arrived, a day of opportunity and responsibility. The dawn “came up like thunder” during the World War which shook the House of Islam to its very foundations. The Moslem world is in revolution. The fountains of its great deep have broken up. From within and from without mighty forces, often contrary and seldom under control, are striving for supremacy. Politically, the old world of Islam with its caliphate and arrogant Moslem law, its rigid social code, its slavery trade and slavery is gone. Nearly everywhere the doors of access have been torn off their hinges or nailed open. Four fifths of the vast populations mentioned above are encreasingly accessible to every method of missionary approach.

This is true, for example, of all British India, the Dutch East Indies, Persia, Mesopotamia, China, the Balkans, the whole of North Africa and Central, East and West Africa with the possible exception of Northern Nigeria. Even there and in Central Arabia and Afghanistan the hinges are creaking and hands from within are fumbling at the lock. A half century ago missionaries died in some of these lands hammering at closed doors, and the Church despaired of entrance. Today, there is overwhelming evidence that the hour is ripe for evangelism. The highways for the Gospel are preparing. Thousands of miles of railways and motor roads have been built in Africa and Asia within two decades. The distance between Baghdad and Damascus, the old caliph cities, can be covered in nineteen hours by motor. Aeroplanes carry the mails across pathless deserts. Persia and Morocco are building highways; Abyssinia's capital is a railway terminus. Moslems formerly travelled to one center, Mecca. Now they are travelling everywhere. Thousands find their way to Paris and other European capitals. The press, the cinema and the highly colored advertising boards in every city are highways into the minds of the masses and create a thousand points of contact with Western civilization. All this tends to disintegrate the old Islamic standards and ideals. Education has become the first demand of nationalists in their effort at reform. Literacy in India and Egypt is markedly increasing. The Moslem press was never so active as it is today. In social reform, it is often the ally of Christianity; this is especially true in combating the evils of the liquor traffic. In Turkey and Egypt women are leading a new movement of emancipation. They are discarding the veil and demand monogamy. They seek to abolish the Islamic law by which by repetition of a mere formula divorce is possible.

All these currents of thought and life are rising as a tide against

Islam with its ancient tradition of a Church-State and undermining its very foundations. A new Islam has arisen among the educated classes which, in various forms, at Woking, Lahore, Aligarh, Angora and Cairo, is in open rebellion against ancient tradition. These Moslems are "open-minded enough to violate Koranic law and independent enough to tread the road of progress rather than be fettered by seventh-century religious legislation."

There are, it is true, reactions. The old Islam dies hard and the warlike spirit of fanaticism needs only a leader and an appeal based on real or imagined injustice to be inflamed. Nevertheless, the outstanding fact is that the world of Islam is "on trek." Their souls will find no true rest until they rest in Christ. Reports that come from every land indicate, in the words of the Jerusalem Conference, "a new willingness to hear the Gospel message, and much less antagonism than in former days. The number of inquiries is increasing everywhere, and public baptisms are not only possible but more frequent among the educated classes, especially the young men. Some have lost their moorings and are adrift on a sea of unbelief; with others there is an eager and intelligent spirit of inquiry in regard to religion. Now is the supreme opportunity for winning these future leaders for Christ."



THE MOSQUE AT WOKING, SURREY  
Aligarh (in India) and Woking (in England)  
stand for a new type of Moslem apologetic.

III. *The Unfinished Task.* Of Moslem lands and peoples it may be said what is recorded of the Greek widows: "They are neglected in the daily ministration." The unoccupied fields of the world are largely Mohammedan lands. I know of no missionary working among the two hundred thousand Mohammedans of South America, nor among the eight hundred and thirty thousand of Albania, nor is there a single Protestant society at work among the fifteen million Moslems of Russia. A map of the mission stations in Africa indicates at a glance that pagan Africa is largely occupied, but Moslem Africa still has vast areas of population without a witness for Christ. Abyssinia has two million Mohammedans and in the French Congo there are five million seven hundred thousand. It is no exaggeration to say that in both of these regions there is scarcely one worker specially qualified or designated to carry the Gospel to these Moslem

millions. The missionary forces in Morocco are utterly inadequate for the needs of its more than five million people. The same is true of Northern Nigeria, the Anglo-Egyptian Sudan and Tanganiyka.

In Asia, the Mohammedans of China and India are an outstanding problem because of their long neglect on the part of the Church of Jesus Christ. In a series of conferences held in 1924, it was the unanimous judgment of leading missionaries that Moslem India is in a very real sense an unoccupied field. Little special work for Moslems is carried on although there are sixty-nine million of them. There are large cities like Bombay, Lucknow, Delhi and Lahore, where formerly there was special effort to win Moslems, but where now there are few missionaries wholly devoted to this task.

While there are more than five thousand missionaries in India, the number of these who are specially prepared and set apart for the evangelization of Moslems is pitifully small.

Though, on the other hand, it may be said that there are many places where missionaries are giving part of their time to Moslems, yet, even when one considers all this, it is still clear that there is such a serious lack of attention being given to the Moslem problem in proportion to its importance that its adequate consideration by all missions in India is urgently required.

The most tragic chapter in the elaborate survey prepared a few years ago on "The Christian Occupation of China" is that which deals with the neglected Mohammedans. A number of centers are pointed out where work should be begun: Peking, Tientsin, Nanking, Tsinan, Kaifeng, Sianfu, Chengtu, Yunnanfu, Canton, Kweilin, Lanchowfu, Kirin, Moukden and Kweihwating. Yet today there is scarcely a missionary devoting himself entirely to this important element in the population. In China, the Moslems are more friendly than perhaps in any other land and the opportunity through medical missions and translation and distribution of literature is a challenge to the Chinese Church and the churches of Christendom.

Arabia, the cradle of Islam, still has great provinces without a witness for Christ: Nejd, Asir, the hill country of Yemen, the whole of Hadramaut, the Northern Bedouin tribes and the holy land of the Hejaz. What has proved possible in East Arabia through pioneer effort on the Persian Gulf is possible today for every part of the peninsula. Where are the men and women who will occupy these fields?

IV. *Signs of the Harvest.* Generally speaking, many of these Moslem lands have proved barren soil after more than half a century of missionary effort; with the exception of India and the East Indies, where there are thousands of converts and hundreds of baptisms every year. The great dark belt of solid Islamic empire from Morocco to Turkestan does not yet yield a large harvest of souls.

In Arabia, the faithful fishermen have labored the long night of

thirty-five years—how oft they toiled in the rowing and the wind was contrary! The total number of converts after all these years was less than the number of the years of waiting. But the tide has turned at last. There have been public baptisms and men and women who forsook all for Christ are preaching His cross to others. We saw twenty-two adults baptized publicly at Isfahan on July 4th, this year. All were bold to confess the Christ. According to Doctor Robert E. Speer, Persia is today "the most open door to Islam." Mirza Ibrahim who died by torture in the dungeon at Tabriz in 1890 witnessed a good confession:

"One night when he witnessed for Christ to his fellow-prisoners, they fell upon him, kicked him, and took turns choking him. His throat swelled so that he could scarcely swallow or speak, and, on Sunday, May 14, 1893, he died from his injuries. When the Crown Prince was informed of his death, he asked, 'How did he die?' And the jailor answered, 'He died like a Christian.'"

The blood of such has been the seed of the Church.

"Twenty years ago," said Kasha Moorhatch, "it was impossible for a Moslem to shake hands with a Christian, but now, not only do they shake hands, but, like Orientals, they quite often kiss each other. Then it was a death penalty for a Christian to speak before Moslem fanatics about the divinity of Christ, but now, if a Christian is well informed in language and intelligent in speech, he can say openly that Christ is God-Man, the only Mediator, outside of Whom all else are sinners incapable of mediatorship. Then it was impossible to sit with Moslems at one table, but today, among the higher classes, it is very common and free. Twenty years ago it was dangerous to preach in one of the Moslem languages in the presence of Moslems, but today any intelligent man who knows the language can speak about the Trinity, the Atonement, the New Birth, and can openly condemn Islam as a religion of pure formalism." This testimony is true. The tactful presentation of the old Gospel story meets with response everywhere in Persia.

In every mission station in Persia there are growing groups of believers who witness the good confession. As a woman in Teheran put it, "The ground has been broken up and softened by the rain and is open for the seed. The old days of the hard closed soil are passed." Everywhere the sower goes forth to sow. The Bible Societies have doubled their circulation in Bible lands in recent years. During the past two years hundreds of gospels have found willing hands to accept them even in the old Mohammedan Al Azhar University. A Bible I presented to their ancient library in 1916 was being read there during Ramadhan this year.

In Abyssinia there has been a movement toward Christianity on the part of Mohammedans led by Sheikh Zakariya, resulting in over six thousand forsaking Islam and becoming Bible Christians. Every-

where there are groups of inquirers and in many places hundreds of secret disciples. It was an inspiration in 1922 to visit large churches in Java and Sumatra entirely composed of converts from Islam—a total of some forty thousand. In Bengal there are said to be sixteen thousand Moslem converts in the Church of Christ.

A few months ago I spoke to a Bible class of one hundred and thirty young men and boys at Omdurman (Egyptian Sudan), all of them Mohammedans by birth. My theme was the friendship of Paul with Jesus Christ. This I said had three stages: to know Him historically, to know Him as a living Person in His resurrection power, and to know something of the fellowship of His suffering. Under the very shadow of the old ruined tomb of the Khalifa these sons and grandsons of the warriors that fought for Islam with fire and sword listened to my challenge to accept Christ and follow Him in the battle for the Truth and for Purity—if need be to die for Him. And their black eyes flashed back a message of "We are ready" that I shall never forget. Some are now awaiting baptism. "Say ye not yet four months and then cometh the harvest? Behold I say unto you lift up your eyes and look on the fields that they are white already unto harvest."

Where are the reapers? *That* is the missionary problem today in the world of Islam. Who will go and who will send?

#### SURVEY OF THE MOSLEM WORLD

	<i>Moslem Populations</i>	<i>Proportion to Total</i>
North America .....	11,000	1 in 10,000
Central and South America .....	174,351	1 in 500
Australia .....	25,000	1 in 1,400
Polynesia .....	15,000	
Europe * .....	7,058,949	1 in 70
Africa		
Abyssinia .....	4,000,000	2 in 5
Belgian Congo .....	1,764,000	1 in 6
British Africa .....	15,585,990	1 in 3
British African mandates .....	626,000	1 in 10
Egypt .....	11,658,148	11 in 12
French Africa .....	24,858,204	2 in 3
French African mandates .....	750,000	1 in 4
Italian Africa .....	1,549,000	5 in 6
Portuguese Africa .....	230,000	1 in 13
Spanish Africa .....	594,500	6 in 7
Other Countries .....	382,500	
Asia		
Afghanistan .....	12,000,000	Total
Arabia .....	10,000,000	Total
British Asia .....	71,245,772	2 in 9
British Asian mandates .....	3,411,590	8 in 9
China and Dependencies .....	9,136,000	1 in 45
Dutch East Indies .....	36,000,000	3 in 4
French Asia .....	341,860	1 in 70
Persia .....	9,350,000	49 in 50
Russian Asia .....	10,200,000	1 in 3
Turkey .....	8,350,000	8 in 9
Other Countries .....	1,245,000	1 in 15
Total Moslem Population .....	240,562,864	1 in 7

\* Chiefly in Albania, Bulgaria, Greece, Hungary, Czecho-Slovakia, Yugo-Slavia, Rumania and Russia.



## Missionary Societies Doing Special Work for Mohammedans

<i>Societies</i>	<i>Fields</i>	<i>Moslem Population</i>	<i>Workers among Moslems</i>	<i>Types of Work</i>	<i>Results Reported</i>
<b>CANADA</b>					
United Church of Canada .....	China—Honan (North)	15,000 families	3 part time	Ev., ed., med.	Few converts; 1 evang.; severe persecution.
Sudan Interior Mission .....	French Sudan, Nigeria	10,000,000	25	Evangelistic	Slight; signs encouraging.
<b>UNITED STATES</b>					
American Board of Commissioners .....	Turkey, Syria, Greece	7,000,000 (Turkey)	103	Ed., med., ev., social	Recognition of friendliness; study of Jesus by few enquirers.
American Christian Lit. Soc. for Moslems ..	Moslems in all lands	.....	Assists Societies	Literature	Many enquirers.
American University at Cairo .....	Egypt	12,000,000	.....	Educational	1 convert in 6 years; characters influenced; occasional conversions.
Christian and Missionary Alliance .....	Palestine, China	.....	.....	Evangelistic	.....
Church of the Brethren .....	India (Bombay Pres.), Nigeria	About 30,000 (India)	2	Just started	.....
Churches of God .....	India	1,000,000	10	Ev., ed.	About 100 converts.
Lutheran Orient Mission Society .....	Kurdistan	.....	5	Ev., ed., med.	.....
Methodist Episcopal Board F. M. ....	India, Malaysia, Africa	.....	.....	Ev., ed., med.	.....
Methodist Episcopal (Women) .....	Africa, India, China	.....	.....	Ev., ed., med.	.....
Presbyterian Church, U. S. A. ....	Persia, India, Syria, Irak	.....	300	Ev., med., lit., etc.	.....
United Presbyterian Church .....	India, Sudan, Egypt	15,000,000	241	Ev., ed., med.	150 converts in Egypt; some adult baptisms in Sudan; some from Sweeper class and high castes in India.
Protestant Episcopal Church in U. S. A. ..	Philippines, China, Liberia	.....	3 (2 more in prospect)	Ed., med.	Few.
Reformed Church in America .....	Arabia, Mesopotamia	8,000,000	42	Ev., ed., med.	Hostility overcome; Arabia opened; 6 baptized in last 2 years.
Reformed Church in U. S. ....	Mesopotamia	.....	3	Ed.	.....
United Lutheran Church .....	India	185,000	1 whole, 1 part time, 1 preparing	Ev., ed.	No conversions.
<b>ENGLAND</b>					
Bible Lands Missions Aid Society .....	Near East	.....	.....	Assists missions	.....
Church Missionary Society .....	Nigeria, W. Africa; Egypt, Sudan, Palestine, Persia, India	105,000,000	Approximately 364 (including wives)	Ev., ed., med., lit.	.....
Church of England Zenana M. S. ....	India	.....	10 whole, 35 part time	Ev., ed., med.	.....
Egypt General Mission .....	Egypt	10,000,000	.....	Ev., ed.	.....
Friends Foreign Mission .....	India, Near East	65,000 (India)	2	Ev. in India, lit. in Near East	Not tabulated.
Jerusalem and East Mission .....	Palestine, Syria, Cyprus	.....	15	Ed. mainly, med. and lit. started	Increased number of enquirers.
Nile Mission Press .....	Arabic-speaking world	100,000,000	5 foreign, 51 native	Literature	Some conversions; much general influence.
North Africa Mission .....	Morocco, Algeria, Tunisia, Tripoli	17,000,000	77	Ev., med., indus.	.....
West Indian Mission to West Africa (Pongas Mission) .....	French Guinea, W. Africa	.....	10	Ev., ed.	Indefinite; increase of interest.
Worldwide Evangelisation Crusade .....	Arabia, Afghanistan	.....	5	Evangelistic	.....
<b>SCOTLAND</b>					
Edinburgh Medical M. S. ....	Syria, Palestine	.....	7	Med., ev.	Inquirers.
Southern Morocco Mission .....	Southern Morocco	6,000,000	26 foreign, 8 native	Ev., ed., med.	Scattered converts.
United Free Church of Scotland .....	Arabia, India, Africa	.....	4 whole, others part time	Ev., ed., med.	Converts in India; no results appt. in Arabia.
<b>THE CONTINENT</b>					
Bethel Mission (Germany) .....	E. Africa	50,000	4 foreign, 20 native	Ev., ed., med.	5 converts; 10 catechumens.
Danish Mission .....	Arabia	.....	.....	Evangelistic	.....
Evangelical Swedish Mission .....	Somaliland, Abyssinia	.....	.....	.....	.....
German Baptists .....	Russia, South	200,000 (?)	1	Evangelistic	Encouraging.
German Orient Mission .....	Bulgaria, Persia, Turkey, Syria	.....	2	Ev., ed., med.	300 Christians, forced into Islam during the war, return to Christian Church.
Karmel Mission .....	Palestine	50,000	11	Ev., ed., med.	Mohammedans who accept Gospel sent to mission schools.
Neukirchen Mission Institute .....	Java	7,000,000	15 missionaries, 11 wives, 5 doctors, 18 unmarried lady missionaries	Ev., ed., med.	2,995 baptized up to close of 1925; 207 baptized last year; 166 under instruction.
Rhenish-Westphalian Deaconesses' Society .	Jerusalem, Cairo	.....	.....	Medical	Moslem patients treated in hospitals and clinics.
Rhenish Missionary Society .....	East Indies	.....	.....	.....	.....
Mennonite Union .....	Java, Sumatra	.....	9	Ev., ed., med.	2,000 converts.
Netherlands Missionary Society .....	E. Java	7,000,000	18	Ev., ed., med.	16,000 converts.
Netherlands Missionary Union .....	W. Java	7,000,000	15	Ev., ed., med.	7,000 converts.
Reformed Church in Netherlands .....	Java	8,000,000	150	Ev., ed., med.	4,000 converts.
Utrecht Mission Union .....	New Guinea	.....	3	.....	.....
Swedish Alliance Mission .....	North China, India	28,500 (China)	1 in India	Ev. in India, lit. in China	1 enquirer in China; work in India new.
Swedish Missionary Society .....	E. Turkestan	.....	24	Ev., ed., med.	76 church members; growing interest.
Women Missionary Workers (Swedish) ...	N. Africa, India	About 1,000,000	6	Ev., ed., med.	150 converts.

(Over)

MISSIONARY SOCIETIES DOING SPECIAL WORK FOR MOHAMMEDANS—Continued

Societies	Fields	Moslem Population	Workers among Moslems	Types of Work	Results Reported
AFRICA					
Algiers Mission Band	Algeria, Tunisia	8,000,000	30	Ev., lit.	Desire for Scriptures and Christian literature; homes opened; classes for children. Several confessions.
Swedish Mission	Egypt	.....	15	Ev., ed., social	

Protestant Missionary Societies Doing Work Incidentally for Moslems

Societies	Fields	Workers Touch'g Moslems	Kinds of Work	Results Reported
CANADA				
United Church of Canada	Central India	All in contact	Med., ed. and zenana	Not many open conversions.
UNITED STATES				
American Bible Society	Near East, Philippines, Sudan, Arabia	.....	Bibles and colportage	.....
American University of Beirut	Syria	190 teachers and assist.	Educational	About 500 Moslem students a year.
China Inland Mission	China	26	Ev. and med.	Slow; promising.
Evangelical Synod of N. A.	Central India	.....	.....	.....
American Friends	Palestine, E. Africa	23	Ev., ed., med., social	Good results in Palestine; little in Kenya Colony.
Augustana Synod	China, Tanganyika (Africa)	.....	.....	.....
National Baptist Convention	Liberia	.....	.....	.....
Seventh Day Baptist M. S.	China, Java, West Indies	.....	.....	.....
Bible Lands Gospel Mission	Syria, Palestine	.....	.....	.....
Methodist Episcopal Board F. M.	N. Africa, Europe, India, Malaysia, China	6 or 8	Ev., ed., med.	.....
Norwegian M. S. (American)	Camerouns	.....	.....	.....
Reformed Presbyterian Church in N. A.	Asia Minor, Syria, Island of Cyprus	8	Ev., ed., med.	Interest awakened.
Scandinavian Alliance	India	.....	Evangelistic	.....
Southern Baptist Convention	Nigeria, Palestine, Syria	34	Ev., ed., med.	16,284 members.
United Brethren in Christ	Sierra Leone	.....	Ev., ed., med.	.....
United Christian M. S.	China, Java, West Indies	.....	.....	.....
Wesleyan Methodist Connection	India, Sierra Leone	18	Ev., med. in Africa; ev., ed. in India	Some conversions.
Woman's Union Missionary Society	United Provinces (India)	4 stations	Med., ed., indus., zenana and orphanage	.....
World's Sunday School Association	Egypt, Syria, Palestine	3	Ev., ed.	Increased attendance, especially in Egypt and Sudan.
Young Men's Christian Association	Egypt, Palestine, Syria, Turkey, Persia, Irak, India	.....	Ed., soc., lit.	.....
ENGLAND				
British and Foreign Bible Society	All Moslem lands	.....	Bibles and colportage	.....
Christian Lit. Soc. for India and Africa	India, Africa	.....	.....	.....
London Missionary Society	India, Africa	.....	Plan to make work for Moslems part of 5-year campaign	.....
Presbyterian Church of England	Malaysia, India	9 men and women	Ev., ed., med.	Results disappointing.
Regions Beyond Mission	India	.....	.....	.....
Salvation Army	India, Java, China, W. Africa	.....	Evangelistic	Some converts.
Scripture Gift Mission	Moslem lands	.....	.....	.....
S. P. C. Knowledge	China, Africa, India	.....	Lit. supplied to Church of England missions	.....
Soc. for Propagation of Gospel	India	1 in training	.....	.....
Sudan United Mission	Nigeria, French Equatorial Africa; Anglo-Egyptian Sudan	.....	Ev., ed., med.	Few conversions; Government opposed.
Wesleyan Methodist	India, W. Africa	.....	.....	Recently decided to appoint 2 missionaries for special Moslem work.
Wesleyan Methodist, Women's Auxiliary	India, Ceylon	.....	Ev., ed., med.	Some conversions in India.
SCOTLAND				
Church of Scotland	Punjab (India)	.....	.....	.....
National Bible Society	India, China, Syria, Palestine, Egypt	5 workers and native colporters	Scripture distribution	Increased interest.
Original Secession Church of Scotland	Central Provinces (India)	.....	.....	.....
THE CONTINENT				
Berlin Missionary Society	S. and E. Africa, China	.....	Ev. and educational	In villages where there are Christian schools, Mohammedans try to found Islamic schools.
Evangelical Lutheran (Leipzig)	India, Africa	.....	Evangelistic	Some conversions.
Jerusalem Union (Germany)	Palestine	1 foreign and 13 native	Ev. and educational	Work among Arabic-speaking people.
Netherlands Bible Society	East Indies	3	Translate Bible	.....
Orebro Missionary Society (Sweden)	India, French Equatorial Africa	19 in India	Ev., ed., med., orphanages	Few converts; seeking to stop spread of Islam in Africa.
Basel Evangelical Mission	So. Borneo, W. Africa	.....	Ev., literature	Some conversions.

# The Rise and Fall of Islam

BY PROFESSOR JULIUS F. RICHTER, BERLIN, GERMANY

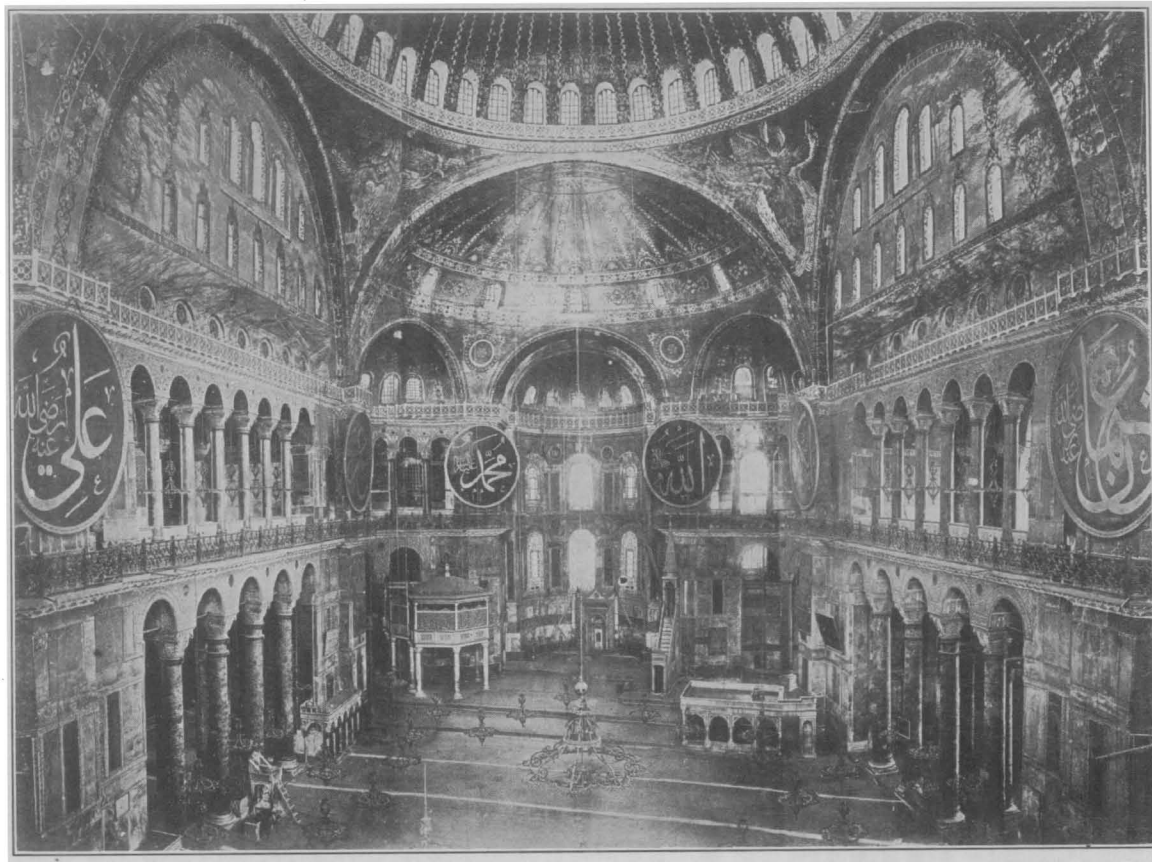
Author of "Protestant Missions in the Near East," etc., etc.

**I**SLAM is one of the gigantic facts of history. It is the more fascinating as it is one of the rare developments of equal dimension which has gone on from its beginning to the present day in the full light of history. There was the prophet at Mecca infusing a burning enthusiasm into the hearts and minds of his followers. There was the unheard of series of victories in the West and the East by which in the course of a single century an empire was equal, if not superior to the old Roman Empire. When the vital power of one nation seemed to be exhausted, another nation was at hand ready to lift again the sinking banner and to lead on to new victories.

Even such terrible tragedies as the barbarous onslaughts of the Mongol hordes under Jengiskhan and Hulagu stopped only for a short time this brilliant career, or only seemed to change the scene of action. The history of the victorious march of the Arab armies from Medina to Poitiers and Tours, the foundation of the Mogul Empire in India and the rule of its first three or four emperors, the conquest of the Balkan and of the Danube countries up to Vienna, belong to the most brilliant chapters of history.

But it was not only an external history of bloody battles and ruined towns, it was to a great extent, also, a chapter of cultural development. The creation of the Moslem science of theology and of laws, within the short period of scarcely four hundred years, was an achievement in some ways comparable to the development of the Christian dogma from St. Paul to St. Augustine. In Islam, too, at the end of the creative period, there stands one of the really great men of history, Al Ghazali, who is the comprehensive mind closing the first and opening the second period of the spiritual evolution of the Moslem mind. We must not look at these events from the standpoint of the irreparable losses of the Christian Church, or of the failure of the crusades as a hopeless attempt to crush the dreaded enemy, or the most astounding growth of an anti-Christian heresy. Such points of view will bias us against the greatness of Moslem achievements.

