

# THE MISSIONARY REVIEW *of the* WORLD

## Mohammedan World Number

The Moslem World Today	<i>Dwight M. Donaldson</i>
Some Trends in the Moslem World	<i>Edward M. Dodd</i>
Influence of Moslem Superstitions	<i>Davida M. Finney</i>
Why Preach Christ to Moslems?	<i>Samuel M. Zwemer</i>
The Christian Approach to Moslems	<i>W. Wilson Cash</i>
Moslem Reactions to the Gospel	<i>James Haldane</i>
Educating Moslems for Christ	<i>John Van Ess</i>
A Christian Doctor Among Moslems	<i>Paul W. Harrison</i>
The Power of the Printed Page	<i>Mabel H. Erdman</i>
My Experience with Moslems	<i>Frank C. Laubach</i>
Moslem Views of "Those Nazarenes"	<i>J. Lowrie Anderson</i>
Christian and Moslem Homes	<i>Eleanor T. Calverley</i>
How to Interest Christians in Moslems	<i>Estella S. Aitchison</i>
Best Books on Moslems and Missions	<i>Samuel M. Zwemer</i>

25 Cents a Copy

\$2.50 a Year

## Dates to Remember

- September 27-October 1 — Dallas, Texas. Pres., Mrs. E. R. Alderson, 561 Goodwin St., Dallas, Texas.
- September 27-October 1 — Houston, Texas. Dean, Mrs. A. B. Haynes, 618 Highland Ave., Houston, Texas.
- October 2-6 — Triennial Convention. Women's Missionary Society of the United Lutheran Church. Buffalo.
- October 3 — Presbyterian World Communion Sunday.
- October 5-6 — Southern Mountain Child Service Conference; under auspices of Save the Children Fund of America, Inc. Hotel McAlpin, New York.
- October 5-6 — Warren, Ohio. Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.
- October 6-12 — Annual Meeting, Woman's Home Missionary Society, Methodist Episcopal Church, Seattle, Wash.
- October 14-15 — Interracial Conferences. Asbury Park, N. J.
- October 21 — Baltimore, Md. Mrs. David D. Baker, 410 N. Calhoun St., Baltimore, Md.
- October 24-31 — Presbyterian Centennial Week.
- November 7-11 — International Good-Will Congress. Boston.

## Your Missionary Activities

Should begin at home. Get a supply of our

## GOSPEL TRACTS

Sound, attractive, convincing  
Sample package, 25c.

FAITH, PRAYER and TRACT LEAGUE  
Dept. R. W. Muskegon Heights, Mich.

## Personal Items

Dr. Iran Lee Holt, minister of St. John's Methodist Episcopal Church, South, St. Louis, Mo., and a former president of the Federal Council of Churches, has been appointed chairman of the Federal Council's new Commission for the Study of Christian Unity. The commission is to begin its work when sufficient financial support for it has been secured.

\* \* \*

Dr. and Mrs. Ernest Lyons, veteran Methodist missionaries to the Philippines, have retired from active service. They went to Manila in 1903 from Singapore, and have seen in their thirty-four years of residence in the Philippines a most phenomenal growth of the evangelical Christian movement. In 1913 Dr. Lyons took the bar examination, thereby saving the church thousands of pesos for legal expenses, as well as enabling him to serve as advisor in critical situations.

\* \* \*

Dr. Charles Stelzle has been appointed executive director of the "Good Neighbor League" in place of Dr. Stanley High, resigned.

## WORLD DOMINION SURVEY SERIES SURVEYING THE WORLD

Here is a series of real missionary surveys, scientific and evangelical, written with a grasp and definiteness of fact, a perspective of view and a passion which makes them comparable to a military reconnaissance. One after another the great fields of missionary endeavor are being covered with topographical accuracy from a standpoint vitally evangelical and entirely non-denominational. The books come from the press bound like government monographs, in big type and made vivid by splendid maps.

*Catalogue on Application*

*Mention The Missionary Review*

## WORLD DOMINION OFFICES

156 FIFTH AVENUE

NEW YORK CITY

The Rev. George S. McCune, D.D., LL.D., for about 30 years a Presbyterian missionary in Korea and president of the Union Christian College of Pyongyang has joined the administrative staff of the Moody Bible Institute of Chicago, and will also teach and assist in the evangelistic program. Dr. McCune was also for a time president of Huron College, South Dakota, and brings real talents, experience and spiritual strength to the service of the Institute.

\* \* \*

Mr. Dugald Campbell, agent of the National Bible Society of Scotland, is retiring as agent for Northern Africa since he can no longer undertake the long pioneer journeys on the fringes of the Sahara Desert, and other parts of Africa, as he has done for many years. He hopes to spend the remainder of his days in Johannesburg, South Africa.

\* \* \*

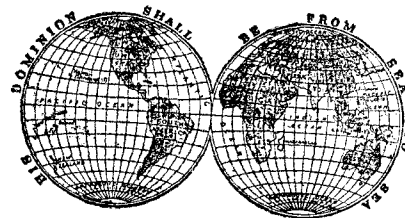
Mr. Arthur T. Upson, formerly of the Nile Mission Press, has returned to Palestine from England. He will be at Mt. Carmel until December 10, and subsequently at Fairhaven, Alexandria, Egypt. He plans to do missionary work and to give Bible readings in various places to help weaker Christians.

\* \* \*

General Evangeline Booth left London on September 22 for a tour of the United States and Canada. After conducting the Salvation Army's annual Congress in Atlanta, New York, and Chicago, she will go to Winnipeg, returning to New York by way of Montreal.