After these glorious beginnings, what does history teach? Slow yet irresistible disintegration, tumbling down with increasing speed from a unique height of power and splendor—and a terrible fall. The description we give in the following paragraphs represents only one side of the tragedy, but other articles will supplement this so that we think it worth while to concentrate attention on this catastrophe, one of the most arresting chapters that have passed before our eyes during the last decade and a half.



THE INTERIOR OF THE FAMOUS MOSQUE OF SANCTA SOPHIA IN CONSTANTINOPE

This was built by the Emperor Justinian in 532 as a Christian Church. Its pillars, on the side (first floor) were taken from the temple of Diana at Ephesus. After the capture of Constantinople by the Turks in 1453, it was turned into a mosque. The large disks display the names of Mohammedan saints. When will the mosque again become a church?

Through many a long year, Islam has experienced a succession of reverses. These began in Western Europe. Since the victory of Charles Martel at Poitiers, the flood of Mohammedanism has receded; one part of Spain after the other, Lower Italy, Sicily, Sardinia, Corsica, and the Balearic Isles, were freed from the yoke. It was a hard struggle, lasting several centuries. At the beginning of the fourteenth century, the greater part of Eastern Europe was under Mohammedan sway. But then came a reaction. The Russians fought against the Moslems, and, in the course of the struggle, which lasted some hundreds of years, they became experts in the art of war and in the subtleties of diplomacy. The absorption by Russia of territories, that were formerly Mohammedan, continued throughout the nineteenth century. In 1800 Georgia, and in 1828, 1829, and 1878, parts of Armenia were annexed, while from 1844 to 1887 the Trans-Caspian territory and Turkestan, the ancestral homes of the Turks in Asia, were subjugated. A third series of Mohammedan reverses dates from 1683, when John Sobieski raised the siege of Vienna. The Austrians gradually gaining courage, after struggles that lasted several decades, succeeded in driving the Turks back from the Leitha across the Danube, and regained possession of Hungary.

In the nineteenth century, a fourth movement has taken place, whereby the power of Islam has been still further curtailed. The "Sick Man on the Bosphorus" had to suffer the amputation of one limb of his unwieldy body after the other. Provinces have either been made into independent kingdoms, or have been placed under the protection of European powers. Thus, in 1829, the Turkish Empire lost Greece and Servia, in 1830 Algeria, in 1858 Rumania, in 1878 Cyprus, Bosnia, Herzegovina, Montenegro and Bulgaria, in 1882 Egypt and Tunis, and in 1898 the Island of Crete. In 1911, the Christian Balkan states wrested by far the greater part of Turkey-in-Europe from the Ottoman Empire. In 1912, Italy annexed Tripolitania. The World War sealed the doom of the Ottoman Empire. What has remained after the total collapse is a national republic which can no longer be said to be based on Islam as a religion.

Turkey is only a comparatively small part of the region formerly under Mohammedan rule. What else remains today of the former realm of Islam? There was a time when the Sudan, the Fulbe and Hausa States of West Africa, Zanzibar and the whole of East Africa as far as the Lakes, in fact as far as the Upper Congo, were ruled by Mohammedan princes. Today the two Christian powers of France and Britain have divided these territories between them.

There was a time when India, from the Himalayas to Cape Cormorin, was governed by the great Moguls in Delhi and their vassals; but years ago the last maharajah bowed his proud neck before Christian Britain. There was a time when the Mohammedans were mas-

ters of the Red Sea and of the Indian Ocean. Today Britain is mistress of these seas, and the converging points of the trade routes which cross their waters are under her control for Gibraltar, Malta, Aden, Perim, Penang and Singapore are important connecting links of the British Empire. Of the two hundred and thirty-five millions of Mohammedans, only about twenty millions are at present under Moslem rule, while two hundred and fifteen millions are under Christian rule.

It was disastrous for Islam that from the twelfth century the Turks assumed the leadership. From one point of view, this was an advantage. Through the centuries of their world empire, the Arabs have never lost their Bedouin characteristics. They have never learned statecraft. Their history is a record of ambitious cliques and reckless adventurers. The Turks, on the contrary, were a people with a capacity for rule. By nature excellent soldiers, they founded a lasting government. But they did not take kindly to civilization. Four great nationalities have played a leading part in the internal and external history of Islam; the Arabs, the Persians, the Mongols and the Turks. The first three introduced splendid epochs of civilization and stood, at various times, in the foremost rank of general culture—the Arabs in Egypt, Morocco and Spain; the Persians in their own country; and the Mongols in India. They achieved great things in architecture, philosophy, geography, and astronomy. They produced poets and religious thinkers of world-wide renown. Nothing of all this is to be found among the Turks, no truly great poet, no explorer of the unknown, no fruitful, constructive ideas in art. They rule with the mailed fist, and their rule is a curse for the peoples subject to them. Under their rule were found representatives of more gifted nations—Greeks, Egyptians, Macedonians, Armenians. As long as these languished under the Turkish yoke, they deteriorated outwardly and inwardly. Freed from Turkish tyranny, they recover. Think what Greece, Bulgaria, Servia, Cyprus, and Egypt have become since their liberation, and we realize the curse of Turkish control. In the whole range of history, we can hardly find a nation that has done so little for civilization after seven centuries of unrivalled opportunity.

There are four chief causes of decay in Islam.

(1) Mohammedan governments have proved incapable of developing the economical resources of their lands and of helping the population of these lands to thrive. In 1875, a man who knew, Mustafa Fazil Pasha, a brother of the Khedive of Egypt, wrote to the Sultan:

Your Majesty's subjects, of whatever faith they may be, fall into two classes, viz: the ruthlessly oppressing and the mercilessly oppressed. Industry, agriculture, trade—all lie prone in the empire. When a man can exploit his neighbour, he takes no pains to improve his mind or his field; and where tyranny and extortion reign, no one can hope for the fruit of his la-

bor, and no one works. Every passing year robs us of our foreign support. All the European statesmen, on regarding the actions of your officials, exclaim: "That government is incapable of reform, it is doomed to destruction." Well, sire, are such prophecies lies?\*

(2) Hand in hand with this economic incapacity goes international political incapacity, which has never known how to settle disputes and establish lasting peace and order. First of all, there was the national enmity between Turks and Arabs. The northern half of the Ottoman Empire, as far south as Tripoli in Syria, was Turkish; the other half was Arab. Probably the Arabs are the nobler race; they feel it to be an injustice that the Turks have assumed the place of paramount authority in Islam, and that the Sultan should be regarded as Caliph. There was also bitter antagonism of Turks and Arabs alike against their Christian subjects. Further, Turkey had not been able to amalgamate with herself races nominally Mohammedan, such as the Druses, the Nusairiyeh, the Kurds, and the Mohammedan Albanians. Large provinces of the empire—Armenia, Kurdistan; Syria, nearly the whole of Turkey in Europe—were in a chronic state of ferment, that nowhere allows of peaceful settlement.

(3) A third cause of the decay of Islam is the contradiction between the teaching of Islam and established facts. That Moslems should be subject to the infidel Christians is an intolerable thought, which raises the fanaticism of Moslems to the boiling point. Yet nine tenths of all Mohammedans are subjects of Christian nations, and the rest are in more or less close dependence on Christian Europe. What a contradiction! There is the same anomaly in Mohammedan theology and learning. There have been centuries in which these have made great progress, but there was always a germ of death in them. That "winged word," with which Khalif Omar, or his Egyptian general Amr, is said to have excused the destruction of the invaluable library of Alexandria, "Either there is in these books what the Koran contains, and then they are superfluous; or they contain something different, and then they are false and noxious," reveals the fundamental genius of Islam. The only allowable task of science according to Mohammedans, is the codifying and explaining of the authoritative words of Allah in the Koran, as they definitively regulate all that bears on the common life, the mosque, the courts of law, the bazar, and even the Caliph's throne. But this artificial system of law, which the learned deduce from the Koran and the Sunna with hair-splitting exactitude, is in sharp conflict with stern reality. The Mohammedan higher schools exhaust themselves in an attempt to reconcile facts with the teaching of their sacred writings. The whole modern state would have to be remodeled, in order to be brought into conformity with the will of Allah, as pronounced by the mullahs.

\* (Dr. Gundert, "Protestant Missions," 4th Ed., p. 257).

(4) In addition to all this, moral deterioration is eating at the vitals of Mohammedan nations. The Koran allows polygamy, one of the worst ethical errors of Mohammed. Polygamy is the rule, except where poverty enforces monogamy. The result is that even a greater degree of sensuality prevails in such nations than among Africans or Hindus. This carnality has borne fatal fruit. If the woman is but the plaything of the man and exists only to satisfy his lust, why need she be educated? The less she knows, the better. In the eyes of the man, she is but flesh. This general feeling has stood in the way of education of women. Unbridled fleshly desires, also, are fanciful and changeable. The slightest thing may cause antipathy, or at least indifference.

Never, perhaps, was the general decline of Islam more plainly set forth than at a conference of prominent and learned Mohammedans which met at Mecca from March 27 to April 10, 1899, to enquire into the reasons of this decline and to devise remedies. The chairman opened the proceedings with an assertion that in any two adjacent countries, districts, villages or homes, one of which is Mohammedan, the other non-Moslem, you will find the Moslems to be less energetic, worse organized in every respect, less skilful in the arts and trades than the non-Moslems, though the former may excel the latter in such other virtues as honesty, courage and liberality. In explanation of this sad state of things, the conference adduced no fewer than fifty-six causes, embracing the whole range of life—religious, political and social.

The learned Oxford Orientalist, Professor Margoliouth, concludes his report of this significant conference by raising the weighty question, "Has Islam any golden age to look back on, except in the sense that at one time Mohammedan sultans were a terror to their neighbours, whereas now their neighbours are safe from their raids?" In answer, he asserts that "there is no real abuse current in Mohammedan states from which they have ever been free, except by accident for a limited time. . . . The days of the 'Pious Caliphs,' could they be reproduced, would mean no progress even in the most backward Islamic countries. The strengthening of Islam, if it is not to be a calamity to the whole world, is not to be effected by the reproduction of a barbarous past, but by an attempt to utilize the vast force which Islam represents, as a factor in the real progress of the civilizing and ennobling of the race. Whether this can be done, or the whole of this huge capital must be 'written off,' is the question which reformers have to solve." †

† ("East and West," 1907, p. 393).



## IMPORTANT HISTORICAL DATES — MOSLEM AND CHRISTIAN

C. 4 B. C.	<i>The Birth of Jesus, the Christ.</i>
C. 29 A. D.	<i>The Crucifixion and Resurrection of Christ.</i>
312 A. D.	<i>Emperor Constantine converted in Italy.</i>
389 A. D.	<i>Christianity supreme in Roman Empire.</i>
C. 570 A. D.	Birth of Mohammed in Mecca.
622 A. D.	Hegira—Flight of Mohammed from Mecca.
632 A. D.	Death of Mohammed in Mecca.
636 A. D.	Capture of Jerusalem by Caliph Omar.
642 A. D.	<i>John of Damascus preaches to Moslems.</i>
8th Century	Moslem conquest of Persia.
732 A. D.	Defeat of Mohammedans in West Europe at Tours.
742 A. D.	First mosque built in China.
830 A. D.	<i>Al Kindy, a Christian Arab, issues his "Apology."</i>
1000 A. D.	Moslems invade India.
1096-1272	<i>The Crusades for control of Jerusalem.</i>
1182-1226	<i>Francis of Assisi preaches in Palestine.</i>
1235-1315	<i>Raymund Lull, missionary in North Africa.</i>
1453	Constantinople captured. Sheikh-ul-Islam established.
1492	<i>Mohammedans driven from Spain by Ferdinand II.</i>
1525-1707	Mogul Empire in India.
1683	<i>Eastern Europe checks advance of Turks at Vienna.</i>
1740-1780	Wahabi reform spreads over Arabia (except Oman).
1806-1812	<i>Henry Martyn, missionary in India, Arabia, Persia.</i>
1820	<i>Levi Parsons and Pliny Fisk reach Smyrna from America.</i>
1850-1891	<i>Bishop T. Valpy French, missionary in India and Arabia.</i>
1826	<i>English Church Missionary Society enters Egypt.</i>
1831	<i>American Board missionaries begins work in Constantinople.</i>
1833	<i>American Presbyterians begins work in Tabriz, Persia.</i>
1847	<i>Eli Smith of Syria begins translation of Bible into Arabic.</i>
1875	<i>English Church Missionary Society begins work in Persia.</i>
1885-1887	<i>Ion Keith-Falconer establishes work in Arabia.</i>
1889	<i>James Cantine and Samuel M. Zwemer found Arabian Mission of the Reformed Church in America.</i>
1906	New constitution proclaimed in Persia.
1908	Young Turks proclaim new constitution.
1924	Caliphate abolished in Turkey.
1924	Ibn Saoud, Wahabi ruler of the Nejd, captures Mecca.

## HOW ISLAM SPREAD

**I**SLAM is a missionary religion and was spread by force of arms. The three choices offered the conquered are: acceptance of Islam, the payment of tribute or death.

Three periods mark the sweep of Mohammed's followers over Syria and North Africa and later over parts of Asia and Europe:

I. A. D. 630-800—Early caliphs—conquest of Arabia, Syria, Persia, North Africa and the peaceful penetration of China.

II. A. D. 1280-1480—The Ottoman Turks and Moguls of India: conquest of Afghanistan, Turkestan, India, Java, Malaysia, Serbia and Bosnia.

III. A. D. 1780-1906—Modern Islam—Dervish orders and Oman Arabs and pilgrims—conversion by penetration in Central Africa, Russia, the Philippines and elsewhere.

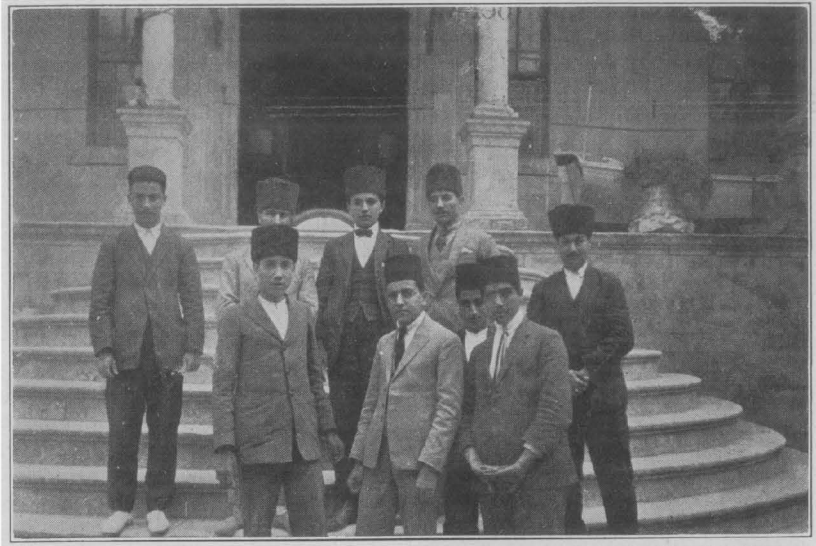
### THE STRENGTH AND BEAUTIES OF ISLAM

1. The conception of the unity, omnipotence, omnipresence and mercy of God.
2. The brotherhood of all believers—without distinction of race, color, nationality or station.
3. Fidelity to the creed of Islam and its application to daily life.
4. Fearless witnessing to the faith, before all people and under all circumstances.
5. The missionary conception and the ambition to bring all mankind to acknowledge Allah and the Prophet.
6. The sense of the duty of all Moslems everywhere to win converts.
7. Insistence on cleansing (through ceremonial), antagonism to idolatry, opposition to intemperance and to many religious, social and physical evils.

### MORAL AND SOCIAL EVILS OF ISLAM

**T**HE inadequacy of the religion of Mohammed is seen in its effect on the lives of its followers. Mohammedan lands, such as Afghanistan, Turkey, Arabia, Persia and Morocco, show the results when Islam has full sway. Some of the evils are:

1. Low ideals involving ungoverned pride, lust, envy, treachery, vindictiveness and untruthfulness which were evident in Mohammed's own character.
2. Lax interpretation of many of the commandments, especially the third, sixth, seventh, eighth and ninth as based on the Koran.
3. Polygamy, easy divorce, slavery and attendant evils—especially the low status of women. The Arabs are the chief slave dealers of the world.
4. *Illiteracy.* From seventy per cent upward of Mohammedans in Moslem lands are illiterate. Some resulting evils are intellectual stagnation, narrowness, superstition, quackery, bigotry and blind adherence to tradition.
5. Narrow limits of education—largely confined to the Koran in strictly Moslem lands; the remaining education consisting of parental instruction.
6. Lack of a true sense of sin as relating to disregard of the moral and spiritual laws of God.
7. Lack of any idea of a God above, as an all-wise Heavenly Father. The Moslem creed includes agnostic, pantheistic and animistic elements. The misconception of God is responsible for the fatalism, formalism, and militarism among Moslems.
8. Lack of any conception of any adequate Saviour from sin or any indwelling Power to overcome sinful tendencies. There is a lack of faith in Jesus Christ as revealed in the gospels and of any clear idea of the Holy Spirit and His work.



MODERN EDUCATION—TURKISH STUDENTS IN THE ADANA LYCEA, TURKEY

## Moslems Breaking Away from Tradition

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.

Author of "The Christian Approach to Islam."

**T**HE laws that control Islam are embodied in their sacred Koran and in their tradition. It is generally conceded that tradition is the more powerful of the two in controlling action. Change has always been looked upon with suspicion. Islam being considered a perfect religion in itself, change has been looked upon as evil and always to be opposed. As Principal Fairbairn says:

"Islam is the most inflexible of all positive religions. It is an elastic spirit placed in an iron framework. The progressive is sacrificed to the stationary."

Sir William Muir: "Swathed in the bands of the Koran, the Moslem faith is powerless to adapt itself to varying time and place, keep pace with the march of humanity, direct and purify the social life, and elevate mankind."

Lord Cromer: "The Moslem stands in everything on the ancient ways, because he is a Moslem, because the customs which are interwoven with his religion forbid him to change."

Palgrave: "Islamism is in itself stationary and was framed thus to remain. It justly repudiates all change, all development."

Lord Houghton: "The written book is there, the dead man's hand, stiff and motionless; whatever savours of vitality is by that alone convicted of heresy and defection."

Stanley Poole: "No advance, no change has been admitted into orthodox Islam during the past thousand years."

Dr. Samuel Graham Wilson, after declaring that "Islam, as settled from the traditions by the great Imams, Abu Hanifa, Shafi, Ibn Malik, and Ibn Hanbal, must remain fixed," adds that, historically and actually, the dicta of our great writers are but partially true. Remarkable modifications have taken place in Islam in the past and conspicuous changes are occurring at the present time.

Since these statements were made by students of Islam, many changes have swept over the Islamic world, not as general move-



THE MODERN RULER OF TURKEY

Mustafa Kemal Pasha and his very modern wife (recently divorced).

ments affecting all Moslem races alike, but chiefly affecting at different times and in various degrees a single people or nation. If we were to consider only one nation or race, we would not be justified in drawing conclusions of a sweeping character, but when we see so many different Islamic peoples moving away from their ancient mooring, although not all in the same direction or with the same speed, only one conclusion can be reached, namely, that Islam as a religion is not holding the followers of Mohammed in the ancient way. To change the figure, it is evident that the hitherto stagnant waters of the Moslem world are now being troubled through the impact of civilization and that much that Mohammedans regarded a generation ago as absolutely essential to the Moslem faith is now no

longer so regarded. One after another of the traditions that date from the days of Mohammed or of his immediate successors we now see set aside, sometimes by official acts, often by failure to observe on the part of the people, until, in some areas, as in Turkey, there are grounds for maintaining that no longer does religion dominate the state.

The point to be kept in mind is that Islam, which a generation ago was looked upon as static and incapable of change, is now in nearly all parts of the world changing both in its point of view and in its practices, and that many of these changes indicate a breaking away from traditions formerly considered as essential to that religion.

In imitation of Christian bodies of the West, Mohammedans

held in Mecca last June what they called an "All-World Moslem Congress," at the invitation of Abdul Aziz Ibn Saoud, the Wahabi King. They decided to hold an annual session during the time of the pilgrimage. In the report of the Congress, printed in the *London Times* of July 29, no reference is made to any discussion of the question of the Caliphate.

Mohammedan governments have been theocratic. Mohammed was both the temporal and spiritual head of his followers, and so have been his successors. Only when Moslems have lived under Christian governments has their religious life been separate from the affairs of the state. The Moslem ruler received his authority from Allah and ruled by divine right. Today this authority is denied the Moslem chief of state whose right to govern is accorded him by the people governed. In a word, the people of Moslem states are demanding the right to choose their rulers and to have a voice in the making of the laws they are expected to obey. This movement is especially marked in Arabia, Persia, Egypt and Turkey.

Moslems and Moslem governments have not been patrons of education. To the devoted follower of Mohammed, all wisdom is embodied in the Koran. All books and all teachings that deal with matters not contained in the Koran are to be repudiated as evil in character and vicious in influence. Moslem peoples have been notoriously backward in all forms of modern education—historical, physical and scientific. The traditions of Islam have been against it. Many Moslem youth, more enterprising and daring than the rank and file, in defiance of tradition, have, in one way and another, secured an education. These have studied the economic conditions of Moslem countries, noted their backward social, intellectual and moral condition, and have come to the conclusion that without a change Mohammedanism must be left behind in the struggle for existence. There has been a decided intellectual awakening in all Moslem countries and mostly within a single generation, although greatly accelerated within the last fifteen years. In India the percentage of Moslems in school has risen from three percent thirty years ago to fifteen percent at the present time. A general movement toward Western education is marked in the East Indies, among the Moros in the



TRADITIONAL EDUCATION—A HODJA  
READING THE KORAN

Philippines, in Persia, Egypt, Arabia and Turkey. Mohammedan men and even women are to be found in increasing numbers in the colleges and universities of the West, while the privileges offered by Western schools in Moslem countries are eagerly sought. In most countries governed by Moslems, modern education has entered and holds a commanding position today. The best known of these are Egypt, Persia and Turkey, which have established school systems in which the sciences, history and one or more Western languages have

a place. As a vital part of the effect of this new education, one notes the rapid increase of literature in all Moslem countries. The production of all kinds of literature, in the last fifteen years, in the vernacular and in Western languages, is phenomenal. The printing press has become a vital force in all these countries, stimulated by the rapid advance in learning while itself acting as a stimulant to education. Rapidly the press, so far as education and religion are concerned, is becoming free even under Moslem governments. The Islamic world is going to school in spite of the restrictions of tradition.

The followers of no religion have so successfully resisted the introduction of the customs and fashions from the West as have Moslems. Most of their customs have had their roots in their own traditions or in the direct teachings of the Koran. To change would

seem to devout Moslems to be denial of their faith. This is well demonstrated in the treatment of women, in methods of persecuting such as deny Islam, in the abstinence from wine, and in the daily customs once regarded as essentially religious. The rapid rise of education for girls in Moslem countries has inevitably led to a relaxation of suppressive measures in the treatment of women and the granting to them of positions of increasing influence and leadership in the home, in society and even in the state. While apostasy is still looked upon as little short of a crime and is generally regarded as worthy of punishment, an increasing leniency is noted in many countries in the treatment of such as inquire after Christianity. In Turkey and Persia, as well as in other countries, there have been many

## ترجمہ شریفہ نور کتبہ قرآن کریم

درس وکیل خالص، مجلس ماری اعضاستدن حاجی ذہی  
و طائر و مؤلفات شرعیہ تدقیق هیئتی اعضاستدن آدیوسل  
توفیق اندی مرحوملردن مرکب قومسیون محصوص طرفندن  
۱۳۲۲ سنهسنده تدقیق و تقدیر ایملش اولان ( تفصیل البیان  
فی تفسیرالقرآن ) نام غیر مطبوع مفصل تصدیق ملخصدر .

یکی شیره: کتبخانه شریفہ

استانبول - باب عالی ماره سی

مطبعه احمدکام

A TURKISH EDITION OF THE KORAN

cases where persecution was not conspicuous, and some countries, under the influence of the Western impact, have declared for religious liberty.

Mohammedan countries are not so strong for prohibition as the teachings of the Koran would give warrant for concluding. A Moslem official, a notorious drinker, once defended himself to the writer when charged with action contrary to his faith by declaring that he strictly adhered to the teachings of the Koran since he never drank wine but only whiskey and brandy. The breaking away from this



Photo by C. T. Riggs

From "The Missionary Herald"

SCENE IN THE "LIBERATION PARADE" IN CONSTANTINOPLE

Turkish university students in Constantinople, (October 6, 1925) having discarded the "fez," wear hats and caps. Even the Turkish women are wearing hats.

tradition is to be deplored, but it reveals the tendency of the times to adopt methods practised in the West even to the destruction of time-honored traditions. There are many minor customs and tendencies which, taken in themselves, alone would have little significance, but when taken together indicate a changed and changing point of view that is of no little importance.

Discarding the fez by the Government of Turkey and the compulsive wearing of Western headgear is a point in hand. It is true that the fez has strictly no religious significance, but it has become in many countries the sign of a true Moslem. Native Christians in Turkey were compelled to wear it as a token of loyalty to the Government. Now no one in Turkey may wear a fez. How far this will affect custom in other Moslem countries does not yet appear.

As Moslem countries enter into closer commercial and diplomatic relations with the countries of the West, they have felt the



OLD-TIME STREET COSTUME WORN BY MOSLEM WOMEN

inconvenience of having a different religious rest day from that followed among Christians. Japan adopted the Christian Sunday as its day of rest. Turkey is now considering a similar step in spite of the fact that Friday was the day observed by Mohammed and that is now observed by all Moslem peoples. While this step has not yet been taken, the fact that the Turks regard it as a debatable question shows how one Moslem country, at least, does not look upon even the direct teachings of Mohammed as absolutely binding upon the state.

Mustapha Kemal, the President of Turkey, recently said in a public address, afterward printed: "The Koran, which is the sole source of ancient law, is by no means a code and contains no legal system capable of satisfying the needs of modern life." A Moslem has recently come out in an article printed in Constantinople, urging that the custom of bathing the feet before prayers and of leaving off the shoes during prayers be abolished as a custom suited to Arabs but not to a civilized country. The writer of this article charges the absence of men in the mosque and the large crowds attending the Christian churches as due to the fact that the Christians do not make this demand, while the Moslems do. Therefore, the writer contends that provision be made for the wearing of shoes in prayers with a place for hats in the vestibule.

The abolition of the caliphate by Turkey has outstanding significance for Turkey and is of vast importance to the Moslem world. This step was a demonstration that the people of Turkey believed that their will is superior to the will of Allah as expressed through their Sultan and embodied in the person of their Caliph. The fact that the Moslems in Turkey and in other countries have not regis-





MODERN TURKISH GIRLS IN THE AMERICAN SCHOOL AT BROUSA

tered violent protest to this act of Turkey and that, to the present time, no concerted steps have been taken to elect a Caliph for the Moslem world, are indications of an indifference that was not expected. Mustapha Kemal in an address, printed in Constantinople on November 9, 1925, said: "Persons who possess some information about the history of Islam know that the Abbasides' dynasty and all the other Moslem dynasties which have followed it have been nothing other than instruments of oppression which based themselves upon the legal system on which the foundations of imperial Rome were built. These instruments of oppression were founded on a legal system which recognized all rights as belonging to God, which brought back all issues to God, and which made use of all these divine rights which they called supreme authority. It is for this reason that the system on which the caliphate, or modern sovereignty, was based was able to maintain itself so long."

No one would assume that the president of Turkey is in a position to speak for Islam, yet the fact remains that he has spoken and acted and his deeds and words have not brought out a challenge. Turkey has hitherto played a large and important part in the Moslem world. It has furnished the Caliph to Islam for more than four hundred years, has been the keeper of the holy places and was for generations the outstanding independent Mohammedan government.

Arabic has always been considered the sacred language of Islam. It was the language spoken by Mohammed and it was in that beautiful tongue that the Koran was written. It has been a matter of belief that the Koran could not be written or prayer be made acceptable to Allah if presented in any other tongue. Mohammedans have repudiated translations of the Koran and adhered to their sacred book in

its original. In spite of this fact the Turks have authorized the publication of a version of the Koran in the Turkish language. It is reported that this Turkish Koran has been warmly welcomed and that Turks are studying critically the book which they have never hitherto understood. This makes another break from ancient tradition.

There has been a startling change in the Moslem attitude toward women. The education of girls is a sign and seal of this change, but that is only the beginning of what inevitably will follow. Plural marriages have been considered one of the constants in Islam, although all Mohammedans did not have more than a single wife. The founder of the sect in the Punjab, called "The People of the Koran," says that he regards polygamy as bad as fornication. The National Assembly of Albanians recently declared against polygamy and the covering of the faces of their women. A Moslem lawyer recently published a series of articles in a Turkish paper in Constantinople, inveighing against polygamy, in which he declared that the young men looked upon Moslem polygamy and divorce as a curious antique. These articles advocated a law against the marriage of more than one wife. The Turkish Grand General Assembly has passed a bill prohibiting plural marriages and providing that all marriages shall be published and that no divorce shall be valid until ratified by a court decree.

Educated Moslems are attempting to interpret Islam in terms of modern science. Students of the Koran and of Moslem tradition are convinced that if Islam is to hold its place as a religion of the twentieth century, it must be interpreted in terms that will meet the demands of the thinking young men who are in contact with modern thought. Every Moslem country is awakening to this situation and, to some extent at least, is attempting to meet it. Methods of higher criticism common in the West are being applied to the Moslem traditions, commentaries and even to the Koran itself. The orthodox leaders are greatly alarmed at this unholy method of handling their sacred literature and at the spirit which the desire to question authority reveals. This has led to the recognition of two distinct classes, the Fundamentalists who put the Koran and tradition above reason, and the Modernists who are endeavoring to bring the thinking and practices of Moslems into harmony with modern science and the social standards of Western civilization. This has led to many schools of reform among Moslems, each attempting to find a way to save Islam without throttling social, intellectual and moral advance.

In the Moslem world, all signs point to a decided break in Islam from the static past and an attempt to conform to the demands of a world of expanding intelligence and a society intolerant of traditional Moslem practices. This may mean the decline of Islam, or it may point to fundamental reforms.

# Mohammedan Boys and Girls

BY REV. JOHN KINGSLEY BIRGE, BRISTOL, CONNECTICUT  
Formerly Professor in the International College, Smyrna

ONE NIGHT, during the war, as we were passing through the city of Manissa, some Turkish boys boarded the train, and, as they did so, they kissed their father's hands. A business man in our party remarked on the courtesy and respect that these young Moslems showed to their parents—something that American boys and girls might learn from the youth of Turkey. In this respect for elders and superiors, and obedience to authority, the early religious instruction of Mohammedan boys and girls plays some part.

Until recently, instruction in religion has been a large factor in all education in Moslem lands, and a generation ago was almost exclusively religious, particularly of girls. They studied letters and grammar, mainly Arabic grammar, in order that they might read the Koran. They learned the pronunciation of words and gained the ability fluently to read aloud the Koran, but of the meaning they had little or no idea. More recently, history, geography, mathematics and science have taken a place in the education of a Moslem



A MOSLEM BOY IN NORTH AFRICA

child as in the Western world. But still religion has not been omitted. The child has been taught the qualities of God—that He has no beginning or ending; that He is different from all created things so that not even a comparison can be made; that He sees and hears, though not as men see and hear; that He is absolute and unlimited in His power and authority. The child also learns his religious practices, such as prayer in the Arabic tongue five times a day, the reason given being that God has commanded it. When the child imitates his parents and goes without food or drink from sunrise to sunset, during the month of Ramazan, he is being drilled into an attitude of discipline toward God. "Islam" means "submission" and a "Moslem" is "one who submits" to the will of God. Obedience to authority thus becomes the major virtue and children learn to respect their parents.

They are also taught to respect their governments. In Turkish

there is a word for "subject" but none for "citizen." The idea of citizenship, as we understand it, does not exist.

The Islamic system is not like the Christian. The division among us into many denominations produces uncertainty as to religious authority. In Moslem lands, there is comparative agreement as to what God has required of His followers, and the child learns certain definite requirements in belief and practices that become ingrained into his very system.

Once during the month of Ramazan I was sitting in a gallery of a mosque, watching the worshippers. I saw boys touching with their thumbs the three portions of each finger, one after another, and I learned that they were reciting the names of God. If they didn't know the Ninety-nine Most Beautiful Names for God, as they probably did not, they were repeating thirty-three times each, such expressions as "God is Most Great."

This religious education exerts an even greater influence over them, because so much of it is taught under emotion. Ramazan evenings are happy festival occasions, and even though the worship is very long, there seems to be a gladness about it, a social good time, that deepens the impression on the boy or girl.

On Mohammed's birthday and other occasions, children, especially the boys, gather with their elders to listen to long chants and songs about Mohammed and the glories of the Moslem past. On such occasions, candy will be passed even in the mosques, and perfume will be scattered on the hands of all, leaving for the boy and girl sensations which in later life, when intellectual belief may have been shaken, still bring back the old associations.

Thus their type of religious education grips the child. The whole tone of it impresses on the mind the limitless power of God, so that a conception of the universe is built up which recognizes sovereignty and authority.

It is only partly true, however, that Islam is more uniform in its religious teachings than is Christianity. Outwardly, most Moslems, in any particular country, recognize the same system of belief and worship, but everywhere Islam is saturated with heretical teachings which find expression in fraternal organizations. While they secretly teach various mystical ideas, most of them hold public services in which they seek to experience an actual oneness with God. I have seen boys, hardly able to stand, sway their bodies back and forth as they dreamily recite over and over the name of God. Once I attended a prayer meeting, or *ziker*, of the Rufai Dervishes, when half a dozen boys were present as worshippers and other children were in the audience. When the worshippers had been stirred to excitement, a charcoal brazier was brought in from which projected a score or more of iron rods, each with an iron ring on the end. The rings, as well as two or three inches of the rod, were red hot. The leader

extracted one rod after another from the fire, slapped it on both sides of his hand, then gave it to a worshipper. I could plainly hear the hiss of steam as the worshippers licked these rods until they were cool. The small boys licked their red-hot irons as an American boy does a lollypop. There was a pathos in their very earnestness. They were experiencing, they thought, God's power, but how pitifully lacking they were in any ethical conception of what is involved in the will of God!

In these ways, religion, with its emphasis on the power and arbitrary will of God almost entirely without ethical implications, is taught to practically every boy and girl in Moslem lands. Almost as influential have been the crude and superstitious popular beliefs. Tombs of holy men are regarded as sacred and on near-by trees are hung bits of rags, as reminders to the spirit hovering around the tomb that prayers have been offered. On every side the boy or girl sees such evidences of belief in spirit presences. Such stories as the "Arabian Nights" have made very real to the children an unseen world where God also rules with supernatural forces.

This type of education is now in the process of change. Not only has Turkey abolished the dervish orders but time given to religious instruction in school is cut down, attendance at mosque services is growing less and formal worship has been on the decline for some years. One day with a Moslem boy I visited the religious schools of Smyrna. Where there had been over twenty of these, not one was left. We entered a mosque and talked with the sad-faced caretaker who was sweeping the floor. We remarked on the beauty of his place of worship. "Yes," he said, "the mosque is all right. The trouble is with the people who no longer come to prayers."

In place of the religious education formerly given in schools, more time is being given to the physical sciences. In place of religious festivals and the songs that extolled the Prophet, national holidays and patriotic hymns are becoming the vogue. Everywhere the influence of the Western world is supplanting with ever-increasing rapidity the traditions of the Mohammedan past.

One wonders what is the effect of the impact of Western inven-



AN ARAB GIRL, STILL UNVEILED

tions on the Moslem boy and girl. There cannot but come a new faith in the material forces of this world. The textbooks in geography picture the factories of the Western world, and the modern inventor is adjudged a great benefactor. The boy and girl are not only conceiving new wants, but a new philosophy of life is being taught. The old holy men do not seem so holy now. The Western standard of *material* success appeals with irresistible force. God does not seem so powerful. Steam and electricity are the modern agents, and success is measured by ability to use these forces and to acquire more of this world's goods. There is no stopping the influence upon practically every Moslem boy and girl in the world today of nationalism and materialism, both of which come from the Western world.

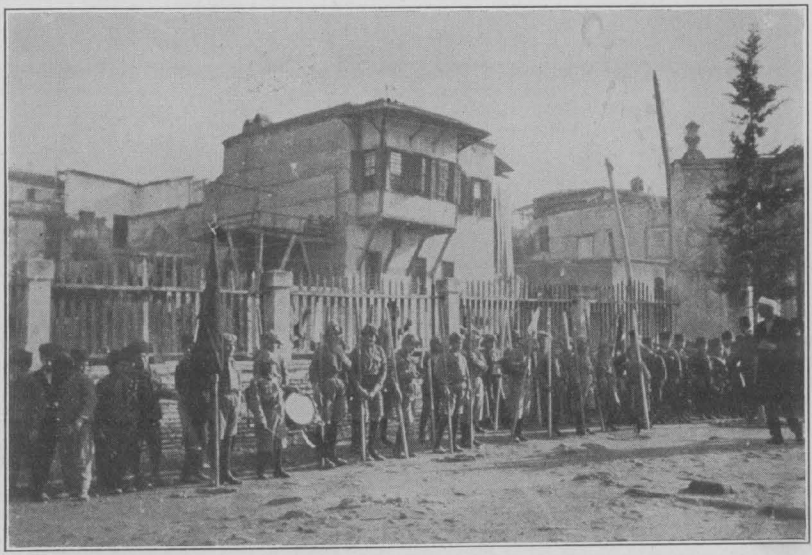
The secular impact of the civilization of the West is having a helpful effect in at least one respect, especially for the children. The play life of the East has never been as rich as that of the West. Boys in Turkey, for example, have, in the past, played such games as leap-frog, blind man's buff, hothand, swattag, etc., but now the American games are coming in—soccer, football, basketball, handball, and even baseball. When boys were growing into young manhood, indulgence in sports a few years ago seemed undignified and unworthy. Now Western influence has spread a new spirit, and on every side athletic sports command the interest of the young and the respect of their elders. Team games teach a spirit that is indispensable in citizenship and essential to true religion. They require the sacrifice of an individual for the good of the group. There is a certain moral quality also taught by the necessity of taking defeat in a sportsmanlike spirit, and, through team games, fair play can be taught to the boy and girl.

Other forms of Western amusements are not always so helpful. The moving picture is found almost everywhere, even in remote towns, and Pola Negri and Gloria Swanson are teaching the Moslem youth, more effectively than any textbook, about the life in "Christian" countries. Many are saying that Western inventions are good but Western home life is on a lower plane than that found in the East. The unwholesome sex relations as depicted by the films fascinate many others and lower the ideal of the boy or girl as to what social and home life should be.

Into this complex mixture of the old and the new the Christian missionary comes today with a religion which already is misunderstood. Christianity to the Moslem all too often connotes a political division within his own country's borders or else the uniting bond between foreign powers. The child does not see evidence that Christianity is a force making for brotherhood between races and classes. The name is a hated name and a stumblingblock often in the effort to interpret the reality which, to the missionary, lies behind the word. But many Moslems want the moral force that the mission

school seems to have. They appreciate the work of the mission hospital until the Moslem doctors fear the competition with their own work. The social center has been tried in only a few places, but its success has been conspicuous. Many of the boys and girls who have been taught in the mission schools and colleges are filled with the spirit of service. They have tasted, in school, the joy of it, and they look, sometimes with pathetic eagerness, to the missionary for leadership.

Moslem boys and girls are reading what literature they can find, and their minds are being fed with much that is bad. The oppor-



BOY SCOUTS DRILLING IN TARSUS, ASIA MINOR

tunity of the missionary is to study all the channels by which the thought of the people is being affected, the textbooks in the schools, the newspaper, the magazine, the movie, and to seek to release influences among these agencies that will gradually give to the masses of people a new understanding of the fact that Jesus, the Great Prophet recognized by themselves, is One whom the whole world desperately needs today. As the Christian forces of the West live lives of Christlike service in the midst of the Moslems of the East, a new meaning will come to be attached to the idea of following Jesus. It is the Moslem boys and girls that are freest of all to take what the missionary brings and that can go forth in the Christian spirit to overcome the materialism which otherwise will saturate the Moslem East.

## THE CENSUS OF THE MOSLEM WORLD

## DISTRIBUTION BY GOVERNMENTS:

*Under British Rule or Occupation:*

In Africa .....	28,910,000
In Asia .....	76,788,000
In Australia .....	25,000
	105,723,000

*Under Other Western Governments:**In Africa*

Belgium .....	1,764,000
France .....	28,502,332
Italy .....	1,659,000
Portugal .....	239,000
Spain .....	594,500
Abyssinia and Liberia .....	800,000

*In Asia*

United States of America (Philippines) ....	597,994
Netherlands .....	39,000,000
France .....	3,341,860
Russia (Europe and Asia) .....	15,320,000

*In Europe*

.....	2,469,957
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*In America*

.....	204,429
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94,493,072
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200,216,072
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*Under Non-Christian Governments:*

Turkey .....	8,321,000
Mesopotamia .....	2,840,700
Persia .....	9,350,000
Afghanistan .....	6,380,000
Arabia .....	3,400,000
Siam .....	150,000
China .....	9,136,000
	39,577,700

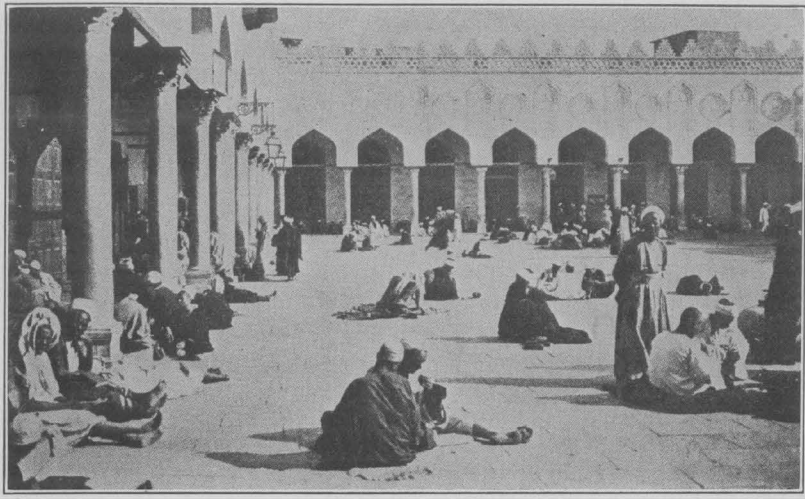
**MOSLEM OBJECTIONS TO MODERN EDUCATION FOR WOMEN**

**T**HE Mohammedan women in many of the countries in the East are becoming imbued with modern ideals for women and are asserting themselves. In India, the women held an All-India Mohammedan Women's Conference to insist upon monogamy and other reforms. Everywhere they are seeking education.

An Egyptian Moslem gives the following objections to the modern education of women:

1. The educated women do not like to do housework.
2. They become extravagant about their dress.
3. They sing and play the piano to fit themselves to associate with cultured women of the West.
4. They spend their time reading love stories.
5. They do not live economically.
6. They wish to marry for love, money or good looks.





COURT OF THE UNIVERSITY MOSQUE EL AZHAR, CAIRO, FOUNDED IN 969 A. D.  
To complete a course in the Azhar requires about twelve years. The curriculum includes jurisprudence, theology, exegesis, grammar, syntax, rhetoric, logic and the traditions; it has 10,000 students and 250 professors.

## Some Moslem Views of Christianity

*A Series of Interviews by Dr. H. E. Philips, Cairo, Egypt*

BY A YOUNG STUDENT IN CAIRO, A MEMBER OF THE Y. M. C. A.

**I** HAVE no sympathy with the old school of Islam as represented in El Azhar University but I am a Moslem and cannot accept Christianity as my religion, first of all because I find it very impracticable. Even Christians do not take its precepts seriously nor attempt to fulfill them literally. The commands of Christianity are so extreme that if they were put into practice chaos would follow.

Take one of the gospel teachings by way of example. How many coats do you have? More than one? Have you given away all but one? Do you give to everyone that asks something from you and do you never refuse a loan to one who would borrow? What would become of society if your gospel laws were followed literally? Jesus taught men to return good for evil. It sounds all right in theory but the business of everyday life proves that it does not work. Neither Christian individuals nor states observe this rule. Justice and the social order cannot be maintained in that way. If you examine every distinctive point in the Gospel, in the last analysis you will find that it is not practical.

A second reason why I do not accept Christianity is that the Gos-

pel is full of inconsistencies. Of course we Moslems do not believe that Jesus Himself ever taught the distinctive doctrines of modern Christianity. They are hopelessly at variance with one another. For example, Jesus is called the "Son of God" and also the "Son of Man." He says that a man becomes great by becoming small; that he finds life by losing or laying down his life; that he becomes strong by being weak. All of this is incomprehensible and unreasonable. Moreover Christians call Jesus God and they pray to Him while many times in the Gospel He is represented as Himself praying to God.

Jesus' first miracle was the converting of water into wine for a wedding feast. I have been told that Christians should not drink wine and that the Bible teaches that drinking intoxicants is a sin. In the Koran you will find that Mohammed did not drink wine and that he forbade his followers to use it. Moslems everywhere and always are total abstainers. Spirituous liquors are strictly forbidden and have been introduced into Mohammedan lands through the greed of Christian merchants.

A third reason why I adhere to Islam is because of its wonderful provision for social life, very little of which I find in the Christian Gospel. The Koran is called a "Guidance" for men and makes practical provision for every detail of life. Why should I leave this system for one that deals only in generalities? Christians have much to say about the "Sermon on the Mount" but its idealism is impractical and fails to grip our social problems.

You speak of polygamy as an evil and I agree that unlimited marriage is an evil. But Mohammed made no such blunder. He found unlimited marriage prevailing in pagan Arabia so he corrected it by placing limits upon those who accepted Islam. Under Judaism polygamy was sanctioned and practiced by the prophets, but because it was not regulated it was abused as in the case of Solomon. Islam takes into account the fact that there are more women in the world than men and that through war the proportion of men is often greatly reduced. It meets this problem with the practical provision for plural marriage with certain definite limitations. The much-vaunted monogamy of the Christian system is not rigidly enforced and sooner or later will yield to stern necessity. In my opinion it will be a change for the better.

A fourth reason for my belief in Islam is its intellectual superiority over the Christian system. I admit that, for the present, European civilization has forged ahead of Islamic countries but the reason for our present eclipse is economic and not intellectual, a condition which is due to the temporary military superiority of the West. How did Europe obtain this advantage? Most of her modern civilization was borrowed from Islam. Every branch of science was assiduously studied and developed in the centers of Islamic power.

Stanley Lane Poole, in "The Moors in Spain," uses the following words in praise of Islamic learning: "Beautiful as were the palaces and gardens of Cordova, her claims to admiration in higher matters were no less strong. The mind was as lovely as the body. Her professors and teachers made her the center of European culture; students would come from all parts of the world to study under her famous doctors. . . . As for the graces of literature, there never was a time when poetry became the speech of everybody, so much so that no speech or address was complete without some scraps of verse."\* Whether the subject be astronomy or chemistry or geography or natural history the foundations are found in the Holy Koran. If the principle patrons of learning in that great epoch of educational progress were Moslems and if, as I believe, we are on the verge of a great revival in our religion, I see no good reason why I should forsake my faith. If the European nations are under happier circumstances today than are the countries of Islam and if their scientific progress is for the time in advance of that found in Mohammedan countries; it is not because of the teachings of Christianity but because Europe has taken the learning and the principles of Islam and has built upon them.

I could give many more reasons for my rejection of Christianity but these are my leading ones: it is morally impracticable; it is intellectually inconsistent; it is socially insufficient; it is scientifically inferior. In all these respects I find Islam sufficient and satisfactory.

BY AN ADVANCED STUDENT IN A SECONDARY SCHOOL IN EGYPT

First of all let me say that I am not much of a Moslem. I am rather a free thinker or perhaps you would call me an agnostic. Our family is one of the best in Cairo and we always have had plenty of books and time for reading but in our home we never did discuss religion very much. At first I was very ignorant of my religion. Then an over-zealous Christian began trying to teach me the way of Christianity. It was not acceptable to me but this friend persisted and I was wholly unable to answer the arguments that were presented. Then I began the study of my own religion in earnest and soon found what seemed to me sufficient answers for all the Christian arguments. Indeed I became very proficient in debate on all religious questions and was a convinced and fanatical Moslem. Later I took up the study of European philosophy and found that the great thinkers of the world have never been religious men. I also found that neither Islam nor Christianity agrees with the best philosophy. The result has been that I have lost my zeal for Mohammedanism and I am now willing to take the good out of all religions and to profess none. Who is Mohammed and who is Christ but men who

\* The quotation here used is found in *The Islamic World*, Jan., 1926, p. 31, in an article by Sheikh Mohammed Abdullah on "Islam and Learning."

tried to help their people to live a better life and to relieve the social conditions they found in the world?

As to my belief in God, of course anyone who has studied philosophy and science is compelled to believe that there is some great power back of all the phenomena that we see round about us. It may be a conscious power or it may only be an impersonal force. I do not see how anyone can be sure. I sometimes wish I could believe in a personal God as you do for it must be very comforting, but somehow I cannot believe.

I do not understand what is commonly called sin nor the Christian remedy through the blood of Christ. I am not perfect but neither am I conscious of any very serious sin nor do I feel the need of any other person to save me from sin. My religion has always been one of good works. I try to live right and never to harm anyone and what more do Christians want? After all my studies in philosophy I have come to think that if God is a conscious being He does not care very much about the individual but has more concern about nations, and if He does care about individuals what more does He want beyond the life I am now living?

BY AN ENGLISHMAN WHO HAS BECOME A MOSLEM

My father desired me to enter the service of the Christian Church, and to this purpose I studied. Early I had doubts, and could not reconcile myself to believe in the Trinity, Vicarious Atonement, and Original Sin. I read books on all phases of Christianity, and came to the conclusion that I believed none. About this time I came into contact with W. Stewart Ross, the agnostic leader, and editor of *The Agnostic Journal*. In this way I was introduced to the writings of Ingersoll, Hæckel and others. Ross quarreled with the Biblical conception of Deity, and I agreed with him, but *never* lost faith in a Supreme Being. I began the study of comparative religion (neglecting Islam which I had been told was merely an altered version of Christianity). Hearing Ross speak of the sublime conception of Deity pictured by the deism of Islam, I resolved to study this faith and to my surprise began to find myself at home. The central truth of the oneness of the Deity and the idea of a deity who sent teachers not only to the Jews but other races was my own idea of an impartial Being. The life of Mohammed, the complete success attending his mission even in his own lifetime, the brotherhood of all believers which he accomplished, and the wholesome reforms he brought, wrung from me the acceptance of his prophethood. The Koran I found made a stronger appeal to me than the Biblical narratives had ever done, and when I came to dissect the Suras and Ayats, I found myself living in a new world, reading the inner meanings, and becoming for the first time in a state of At-one-ment with God.

In 1903 I confessed to my father that I was a Moslem, and later on met a Moslem for the first time. He was the Hon. Dr. Abdullah al Mamun Suhrawardy, M.A., LL.D. (now the Chairman of the Bengal Legislative Council). In his presence I repeated the *Kalima*.<sup>\*</sup> I became Honorary Assistant Secretary of the Pan-Islamic Society and afterwards Honorary Vice-President. In 1912 Khwaja Kamalud-Din came to England, and I associated myself with him in the Woking Moslem Mission, and the *Islamic Review*. Prior to this I had been nominated "Sheikh of the British Moslems." Today I contribute to almost all the leading Moslem journals in India, Persia, Turkey, etc., and represent several of those in London. I represent also *La Fraternelle Musulmane de Paris*, and by the invitation of the French Government was present at the Foundation Ceremony of the Paris Mosque. Recently I started the *Minaret*, a small Islamic journal destined for the Western reader, and a large percentage of my letters from enquirers came from the United States of America.

(Signed) KHALID SHELDRAKE.

<sup>\*</sup> The *kālima* means the Moslem creed, "There is no God but God and Mohammed is the prophet of God."

#### A TURK'S VIEW OF THE CHRISTIAN MENACE

WRITING to the *Djumhouriet*, a Turkish daily newspaper published in Constantinople, an anonymous correspondent describes the spread of Christian propaganda and institutions in Turkey and seems to be particularly incensed over the success of the Y. M. C. A. After outlining this growth, he proceeds to give this description of the manner in which the Christians project their influence:

"First they get people to love them, and then they make them novices in their order. Their schools are each a danger. There the great deeds of Jesus are sung. The persuasive abilities of the members of this Association, both men and women, are so great that, like ants caught in a spider's web, people cannot again be rescued from their hands. The greatest secret of their success is love. . . .

"The Protestant young Christians begin with example and lead up to rule; they go from the concrete to the abstract. This sort of propaganda is fatal. They do not proclaim the principles of Protestantism. Nay, they do not even talk about religion, but by their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, they try to show the loftiness of their religion.

"The number of innocent Turkish children captured by these charms is constantly increasing, and these children are weaned from their individuality and are becoming each an American Protestant, nay more, not only a Protestant but a missionary."

### A VISIT TO EL-AZHAR UNIVERSITY

BY REV. J. E. SHEPHERD in the *Baptist Missionary Herald*

**E**VEN within the memory of men now living, Christians could not enter El-Azhar, the great Moslem university in Cairo, but that is changed and even Christian missionaries pass in freely, as welcome visitors.

One morning we found ourselves at "The Gate of the Barbers," the entrance to El-Azhar. The porter brought some slippers and after placing these upon our feet, our dragoman kicked off his own shoes, and



ENTRANCE TO EL AZHAR, CAIRO

led the way. Then we entered one of the largest universities in the world, one of the most ancient, going back nearly a thousand years, to 980 A. D. El-Azhar is the intellectual focal point of Islam. Here we saw the intelligent youth of many lands—India, Syria, Morocco, Tripoli, Tunis, Algeria, Turkey, Afghanistan, and other parts of the world—all being trained for the priesthood. They are here to be trained in the Koran. They are practically men of one book. "In the shaded porticos of the great court they sit in circles, great or small, 'at the feet of' their sheikhs, the 'rabbis' of Islam, who themselves squat on low dais seats and discuss the grammar, language, interpretation and legal teaching of the Koran."

We went freely from one group to another and watched the

process of teaching, all so different from our idea of what teaching should be. It was a study of the Oriental mind, with its great power of detachment and its equally great power of concentration. We could not help wondering what fruit these studies would bear in after days in other lands, what influence these young men would wield.

El-Azhar is a mosque, and there are six gates. The *Lîwân* is huge, and its ceiling is supported upon three hundred and eighty pillars. The minarets are of different periods, the structure having often been altered, and various sultans from the twelfth century to the nineteenth having left their mark upon it. The library is a spacious hall, with tier upon tier of shelves from floor to ceiling, filled with books bound in crimson leather. There were many writing tables, and, in the center, was a glass case containing a treasure, the royal copy of the Koran. Every letter is printed in gold. Outside the mosque, we saw a large number of blind, who, through their infirmity, do not enter the place of prayer, but are being taught just without the gates.

There were between fifteen thousand and sixteen thousand students in the University—and provision for twenty thousand. Some of these young students have been won for Christ.



MOSLEMS LISTENING TO A LECTURE ON THE KORAN IN ALGIERS

## Hindrances to Christian Work for Moslems

BY REV. C. G. NAISH, B.A., BEIRUT, SYRIA

Member of the Council of Christian Missions in Western Asia and Northern Africa

**M**ISUNDERSTANDING: Not long ago in Egypt a simple man, a woodworker, came to one of the missionary centers and asked for baptism. He said:

“I have heard the preaching at M—— and it is excellent.”

“You don’t need to be baptized,” replied the missionary, “you can hear the preaching freely in any case.”

“But I want to belong to that society.”

“Do you want to be saved from your guilt?”

“Guilt? What is guilt?”

“Your sins.”

“My sins?” answered the man smiling. “Why, I’ve never sinned in my life.”

This story indicates clearly the real difficulty which stands like a blank wall between the Christian teacher and the Moslem. The Moslem does not know what the Christian is talking about. He probably does understand the Arabic words used, for many missionaries speak Arabic and other Moslem languages well. But the ideas he misunderstands. The connotation of the Christian vocabulary is quite different to his mind. A word which the Christian uses for the moral guilt and shame of sin means to the Moslem hearer simply transgression of ceremonial law. This carpenter, supposed that he was being asked about his observance of times of prayer and other duties prescribed by the Koran. He had no conception of what we understand by sin against God.

The first obstacle encountered is, therefore, that of making a Moslem understand. It is insuperable to any power but the Spirit of God. The fact is that ideas which the missionary wishes to present do not exist in the minds of ninety-nine of every hundred Mos-

lems. We have to face the task of trying to convey these strange ideas by the medium of words which have quite a different meaning to the hearer.

It has often been said that Islam and Christianity have much in common. Moslems are not heathen or idolaters. They worship one God. Some would say that they are half Christians already; at least they are monotheists. Nothing could be more misleading. They do believe in one God, whose name is Allah, but their conception of him is utterly different from the God revealed by Jesus Christ. He is capricious, unspiritual, transcendent without being immanent, and He is loveless.

One day in Syria, some veiled Moslem women attempted to enter the train in which we were riding. "No room!" the conductor called out; "the hareem is full." The women flung up their hands in a gesture of despair. "What shall we do?" they wailed. The conductor blew his whistle. "Allah will arrange something for you," he calmly said as the tram moved off.

That is what Allah is like to the mind of the conductor and his Moslem brethren. He may arrange for you to get in the tram, or he may not, but to complain is of no use. No one can tell what Allah will do. He may say one thing today and the contrary tomorrow. Both will be true because he has said both.

Take the word "heaven." While Christians use imagery of streets of gold, temples and harps, we understand that these metaphorically refer to a spiritual state which eludes the resources of human language. But to the Moslem paradise is very definitely literal and material.

In Damascus a friend of mine was called upon by strangers to enter a shop and witness a document which ran like this:

"I, Abdullah, remit to Ahmad the debt of ten pounds which he owes me, on consideration of his handing over to me one of his wives in Paradise. He, Ahmad, is to have thirty nine, and I, Abdullah, am to have forty one."

The Koran promises beautiful maidens (*houries*) to every true believer. Nevertheless it is a shock to find that a Moslem of this century takes the promise so literally, and that his idea of heaven is so unspiritual. How can one use the word heaven or Paradise to convey to him the Christian belief? And yet how can we explain our religion without using its key words?

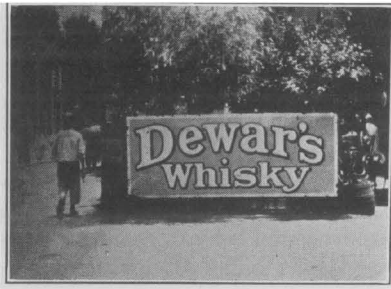
**PREJUDICE.** Not only does the Moslem fail to understand the Christian vocabulary, but positively he has been taught to misunderstand it. An American born in the East, and using Arabic as easily as his own tongue, testifies: "The Moslem from childhood has been taught to hate the very sound of the words 'Father' and 'Trinity'" as applied to God. The reason is chiefly historical. Mohammed and many subsequent leaders of Islam came into touch with a corrupt form of Christianity. Even in some places today there is an igno-



rant type of Christianity that practically teaches polytheism. And it recognizes three gods, one called the Father, a stern judge whose chief aim is to detect men in sin and punish them with satisfaction, a goddess (for she is nothing less) called Mary, the mother of God, interceding with this stern deity, and a Son, who was once incarnate, a rather weaker and more distant copy of the goddess.

Is it any wonder that Moslems who met such a form of belief turned from it in disgust, accusing such so-called Christians of polytheism? The trouble is that Moslems of today assume that all who bear the name Christian regard the Trinity in this way, as composed of father, mother and son; and that God had a literal wife and literal offspring. Would anything make us listen to such teaching?

Small wonder then if a single Moslem can prejudice a whole audience against a preacher by reference to any of these terms,



AN ADVERTISEMENT IN CAIRO—  
ONE OF THE HINDRANCES



BOYS SELLING LOTTERY TICKETS IN  
CAIRO—ANOTHER EVIL

though these same words may convey to the preacher precious and fundamental beliefs.

Moreover, it has been ingrained in the very nature of the Moslem that his own holy book, the Koran, is literally inspired in every jot and tittle. When it teaches something absolutely contrary to history, such as that Mary the mother of Jesus was the same person as Miriam the sister of Moses and that Moses was the uncle of Jesus, he feels bound to believe it.

The Christian Bible is rejected as an unauthentic book, a forgery, which has been substituted for the true Law of Moses, Psalter of David, and Gospel of Jesus which were written down word for word in the same way that Mohammed wrote the Koran. Is it surprising that their prejudice is hard to disarm?

**NOMINAL CHRISTIANITY.** The obstacles already mentioned are subjective. The greatest objective hindrance is the travesty of Christianity, professing to be the religion of Jesus, which the Moslem often has before his eyes.

Lady Buckmaster wrote recently of a trip to the East:

“As we approached Port Said I strained my eyes for a first glimpse of

the land of the Pharaohs. This is what I saw. 'Dewar's Whiskey' 'Black and White Whiskey' 'Dawson's Whiskey'; and I felt ashamed.

Intoxicating drinks are prohibited by the Koran. But the influence of the West has been too strong for the East. Of course, it is not fair to judge followers of Christ by the behavior of merchants whose god is mammon, or of tourists who worship pleasure. But, sad to say, the Moslem does so. "So this is your vaunted superior religion," he sneers. What is a Moslem to think when British soldiers are the only drunken people he has ever seen? Or when lottery tickets are sold everywhere in his streets, and whole shops are exclusively devoted to their sale, though all gambling and betting are forbidden to him? It is the "Christian" who has brought them to his country. How does he view the construction by a foreign syndicate of a grand race-course in the most beautiful and quietest suburb of Cairo? How can he be other than shocked to see, flaunting themselves in his streets, fashions which even the best Westerners regard as too free or too fast? The grand Mufti of Beirut, although very friendly to the American community, recently refused to attend one of its functions. He pleaded, "I cannot bring myself to sit there among your *maksiyat aariyat*—your "clothed-unclothed dames!"

It is not only the Westerner who has misrepresented Christ's religion. Among Eastern Churches, also, there is often a performance very unworthy of their profession. A college principal in Egypt once asked some Moslem students the reason why Moslem nations are so backward in relation to other nations. The students replied:

"It is not a result of religion; that is clear. We admit that you are more truthful and honest. But the reason lies in race. If it were religion, the Coptic Christians would be more honest than we are. But they cheat at examinations more than we do, and they are more immoral." Of course the Moslem believes his eyes rather than the protestations of a few earnest souls who try to explain the matter away.

**NATIONALISM.** In more than one country, where education is breaking down barriers of ignorance and prejudice, narrow nationalism is building a fresh and formidable barricade. Turkey, Egypt, Palestine and Moslem India are aflame with that sad parody of patriotism which makes antagonism and not service its aim. There is a certain type of Egyptian student who thinks he has done a fine thing for his country and supported her dignity if he has been rude to a foreigner. As an obstacle to Christianity, this race consciousness is formidable. Christianity is a foreign religion, therefore, they argue, it is unpatriotic. The saddest part of this is that Western nations have taught it to the East. It is a historical fact that the nationalism of antagonism arose in Western Europe, and has been carried eastward first by the imperialism and snobbery of merchants, tourists and officials, and secondly by the frightful example of jealousy and hatred which culminated in the war of 1914.

Those who live in the West are responsible. Many Moslem students and others travel to Europe and America and see for themselves the condition of civilization there. Some are shocked; some are cynically amused. Practically all return to the East with their prejudice strengthened. We can hardly expect them to admit that the vices of the West are in spite of the Gospel, not due to it. The Western nations are not Christian, and it is a wrong to our Master to call them so. But the visiting Moslem too rarely sees the spirit of Christ displayed in practice. If he does so, he is reverent. But Christianity more often means to his mind bootlegging, gambling and prostitution.

This obstacle is one that must be overcome in the West as well as in the East. Those who love their Lord in England and America may serve their Moslem brethren effectively by welcoming contacts with Mohammedan visitors and by putting a living Gospel before them. They share the blame if they fail to do so.

**FAILURES OF CHRISTIANS.** A stumblingblock is cast before Moslems not only by nominal Christians but by the failures of genuine disciples. There is our imperialism, our quiet but arrogant assumption of superiority. A few missionaries talk about "niggers" with contempt or studied neglect. Not all are free from the charge of carrying themselves with a superior attitude. Christians have gone to serve Moslems as a sacrificial duty but how few have loved the people themselves! "Zeal for men's souls while we care not at all for them personally and prefer to keep away from all intimate acquaintance with them is a very hideous form of hypocrisy." Our behavior may be courteous and yet unsocial, judged with an unprejudiced mind. The missionary sitting in a public vehicle will often take out his book lest he should waste precious minutes. His honest opinion is that it is a praiseworthy thing to resist indolence of mind. But what if the courtesy he owes as a guest of the East demands rather that he adopt its social custom and talk with his fellow-passengers? Even about indifferent matters for the mere sake of talking? It is not because he hopes for opportunities of directly religious conversation. That is not a sufficiently disinterested aim. "Christ loved men, loved to be with them, loved them for their own sake and found joy in association with them, even if there was not an opportunity to preach to them. He was like a jeweler who loves to handle and study and admire pearls even though he makes no profit in the process; like an artist who loves to sit before fine paintings with no thought at all of possessing them. The way to bring Christ's message to the Moslem is to imitate His attitude."

In the last analysis it is Christ's followers, who are the obstacle. In West and East we misrepresent Him and the word of God is bound because we bind it. Alas, that it should ever be true that the Moslem seeing our lives should say, "If that is Christianity I do not want it."

# The Christian Approach to Moslems

BY REV. W. WILSON CASH, D.S.O., LONDON, ENGLAND  
General Secretary of the Church Missionary Society

**A**MONG Christians, when a man is referred to as a Jew, immediately people usually react unfavorably because of all they understand by the mere word. A man is judged not for what he is, but by what his name has come to mean in the minds of many. In the same way, the Moslem is prejudiced against anyone called "Christian," because of the background of history extending from the days of Mohammed to the present.

I. The difficulty of the Christian approach to Islam is seen, first of all, in the Moslem idea of Christianity. *Nisarani*, or Christian, is a strong term of reproach in Moslem lands, amounting almost to a curse. When two Moslems are having an angry dispute, one will call the other *Nisarani* to express his complete contempt and scorn of his opponent. This attitude of Moslems to Christians was in the mind of a member of the Moslem Conference in Jerusalem in 1924 when he thus described the missionary's task:

*To persuade the proudest man on earth to accept a message he detests from a people he despises.*

The Koran abounds in references to Christianity, and Mohammed came frequently into direct contact with the Eastern churches. To him it was the husks of a once-living faith. He saw it as a dying religion, suffocated under an immense pile of superstitions, inventions and fables, and sunken in idolatry, and weakened by corruptions. The divisions, bitter controversies, religious and credal rivalries made it almost impossible for an Arab to see JESUS CHRIST in the tangle of theological controversies. The worship of the Virgin stamped Christians as idolaters, and the priesthood of the day gave undoubtedly the impression that the Christian faith did not stand for the direct access of the soul to god. It is little wonder, therefore, that Mohammed should have turned away from Christianity to found a faith on simpler lines, a faith that made god accessible to all, without any place in its system for monasticism or priestcraft.

In spite of all this, something of the sweet reasonableness of the Christian spirit appears to have touched Mohammed for, in all his references to Christianity, he is less severe than when speaking of the Jews. This is no doubt largely due to the fact that it was in the formative and creative period of the Mecca days that Mohammed met Christians. It is one of the tragedies of Christian history that this seeker after god could not find the goal of his search in Christ because of the failure of the Church adequately to represent the spirit and teaching of its Master.

What were the things that Mohammed attacked in Christianity? I draw the following list from the references to Christianity in the Koran:

1. He complains of the bitter hatred of everything non-Christian, and the lack of appreciation of good in other faiths. This he attributes largely to the monks and priests. (See Sura 5.85.)
2. They consign, he says, all non-Christians (including Moslems) to Hell. (See Sura 2.105.)
3. He criticizes their narrow sectarianism and reminds them that "On the resurrection day god shall judge between them as to that in which they differ." (See Sura 2.107-110.)
4. He criticizes Christianity because it teaches the Crucifixion of Christ, who, he says, was not crucified.
5. He attacks the doctrine of the Trinity, and the doctrine of the Sonship of Christ.
6. His main line of attack, however, is the whole Christian conception of god, as he knew it. It does not appeal to the Arab mind. It seems to lack any strong faith in the absolute sovereignty of god: Love, sympathy, service and sacrifice do not form any essential part of Mohammed's conception of god. He is more attracted by the Old Testament picture of a God, mighty in battle, omnipotent and supreme, ruling as He wills the nations of the earth.

To this must be added the fact that Mohammed claimed to be in direct prophetic succession with all previous prophets. He did not set out to establish a new faith, but to build upon what he thought was the one world religion from the time of Adam.

When we remember that Mohammed's idea of Christianity represents the ideas of the whole Moslem world today; that where he misunderstood our faith, Moslems still misunderstand it; and where he attacked it, his followers still do the same, we will at once see that to study the right approach of Christians to Islam, we must take very serious account of past mistakes; and that, in our presentation of our message, we must take care that it is the unadulterated message of Christ we offer, and not a watered down, diluted form of Western Christianity.

#### MOSLEM CONCEPTIONS OF CHRISTIANITY

II. A second great factor must be remembered in approaching Moslems. Their conceptions of Christianity as seen in the Koran, traditions and history, are further strengthened by Moslem contacts with Christianity today. The Eastern churches have really changed very little since Mohammed's day. The ignorance of the priests, the lack of a strong spiritual life, and the absence of a presentation of Christianity in terms of social service and love, often confirm Moslems in the view that their estimate of Christianity is accurate.

There are also the impressions gained of our faith by contacts with Western powers. Rightly or wrongly the Moslem attributes as a rule what is done by Western powers to Christianity. In his mind the Moslem does not say simply England or France or Italy did so

and so, but the Christians did it. He cannot distinguish between so-called Christian nations and Christianity. To the Moslem they are the same.

Let me illustrate this by what has happened recently in Syria. The French Government completely misunderstood the Druse and the Arab. They mishandled the situation, and thus drove the people into rebellion, and to quell it they bombarded the open and defenceless town of Damascus, with little thought of the consequences to women and children. The people of Damascus link all this in their minds with Christianity; hence the fears that have been expressed of a massacre of Christians. We know that this sort of thing does not in the remotest degree represent Christianity, but the Moslem is convinced that it does.

The wealth of Western nations gives the Moslem a picture of Christianity as something material, a faith that makes people rich, strong, powerful, and naturally they view us all as materialistic people with little or no idea of anything beyond this world. In preaching to Moslems, I have frequently been asked, "Do the Christians say any prayers?" We often appear to them as rich and powerful, but pagan in thought and outlook.

A further problem arises through the confusion between civilization and Christianity. The two are not the same, but the Moslem cannot see it. The missionary task is to show Christianity as something infinitely greater than, and widely different from present-day civilization. The missionary must go further than this. He must show that organized Christianity today is not a complete representation of the faith of Jesus Christ. If it is necessary to show Christianity as greater than civilization, it is more necessary to make clear that Christ is infinitely greater than our picture of Him. The divided state of Christendom and the warring of sects, the clash of creeds and sectarian differences must be dissociated in our approach to the Moslem from the message that Christ brought into the world. The Moslem cannot understand the subtleties of our creeds, and the differences of our sects, but he can readily grasp the simple teaching of Jesus Christ, and no missionary work will be effective among Moslems that does not make Christ central and universal. It may reasonably be argued that this is done today; but have we, as missionaries, really come face to face with Jesus Christ in His desire to express Himself through us to the Moslem mind? Very often it is an expression of Christ discolored by the mixture of Westernisms, denominationalism, and racial prejudices; and all the time the Moslem world is crying out for us to show it the full glory, beauty and character of Jesus Christ.

III. This leads me to the heart of the subject—the missionary task today. Protestant missions have occupied almost all the strategic centers of the Moslem world. They have built up, in the past

fifty years, great educational institutions, which have in turn given to the Moslem world a new reading public. They have carried out far-reaching social reforms through medical missions, and the hospitals, more than any other agency perhaps, have shown Islam what Christianity really is. Missionary doctors have proved to be a great asset in many Moslem lands. These two arms of missionary service, education and medicine, have together created a new situation that is bright with hope and promise. A widespread evangelism, the sale of the Scriptures, and the dissemination of Christian literature have laid foundations for a great advance, and, in many ways, the missions have been but a preparation for the day now dawning. This makes it all the more imperative that we should study the situation, and, above all, study ourselves and our work. If the Moslem is now awake, in touch with Western thought, and if he is thinking in new terms of modern life, and if he is no longer expressing himself in the language of a dead orthodoxy, but in living accents of a fuller life, and a wider liberty and freedom, then it behooves every missionary to ask himself whether he has a message to meet this need.

Most will agree that the old method of controversy is not only out of date, but that it is a wrong approach to the Moslem. He is not an enemy to be defeated in argument, nor is he simply a sinner to be saved. He is a human being, throbbing with new ambitions, and demanding something that will help the whole life—body, soul and spirit. He is a brother beloved in search of God, and we must approach him as such if we would be any help at all. We start then by placing ourselves alongside our Moslem brother, on an equal footing with him, and in no sense as superior to him. We start by a brotherly contact which says: We both need God, we are both seeking God, let us seek for Him together. The missionary will thus begin as learner and teacher at the same time.

The Moslem to whom we speak has a long background of misunderstandings. He at first will think, because we are Christians, that we are, therefore, narrow-minded, bigoted, fanatical and bitter enemies of Islam. His mental picture of us is Mohammed's, and he will naturally be suspicious and on his guard. He will be on the defensive, and will be ready to jump to the attack at any moment. As long as that complex remains, he is impervious to the missionary approach, and a pathway must be prepared that will enable discussion to be carried on in a spirit of friendship and mutual trust.

When friendship has been established the question arises as to what we are to teach. The Moslem will want to discuss the Trinity, and will plunge into the most intricate problem of theology because he revels in such discussions. He is used to them in Islam, and his zeal in this direction is only equalled by the love of political discussions in the West. The missionary has really only one task—rightly to present Jesus Christ and so to represent Him that the Moslem

will be attracted to the Person of Christ, and not side-tracked by the theologies of Christianity.

I remember sitting with a group of sheikhs who tried hard to get me to discuss theology. Each time I said, "My task is to show you Christ; I am His witness." I drew out my New Testament, and began reading the Sermon on the Mount. I came to the verse "He that is angry with his brother" and at this point a Moslem sheikh broke in angrily, and said, "That is a lie." I was astonished, and appealed to the others sitting near. They all agreed with me that the teaching in the verse was true. The man brought other sheikhs, and made me read the verse again. I did so, and they agreed with me. Each time the angry sheikh said, "Is not that a lie?" "No," they all said, "it is perfectly true." A donkey boy standing near was evidently enjoying the scene, and taking a lively interest in the discussion. At last he broke in and said, "Do you want to know why the sheikh dislikes those words? Last night he tried to murder his brother in a fit of temper." The sheikh crimsoned with shame, and walked away, while the rest of the audience rocked with laughter. This sheikh had, for the first time, been brought face to face with Jesus Christ, and he felt himself judged; his conscience smote him when he was brought up to a great moral issue.

It is along this line I believe that our right approach lies. Moslems must be brought to face the great moral and spiritual issues of life, and to face them in the light of Christ and His Life. I have always found that along this line the Moslem is ready to respond, and that, having aroused in him an interest in the Person of Christ, he always goes on to ask, "If you so love Christ, why then do you say He was crucified?" The story of the Crucifixion as the unveiling of Divine Love is a new and complete revelation to him; and here again he comes face to face with Christ, and the claims He is making on that Moslem's life. The Cross interpreted in this way does not call out an angry retort, but a reverent respect and wonder. The appeal is irresistible. The Moslem, with his brother Christian, feels that he is on holy ground. He comes to criticize and argue, and stays to worship the Son of God Who loved him and gave Himself for Moslems. Thus the full truth of the Christian faith unfolds itself perfectly naturally and at each stage he is in touch with the reality of the living Christ. His Personality dominates the situation, and, as the Moslem responds, so he sees that this Man is the man—the one perfect Man the world has seen. Once this is grasped, the missionary should be careful to stand aside, so that Christ may complete His work. It is after all an easy stage to the sincere seeker to pass from contact with Christ, the Man to the full vision of the Son of God visiting humanity with redeeming Love. The main and essential condition is that the contact from the outset must be between the Moslem and Christ Himself, and not simply between the Moslem and the



missionary. Christ often cannot be seen because we stand in the way.

Our great need in the study of a new situation in the Moslem world is for us missionaries to come face to face with Jesus Christ, and to learn from Him how we may adequately represent our Master. This may involve the shedding of many cherished prejudices, and the scrapping of much we have done; but, whatever else it means, it must lead to a new unity, fellowship and cooperation on the part of all missions in the face of a common task. The Kingdom of God is greater than any of our missions, and our loyalty to Christ is supreme over any sectional loyalty to our particular Church or society. In this day of opportunity, can we not enthrone Christ as the one Head of all our work? Can we not think in terms of the Kingdom of God, and determine that we will be governed in our thinking by no less terms than the Saviour Himself and His Kingdom?

## Islam's Greatest Failure\*

BY REV. STEPHEN VAN R. TROWBRIDGE, MAADI, EGYPT  
World's Sunday School Association

**O**NE OF the most delicate and perfect tests of the value of a religion is its treatment of children. To what extent does it reveal God to their inexperienced and eager minds? How far does it transform and beautify and safeguard their characters by the mysterious interaction of God's Spirit and their wills? Does the religion produce in them a faith which drives out base thoughts and conquers the insidious temptations which throng and threaten childhood?

If you leave the modern quarter of Cairo and walk down through the narrow, crooked streets, you soon find yourself absorbed in watching groups of ragged, tanned urchins playing, begging, idling, gathering into tin cans quantities of filthy cigarette stubs, and attempting to get a glimpse of the Sunday-school picture cards, if you happen to be carrying a few in your hand. If you know Arabic, you listen to what they are saying. Often you wish you had not heard. Sometimes you see one of the more daring youngsters attempting to pick pockets on the street cars. Your heart beats faster and you feel an unutterable sense of yearning and pathos, as step by step, you come to realize that their only knowledge of God is through the sin-stained life of Mohammed. Their only glimpse of paradise is from the fleshly passages of the Koran. Their only thought of truth has its ultimate source in Mohammed's own complex self-consciousness—a marvelous blend of prophetic illumination, political

\* Brief extracts from a pamphlet published by Mr. Trowbridge from whom copies may be had.

subtlety, and bold, selfish falsehood. All these children have is *Mohammed!*

Face to face with the problems of temptation and sin, the prophet of Mecca is a warning rather than an inspiration. His life is the tragedy of a splendid spiritual beginning and a lustful, selfish ending. The Koran is certainly not a book to sanctify and beautify and fill with joy the lives of the children. Far from it.

Mohammed never revealed the Fatherhood of God, but with tremendous energy and persistence, year after year, did everything in his power to repudiate and root out this thought from the minds of men.

Mohammed could not summon the children to see in him the life of the Father, because his heart and hand had countless times boldly sinned against the laws of God.

"The mystery of the Holy Incarnation, and the story of the precious death of the Son of God, are put before them only as heresies to be adjured and trampled on."

"The children of Moslem lands are the same as those of Christendom, as troublesome, as erratic, as affectionate, as delightful to do with as the most ardent boy-lover at home ever found them; bubbling with energy and mischief, keen to see and learn anything you have time to show them; only tainted already with evil in its deadliest forms, that will have them in its grip long before they are men.

"What is to be done for them, these, our little brothers, for whom Christ died?" Are we doing our best for the Kingdom of Christ when we are letting boy-lives drift past us, with their precious chances, into tough Moslem manhood, unchallenged for Him?

Dr. S. M. Zwemer has been gathering evidence from every corner and metropolis of Moslem lands. He says:

"Because of general immoral conditions, which beggar description, many of our correspondents speak of the terrible physical inheritance of Moslem childhood."

As you survey these countries and catch a glimpse of the vast multitudes of Christless children, what are your thoughts?



A PICTURE OF MOSLEM WOMANHOOD WITHOUT CHRIST

# Moslem Converts to Christianity

BY THE RIGHT REV. J. H. LINTON, ISFAHAN, PERSIA  
Bishop of Persia, Church Missionary Society

**S**UPERSTITIONS die hard. An American lady, staying with us at present, is travelling through Persia making a "study" of the country, its conditions and aspirations. She is firmly persuaded that all Persians who possess initiative and resource are Bahais. Some days ago she was introduced to a young Persian Christian who has suffered a good deal of persecution for his faith in the Lord Jesus Christ. He is one of those aggressive workers that count so much in the spread of the Gospel. He boldly confesses Christ among Moslems, and rejoices to do so. Among the outstanding characteristics of the man are his initiative and zeal. I asked the lady what she thought of this young fellow. "Oh," she replied, "he is undoubtedly a Bahai." I asked on what she based her conviction. She said, "He has such splendid initiative!" Some day this lady will probably write a book, and will refer to this young fellow as a splendid example of the go-ahead methods so characteristic of the Bahais! She has pre-judged the case.

I had almost begun to believe that the other superstition was dead—that "there are practically no Moslem converts to Christianity." The mischief of it is that one cannot help being influenced by one's own experience, and so one forgets the numbers of people who "have been in Moslem lands and know that there are no converts." It is the same old trouble of wrong premises. Let me therefore plunge straight into the matter and present facts.

*A "Chance" Meeting.*—One day last week, by one of those strange coincidences that we sometimes call "chance," four Persian men met in my study. One had been a government official, employed in various Persian government offices, latterly in the Finance Department. The second was a son of a well-known *Mujtahid* (a doctor of the Sacred Law of Islam, who has authority to give a judgment). The third was a *Sayyid* (a descendant of the prophet Mohammed). His father was the leader of the prayers in the mosque in one of the sacred cities. The fourth was an educated servant. They had one thing in common: they were all converts to Christianity.

As they spoke with one another, telling of their experiences, my heart burned within me, and I praised God for the Love and Power that had brought these men to the feet of the Saviour. I suggested that it would be good to give one another a testimony as to how we were brought to Christ. I began by telling the story of my own conversion as a boy, and how God had let me out to the mission field.

Then the ex-government official told how, for many years, he

had been seeking spiritual satisfaction. He knew he was a sinner, but saw no way of escape. (Once a Moslem gets to the realization of the fact of sin, the call of Christ makes an irresistible appeal to him.) Then a serious illness brought him as an in-patient to the C. M. S. Hospital in Isfahan. He there heard the message of the Gospel, had talks with missionaries and others, and, at length, accepted Christ as his Saviour. He had a difficult time at home. His wife, a very strong-minded woman, would have nothing to do with him and he had to live in a room by himself in his own home! His wife's story, which I heard on another occasion was an interesting sidelight on it all. At one time she had seriously planned to poison him, but at length his patience under her lashings, and the steadfastness of his faith, together with his undoubted change of life convinced her, and she too was led to faith in the Lord Jesus Christ. The whole family at length became Christians, and the "atmosphere" of that home was too much even for the lady traveler to whom I have referred. The man is now the pastor in charge of the Persian Christian Church in this town. The distinguished mark of his life is his "other worldliness."

The second man told of how he lived in a town some distance from Isfahan and was a teacher in a government school. His father, now dead, was a well-known Moslem priest and *Mujtahid* as was his brother. A Persian friend introduced him to the New Testament, which he read for some time and, after some conversations with his friend, he was led out into the light and liberty of the Gospel. He spent much time in reading the Scriptures and in prayer and preached on two occasions in the mission church. On the third occasion, he invited a number of his Moslem friends to be present as he wished to give his testimony. He spoke to them freely of his new found faith and of the contrast he had found between Christ and Mohammed, between the teaching of the Gospel and that of the Koran. There was naturally some disturbance, for in this Moslem land there is as yet no religious liberty. Some one ran and told his brother, the *Mulla*, who straightaway fainted and on recovering consciousness, condemned his brother, the "apostate," to death, according to the Law of Apostasy in Islam. The young Christian was haled before the Governor in whose presence and in the face of the strictest cross-examination by the *Mullas*, he again witnessed to his faith in Christ Jesus. The people demanded that the Law of Apostasy be applied, but at length he was handed over to the police, escorted to the frontier, and exiled from his country. A few days ago he arrived in Isfahan. I cannot disclose the details, but it was a heartening experience for a missionary among Moslems to hear that man tell what God had been to him in Christ Jesus. His fearlessness and his cheeriness are a joy to behold. He preached at our service for Persian Christians on Sunday and told his story. Then the

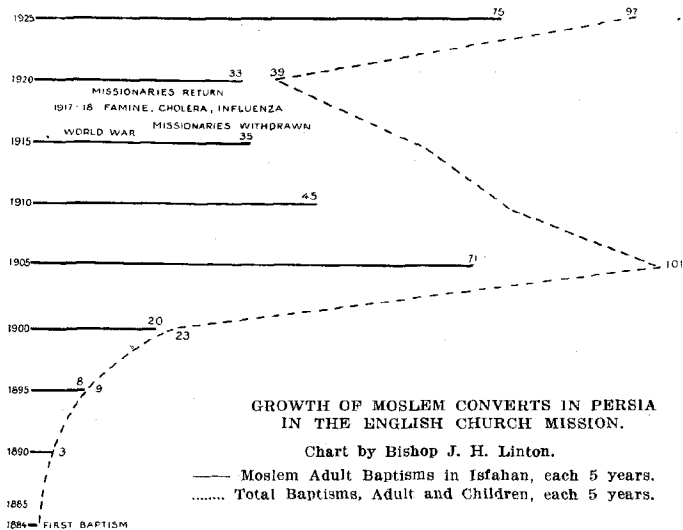
whole congregation stood and commended him in prayer. He goes forth not knowing what awaits him, but with a fair certainty that it will mean "bonds and imprisonment."

The third convert, the *Sayyid*, came to see me a good while ago, when he was a "Divinity student" in one of the Moslem colleges here. He came to Isfahan to study Islam under a well-known Moslem teacher, but the result is that he lost his faith in Islam altogether. He came to talk with me about the teaching of Jesus, but drew back at the exclusiveness of His claims. It was hard for a man, brought up as he had been in the strictest teaching of the Shari'at, to acknowledge that there was "no other Name under heaven, given among men whereby he must be saved" but the Name of Jesus. No wonder that he was unwilling to accept the word, "No man cometh unto the Father but by Me." I lost sight of him for a long time, but he was surrounded by prayer though he knew it not. A few months ago I was accosted on the street by a *Sayyid*, and though I had only seen him once before I was sure that he was the same man for whom we had been praying. I made an appointment and when he came to see me he at once raised the usual objections as to the Deity of our Lord. Finally he promised to read a portion of St. John's Gospel every day, with a prayer for light, with a vow to God to follow what light he saw, and to confess before men if he saw Jesus as his Saviour and his God. In a week he was back, convinced and professing conversion. He has confessed Christ before Christians but not, so far as I know, before Moslems. The testimony of the previous speaker clearly impressed and strengthened him, and it is possible that before these lines appear in print he will have taken all the risks and will have made a public confession in baptism. Out here, "public baptism" will mean that within one hour the news will be proclaimed among all the leaders of Islam in this city; his friends will mock him and count him unclean; they will refuse to drink out of the same vessel that he has used; he will be refused permission to enter the public baths or to drink from the public fountains; he will be called "Apostate" by those who have been proud to be called his friend. Public baptism means counting the cost, but it has been done over and over again out here. If our old Baptism Register could speak it could tell many a tale of what following Christ means to the Moslem whose name has now been written in that register, and in the "Lamb's Book of Life."

The fourth man, the servant, told very simply how he had been given up as incurable. The doctors had "given him his answer" as he expressed it. He came to the mission hospital, and was persuaded that prayer was the chief factor in his healing. Another member of his family was also healed in a remarkable way. He was convinced that in this way God was calling him to faith in the Lord Jesus Christ. He responded with his whole being. His wife and son have

also been converted and will shortly be baptized. Some weeks ago we were leaving the evangelistic service in church, where a large number of Moslems had been present. Among them was a *mulla* who is a very strong opponent of our work. He acts as a spy to find out who are interested, and then he sets to work to try to prevent their conversion. This servant, of whom I have been telling, went over to the *mulla* and said, "Friend, you heard a message of grace this morning. Will you respond?" It takes some courage to speak to a *mulla* in that fashion. Something has "cast out fear"!

The above testimonies show four types of Moslems whom Christ Himself has touched and drawn to faith in Him. And what shall I say more, for time would fail me to tell of the four hundred and



twelve converts from Islam and their children who have been baptized in Isfahan in the last forty years, and the smaller numbers in some other towns in South Persia, such as Yezd, Kerman, and Shirazo. Our brethren in the American Presbyterian Mission could add their testimony as to those in the north of Persia who, with like faith and courage, have witnessed a good confession to Jesus Christ.

Wherein lies the supposed impossibility of Moslems coming to a saving faith in the Lord Jesus Christ? Is it some imagined weakness inherent in the power of the Lord Jesus Himself? Is He able to save the American, the Englishman, the Hindu or the Animist, but does His power fail when it meets the Moslem? Is the Moslem not to be reckoned among those "for whom also Jesus Christ died?"

Is there some failure in the Gospel itself? We can speak only from our own experience of it. I have been a missionary for twenty-

two years in Nigeria, and on the north-west Frontier of India, and in Persia, and in all these places I have seen Moslems who have come under the spell of the Love of God in Christ Jesus, and have been won to Christ. I look back on a day, three years ago, when on one occasion I baptised fifteen Persian men, mostly converts from Islam; a few were from Bahatism and one was a Zoroastrian. On one day last year even this record was broken, and this year we have more candidates for baptism than ever in the history of the work out here.

What is the secret? There is no secret. We are simply trying to fulfil the terms of our commission: "Preach the Gospel to every creature." We avoid barren controversial methods. We were not sent to criticise Islam or any other faith, but to "preach the Gospel." So we go forth with the Word of God in our hands and we preach the Gospel as we find it therein. We are proving that it is "the power of God unto salvation, unto every one that believeth"—unto the Moslem as well as unto men of other faiths. We have no new Gospel for the Moslem. We preach to him Christ Jesus, God's only begotten Son, crucified, risen, ascended, reigning, returning. We dilute nothing. We keep back nothing. Our chief literature is the Word of God. We try, and fail badly, as we ourselves will most readily confess, to practice fully what we preach but our aim is to let the Moslem "see Jesus." Our hospitals and schools are meant to be an expression of the Gospel. These, and all our other missionary work, are primarily "evangelistic" in their aim. In every department of our work we are out to "do the work of an evangelist." We preach in faith, expecting that God will win souls, believing that He is able to save to the uttermost *all* that come to Him through Jesus Christ. And we append our testimony that God is true to His word and to His promise.

In all this we rejoice to recognize the splendid service of the Persian Christians, for humanly speaking, without their fellowship and testimony this work could never have been done. We are all one in Christ Jesus.

#### MOSHAMMEDANISM AND CHRISTIANITY

**W**HY IS not the Koran as good as the Bible? Why is not the belief in one God according to Mohammed, just as helpful to humanity as the Gospel of Christ?

Mohammedanism denies Christianity as revealed by Christ:

It is monotheism without the Christ of God, and, therefore, without the God of Christ. Jesus of the Koran is a character obscured by more dominant personalities. Mohammed denies His Deity and atonement on the cross and His resurrection and ascension.

The Islamizing of a people is a misfortune. The only thing that can overcome the power of Islam is the power of Christ.

## Yusuf Atiyeh—A Product in Syria

BY REV. W. G. GREENSLADE, BEIRUT, SYRIA  
Missionary of the Presbyterian Church, U. S. A.

ON A STORMY night in February, 1865, a young Syrian took refuge in the home of Dr. Henry H. Jessup in Beirut. He came from a village in the Northern Lebanon, near Tripoli. His father and mother were Maronites and had turned him out of doors because of his leaning towards the teaching of Protestant missionaries. When he made his way to Beirut, where his brother lived, the brother, too, drove him away because he persisted in reading his New Testament. Then Yusuf Atiyeh walked the streets until, at midnight, he found the home of Dr. Jessup, the young Christian missionary from America.

At almost the same time, a Mohammedan from Damascus was in prison in Beirut on the charge of having become a Christian; and it was reported that two others had been put to death in Damascus for the same "crime." This coincidence had a remarkable effect upon the homeless young Lebanese, and was the beginning of an experience which led him, years later, to be the means of presenting Christian truth to multitudes of Moslems.

On May 25th of this year (1926) Yusuf Deeb Atiyeh died in Tripoli, Syria, at the age of ninety-four years. He was known to only a small circle of friends; but his book "Sweet First Fruits" (the first of several anonymously published books) is known wherever there are missions to Moslems. He was a modest, humble man who hid himself completely that Christ might live through him.

The first Arabic edition of *Bakura* or "Sweet First Fruits" was published in Leipsic, and was considered so valuable that it was translated into English by Sir William Muir, for use in Mohammedan countries where Arabic is not well understood.

It was placed on sale in Egypt and some copies reached Syria. The first Arabic edition being soon exhausted, it was reprinted by the missionaries in Egypt in an inexpensive form and has since been translated into Persian and some of the languages of India. A young Moslem *effendi* told Dr. Jessup that he was led to accept Christ as his Saviour by reading a copy in the Azhar University in Cairo.

Sir William Muir said, in his preface to the English translation: "It is a work, in many respects, the most remarkable of its kind which has appeared in the present day. It may take the highest rank in apologetic literature, being beyond question one of the most powerful treatises on the claims of Christianity that has ever been addressed to the Mohammedan world."



Atiyeh's second book, "*Minar ul Hoc*," was pronounced superior to the first and other good volumes followed, but none are so widely and so favorably known as "Sweet First Fruits."

But whatever may be said of the persuasiveness of the pen of Yusup Atiyeh may be said with double force of the persuasiveness of his life. He began his study of Arabic under the direction of an uncle, who was secretary of the Emir Beshir Shehab, a powerful feudal lord of the Lebanon. He continued a student throughout his life and attained an unusual knowledge of both the Bible and the Koran, and could repeat most of the latter from memory. After becoming a Protestant Christian, he was given a theological training and, for many years, was pastor of village churches in the Lebanon and other parts of Syria. While engaged in this work in obscure places, he began the literary work which carried his influence into many lands and to peoples of many tongues.

But his activities were not all of the study. After serving the church in Homs for two years, he went to Safita where he built a church and a manse; then he moved to Beirut, where he also built a church and a manse; then he was called to several other places in succession. Though not

ordained, he became known as a persuasive preacher and a winsome pastor. Later he was placed in charge of the mission bookstore in Tripoli and found more opportunity for study, and became a close student of the Hadith, or Mohammedan tradition. Finally he was released from all other duties to give his full time to literary work.

When the World War broke out, Atiyeh was an old man, over eighty years of age, but he was still busily engaged in writing Christian literature for Moslems. The Turkish authorities searched his house and when they found the manuscript of his latest book, a criticism of the Hadith, they took him to prison in Beirut where they kept him several days, and then haled him before the military court. Some of his friends pleaded for the clemency of the court on the ground that the old man was a harmless dotard, but Yusuf Atiyeh was unwilling to be released on such a plea. He proclaimed to the court that he, Yusuf Deeb Atiyeh, was the author of the book in question, that he was no dotard, and that he had written it out of love for his brother Moslems. The court sentenced him to two



YUSEF ATIYEH, SYRIAN PREACHER AND  
AUTHOR

years' imprisonment. Later he was again brought before the court and was told that for some reason he had been released. Imagine the astonishment of the court when he immediately knelt down before the officials and offered a prayer of thanksgiving and a petition to God on behalf of the court which had tried him.

As Atiyeh arose from his knees the president of the court recovered from his amazement sufficiently to say:

"Are you not going to pray for the Sultan, and for the superior court in Damascus? And are you not going to thank us for our clemency in releasing you?"

Atiyeh's answer was: "I give thanks to none but my Heavenly Father who has heard my prayers and the petitions of my many brethren who have been praying for my release. God has heard and has broken my bounds."

During his long life of distinguished service, Mr. Atiyeh was known to all as "Muallim Yusuf," the same title that is given to the simplest village teacher, or to a carpenter or mason. It never troubled him that he was denied honors and emoluments, or that his name did not appear on the title page of any of his books. It was enough for him that he was doing a needed work for his Lord.

During most of his life it was not even possible to print his books in Syria, and they could be circulated only with great caution. At the outbreak of the war, the American Press in Beirut had actually printed the first part of his latest book, but conditions were so uncertain that it was deemed wisest to ship the printed sheets to England, where they still are. The publication of this book has never been completed.

The last few years were years of peaceful waiting. The pastor of the church in Tripoli says: "For the past ten years every time I have asked him 'How are you?' his answers have been confident. Sometimes he would say, 'I am ready'; sometimes '*Muka'ab*' (shod as for a journey); sometimes '*Mushayil*' (i. e. with the kit slung over the shoulder, ready to set out); sometimes, 'Longing to be with my Lord.'"

Nothing better could be said about the passing of Yusuf Atiyeh than to use words which he put in the mouths of two of the characters in "Sweet First Fruits." Ahmad Effendy al Cotely had just made the public confession of his faith in Christ, and was speaking of Yohanna Gheiyur, whose tract had first led him to study Christian truth:

"What do we not owe the writer of that beautiful epistle that guided us to the truth! Would that he had lived, and had seen the fruits of his work."

"Yes," answered Ahmed; "but he will see them in a more glorious way, in the presence of his Lord. The righteous pass away, but their fruits die not. They shall reap the harvest they have sown in that day when not a single grain shall fall to the ground."

# BEST METHODS



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## Methods and Materials for Studying the Moslem World

"A Moslem World, undergoing such varied, such extensive, such profound and such momentous changes, is of supreme interest and concern to all Christendom. The attention of Christians is to-day riveted on Islam as at no time since Moslem invasion of Europe. Seven out of eight Moslems live under flags of Christian nations. The threatened and impending disintegration of Islam calls for an adequate substitute. Only Christ and His program can meet the need."<sup>\*</sup>

Never before have our churches had such an opportunity for mission study. Never in all the yesterdays of the world has there been any situation comparable to "The Moslem World To-day."

It is true, also, that never has there been available as adequate literature for mission study as is offered this year for the study of the Moslem World.

To begin with, we have "*Musa*,"<sup>1</sup> published by the Missionary Education Movement, which furnishes an adequate course for primary children, prepared by Mary Entwistle and Jeanette Perkins.

For Juniors, the materials are unusually good. The Junior book, published by the Central Committee for the United Study of Foreign Missions, is "*Two Young Arabs*"<sup>2</sup>, by A. E. and S. M. Zwemer. The booklet, "*How to Use Two Young Arabs*," contains suggestions for the course, together with seven patterns for handwork drawn by Maude Evelyn Bradley. The course is arranged for

the boys and girls to make a trip through Moslem lands. Fascinating "*Tourist Tickets*" are printed with coupons covering Arabia, India, Persia, North Africa, Egypt and Jerusalem, priced at the low rate of 10 cents per dozen, so that leaders may have them for all the boys and girls. There are also "*Modes of Travel Cut-outs*" to be furnished to each young tourist. A camel for the journey across Arabia, an elephant for India, a prancing horse for Persia, a Nile boat for Africa, and a donkey on which to enter Jerusalem. Patterns for the six cut-outs are printed on one sheet.

*Poster Patterns on Moslem Lands*,<sup>3</sup> by Maude Evelyn Bradley, are designed especially for "Two Young Arabs" but may be used in connection with any book on Islam. They are to be made in the popular cut paper work, and furnish valuable educational occupation for the makers as well as a colorful addition to the wall program.

"*Friends of the Caravan Trails*,"<sup>4</sup> by Elizabeth Harris, is a book for teachers of Juniors. It records, with the subject matter, the actual teaching experiences of the author with a group of Junior boys and girls.

A valuable addition to the materials on the year's theme is to be found in *Set. No. 1 of the World Friendship Pictures*. This set includes four beautiful colored pictures, eleven by fourteen inches, drawn by Fannie Warren, the artist who designed "The Children of Many Lands" posters. Included in the set are pictures of Moslem children in India, Egypt, Persia and Arabia. These pictures may be used in con-

<sup>\*</sup> (Statement from the Jerusalem Conference 1924.)

<sup>1</sup>Price, paper 50 cents, cloth 75 cents.

<sup>2</sup>Price, paper 50 cents, cloth 75 cents.

<sup>3</sup>Price, 50 cents a set.

<sup>4</sup>Price, paper 50 cents, cloth 75 cents.

nection with the primary or junior books, or for independent missionary and world friendship programs in week-day and Sunday-schools.

Unusually good pictures are available in picture sheets. The Missionary Education Movement has four twelve page picture sheet<sup>5</sup> folders containing pictures of Moslem lands, each with a short description. They may be used for making posters, scrap books, albums, wall friezes or in various other ways.

Among the other pictures that are helpful in the course is the set entitled "*The Moslem World in Picture and Story*,"<sup>6</sup> including a set of six pictures, eleven by fourteen inches, in sepia, showing scenes from Persia and Syria.

*The National Geographic Magazine*<sup>7</sup> is rich in picture materials which may be used in connection with the study of the Moslem world. The following pictures will be found in the files as indicated.

The following list is quoted from "Friends of the Caravan Trails" by permission of the Friendship Press.

#### Egypt

The route over which Moses led the Children of Israel out of Egypt. Dec. 1909. 75 cents.

The barrage of the Nile. Feb., 1910. 75 cents.

Sunrise and sunset from Mt. Sinai. Dec., 1912. o. p.

Reconstruction of Egypt's history. Sept., 1913. o. p.

Along the Nile through Egypt and the Sudan. Oct. 1922. o. p.

At the tomb of Tutankhamen. May, 1923. o. p.

Egypt, past and present. May, 1923. 50 cents.

Crossing the untraversed Libyan Desert. Sept., 1924. 50 cents.

Cairo to Capetown overland. Feb., 1925. 50 cents.

The land of Egypt. March, 1926. 50 cents.

<sup>5</sup>Price, 25 cents each.

<sup>6</sup>Published by the Presbyterian Board of Foreign Missions, 60 cents a set.

<sup>7</sup>The issues may be borrowed from public libraries or may be ordered from the National Geographic Magazine, Washington, D. C., except of course those that are marked "o. p.," out of print.

#### Arabia

One thousand miles of railway built for pilgrims, not dividends. Feb., 1909. o. p.  
Arabia, the desert of the sea. Dec., 1909. 75 cents.

Notes on Oman. Jan., 1911. o. p.  
The Mystic Nedjef, the Shia Mecca. Dec., 1914. 50 cents.

Mecca, the mystic. April, 1917. 50 cents.  
The flower of Paradise. Aug., 1917. 50 cents.

The rise of a new Arab nation. Nov., 1919. 50 cents.

A visit to three Arab kingdoms. May, 1923. 50 cents.

#### Palestine

The sacred ibis and cemetery and jackal catacombs in Abydes. Sept., 1913. o. p.

Village life in the Holy Land. March, 1914. 50 cents.

Impressions of Palestine. March, 1915. o. p.

Jerusalem locust plague. Dec., 1915. 50 cents.

An old jewel in the proper setting. Oct., 1918. o. p.

The last Israelitish blood sacrifice. Jan. 1920. 50 cents.

For intermediates, there is a hand-book entitled "*Lands of the Minaret*,"<sup>8</sup> by Nina Rowland Gano, containing a series of programs on various phases of Moslem life and missionary work in Moslem lands with suggestions for projects of service, worship, and dramatization, in addition to background material on the Moslem world. Mrs. Gano tried out her programs with a group of intermediates in her own church.

"*Tales from Moslem Lands*"<sup>9</sup> is a pamphlet of hero stories for leaders to tell in connection with the course on "*Lands of the Minaret*" or other courses for intermediates.

Maude Bradley has enriched the supply of art designs with a "*Cut-out Sheet of Moslem Types*,"<sup>10</sup> giving sketches illustrating the racial variety within Islam to be colored, cut out and pasted on any large map of Moslem lands.

For young people and adults there are three new books. "*Young Islam on Trek*,"<sup>11</sup> by Basil Mathews,

<sup>8</sup>Price, paper, 50 cents.

<sup>9</sup>Price, paper, 50 cents.

<sup>10</sup>Price, 10 cents.

<sup>11</sup>Price, cloth, \$1.00; paper, 60 cents.

sketches the rise and spread of Islam and shows how the life of Mohammedan countries is being thrown into turmoil by the impact of modern Western civilization and by the release of new spiritual forces.

The adult study book, published by the Central Committee for the United Study of Foreign Missions, is "*Moslem Women*,"<sup>12</sup> by A. E. and S. M. Zwemer. It would be impossible to find two authors of larger experience and more understanding insight into Moslem conditions than Dr. and Mrs. Zwemer.

In the book "*The Moslem Faces the Future*,"<sup>13</sup> by T. H. P. Sailer, Associate in Religious Education of Teachers' College, Columbia University, we have a book for study and discussion groups based largely on fresh materials concerning the dominant social, educational, and religious movements throughout the Moslem World, furnished by experienced missionaries in the several countries.

There are three maps available for the year's study in addition to the missionary map of the world:

A *Wall Map of the Moslem World*,<sup>14</sup> in two colors, about 33 x 48 in., showing important places and distribution of Moslem population.

A large *Outline Map of the Moslem World*<sup>15</sup> for wall use, about 28 x 32 inches.

*Small Outline Maps*<sup>16</sup> are available for individual use. Size 11 x 14 inches.

With such an array of helps our churches should have an unusually successful year of mission study, and schools of missions should flourish, enrolling members of all ages. Additional books for reading are listed in the Bibliography of the various study books. A reading program for an entire congregation may be planned beginning with the stories which mothers read aloud to their

children and including every member of the congregation.

#### A QUOTATION MEETING

To acquaint a larger number of people with worth while words that are being spoken and written is an opportunity and a challenge to missionary leadership.

Quotations from books and magazines may make an interesting meeting or a feature of a meeting. The quotations may be selected by a committee or by individuals and typed on separate sheets to be read by different members. The wide search through books, reports, and periodicals will be valuable. An entire meeting may be devoted profitably to the reading and discussion of quotations, or ten minutes of a Sunday-school or class session, or other meeting, may be thus employed. Individuals may be appointed to read certain books or magazines and present striking quotations from them, or the quotations may be type-written and passed around, or printed on posters.

"Islam is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has, in the past, signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one that, in several parts of the world, is to-day forestalling and gaining on Christianity."—QUOTED BY CANON GAIRDNER, IN "The Rebuke of Islam."

"The Koran is a declaration of war against all mankind. Its last chapter is a legacy of implacable animosity against the human race—outside Islam."—DEAN WILMAN.

"Islam saw God but not man; saw the claims of deity but not the rights of humanity; saw authority but failed to see freedom—therefore, hardened into despotism, stiffened into formalism, and sank into death.

<sup>12</sup>Price, cloth, 75 cents; paper, 50 cents.

<sup>13</sup>Price, cloth, \$1.00; paper, 60 cents.

<sup>14</sup>Price, 60 cents.

<sup>15</sup>Price, 25 cents.

<sup>16</sup>Price, 25 cents.

Mohammed teaches a God above us; Moses teaches a God above us and yet with us; Jesus Christ teaches God above us, God with us and God in us."—JAMES FREEMAN CLARKE.

"Islam presents, even after the World War, the abolition of the Caliphate, and the present struggle for the possession of Mecca, a solidarity of organization unparalleled by any other non-Christian religion."—A. E. AND S. M. ZWEMER in "Moslem Women."

"One seventh of all the children in the world live under the shadow of the crescent in the lands of Islam. . . . A conservative estimate based on the total Moslem world population gives the number of children under fourteen years of age at over 80,000,000. . . . The long unbroken line of Moslem children, if they stood together holding hands, would stretch exactly twice around the globe's circumference."—A. E. AND S. M. ZWEMER in "Moslem Women."

"Moslem minds are opening to new ideas and impressions. Moslems are reading more widely and are studying the science of the West. Many are no longer content with the old Koranic laws in regard to women, and insist on education for both boys and girls. Out of this ferment, change and revolution, nations are literally leaping into new life."—W. WILSON CASH.

"Probably the greatest work Christian Missions have done in Mohammedan lands is to present in life and deed the fruits of Christianity. Hospitals, schools, relief of poverty, and integrity and honor in daily life have presented a new idea of service, religion, and manhood."—W. A. SHEDD.

"We must either give up missions to Moslems or go to them with the old Bible, the whole Bible, the martyr's faith. Anything else will only confirm them in opposition to Christianity."—ST. CLAIR TISDALL.

"The spirit of these Moslems is entirely different from what it used

to be. In the old days they came to argue and controvert and insisted on doing so. To-day. . . one is able to preach the Gospel of our Lord Jesus Christ freely and plainly. . . without fear of interruption."—W. T. FAIRMAN.

"It is said that at the Lucknow Conference several years ago there were present five Christian clergymen who formerly had been Moslems. At one time or another during the Conference each of them bore his individual testimony that the first thing which had drawn him toward Christ was kindness shown him by some Christian."—A MISSIONARY.

"There can be no doubt that the unity of Islam is rapidly dissolving. The whole outlook upon life is changing. Strong nationalism, developing in each separate Moslem country, is bringing about disruption and division. . . . The dream of world conquest by the sword, furthermore, is at an end. The penetration from without is going on steadily, but the great break in Islam is from within. The caliphate has ceased to be the rallying centre."—A. E. AND S. M. ZWEMER in "Moslem Women."

"Islam has struck its tents and is again on the march. The evidence is too clear to be discussed with a light heart. Western civilization and Islam are entering one of those great periods of readjustment the like of which has not been seen for three centuries and Western civilization is prostrate and divided."—*New York World*.

"The sword of Mohammed and the Koran are the most stubborn opponents of civilization, liberty and truth the world has ever known."—SIR WILLIAM MUIR.

#### LOCATING THE MOSLEM POPULATION

Ten minutes with a map and a few charts will enable a leader to help a class or an audience to locate the Mohammedans of the world. Follow the display of the map with the entrance of six boys and girls. The first should

carry a chart on which is printed in large, clear figures:

Total Moslem Population of the World, 234,814,989

This may be printed or pasted on an outline map of the world. After the audience has had time to read the chart, the leader may take a moment for fuller statements. Five other boys or girls may follow in order, representing the continents. Each should carry a chart giving the name of the continent represented and the Moslem population. These may be printed on plain cardboard or superimposed on outline maps of the continents:

North America	11,000
South America	193,429
Australia and Polynesia	40,000
Europe	17,789,937
Africa	59,444,397
Asia and Islands	157,336,206

The boys or girls who carry the charts may give interesting facts concerning them.

#### IMPORTANT DATES

In a similar manner, the important dates of Islam may be presented.

One person may carry a chart with the date,

570—Birth of Mohammed,

and may say, as it is displayed, "You must remember me if you want to pass an intelligence test on Moslem affairs. I am the year of Mohammed's birth—570."\*

On the second chart should be printed

622—The Hegira

The bearer of this chart announces "Our year 622 is the beginning of years for Moslems. Their calendar reads A. H. for *Anno Hegirae* instead of A. D., marking the *Hegira*, Mohammed's flight from Mecca to Medina."

\*The figures "670" in the book "Moslem Women" are an error in printing.

Other dates which may be similarly presented are:

632—Death of Mohammed  
636—Jerusalem taken  
640—Conquest of Egypt  
642—Moslem Conquest of Persia  
1453—Capture of Constantinople

Other dates may be added as desired. "The Moslem Faces the Future", by T. H. P. Sailer, contains a very good historical chart, showing contemporaneous happenings in the various main areas of the Moslem world, from the birth of Mohammed to the present.

If an elaborate presentation of dates is desired, twelve persons may represent the twelve Moslem lands, and present the dates in the chronological order showing contemporaneous happenings as given in this chart.

#### TAKING TESTS

This is an age of tests. Make the most of them in mission study. If you do not think it advisable to plunge the average adult class into abject humiliation and despair by giving them the tests prepared for adults, begin with one prepared for juniors. The average adult of the average church may retain self-respect but will have no cause for unseemly pride after taking one of these tests suggested for juniors.

Two good True and False Tests are given on pages 33-38, "Friends of the Caravan Trails."

Dr. T. H. P. Sailer has prepared under the title "Tests on the Moslem World," some exceptionally good tests for special use with his book, "The Moslem Faces the Future." There is also a set of very interesting general tests called "What Do You Know About the Moslem World?"\* which will be effective for groups studying any of the books on the theme. Two sections from the latter set of tests are here suggested.

\*Leaders may secure printed copies of both sets of tests and an answer key for the latter by application to denominational literature headquarters.

**A SINGLE-CHOICE TEST**

*Instructions:* In each of the following groups of statements put a cross after the number of the statement that you consider to be the correct one.

- I. A sheik is:
- a well-dressed young lover (1)
  - a Turkish government official (2)
  - a man of influence because of age, experience, or religious training (3)
  - a pilgrim of the Holy Places (4)
- II. Fatima is:
- a common Oriental disease (1)
  - a fine tobacco originating in Turkey (2)
  - the Queen of Sheba (3)
  - a favorite daughter of Mohammed (4)
- III. The Taj Mahal is:
- a famous mosque in Constantinople (1)
  - the Egyptian national anthem (2)
  - the title of the Emperor of India (3)
  - a celebrated marble tomb (4)
- IV. A harem is:
- a kind of bloomers worn by Oriental ladies (1)
  - the wife (or wives) of a Moslem household, or the section where she and the other womenfolk live (2)
  - the half dozen wives of a Mohammedan (3)
  - a peculiar dance restricted to women (4)
- V. A minaret is:
- a sacred place where people pray (1)
  - an Oriental house-top (2)
  - a tower used in calling prayer (3)
  - a dome with a spire (4)
- VI. A shah is:
- an Arabic exclamation of regret (1)
  - the supreme ruler in Persia (2)
  - a rich young gallant (3)
  - the supreme ruler in Turkey (4)
- VII. A caliph is:
- a Mohammedan high priest (1)
  - a supreme judge in theological disputes (2)
  - the Mohammedan ruler recognized as paramount (3)
  - the Mohammedan pope (4)
- VIII. Mecca is:
- a world-famous tobacco town in Arabia (1)
  - an oasis in the heart of Arabia which symbolizes paradise (2)
  - another name for Heaven among Mohammedans (3)
  - pilgrimage center of the Moslem world (4)
- IX. The majority of the people in Jerusalem are:
- Mohammedans (1)
  - Christians (2)
  - Jews (3)
- X. The majority of the people in the Holy Land are:
- Mohammedans (1)
  - Christians (2)
  - Jews (3)
- XI. Mohammedans date their calendar from:
- Mohammed's first great military victory (1)
  - the birth of Mohammed (2)
  - the death of Mohammed (3)
  - Mohammed's flight from Mecca (4)
  - the birth of Christ (5)
- XII. Jesus' earthly life was cut short at the age of thirty-three, but Mohammed's life was longer by about:
- 5-10 years (1)
  - 15-25 years (2)
  - 25-35 years (3)
  - 35-45 years (4)
  - 45-50 years (5)
- XIII. When Moslems pray, whether in India or Morocco, in Russia or in South Africa, they always face:
- toward exact east (1)
  - toward a certain small locality in Arabia (2)
  - toward Constantinople (3)
  - toward the place on the horizon (shifting according to the season) where the sun actually rises (4)
- XIV. Iraq is an alternate name for:
- Syria (1)
  - Palestine (2)
  - Mesopotamia (3)
  - Arabia (4)
- XV. The Koran is about the size of:
- the New Testament (1)
  - the Old Testament (2)
  - the whole Bible (3)
  - much longer than the Bible (4)
- XVI. Mohammed lived about the year: (Underline correct date)
- 500 B. C., 100 B. C., 1 A. D., 200 A. D., 500 A. D., 600 A. D., 700 A. D., 800 A. D., 1000 A. D.



**A CORRECT MATCHING TEST**

I. The great cities listed in the first column below are famous throughout the Mohammedan world. Place the number of each before the name of the country in the second column to which it belongs. Draw a circle around the numbers of which you are sure.

- |                      |                                   |
|----------------------|-----------------------------------|
| ( 1 ) Constantinople | India                             |
| ( 2 ) Baghdad        | Soviet R u s s i a<br>(Turkestan) |
| ( 3 ) Damascus       | Persia                            |
| ( 4 ) Delhi          | French Sudan (West<br>Africa)     |
| ( 5 ) Cairo          | Syria                             |
| ( 6 ) Tehran         | Egypt                             |
| ( 7 ) Angora         | Anglo-Egyptian Sudan              |
| ( 8 ) Timbuktu       | Mesopotamia                       |
| ( 9 ) Khartum        | Afghanistan                       |
| (10) Mosul           | Turkey                            |
| (11) Bukhara         | Morocco                           |
| (12) Singapore       | British Malaysia                  |
| (13) Fez             |                                   |
| (14) Kabul           |                                   |

II. Many of the greatest ruined cities of ancient history now being excavated are in Moslem lands. Place the number of the city before the name of the country to which it belongs. Draw a circle around those numbers of which you are sure.

- |                  |             |
|------------------|-------------|
| ( 1 ) Jerusalem  | Mesopotamia |
| ( 2 ) Carthage   | Turkey      |
| ( 3 ) Ephesus    | Palestine   |
| ( 4 ) Babylon    | Tunis       |
| ( 5 ) Memphis    | Egypt       |
| ( 6 ) Samaria    | Persia      |
| ( 7 ) Persepolis | Syria       |
| ( 8 ) Palmyra    |             |
| ( 9 ) Thebes     |             |
| (10) Antioch     |             |

III. The following great living Moslem leaders and statesmen are famous throughout the entire Moslem world and are mentioned repeatedly in our American newspapers. Number as previously.

- |                     |             |
|---------------------|-------------|
| (1) M u s t a p h a | Egypt       |
|                     | Kemal       |
| (2) Emir Feisal     | Persia      |
| (3) Abd el Krim     | Arabia      |
| (4) Zaghul Pasha    | Mesopotamia |
| (5) Riza Khan       | India       |
| (6) Ibn Saud        | Turkey      |
| (7) Shaukat Ali     | Morocco     |

**SILENT MESSAGES**

Frequently the messages which are given in silence are most impressive. At one of the summer conferences, two young women, dressed in Moslem costume, entered, each carrying a sheet of cardboard. On one was printed ISLAM IS and on the other ISLAM TEACHES. Following them, eight other girls entered, one at a time, carrying charts which completed the two sentences:

**ISLAM IS**

The youngest of the world's great religions.

Six hundred years younger than Christianity.

A religion of intolerance.

The religion of one seventh of the human race.

**ISLAM TEACHES**

"There is no God but God and Mohammed is the Prophet of God."

That God "created half of humanity for hell and cares not."

That "God misleads whom He will and whom He will He guides."

That polygamy has divine approval.

The two girls who entered first stood on opposite sides on elevations sufficiently high that the eight girls who entered in order following them placed their charts, one at a time, underneath to complete the sentence. As each sentence was completed, the girls stepped to the side, four on one side and four on the other side, until the audience had time to read all of the sentences and understand their significance. There was perfect silence followed by a special prayer for the Moslem world and for missions to Moslems.

# Woman's Foreign Mission Bulletin

EDITED BY ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

## THE SOUL'S SINCERE DESIRE ATTAINED

CORA E. SIMPSON, R. N.

Yes, it is a wonderful story, but the thrilling thing about it all is that it is all beautifully true and it proves without a doubt that there is absolutely no limit to what God can and will do for the individual willing to trust and follow all the way He leads.

It has been said that the record of the Nurses Association of China for the past dozen years is unsurpassed by any nursing organization in any land at any time in the world's history of nursing. Nursing in China was organized, developed, and brought to its present state of high professional efficiency by missionary nurses and when the Chinese graduate nurses take over the work of the entire organization, as we fully expect them to do within this generation, the work will continue to be in the hands of strong, skillful, Christian nurses, who will carry out the high ideals of Florence Nightingale, the Queen of all nurses, and adapt them to meet the needs of their own people.

China with her four hundred and fifty million, where live one fourth of the world's population and where one third of the world's babies are born, and where the need for nurses is so desperate, presents one of the most inviting fields of service found in any land today. I am sure any member of the Nurses Association of China would join me in saying: "It is great to be out where the fight is so strong, To be where the heaviest troops belong, In this fight for God and man" where the work is so difficult but so soul-satisfying and the love of a great people the reward.

The Nurses Association of China was organized in 1909 but not until 1912 when a special committee repre-

senting different parts of China met at Kuling was the real work begun. At that time plans for the grading and registering of Schools of Nursing, with a uniform curriculum and system of examinations with one nursing diploma for China were mapped out and adopted. Miss Gage was elected President and under her leadership the first schools of nursing were registered and the first National Conference was held in Shanghai in 1914. At this conference the Chinese word for "nurse" was adopted and has since passed into the language of the people. The first examinations were held in 1915 and the diploma secured by two men and one woman.

The difficulties of the early days seemed almost unsurmountable. The nurses were far separated and travel was difficult, dangerous and expensive. There were many dialects and the work was looked upon as "work fit only for coolies." There were no books written or translated into the language, so is it any wonder the development was slow during the first few years?

A few schools had been registered, a few more nurses graduated, a few books translated and a few more members added but when we met in conference at Hankow in 1922 we had a membership of only one hundred and thirty-two. In the beginning the membership had to be composed of foreign members but the time seemed ripe for the "advance work among our Chinese people." At that meeting the constitution was remodeled to meet the needs of the growing organization, a Committee on Nursing Education was established with Miss Gage as Chairman and a General Secretary was elected who should give her full time to the work of the Association. As soon as the request of the Nurses

Association of China was granted by her Board and she was released from her position as Superintendent of Nurses at the Magaw Hospital, Foochow, the General Secretary entered on her duties.

At the time the Association property consisted of a small case, a few papers, a small typewriter table, a decrepit, useless, old typewriter, no office staff, an almost empty treasury, the only income the annual fees paid by the members, a loyal Executive Committee who with the membership believed that "with God nothing is impossible" and that He had a place for our Nurses Association of China.

The first two years the office and property were kept in the Secretary's bedroom. The Secretary was sent by the Executive Committee to visit all the nurses and schools of nursing in China. Through this nation-wide campaign and visitation the nurses became vitally interested in the work of the Association and a strong, loyal membership was built up through which future important programs for the Association were successfully carried out. This travel took the Secretary into all kinds of out-of-the-way places. Hundreds of hospitals have been visited and addresses delivered. Over one thousand beds have been slept in and over sixty thousand miles travelled. The ever-increasing correspondence has been carried on by the Secretary, late and early, on trains or boats, or in Chinese inns wherever and whenever she could get time. About twenty-five thousand letters have been cared for. We do not have a budget today but God has cared for us and we have lacked nothing. We have never been in debt and have always had a few dollars balance. Whenever we need anything we send out a call for prayer and God has always "dealt bountifully with us."

The first fruits of this labor were shown in the Canton Conference in 1924 when for the first time in our history our Chinese nurses were with us in large numbers—half of the delegates being Chinese nurses—and Chi-

nese was the language of the Conference. We had reached a membership of 518, had been admitted to membership in the International Council of Nurses and all departments of the work were growing so rapidly that it was decided we must plan for a Headquarters Building to meet the Association needs. It was decided also that delegates should be sent to the next International Council of Nurses Congress to be held in Finland in July 1925.

In the early days we had some help from the China Medical Board for the translation work but that was stopped just in the midst of this advance work. Again God has cared for us. Books have been translated by our members and friends. We have published over thirty new books and revised and republished all the old ones, put over thirteen million pages of nursing textbooks through the press, sold over fourteen thousand dollars' worth of our books in 1925 and closed the year with a small balance in hand. Our Nurses Journal—published in both English and Chinese—the only one in China—has been self-supporting from the first issue. Not one cent of mission money has ever gone into our publications or books.

We have one hundred and fifteen registered Schools of Nursing with a student body of nearly two thousand (both men and women are trained as nurses). We have issued our diploma to over one thousand graduates. Our membership is over twelve hundred and about two thirds are Chinese nurses.

Up until the last day it seemed impossible to surmount the difficulties and send the Chinese delegate to the International Council of Nurses Congress. Nurses everywhere were praying about it. At the last minute the funds were secured, the visés for the passports to cross Siberia were secured through the Chinese Government. Miss L. Wu and the General Secretary crossed Siberia to attend the Congress. One thousand and fifty delegates representing thirty-three coun-

tries attended the Congress. God had great things in store for our Nurses Association of China there. That great Congress decided to hold the next meeting in Peking in 1929 and Miss Nina D. Gage of Changsha, China—a missionary nurse—was elected President of the International Council of Nurses. So when the great Congress meets in Peking in 1929 it will be presided over by a missionary nurse and be entertained by missionary nurses and the splendid Chinese nurses of today.

The funds for the Headquarters Building grew slowly. By vote of the Association we moved our office from Shanghai to Hankow so it would be more in the center of our field. In a marvelous way, unsought, a piece of land was offered to us in the spring and again in the autumn. While we were praying for guidance (for we felt we must be very sure of God's plan for the future location of our Headquarters Building) in reply to a letter sent, a check for \$1,000 was received from one of our loyal doctor friends. We took this as a guide and went forward with negotiations for the land. We asked the owner to allow us to pay half down and half at the end of six months. At first he agreed and then said that he must have all paid down at once. We could not do this so at five p. m. the deal was off. Our Committee prayed on. Before ten o'clock that night a Chinese gentleman came forward and offered to loan us four thousand dollars without interest for the rest of the year if we would only buy the land for he wanted "the nurses as neighbors." Two other friends made loans. We purchased the land. The loans were paid off at the appointed dates and the land is ours at a cost of ten thousand dollars.

The Headquarters Building we are working for will cost twenty-five thousand dollars and will be the place where all the nursing activities of China will be handled. There will be offices for the secretaries and translators and for editorial work, libraries

for research work, a large room for meetings. There will also be the home for the secretaries and other workers and a Hostel for nurses passing through the great center of Hankow. At present there is no place for them to stay. This building is greatly needed and at once. In the light of what we have told you do you think this is impossible? If you could have been with us at our last conference in Nanking on Sunday and have seen our three hundred delegates taking communion, have looked into their faces and seen the determination and faith written there, and then remember they represented the membership of over twelve hundred and the student body of almost two thousand and your answer would be as theirs is "with God nothing is impossible." Because of this faith it has been possible for God to give the things recorded above and because of this faith and the need this building will rise as a testimony of what God can and will do because of the faith and the need of His Chinese nurses who are so busy ministering to His "little ones" that they do not have time to tell you of their doings or needs. These Chinese nurses are "our faith and our pride, our joy and our crown."

If you would like to put some bricks in the wall send word to the General Secretary, Miss Cora E. Simpson, 740 Rush Street, Chicago, Illinois.

Cora E. Simpson, R. N., a missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church since 1907, established the Florence Nightingale School of Nursing at the Magaw Memorial Hospital, Poochow. This was the first School of Nursing to receive a Registration Certificate in China and heads the list of Registered Schools of the Association.

Since 1922 Miss Simpson has been the General Secretary of the Nurses Association of China. She is in the United States for a few months' rest and study after which she expects to resume her work in China as secretary of the Nurses Association. Miss Simpson has written a book concerning the marvelous growth of this work, "A Joy Ride Through China for the Nurses Association of China." Price \$2.00, the proceeds to be used for the Headquarters Building Fund.

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

## MIGRANT GROUPS

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Ralph S. Adams, *Chairman*.

The different types of migrant workers may be listed as follows: loggers and lumber jacks, grain harvest hands, cannery employees, fruit and truck harvesters, construction gangs, sugar beet workers, fishermen, boatmen, soldiers and sailors. The needs of these groups are far from being adequately cared for and most denominations, because of the press of other work, have been forced to neglect this very important field.

1. *Loggers and Lumberjacks.* The 1920 census gives as the states in which the lumber industry is of greatest importance: Washington, Oregon, Idaho, Maine, New Hampshire, Minnesota, Michigan and Wisconsin, reporting workers in lumber industry ranging from 4,701 in New Hampshire to 24,371 in Washington. This group comprised 5% of the gainfully employed males in Washington; 4.8% in Maine; 3.8% each in Oregon and Idaho; 3.3% in New Hampshire; 1.9% in Minnesota; 1.8% in Florida; 1.7% in Wisconsin; 1.5% in Louisiana; and 1.3% in Michigan. These figures have greater significance when contrasted with the record of .6% for the entire United States. Nineteen states in all employ more than 4,000 workers in this industry and present a challenge to the churches.

In the Washington-Oregon-Idaho region, the Presbyterian Church in the U. S. A. is supporting eleven workers among the lumberjacks, the Christian Church one, and the Methodist Episcopal Church about half a dozen. In this region, because of the I. W. W. and other radical agencies, it has not been possible for the lumber companies to serve successfully the social needs of their workers, although some few attempts have been

made. The workers are less suspicious of the churches, and the companies are depending most upon them to supply the social and spiritual needs of these men. The Loyal Legion of Loggers and Lumbermen, a cooperative organization, is attempting to serve the men socially and intellectually in limited areas.

The need of social and religious services is very great in Minnesota, Wisconsin, Michigan, New Hampshire and Maine, but the church boards are doing little or nothing for the loggers in these areas, and local churches are not doing much more. In Maine, the Great Northern Paper Company maintains a welfare department and employs a full-time social worker in certain camps. This is the only company in the state that is thus serving its workers, and they report a great need in their own camps for additional spiritual service from the churches. The Crossett Lumber Company in Arkansas supports a Y. M. C. A. to the extent of \$7,000 in its main logging camp, and maintains a welfare department in the mill town at a cost of \$40,000 annually. In 1923, California reported from 10,000 to 15,000 workers employed in the lumber industry.

From reports of missionaries and others in close touch with men in the logging fields, it appears that all effective religious work must be of the sky-pilot or missionary type; that the population of these camps is too unstable and changing, to place permanent churches successfully. The field remains largely unserved and the few missionaries now engaged among the lumberjacks are forced to cover too large areas to do most effective work. Thousands of camps remain untouched by any messenger of Christ, but agencies of moral destruction are everywhere surrounding them. Dr. White, Presbyterian

sky-pilot, reports the need of inter-denominational missions in the cities of Seattle, Everett, and Bellingham, Washington, to provide clean and decent quarters for lumberjacks when they come to town; to furnish them with reading and writing materials, recreation and rest; to counteract the influences of agencies constantly robbing the men of their money and any moral restraints they may have.

2. *Grain Harvesters.* The wheat belt is Texas, Oklahoma, Kansas, Nebraska, South Dakota and Canada. Thousands of harvest hands follow the harvest from South to North. Oklahoma, during a normal year, employs from 12,000 to 15,000 of these transient hands for three weeks; Kansas from 20,000 to 30,000; Nebraska somewhat less than Kansas; in North and South Dakota the demand again increases. In North and South Dakota, the Department of Agricultural Extension is trying to introduce diversified farming with permanent employment, as a remedy for migrant problems. Some migrant wheat harvesters are reported in Missouri also. Iowa's chief interest in this group of society lies in the fact that Sioux City is the second great gateway through which these workers pass to enter harvest fields of the north. Kansas City, Missouri, is the first and most important gateway. Government and private agencies are at work to place these men where needed and to avoid congestion and delay in cities.

Migrant workers come from all walks of life, are of all nationalities and conditions of society, and come from every state in the Union. An analysis of 3,509 workers who passed through the Sioux City office in the summer of 1922 showed that there were men from every state except Delaware; 43.9% farmers or farm hands; 12.4% common laborers; 6.5% college students; the remaining 27.2% from 133 different occupations; 55% under 30 years of age, the largest age group at 24 years; 11% serving as harvest hands for first

time, and 57% had served in this capacity for five years or less; 43% had followed the harvest for more than five seasons, 19% more than ten seasons.

Workers are cared for in bunk houses, barns and homes; work hard and late hours; want little but work, meals, rest, and wages; are not much interested in social life and religion. Opinion has it that the remedy is so to stabilize and diversify agriculture that this large migrant group will not be necessary. Agricultural Extension Departments in the wheat belt are giving instruction in this matter. Local churches and agencies should serve these groups. General welfare agencies which tried to follow harvesters have not proved generally successful.

3. *Cannery Hands, Fruit and Truck Harvesters.* These workers are here grouped together because they are often the same workers, first harvesting fruit and truck, then working in canning factories. According to the census report of 1920, in September, 1919, there were employed in canning establishments of this country, 198,147 workers, more than half of whom were female workers. In March of the same year, only 35,692 hands were engaged by these establishments, at which time males far outnumbered females. The differential of 162,000 workers represents pretty well the part-time workers engaged in this industry, most of whom are brought from cities and states not in the immediate locality of the industry, and are therefore migrant workers during the active season. This does not take into account the many more thousands of workers who harvest these and other fruit and vegetable crops; unfortunately Census figures do not assist in determining their number, but reports show that they are several times greater in numbers than cannery hands.

This type of migrant differs greatly from previously noted groups because it includes whole families in their migrations. Women and chil-

dren assist in this important work and therein lies much of the danger. Families are quartered in small, one-room shacks with inadequate light and few sanitary precautions. Privacy is impossible and often comfort is not easily secured. These families are social outcasts from most forms of recreation and entertainment in the community where they labor; churches and other local service agencies largely neglect this group. Children are taken from school early in the spring and return late in the fall. Most children in migrant families are retarded in education. Child Labor laws are often violated in employing these children in harvesting fruit and truck crops. Dr. Keller, of the New Jersey Agricultural Experiment Station, says: "I have found very often the communities are a social menace to the casual labor rather than the other way 'round. I mean the community treats these people as they treat disease, they isolate them. If the labor class becomes a social menace it is often a result of poor treatment rather than a cause of their being casual." Dr. Folsom, of the Bureau of Agricultural Economics, who has made wide studies of this type of migrant throughout the United States, makes the following comments:

"The social and religious needs of these people are bound up with their economic needs. All should be taken into consideration in work planned.

"Difficulties in establishing contacts:

- (a) Short stay in the community.
- (b) Local lack of interest in them except as laborers.
- (c) Their nationality.
- (d) Difference in religious and social training and standards.
- (e) Isolation in small groups on small farms.
- (f) Habit of working all members of the family early and late.
- (g) Local situations.

"Would it not be easiest to arouse public interest of the locality in work for the children, and also easiest to establish contact with migrants by showing an interest in their little ones? Children ought to prove excellent first sources of contact. Often the children of the camp are left to themselves while those older are working. Organized play and kindergarten might be good methods for starting; possibly elementary school work could be accomplished."

The work of the Council of Women for Home Missions has proved this approach to be very successful and popular.

4. *Sugar Beet Workers.* The following states reported increased importance of the sugar beet industry in which many migrant families, mostly Mexican, are employed during the summer and autumn months: Idaho, Michigan, Ohio, South Dakota, Iowa, Colorado, North Dakota, Wyoming, Kansas, Wisconsin.

5. *Soldiers and Sailors.* Several denominations are supplying chaplains for Army and Navy, and camp pastors. The Protestant Episcopal Church in 1844 organized the Seamen's Church Institute which is operating in sixteen cities in the United States and the Philippine Islands. Much more ought to be done.

6. *Miscellaneous.* Fragmentary reports came in concerning cotton harvesters, fishers, boatmen, oil field workers, irrigation gangs, railroad construction gangs, corn harvesters, tobacco harvesters, etc., but time did not permit a closer study of these reports.

Come unto Me, ye weary,  
And I will give you rest.  
Oh blessed voice of Jesus,  
Which comes to hearts oppressed,  
It tells of benediction,  
Of pardon, grace and peace,  
Of joy that hath no ending  
Of love which cannot cease.

—Selected.

# NEWS FROM MANY LANDS



## THE NEAR EAST

### Bibles Sold in Damascus

**B**IBLE Colportage, though attempted, was almost impossible in and around Damascus under the Turkish regime. The Scriptures were, however, regularly supplied to the Irish Presbyterian Mission, the British Syrian Mission and the Edinburgh Medical Mission by the British and Foreign Bible Society. Since the Turkish rule ended a distinct advance has been made and Colportage has been conducted in all quarters of the city. Colporteur Moses Burunzuzian has sold regularly over three hundred copies of the Scriptures a month in the city itself, and to all classes of people. There has been quite a demand for the Hebrew Scriptures among the Jews; and in many instances complete Arabic Bibles have been sold to Moslems. Over fifteen thousand copies of the Scriptures have been sold in and around Damascus since 1920.

### Christian Endeavor in Aleppo

**M**RS. ISABELE TROWBRIDGE MERRILL, daughter and wife of distinguished Congregational missionaries to Turkey, sends this story of future leaders in the Near East: "A young people's rally was held in the new Evangelical Church in Aleppo, Syria, recently. The four Christian Endeavor societies of the city were present, the boys' and girls' societies from the camp church having been invited to join with the boys' and girls' societies of the city church. The boys' society of the refugee camp has lately been organized with eighty-five members, and now has over a hundred. When one looks at the earnest and eager faces of these young people and realizes that almost without exception they are refugees from Tur-

key, or at any rate children of refugees, one is impressed with the tremendous opportunity in work for them. These young lives, growing up in the greater freedom of Aleppo, must be held and trained for Christ. Most of them have lost the look of suffering and terror which was so evident on all faces only a short time ago. They are looking 'forward and not back.' "

### Christian Books in Turkey

**A**MERICAN Board missionaries in Constantinople report that at present in Turkey, when ideas are changing and reforms have been made, the opportunity for distributing Christian literature is unprecedented. The mediums of circulation have been book-stores in the larger cities, schools, and personal Turkish friends in the smaller towns. There are encouraging results. In one town, a group of dervishes are reading the Gospels and "Pilgrim's Progress." In the same interior town, a Turkish school put in a request for "Joseph," an Old Testament play, for their graduating performance. A number of college students are studying the New Testament. The manuscript for the first "Life of Christ," translated into Turkish, is now ready for publication. It is by Miss Constance E. Padwick, of Cairo, and is translated by a young Moslem woman who has been much interested in the work. It is to be published with funds provided by the American Christian Literature Society for Moslems.

### "The Mussolini of Persia"

**T**HIS is the title sometimes given to Riza Khan, the new Shah of Persia, about whom the following facts are given in the *Kurdistan Mis-*



*sionary*: "A man with an iron will, practical and diplomatic, he made and unmade prime ministers, deposed shahs and established a new republic. The Persian press, merchants and the common people are almost unanimously in his favor. The only class which opposed him in 1924 were the neglected *mullahs*. Since his recall he has put forth painstaking efforts to make the *mullahs* his friends. Arthur Chester Millsbaugh, head of the financial mission sent to Persia from the United States in 1923, is extremely popular with Riza Khan, because the Persians know that the Americans desire no unfair advantages. It is reported that Riza Khan treats the Bahais, a progressive all-Persian community, the Jews and the Zoroastrians very favorably. Though himself uneducated in the ordinary sense of the word, he is encouraging the Persians and the foreigners to cooperate in improving the educational system of his country."

#### Women in the Persian Church

**M**R. J. DAVIDSON FRAME, of the American Presbyterian Mission in Resht, Persia, writes: "More and more we who have had all sorts of Bible helps and commentaries and instruction in the home marvel at these unlearned women whose one book is the Bible. Their search of the Scriptures is untiring. One recent convert is already teaching others how to read the Bible and instructing them in its doctrines as she knows them. You know the place a woman has in Moslem countries. It is good to watch the place a woman has among our Persian Christians. At first she is diffident about expressing her thoughts in a public prayer meeting, but gradually as she realizes the freedom that she has in Christ she becomes more and more to see that she is only one of a large and sympathetic family and allows herself to assume the privileges of the membership in that family, until she is free to talk to the common Father

in prayer, then to comment on the Bible passage for the day, and finally to lead the meeting."

#### Intercessors in Isfahan

**A** MISSIONARY in Persia, quoted in *Evangelical Christendom*, writes: "We have had a very helpful week of prayer here in Isfahan, the meetings being well attended right up to the end. The week of prayer makes a very great appeal to our Persian Church, and we look upon it as a regular part of our church organization. The meetings were this year taken chiefly by Persian Christians, though we had an Armenian to conduct one meeting and a Hebrew Christian on Saturday. It is difficult to arrange time to get all our people together for a week, as the men are at work and cannot easily come in the afternoons, and the women could not come out at all in the evenings; but in spite of difficulties we had from thirty-five to forty Persian Christians daily, besides missionaries, and they took up the intercession topics very heartily."

#### Bible Teaching in Muscat

**A**T MUSCAT on the Persian Gulf, the Reformed Church in America has a well-established mission, where the seed of the Word is being sown. Without funds for the rent of a school building Rev. G. D. Van Peursesem went ahead with school work at his home and reports a daily attendance of fifteen boys whom he is teaching the rudiments of education and giving the Gospel at the same time. Among them are some of the brightest boys of the Koran school and one lad whose father, now deceased, was formerly one of the strongest opponents of the mission in Muscat. His daily program closes with the reading of a chapter of the Bible, and the singing of two hymns. Each boy takes his turn in reading a verse of Scripture. Miss Lutton reports a Sunday-school service numbering in attendance between fifteen and sixty-five, the majority of them

Baluchis, but among them in increasing numbers Arabs.

#### Ups and Downs in Kuwait

THE evangelistic work carried on in Kuwait, Arabia, has met with encouragements as well as discouragements. Bible shop work is as extensive as ever. Sunday afternoon services attract a remarkably large audience of Moslems, both men and women. A young man baptized several years ago continues to testify for his Master. Another young man declares he has become a Christian and has at times confessed the same before Moslems. On the other hand, Rev. E. E. Calverley reports a new form of opposition in the form of an Arabic book in refutation of Christianity written and published by the chief religious leader of the Persians of Kuwait. The book consists of two parts, the first a refutation of five doctrines of Christianity, and the second a reply to Goldsack's book "Christ in Islam." It is interesting to note that the school teacher who is helping Dr. Calverley has undertaken to prepare a reply.

#### AFRICA

##### Preaching to Moslems Forbidden

REV. JOHN HAY, of the Sudan Interior Mission, writes in the *London Christian*. "It seems incredible that under the British flag today there are countries in which the missionary of the Gospel has no liberty to preach. Such is the case in Northern Nigeria. Because of a statement made by a British representative who made a treaty with the Moslem chiefs—a statement to the effect that Government does not interfere with religion—it is held that the Christian missionary must not be allowed to preach to the Moslems in four great provinces. The doors are closed, 'as it is against government policy to permit Christian propaganda within the areas which are predominantly Moslem.' The last census, taken in 1921, shows 6,699,427 Mohammedans in the Northern Prov-

inces to whom we are not supposed to tell the good news.... There are in addition about 700,000 pagans in this territory."

#### Six Questions at Once

IN a recent letter, written from the Egypt General Mission Hospital, Shebin-el-Kanater, Egypt, Mr. H. Frank Roe tells of experiences when itinerating in Egyptian villages. He writes: "At least twice a week during the summer months I go out with one of our Egyptian fellow-helpers. There are about thirty villages within a four-mile radius of Shebin, and we systematically visit these every few weeks. Usually we get a respectful and attentive hearing, until, as we proceed, the gospel light throws into glaring relief some error of Moslem faith. Then the devil asserts his presence, and we are besieged with a dozen questions. When six men shout at us six different questions at one and the same time, and the whole company of men starts yelling, you can imagine what pandemonium reigns! Under these circumstances our only resource is prayer, and we therefore pause for a few minutes until quiet returns. We set out each day aiming for a specific village, but occasionally we pause to talk with a roadside group sheltering under a tree from the scorching sun."

#### S. S. Grading in the Sudan

THE growth of Sunday-school work among the Shilluk tribe in the Southern Sudan was described in the *June Review*. A later report states: "The Shilluks entrusted with grading the Sunday-school have their own picturesque way of describing the classes: Men Who Are Considered Honorable (i.e. grey-haired men), Those Who Are Younger, Those Just Married, The Boys Who Dance, The Boys Who Have Just Begun to Dance, The Boys Who Herd the Cattle, The Little Boys Who Herd the Sheep. The training class is organized, with a chief, a chief-on-whom-he-has-his-feet, and a chief-

of-writing. The main school at Doleib Hill is overflowing the church building. Five classes are held out-of-doors. A year ago there were 26 baptized Shilluks. Today there are 87. The tribe numbers about 60,000. Mrs. Oyler, of the United Presbyterian Mission, writes: "The Christians are very much interested in this village S. S. work, but the time will come when the novelty will wear off. We are praying for that time. A regular routine, day after day, requires more strength."

#### Ex-Medicine Man an Evangelist

**ARCHDEACON E. W. DOULTON**, of Tanganyika Territory, East Africa, tells the story of the conversion of a medicine man, Kahodanga, who when he was baptized at about thirty years of age, took the name Yohana (John). He continues: "It is estimated that Yohana, this ex-medicine man, has been the instrument in God's hands in the conversion of fully one hundred Wagogo, and his village, where there is now a considerable Christian community, is a light in the great darkness around. It is in many respects a model village, in which heathen dances and the brewing or use of *pombe* (native beer) are forbidden. Yohana is a teetotaller and non-smoker. Three of his sons are now Christian teachers, two of them being in charge of out-stations from which converts to Christ are being gathered. Yohana is now quasi-pastor, and superintends the work of four out-stations in the Buigiri district."

#### Yoruba Christians Persecuted

**R**EPRESENTATIVES of the Church Missionary Society find that the persecution of Christians is by no means a thing of the past in the Yoruba country, West Africa, and men and women are still called upon to suffer in various ways for their faith. For instance, twelve men living at a C.M.S. out-station in the Benin district were fined £5 each in the native court for disobey-

ing a summons to heathen sacrifice. In another part of the district some converts were fined for planting yams, etc., on their farms before the day arranged for holding the festival of the Orisa-oko, a pagan rite. Quite recently in a town near Owo a young woman, a convert of only a few years' standing, has borne severe bodily suffering for the sake of her faith.

#### "The Preacher, the Big Stick"

**O**NE of the distinctive qualities of African Christian leaders seems to be their apt use of figurative language. A recent illustration of this comes from the Christian Alliance Mission in the Congo. The teachers of the district had met for prayer and council. They were discussing the lack of interest and zeal in the schools. The native pastor used this wise illustration: "We use large sticks of wood to keep the fire burning at night or when we are away from home. Some wood holds the fire well, some burns out quickly. If the fire in the large piece of wood goes out, we cannot use it to kindle the other sticks of wood. We preachers are the large sticks of wood. If our people are not on fire it would be well for us to examine the large sticks first and see why the fire is not burning there. If you are on fire so will your people be also."

#### Malagasy Tribute to Bible

**D**URING his visit to Madagascar, W. J. W. Roome, of the British and Foreign Bible Society, was welcomed at a great meeting of Malagasy Christians at Imerina. The following is an extract from an address of welcome which was delivered by Randzavola, a pastor: "The missionaries and the Bible are like the right and left hand, working together in the garden of the Lord here in this our island. Far be it from me to belittle the work of missionaries; but they themselves are witnesses that the Bible has accomplished much more than they alone could have possibly done. There was a time, twen-

ty-five years ago, when the missionaries were not allowed to stay in our country; but because the Bible remained the work they had begun was by no means destroyed. . . . And up to the present the Bible has found entrance into many Malagasy homes, into some of which the missionary has difficulty in gaining admission."

#### INDIA AND SIAM

##### India's Attitude toward Christ

A NOTE of warning is sounded in an editorial in the *National Christian Council Review*, which says: "It is not often realized that the genuine admiration for Jesus Christ and the remarkable spirit of receptiveness towards His teaching so common in India at the present day exist side by side with an absolute refusal to ascribe to Him any position of uniqueness. . . . Christianity may cease to be allied with an alien culture and strengthen all the good and noble elements in the social and religious life of India; Christianity may become indigenous in India, adopting modes of life and worship and thought which are suited to the people of this land; and yet the incompatibility between the fundamental position of Hinduism and Christianity about the uniqueness of Jesus Christ as the revelation of God will remain and will have to be met."

##### Union Work for Indian Moslems

IN OCTOBER, 1925, representatives of the (English) Wesleyan Methodist Missionary Society gave expression to their conviction that work among Moslems in India should be undertaken by the various churches and societies in cooperation, and an offer was made of a man to such a cooperative mission. This action resulted in the Conference of the British Missionary Societies appointing a group representative of the principal societies to consider this proposal. It was decided to accept the offer and to send the man for training to Lahore, where he will

be in close association with the missionaries at the Forman Christian College. Rev. E. T. Jenkinson, who during the past year has been taking a special course at Manchester University to fit him for work among Moslems, was appointed, and was to sail from England for India on September 14th.

##### Non-Christian Students Responsive

REV. CANON A. W. DAVIES, principal of the C.M.S. St. John's College, in Agra, North India, recently invited the students of the college, including Moslems and Hindus, to the occasional services which are held on Sunday afternoons for the Christian staff and students. Quite definitely he explained that it would be Christian worship, and that it would give an opportunity for openly acknowledging the drawing of Christ and the desire to serve and follow Him, and to enter more and more into His Spirit. It could not, therefore, have been very easy for the non-Christian students to attend, yet some thirty or forty of these came, and a little later, when the invitation was repeated especially to the senior students, there was a most encouraging response. Canon Davies remarks: "We are only feeling our way; but experiences of this sort, and the knowledge of not a few in the college who are very near the Kingdom, together with the unique experience of the baptism of one who left the college twelve years ago, a Hindu Brahmin, have filled us with new courage and hope."

##### Gandhi on "the Language of Love"

AT a tea given by the American Board missionaries at Mahableshwar, India, Mahatma Gandhi made a brief address, speaking particularly to the missionary members of the language school. He expressed his hearty approval of the desire of the young missionaries to learn the language of the country, and paid tribute to the linguistic achievements of the missionary group. He stated

his regret, however, at the failure of many missionaries—in fact most of the missionaries—to learn the language of the Indian heart—the language of love. This failure is the more disappointing because the missionaries come to India in the name of love, and the Indian expects, and has the right to expect, the manifestations of this spirit. The missionary preaches love, but how often his actions belie his words.

#### Nepal Slaves Set Free

**T**HE plan for the abolition of slavery in Nepal was last referred to in the *Review* in March. A special cablegram to the *New York Times* August 29th announced the completion of the plan at a cost of \$1,366,250, an average of \$25 a slave, the total number liberated with compensation by the Government being 51,782. The rates paid in compensation ranged from \$7 for a female and \$5 for a male under three years old to \$35 for a female and \$26 for a male between the ages of thirteen and forty. After forty the price dropped fifty per cent. Tracts of cultivable land have been thrown open to the emancipated slaves in the hills, and reclamation and clearance works have been started in Tarai, suitable advances of cash being made to the freedmen by the reclamation and agricultural offices. The *Times* despatch gave the credit both for conceiving and carrying out the plan to the Prime Minister of Nepal, but earlier accounts have made the Maharajah the chief figure.

#### Indians Evangelize Outcastes

**T**HE United Presbyterian Church began its work at Jhelum, in the Punjab, fifty years ago. One of its missionaries there writes: "Most encouraging of all is the voluntary, evangelistic zeal displayed by Indian members of our little church. Although they are not paid for this service, they continue the regular evangelistic preaching in the bazaar, whether the missionaries are present

in the city or are off on tour to the far part of the district. In addition to this bazaar work, for many years members have voluntarily carried on personal work among a community of outcastes. Less than a year ago, on their own initiative, Indian members of the congregation planned a campaign with the objective of winning this community for Christ. They organized the work themselves and conducted it, and within the last month or two have baptized about sixty. That these converts may continue to grow in their new life and in the grace of the Lord one of our Indian Christians is providing the salary for a full-time teacher."

#### Revising the Siamese Bible

**D**URING the past two years, reports Rev. Paul A. Eakin, of Bangkok, Siam, "a little group composed of three Siamese pastors and two young evangelistic helpers—all graduates of the Bangkok Christian College—and a missionary have been trying to put the Scriptures of the New Testament into more idiomatic and attractive Siamese, as well as produce a more accurate translation of the Greek manuscripts. . . . The work has given them a deeper appreciation of the true nature of the Scriptures. Over and over again the pastors would jot down in their personal notebooks obscure texts which had flamed out anew as the real meaning was brought out clearly in their own tongue, and the light in their faces at such times is something one will not soon forget."

#### CHINA

##### Mission for Ricksha Coolies

**T**OUCHED by the hardships of the Ricksha men in Shanghai, Mr. George Matheson founded in 1913 a mission especially for this large group. The latest report states: "During this troubled year there has been no decrease in the numbers passing through the mission premises and attending the daily and nightly gatherings in the open air, and in

the halls. Even during the disturbances, the usual large crowds (in which representatives from most of the provinces might be found) were always present, and orderly and friendly in attitude. The usual routine was carried on uninterruptedly. Sick and injured men were sent to hospital and the destitute were relieved as usual. In visiting and open-air work large numbers of men, women, and children are reached who would otherwise remain unknown, and in the course of this itinerant work large quantities of suitable literature are distributed, including Scripture portions and leaflets."

#### A General's Zeal for His Men

**R**EV. FRANK A. KELLER, of the Hunan Bible Institute, after describing the Christian earnestness of General Chang, who was mentioned in the June, 1925, REVIEW, says: "Through the enthusiastic assistance of Chief-of-Staff Chang, the way was opened for the preaching of the Gospel to every unit of the third division of the Hunan army that was at Changsha. One week we had the soldiers here night after night to hear the Gospel, and see it, too, as illustrated by stereopticon slides. One or two nights we had as many as fourteen hundred here. Half of them listened to the preaching of the Gospel in groups of about one hundred each while the other half saw the pictures in the auditorium; then they changed places, so that all had the privilege of seeing the slides. Sunday afternoon services were held in a number of the different camps."

#### Bible Picture Cartoons

**T**HE China Sunday School Union has issued, chiefly for use in primary and daily vacation Bible schools, a series of line sketches illustrating, in Chinese style but not Chinese figures, the life of Christ. Cooperating with a Chinese artist, Rev. J. P. Esney, of the Presbyterian Mission in Shanghai, produced this series, which they call "*Bible Picture*

*Cartoons.*" They are issued four on a sheet in wall-scroll form and intended to be shown one by one as the Bible story is told. The sketches have heavy lines with little detail, so that they may be easily seen across the schoolroom and comprehended by scholars with little Bible knowledge; moreover, being in Chinese style, the attention of the children is not diverted by too many foreign features in the picture.

#### Rewards of Out-Station Work

**R**EV. R. G. COONRADT, American Presbyterian missionary in Tsingtao, Shantung Province, since 1912, writes of his country field: "Imagine our preaching and teaching the gospel message, day after day, to people who never would hear it if we did not tell them. There is always just another village or town beyond asking you to come to them. It means another day, but who can resist the call? How many hundreds of Christian friends at home would give so much just for this one chance, and with this thought and knowing that Christ is calling them I have extended my trip and pushed on many times. One new convert said, 'I know the foreign pastor is too busy to come to my home, but I do wish he could make just one visit and help me explain 'the Gospel to my old father.' This illiterate man had been converted while in Manchuria. He came home to take care of his aged father, and began at once to study the Bible and attend church at the nearest meeting place. We went to his home and his father was baptized later, and now the man has his uncle and many others of his town studying,"

#### Chinese Girls in Factories

**C**HEFOO, in Shantung Province, is described in a recent report as "a town where hundreds of women have bound feet, but still a town of factories where these same women trudge bravely home at dusk on their tiny feet." This past year about 150

girls, most of whom work from six in the morning until six at night, enrolled in the popular education night classes. "A Y.W.C.A. secretary on her first visit found twenty-eight little peanut sorters, hair-net menders, silk spinners and embroiderers, trying to read under one dim lamp, and some were carefully drawing characters on their slates which said, 'The liberty of an individual is sacred and cannot be encroached upon.' How will they explain the world when they become conscious of individual worth on one hand and a twelve-hour day for women and children on the other?"

#### Labor Problems and the Y.W.C.A.

**T**HE annual report of the Y.W.C.A. of China contains the following significant statement: "Industrial problems have loomed large in China in the last year. The agitation that led to the May 30th affair arose from labor troubles. The appalling number of strikes within the last year show an increasing unrest and dissatisfaction on the part of labor, and while some of these strikes may have been animated by political motives, undoubtedly many of them have had their origin entirely in labor problems. The most striking fact in the industrial world is the unprecedented growth of labor unions, presenting a factor tremendous in its possibilities both for good and for evil. The intensity of feeling that is developing puts a burden of responsibility upon Christian forces, greater than we have ever faced before. The Y.W.C.A., nationally and locally, has been aware of this need and has played its part in the effort to meet it."

#### The Village of Yellow Gold

**T**HE origin of the name, which is thus translated, of the market town in Szechwan Province is obscure, but, writes Rev. C. B. Hannah, of the China Inland Mission, "from a spiritual point of view the name has now a very blessed significance,

for souls far more precious than gold are being won for Christ in this place. Six men were baptized and five men and three women were received as candidates for baptism. One of the first group is a man of considerable ability but has been rather a bad fellow, much given to litigation. Thank God, there is a great change in him and he shows those evidences of the new birth which always rejoice the missionary's heart. Recently he greatly befriended one of his old enemies to such an extent that his heathen neighbors were amazed at such an exhibition of loving forbearance."

#### Texts and Pictures in Tibet

**B**ISHOP WARD, of the Moravian Church, writes of the work of Rev. H. F. Burroughs, of Khalatse, in the Western Himalayas: "A supply of Tibetan text-posters has been obtained from Shanghai. One of these is displayed in a large frame hung on the verandah, and is read by all who come to the house, often opening up the way for a talk about the Gospel. The text 1 John 5:12 is excellent in dealing with Buddhists, as it admits of no ambiguity. One day some lamas from a distant lamasery arrived, and considerable time was spent in talking about this text, and also in showing them pictures in the church. One of them bought a gospel, and Mr. Burroughs was able to give them a good supply of tracts and other literature to take back to their isolated abode. Some time ago, when preaching in Khalatse, he showed Copping's picture, 'The Hope of the World'—depicting our Lord with children representative of the five continents. This so took the fancy of an old man that he gave Mr. Burroughs no peace until he got him one like it. This the old man has nailed up in his house."

#### JAPAN-KOREA

##### Press, Films and Radio

**D**ESCRIBING the present missionary opportunity in Japan, Mrs. R. P. Gorbold writes: "The atten-

tion of the public is being arrested and a desire to know more about Christianity aroused by at least three far-reaching agencies: the newspapers, the movies and the radio. For instance, the two English dailies edited and published by Japanese, one in Tokyo and one in Osaka, devoted pages before and after Christmas Day to the Christmas message.... As to the movies, no doubt the films that are detrimental are overwhelmingly in the majority, but there are others that portray the beauty of upright living in striking contrast with the ugliness of sin. Besides these so-called moral films a number of distinctively Bible films have been very popular. And through the radio the seed is being literally broadcast."

#### **Cured Lepers Evangelists**

**T**HE leper colony at Kwangju, Korea, is widely known. Dr. R. M. Wilson, the physician in charge, writes: "We feel that the results of the leper work from an evangelistic point of view are as encouraging as the cures from the drug treatment, and of course they are even more permanent.... We have sent out over 150 cases from the Leper Colony whom we consider probably cures, and among these some who were distinctly evangelistic in spirit have gone out and done splendid work in starting churches. Seven of our cured lepers have gone back to their villages and have started thriving churches. Five cured ones are now employed as country evangelists in remote districts, and ten are doing good work for the churches in their own villages without pay. The lepers are instructed to watch for any active sign or return of the diseases, and to come back for examination. Occasionally one returns."

#### **Plight of Japanese Priests**

**M**ISS A. M. HENTY points out in an interesting article in the *Church Missionary Gleaner* the spiritual inadequacy of the combination of Christian methods, such as those of

the Sunday-school, with Buddhist motives, which is being attempted in Japan to-day. This mixture she calls "synthetic bread." She says: "If it fails to satisfy the people, how do the priests thrive on it? The contact with Western materialism has shattered the faith of many priests, notably the chief abbot of the largest sect of Japan, Count Otani, who has resigned his office, and is a business man to-day. He argues that prayer is logically impossible. To the world he is famous for his luxurious living and his debts. Some young priests do not realize that the adapted hymns and manuals which they use are really Christian hymns disguised. When they awake to discover the source (which honest study must disclose), their position becomes pathetic. They are like chemists watering down a first-class prescription and selling it as their own patent medicine. Therefore, with every prayer for Japan pray for the priests."

#### **Town Crier Calls to Church**

**R**EV. Henry M. Bruen, Presbyterian missionary in Taiku, Korea, since 1899, writes of a unique experience which he and a Korean elder had in a certain village: "We had agreed to visit the *sarangs* (guest-rooms) after supper and invite all whom we found to attend the evening service. However, while we were eating supper the town crier's voice was heard calling the villagers to a town gathering. Our hearts sank, as it seemed this doomed to failure any attempt to get the non-Christians at the church. So we gave up the idea of visiting the *sarangs* and had just opened our service for the Christian constituency, when the church door opened and the *koo-chang* (headman) led in a number of the villagers and requested us not to proceed too fast as he was going out for some more. The village crier had been sent out by that non-Christian headman to call the people together to hear the gospel message. Shortly he returned with another group and we



preached to a full house. After the meeting closed he sat for an hour or more and talked with us."

#### Bibles in Pockets and Heads

**C**HRISTIANITY is responsible for one change in Korean dress—the use of pockets, according to Mrs. Roy K. Smith of Chairyung, Korea, who says: "There were no pockets in the old Korean coat, but the Christian needed a place for his Bible, for coming to church without a Bible is practically unknown in Korea. Following American example he made a large pocket in his jacket, and later several on a sleeveless coat or vest for his Bible and other prize treasures. But it is not enough to carry the Bible in one's hand or pocket. We have many who carry great sections, even whole books, in their heads and can recite without a mistake long passages. One man walked a hundred miles to recite the Sermon on the Mount to his pastor. When he finished, he was told that was all very well, but he must not be content with having it in his head, he must have it in his heart and put it into practice. His reply was: 'But that is the way I learned it. At first I tried to memorize it, and it would not stick, so I tried this plan. I would learn a verse, and then go out and practice it on a heathen neighbor until it would stick.'"

#### NORTH AMERICA

##### Plan for Advertising the Church

**A** CHURCH advertising campaign will be conducted by the International Advertising Association, formerly the Associated Advertising Clubs of the World. A commission of one hundred clergymen of various denominations will prepare the messages to be promoted. This announcement was made by Rev. Charles Stelzle, D.D., President of the Church Advertising department of the association. Dr. Stelzle is remembered as the founder both of Labor Sunday, nearly twenty years ago, and of the Labor Temple in New York City.

The period between Christmas and Easter has been settled on for the campaign, which is to extend not only over the United States but in Canada and in several European countries. Dr. Stelzle said of it:

This campaign will not be merely a "Go-to-Church" movement. Our primary object is to show the country of what religion consists. The messages to be prepared by the commission of 100 clergymen will contain the fundamental teachings of Christianity not only with regard to personal religion but with reference to the attitude of the Church toward present-day problems.

#### Forerunner of Student Movement

**R**EV. George A. Wilder, for many years a missionary of the American Board in South Africa and a brother of Rev. Royal G. Wilder, founder of the *Review*, writes that the organization of the Student Volunteer Movement for Foreign Missions at Mount Hermon in 1886 was preceded by a similar student movement twelve years earlier. He says:

"In the year 1878, Dr. W. H. Saunders and I were in Hartford Seminary. It was then that we conceived of the idea of getting into touch with others in different seminaries who, like ourselves, had determined to be foreign missionaries. As a result, correspondence was started and we learned, much to our joy, that students in Princeton were working along the same lines. In the year following, in June, 1879, there met in New York City a small company of students who had pledged themselves to be foreign missionaries. This was the first general gathering of student volunteers.

The organized movement was founded as a result of the Student Conference at Mount Hermon at the invitation of D. L. Moody in 1886 and John N. Forman (Princeton College, '84) and Robert P. Wilder (Princeton '86) were the first traveling secretaries.

#### Ministry to New York Lepers

**R**EV. ANNESLEY T. YOUNG, D.D., of the Episcopal City Mission in New York City, has interested himself particularly in the lepers who are cared for by the Government on North Brother Island in the East River, opposite 140th st. The settlement is not permanent in the sense that the lepers are transferred as soon as possible to the government colonies

in the Gulf of Mexico. However, there is occasion for frequent ministrations among them while they are in New York. The Government takes excellent care of these people, so that there is not much that can be done for them in a material sense; however, the sympathy and fellowship of a representative of Christ is of immense value. Chaplain Young has provided a phonograph and records, a radio to bring in the outside world, magazines, but, especially, himself in the manifestation of his concern and sympathy, to emphasize the spiritual side of life with its strength and hope.

#### Women Discuss Race Question

THE women members of the Federal Council's Commission on the Church and Race Relations, in cooperation with the Council of Women for Home Missions and the National Board of the Y. W. C. A., held an Interracial Conference of Church Women, September 23rd-24th at Eagles Mere, Pa. The objects of the conference were: (1) To enlarge the scope of interracial thinking and to enlist the women of the churches more actively in improving relations between white and colored groups in America; (2) To discuss methods of better interracial organization through churches and their auxiliaries so that women may more effectively act on local interracial conditions; (3) To exchange concrete experience from groups of women that have already attempted to carry out interracial programs; (4) To study the past experience of organizations that have done such work, to learn both from successes and failures, how best to proceed in the future.

#### College Girls in Factories

DURING the past summer twelve college girls spent six weeks of their vacation in Chicago factories, having pledged themselves to live on their wages. The purpose of the experiment, as stated by the National Student Council of the Young

Women's Christian Association, under whose auspices it has been carried on for six summers was that college women might share the experiences of women workers on whom they depend for many necessities. "College women who have missed much of life's drudgery are eager to know in their own bodies and minds what it means to be part of the present industrial system," says the announcement. "They will acquire concrete facts on which to base their study of industrial problems. They will increase the number of college people who know and can cooperate with industrial workers." After working hours the group met for informal discussions with labor leaders, social workers and employers. At all other times they lived, ate and spent their leisure with their fellow-workers at typical recreation, as well as at the work bench.

#### Y. W. C. A. Membership Plan

IN THE news item in the June REVIEW on the annual Y. W. C. A. Convention, it was stated that an optional membership plan had been adopted, "which permits others than members of Evangelical Christian churches to become full voting members of the Association." The *Bulletin* issued by the Federal Council of Churches gives the following explanation of this plan:

Henceforth any city, town or rural Association may choose either, to use the present church membership basis which confines its voting and office-holding members to those who are members of churches eligible to membership in the Federal Council of Churches, or the alternative personal basis which confines its voting and office-holding members to those who have made a declaration of loyalty to the purpose of the Association, promising to endeavor to uphold it in their own lives and in their work in the Association. The "purpose" contains four statements embodying loyalty to Jesus Christ, growth in Christian character, leading young women into the Christian Church and becoming a social force for the extension of the Kingdom of God. Three fourths of the members of the boards, of the officers and of voting delegates to conventions must be members of churches eligible to membership in the Federal Council.

### Japanese-American Citizens

ACCORDING to a writer in *World Call*, "the Oriental problem in America" is a problem of the American-born. Being citizens by right of birth they long to be treated as such, yet they are not treated as Americans. Their capacity for citizenship is illustrated by a pupil in the Sunday school of the Japanese Christian Church at Berkeley, California. The American Legion promoted an essay contest with the American flag as the subject. This thirteen-year-old girl, whose parents are Japanese, wrote the following essay which was adjudged one of the three best in California:

I pledge allegiance to you, flag of my United States, in word and in deed. I believe you will help me to be a loyal citizen both in peace and in war. I believe that you will lead the world, not only in strength but in righteousness; I believe that your stars are the shining symbol of the eternal brotherhood of men in the world. "Old Glory," as I stand and salute your heroic colors of Red, White, and Blue, I promise to follow your ideals of "Liberty, Justice, and Peace," not only for America but for the world.

### LATIN AMERICA

#### Reasons for Hope in Mexico

REV. H. L. ROSS, Southern Presbyterian missionary in Mexico, gives the following reasons for his confidence in the future of Christ's kingdom in that country: "As we observe how nobly the national evangelistic workers are bracing themselves to meet the larger demands on them and their churches, as we become more confirmed in the conviction we have always had that the Mexican Government is friendly toward the Protestant work, as we enjoy such cordial expressions of love and confidence on the part of our national fellow-workers and the members of the churches along with expressions of confidence and appreciation by a large number of the influential citizens of our town, and, above all, as we read the Great Commission and the promise attached thereto, we are confident as to the

future of the mission work in Mexico. More than half a century of faithful seed-sowing is behind us. We believe that in the next decade rapid progress will be made in the establishment of a self-supporting and self-governing Evangelical Church that under divine guidance will leaven the whole land."—*Christian Observer*.

#### Training Porto Rican Pastors

THE fine spirit of cooperation which prevails among the missionaries of the various denominations at work in Porto Rico was referred to in the June *Review*, and the union theological seminary was mentioned as one of the striking expressions of that spirit. This institution is controlled by a board of trustees, composed of one member appointed by each of the seven cooperating denominations. The curriculum provides for a three years' course for which a high school diploma and about one half of a college course are for the present required. Additional work and the full college course are required of candidates for the degree of Bachelor of Theology. "The seminary," reports its president, Rev. James A. McAllister, "has given Porto Rico a native ministry. A dozen years ago, as many as ten and twelve American missionaries were caring for the Presbyterian churches. Now, all the thirty-three churches have Porto Rican pastors. Practically the same is true of the other denominations. Over a hundred men have received preparation and there are now about seventy-five ordained Porto Rican ministers in the seven denominations and a considerable number of preachers not yet ordained."

#### Negro Missionary in Panama

IN THE fall of 1923, a young Panaman Negro came to the Bible House of the American Bible Society at Cristobal, Canal Zone, with a little notebook. It contained a translation of the Gospel of Matthew into the dialect of the Valiente Indians of Panama which he wished the Bible

Society to publish. "This," writes Rev. R. R. Gregory, Secretary of the Caribbean Agency of the Society, "was the beginning of our acquaintance with Mr. E. S. Alphonse, an unusually gifted young man." He was converted about ten years ago, and at once became especially interested in taking the Gospel to the Valiente Indians of Panama. Although some of the Indians had learned to speak Spanish, in order to reach the tribe as a whole Mr. Alphonse lived several years among them to learn their ways. He not only learned to speak their language but also reduced it to writing for the first time.

#### Witch Doctor's Testimony

**A**N INDIAN, fifty-six years of age, appeared before the Session of the church in San Felipe, Guatemala, to be admitted as a catechumen. The following report is given of a part of his examination: "I am a new man. I no longer have a thirst for drink. I feel a great shame when I think of deceiving my fellows with the witch doctor rites. Here is my bag of red beans. I want them to be yours as a token of a sinner saved. Above all God has come into my life. I believe in Him. I want to serve and to honor Him." "And do you promise with the help of God to abstain from all these superstitious rites in the future?" "Of course. When you have come into the light, you don't want to go back into the dark again, do you?"

#### Rubber Trade in Bolivia

**A** TRIP into the interior of Bolivia a few months ago is described by John M. Mackinnon in *Inland South America*. He speaks of the deserted towns which lay in the track of the old rubber trail from the pestilential regions of Acre and the River Beni, where the Indians had been seduced and enslaved by the unscrupulous rubber traders during the days of the rubber boom. "To-day," he says, "rubber is booming again, and terror is broadcast in these regions. Al-

ready, the rubber traders are seeking their prey and the Indian is on the alert. In all the province of Velasco there is a dread of the foreigner. No Indian whom we saw by the roadside would await our approach—he immediately disappeared into the forest. Every house at which we called suspected us. The master of the house invariably jumped for his rifle as we appeared and held it handy until he had ascertained our business. In these two provinces of Chiquito and Velasco there must be at least fourteen to fifteen thousand Indians without a witness for Christ among them."

#### EUROPE

##### Mosques in Paris and London

**M**OSLEM propaganda in Europe continues unabated. An Associated Press report described the dedication in Paris on July 15th of the first mosque in France. Those who were present at the ceremony included President Doumergue, Mulai Youssef, Sultan of Morocco; Lord Crewe, the British ambassador; Minister of War Guillaumat, Gen. Gouraud and many other well-known persons. President Doumergue and the Sultan were escorted by a special native guard of honor. Thousands of Mohammedans from Tunis, Morocco and Algeria crowded the streets leading to the mosque. According to the report, "the presence of the British ambassador was remarked as a tribute to its Moslem subjects by the British Government."

Students of Islam are familiar with the activities of the Moslem group at Woking, London. It is now reported that a third mosque is soon to be erected in Dulwich, another section of London. *The Islamic World* comments: "Among the spires and crosses of its Christian churches may soon rise the crescent of Islam."

##### Progress in Belgian Mission

**E**NCOURAGING reports come from Mr. and Mrs. Ralph C. Norton, whose work in the Belgian Gospel Mission has long been familiar to readers

of the *Review*. One such has to do with the opening of a new evangelistic hall in the town of Marche in Luxembourg, a section of the country for which the members of the mission had been praying especially. One of them writes: "After God had given us an opening in Luxembourg, He gave us a house, then a worker, then simultaneously raised up a friend in America who had never before given in a large way to the work in Belgium, to pay the purchase price of the new house in Marche." Another development is the use this past summer of two motor cars, which were given by friends of the Mission as a result of the great blessing attending the open-air work of last year, in which the car of the Open-Air Mission of London was so employed. In this itinerating campaign of evangelism, in addition to preaching in untouched sections of the country, a wonderful opportunity is given to distribute the printed Word.

#### Protestant Union Work in Spain

WHAT is described by those who took part in it as "a great step forward in the evangelization of Spain" is the decision to establish this October a union theological school. This decision was made in April by the third annual conference of the International Committee for Spanish Evangelization. Nine countries were represented—England, Scotland, Ireland, Holland, Sweden, Germany, America, France and Spain. The Anglican, Presbyterian, Congregational, Wesleyan, Lutheran, and French Reformed Church had each at least one representative. Twenty-five pastors and lay workers attended. No such representative Protestant gathering had ever been seen in Spain before. The vote for this training college was unanimous. There are to be four professors appointed by the churches or societies concerned—the Irish Presbyterian, the German United Committee, the Spanish and the Portuguese Church Aid Society, the American Board. Other teachers

or lecturers may be appointed if necessary. By Spanish law the head of the college must be a Spaniard. The lack of religious liberty in Spain was commented on in the June *Review*.

#### New Slavic Evangelicals

THE revival movement in Ukraina, which was referred to in the July *Review* is reported to be gaining strength. The *Record* of the United Free Church of Scotland announces that in Russia besides the Baptist Church and the German-speaking Lutheran Church, a new body, called "The Evangelical Christians," is in process of formation. Its numbers are put by some at four millions, but others already give them double that figure. This great movement is said to have been caused in large measure by returned prisoners of war, who in tens of thousands came under deep religious influences in certain of the camps in Germany and Hungary. When they went home, they took with them a new religious faith, and are now spreading the Gospel in almost every corner of Russia. Among these awakening Russian Evangelicals there is a great hunger for the Bible.

#### "A Robert College for Greece"

THAT Bulgaria was to have an institution which could be so described, was announced in the May *Review*. A news item in the *New York Times* on August 30th stated that Professor Edward Capps of the Greek Department at Princeton University, who was United States Minister to Greece during the Wilson Administration, is now at the request of a group of Athenians organizing a board of trustees for a nonsectarian, non-political American college to be established in Greece, modeled after Robert College in Constantinople, to be known as Athens College. A committee of prominent Athenians is endeavoring to raise \$500,000 for the college buildings. A tract of twenty-three acres near Athens on the road to Kyfissia has been donated as the

site of the college, and \$100,000 has been raised for the buildings. Professor Capps has requested the following men to serve on the board of trustees: Elihu Root, Dwight S. Morrow, Henry S. Pritchett, John H. Finley, Stephen S. Duggan, Ery Kehaya and Charles P. Howland.

## ISLANDS OF THE SEA

### Igorot Boys Ask for Schooling

**T**HE new principal of the school conducted by the Protestant Episcopal Church at Baguio, on the island of Luzon, in the Philippines, writes: "That Igorots are keen for Christianity and education is evident every day, but it was especially so during the week when crowds of children came to enroll for this school year. Many of the boys wore only g-strings, yet every one came prepared to pay his matriculation fee which amounts to six pesos for the highest grades. We accepted nearly a hundred children but had to turn away about fifty more because we had no more room; it did not seem right to have more than three boys sleeping in one bed. But some of the children who were told to go home refused to go. One big boy named Tomas sat on my office steps for two days, in order to say, on all possible occasions, 'I will go to this school, mum.'"

### Y. W. C. A. for the Philippines

**T**HE Filipino young woman, Miss Soledad Garduno, who was described in the April *Review* as "a Y. W. C. A. pioneer," has been studying in the training school conducted by the National Board in New York City. She was to accompany in September the first American unit of Y. W. C. A. workers to go to the Philippines. Upon the urgent invitation of a Provisional Committee of the Philippines, of which both American and Filipino women are members, they will develop the Association move-

ment there. Miss Helen A. Davis, who headed the party but plans to return in December, says:

It has been a number of years since the first request from the Philippines came to the National Board for help. For financial reasons it has been impossible to go before. A recent cable welcomes us and asks how they may help in the interval before our arrival. Under the leadership of the Committee a club for young women has been started in Manila and has been doing effective work. This small club will be the nucleus of our future Y. W. C. A.

## GENERAL

### International Missionary Council

**T**HE Committee of the International Missionary Council held its session for 1926 near Rattvik, Sweden.

The meeting, which lasted from July 17th to 25th, was the second held by the Committee since the last meeting of the Council, which was convened in Oxford, England, in 1923. The last previous meeting of the Committee was at Atlantic City, N. J., in 1925. This one was attended by practically all of the regular members, as well as by the officers and a few consultative members, representing Europe, the two Americas, Asia and Africa. Dr. John R. Mott, Chairman of the Council presided. The themes which, in the main, claimed the time and challenged the thinking of this group were the following: Spiritual Vitality; Presentation of the Christian Message in Relation to Non-Christian Faiths; Enlisting the New Generation; Enlisting the Interest and Service of Laymen; Christian Education; Christian Literature; Devolution Problems of Indigenous Churches; Racial Questions; Human Relations in Industry, and Forced Labor; Religious Education; and the Next Meeting of the Council. On this last point it was decided to hold the meeting in the spring of 1928 in Jerusalem.

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THE REVIEW.

## BEST BOOKS FOR THE STUDY OF ISLAM

BY REV. ERNEST W. RIGGS, BOSTON

Associate Secretary of the American Board

Every alert student of missions realizes that the ancient solidity of Islam has been softened by strange new fires. Moslem governments and peoples are in a plastic state. To ascertain whence are these new fires and what the influences shaping the plastic mass is not an easy task. As a guide to one really interested, a small list of books is recommended.

We have not included books written as "exposing Islam," but suggest such volumes as will provide a sufficiently broad basis for a fair study of Islam and the present Christian approach to the Moslem.

Although this great religion and its influences cannot be gauged accurately by studying its sacred book alone, yet a good translation of the Koran is certainly of first importance. **The Koran.** Tr. by J. M. Rodwell. Everyman edition. E. P. Dutton & Co., New York. 80 cents.

Accompanying the Koran, there should be a Moslem's interpretation of his religion. This will best be found in

**The Spirit of Islam.** Amir Ali. 515 pages. Christophers. London.

A fair study of Islam by one whose viewpoint is Christian is also essential. Several excellent books are available. The briefest is in some ways the best:

**Outline of the Religion of Islam.** H. U. Weitbrecht Stanton. Missionary Equipment and Literature Supply, Ltd., Church House, Westminster, London. 1 shilling.

Somewhat longer is "*The Story of Islam*"—Lunt, United Council for

Missionary Education, London, pp. 216, 2/3.

For a most scholarly presentation of the subject, we turn to

**Aspects of Islam.** D. B. Macdonald. Macmillan Co., New York. \$1.75.

The throbbing heart of the Moslem world is forbidden to the non-Moslem but Burton adventurously visited the holy cities and told the story in

**A Personal Narrative of a Pilgrimage to Al-Madinah and Meccah.** R. F. Burton. G. P. Putnam's Sons, New York, 1856.

We include a most excellent biographical study of a noble Moslem saint:

**A Moslem Seeker after God.** S. M. Zwemer. Fleming H. Revell Co., New York. \$2.25.

Such a general study of Islam does not, however, satisfy our interest. The present is a time of such unusual significance that we name three volumes dealing with the changes now going on in the Moslem world:

**Modern Movements among Moslems.** S. G. Wilson. Fleming H. Revell Co., New York.

**The Moslem World in Revolution.** W. Wilson Cash. Edinburgh House Press, London. 2 shillings net.

**Young Islam on Trek.** Basil Mathews. Missionary Education Movement, New York. Cloth, \$1.00; paper, 60 cents.

Studies in each separate field of Islam might well supplement these general volumes. Because Turkey has been the active volcano in the molten mass, we include the following:

**Modern Turkey.** Eliot G. Mears. Macmillan Co., New York. \$6.00.

**Turkey.** Arnold Toynbee & Kenneth Kirkwood. Ernest Benn, Ltd. London. 15 shillings.

The contact of Christianity with Islam must first be viewed historically

and for this purpose, there is one book of outstanding importance:

**The Rebuke of Islam.** W. H. T. Gairdner. United Council for Missionary Education, London. 60 cents.

Another volume of special value is **Vital Forces of Christianity and Islam.** Oxford University Press, New York. \$1.20.

When we come to consider the newer contacts of Christian missions with the changing conditions of the Moslem world, three volumes of permanent value come to mind:

**A Christian Approach to Islam.** Jas. L. Barton. Pilgrim Press, Boston. 50 cents.

**The Moslem World of Today.** John R. Mott and others. George H. Doran Co., New York. \$2.50. 1926.

**The Moslem Faces the Future.** T. H. P. Sailer. Missionary Education Movement, New York. 254 pages. \$1. (A study book).

The dramatic possibilities of the present situation are presented in a play:

**Osman Pasha.** Rapp. The Century Co., New York. 145 pages. \$1.25.

Another play, easily staged by a church or Sunday school, has been written by Miss Wilcox:

**Kasim.** Helen Wilcox. Missionary Education Movement, New York. 50 cents.

For a study of old conditions, which still prevail in most of the Moslem world, we mention

**Our Moslem Sisters.** Annie Van Sommer and S. M. Zwemer. Fleming H. Revell, New York. \$1.25.

The hope of progress is happily brought out in

**Memoirs of Halde Edib Hanum.** Century Co., New York. 372 pages. \$4.

A few missionary biographies will be found especially helpful in this study:

**Raymund Lull: First Missionary to the Moslems.** S. M. Zwemer. Funk and Wagnalls Co., New York. 75 cents.

**Henry Martyn: Confessor of the Faith.** Constance Padwick. George H. Doran Co., New York. \$1.50.

**Shepard of Aintab.** Alice S. Riggs. Missionary Education Movement, New York. Cloth, \$1.00; paper, 75 cents.

**My Life and Times.** Cyrus Hamlin. Pilgrim Press, Boston. 1893. 50 cents.

In closing, we refer to two recent report volumes of permanent significance:

**Conference of Christian Workers among Moslems.** 1924. International Missionary Council, 347 Madison Ave., New York. \$1.50.

**Christian Literature in Moslem Lands.** George H. Doran Co., New York. 1923. \$2.50.

The Editor adds the following list of books of special interest and value on various phases of the subject. The mission study books on the subject have already been mentioned.

**The Arab at Home.** Paul W. Harrison. 8 vo. \$3.50. Thomas Y. Crowell. New York. 1924.

**Islam—A Challenge to Faith.** Samuel M. Zwemer. 8 vo. Student Volunteer Movement. New York. 1907.

**History of Protestant Missions in the Near East.** Julius Richter. 8 vo. \$2.50. Fleming H. Revell Co. 1910.

**A History of the Arabian Mission.** A. DeWitt Mason and F. J. Barny. 8 vo. \$1.25. Reformed Church in America. New York. 1926.

**An American Physician in Turkey.** Clarence D. Ussher. 8 vo. Houghton, Mifflin Co. Boston. 1917.

**Among the Wild Tribes of the Afghan Frontier.** T. L. Pennell. 8 vo. Lippincott. Philadelphia. 1909.

**A History of the Arabian Mission.** Rev. Alfred DeWitt Mason, D.D., and Rev. Frederick J. Barny. Illus. 8 vo. 256 pp. \$1.25. Board of Foreign Missions, Reformed Church in America. New York. 1926.

Arabia, the land of romance and of legend, is also a land of reality. It is known as the birthplace of Mohammed and the Koran, the land of great deserts, the home of wandering tribes, of camels and horses and dates; but few know Arabia as the scene of heroic missionary adventure for God and humanity. This latter story is told here. After a preliminary description of the land, the people, their history, civilization, education and religion, the authors—one of whom is a



missionary to Arabia—tells the inspiring story of how the Arabian mission was founded in faith thirty-seven years ago; how the stronghold of Islam was entered; how the work has been extended and strengthened until now there are five stations, manned by forty American missionaries, assisted by twenty-two native Christian helpers. It is a story of prejudice overcome, women and children enlightened and friends won to Christ. It is an intimate record of faith, of courage, of sacrifice, of achievement—one that is worthy of a place in the annals of missions and that enlarges the list of the "Heroes of Faith."

**Morgenrote in Japan.** Dr. Emil Schiller, Superintendent in Kyoto. pp. 51. and Map and Halftone Illustrations, pp. VIII. Price 60 Pfennigs. Allgemeines-Evangelisch-Protestantischer Missionsverein, Berlin. 1926.

This attractive booklet tells of the work of the Allgemeines-Evangelisch-Protestantischer Missionsverein which has carried on mission work in Japan for the last 40 years. The book gives a comprehensive view of the work of the society and its methods, in ten chapters, of which the two most interesting discuss the question whether Japan needs Christianity and whether the old religions can satisfy the modern Japanese mind. T. B.

**The Life Story of Alice Culler Cobb.** Mary Culler White. Illustrated. 240 pp. \$1.50. New York. 1925.

This charming life story lays no claim to greatness but is told primarily for the sake of those who love or ought to love Wesleyan College, Georgia.

Mrs. Cobb was born in the Old South and her school days closed shortly before the Civil War. For more than forty years her life was knit with that of Wesleyan College and the care of a large household with growing children, seemed not to rob her teaching of success. In the later years, she became a Secretary for Women's Work in the Foreign Department of her Board of Missions and from her travels in the Orient

and Mexico brought back effective appeals.

It is worth while now and then to read a book like this, which tells of opportunities seized which are missed by most of us, which tells of work well done in the common world in which most of us live, which tells of faith staggered by sorrow, but strengthened by friendship. The author well closes her book with the poem by Alfred Noyes, entitled:

THE GIFT THE DEAD DESIRE

There's but one gift that all our dead desire,  
One gift that men can give, and that's a dream,

Unless we, too, can burn with that same fire  
Of sacrifice: Die to the things that seem.

Die to the little hatreds; die to greed;  
Die to the old ignoble selves we knew;  
Die to the base contempt of sect and creed,  
And rise again like these, with souls as true.

W. J. H.

**The Task of the Christian Church.** A World Survey. Foreword by Dr. Thomas Cochrane. 8vo. 141 pp. World Dominion Press. London. 1926.

Using the World Missionary Atlas, the Statesman's Year Book and the Mission Year Books as sources for statistics, the compilers of this religious world survey have gathered a valuable collection of facts about all the countries of the world. Each country is listed, with information about the area, population and Protestant missions, and the task of the Church in that country is briefly set forth. Much of the information is not new and some countries are dealt with very meagerly, but as a handbook of world-wide missions it will be especially useful to those who wish general information.

**American Relations with China.** 8 vo. 225. \$1.50. Johns Hopkins Press. Baltimore. 1926.

The conference of Missionary Board representatives, Chinese and diplomats held at Baltimore last September is already well known. This volume reports the addresses and discussions on treaties, extraterritoriality, customs control, industrial conditions, missions, etc. There is also an excellent bibliography.

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was the first Christian  
martyr?  
were the Samaritans?



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#### A Correction:

Rev. E. D. LUCAS, D.D. succeeded Dr. J. C. R. Ewing as president of Forman Christian College, Lahore, India, in 1918. Rev. H. D. Griswold, Ph.D., has not been president of the College, as stated in the Personals in our August number, but has been president of the Board of Directors, from which position he has recently resigned, his place being taken by Dr. H. C. Velte.

\* \* \*

#### PERSONALS

Mrs. LEWIS L. ANEWALT, of Allentown, Pa., has been elected President of the Woman's Missionary Society of the Reformed Church in the United States.

\* \* \*

MISS LUCY H. DAWSON has resigned as Secretary for Promotion in the Board of National Missions of the Presbyterian Church in the U. S. A.

\* \* \*

WILLIAM T. ELLIS, LL.D., has recently returned from a ten months' tour of Bible lands, wherein he covered all the geograph-

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\* \* \*

DR. ADOLF KELLER, European Secretary of the Federal Council of Churches, is to deliver a course of lectures this autumn at the University of Zurich on the problems of American Protestantism.

\* \* \*

RICHARD C. MORSE, LL.D., former general secretary of the International Committee of the Y.M.C.A., and now eighty-five years of age, has attended every world's conference but one since 1872, and was the oldest delegate at the recent Y.M.C.A. conference in Helsingfors, Finland.

\* \* \*

BISHOP LOGAN H. ROOTS, chairman of the House of Bishops of the Chinese Church, was appointed by its General Synod to spend the summer visiting the Chinese Christians in the Philippines, Singapore, and Borneo, in response to a request from the bishops of those territories.

\* \* \*

MR. AND MRS. JOHN J. BREMAN are the first missionary candidates to be accepted