\* \* \*

Dr. H. H. Kung, the Minister of Finance in the National Government of China, and vice-president of the Executive Yuan (vice-premier in the Government), has recently visited America. He is an earnest Christian and stands next to the Premier, Generalissimo Chiang Kai-shek, in responsibilities and authority in the Government. Dr. Kung is a 75th descendant of Confucius, but in his life and work he has repeatedly testified to his faith in Christ and has taken his stand for Christian principles. Dr. Kung, as a representative of his Government, attended the Coronation ceremonies of King George and re-



ceived an honorary doctorate degree from Yale in June. At a meeting of the Associated Boards for Christian Colleges in China, he made a clear statement of his Christian faith, and of the part that that faith had in the release of the Generalissimo last Christmas.

\* \* \*

Dr. Raymond C. Walker, pastor of the Market Square Presbyterian Church of Harrisburg, Pa., was winner of the \$150 prize offered by the Presbyterian Board of Foreign Missions for the best missionary sermon preached in connection with the celebration of the Board's centennial. Dr. Walker's subject was: "These Are the Great Days of God." Other prizes went to Dr. George E. Sweazey, of Danville, Ky., Dr. George Johnson of Lincoln University, and Dr. Paul F. Barackman, of Brooklyn, New York.

\* \* \*

James Hardy Dillard, eighty-year-old president of the Jeanes Fund for the Improvement of Negro Education, has received the Theodore Roosevelt medal for 1937. This medal is given annually for human achievement or the development of American character. Dr. Dillard receives the award "in recognition of sixty years of wise and devoted work in behalf of the American Negro, and the creation of a better understanding between the white race and the black."

## Obituary Notes

Rev. William Milne, a Presbyterian missionary stationed on the Island of Nguna, New Hebrides, was killed by a native April 27.

The native was the son of the chief of the village near the mission station, and he had seemed demented. He attacked several natives who ran to the mission station, where Mr. and Mrs. Nottage, missionaries from another island, were present on a visit.

The madman rushed at the missionaries with an axe and struck Mr. Milne with the axe.

Then the village chief commanded one of his men to shoot his son.

Rev. William Veitch Milne had served as a missionary in the New Hebrides for over 20 years. His fa-

(Continued on page 449.)

## THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

VOL. LX OCTOBER, 1937 No. 10

Publication and Business Office—  
Third and Reilly Sts., Harrisburg, Pa.  
Editorial and Executive Office—  
156 Fifth Avenue, New York City.  
Entered as second-class matter at  
Post Office, Harrisburg, Pa., under  
Act of March 3, 1879.

25 cents a copy—\$2.50 a year.  
Foreign Postage, 50 cents a year.  
Published monthly, except August.  
All rights reserved. Copyrighted 1937.  
British agents—Marshall, Morgan  
and Scott, 12 Paternoster Buildings,  
London, E. C. 1 shilling per copy,  
10 shillings a year.

MISSIONARY REVIEW PUB-  
LISHING CO., INC.

BOARD OF DIRECTORS

ROBERT E. SPEER, *President*  
A. L. WARNSHUIS, *Vice-President*  
WALTER MCDUGALL, *Treasurer*  
DELANVAN L. PIERSON, *Secretary*  
SAMUEL MCCREA CALVERT  
WILLIAM I. CHAMBERLAIN  
D. J. FANT  
MRS. ORRIN R. JUDD  
WM. B. LIPPHARD  
ERIC M. NORTH  
SAMUEL M. ZWEMER

## Editorial Chat

This number of THE REVIEW is devoted to the study of the Moslems of the world—their distribution, characteristics, influence and the extent and results of Christian work among Mohammedans. It is an interesting subject and will be studied by thousands of Christians in America this year. The articles we present are by experts—men and women who have spent years of service in Moslem lands. Other equally fine articles, crowded out of this issue, will appear in November. Look for them.

Moslem Women and Children—  
Mrs. Herrick Young.  
Encouragements in the Work—  
Geo. Swan.  
Testimonies of Converts from  
Islam.  
Sermon by a Former Moslem—  
Sa'eed Kurdistan.  
The Story of Sa'eed Kurdistan—  
Christie Wilson.  
New and Old in Moslem Lands—  
A. T. Upson.

\* \* \*

The following shows the esteem in which THE REVIEW is held by readers who use it for their own personal information and in church work.

\* \* \*

"I think the Rural Number of THE REVIEW is a very fine contribution to the cause. I am receiving a great deal of help and enjoyment as I read the various articles."—*Dr. Ellsworth M. Smith, Field Representative, American Baptist Home Mission Society.*

\* \* \*

"THE REVIEW means much to me in my work with the women of our church."—*Emma H. Mills, Santa Cruz, California.*



## PARENTS...

In the Foreign Mission Field  
Endorse Calvert School  
Home Study Courses  
for Children

Calvert School, through its Home Instruction Department, will give your child a superior elementary education... by mail, regardless of where you may live. Modern, approved courses from this famous school are being used by parents all over the world with outstanding success.

Give your children the advantages of these interesting lessons, carefully chosen books, and attractive materials. Instruction is under the personal guidance of teachers in Calvert's prominent and successful private day school in Baltimore.

Write today for booklet of complete information. Costs are low.

**CALVERT SCHOOL**

180 E. Tuscany Road  
Baltimore + Maryland



## Obituary Notes

(Continued from 2nd Cover.)

ther, Rev. Peter Milne, was one of the pioneer missionaries in the New Hebrides.

\* \* \*

Dr. Claire H. Denman, who served as medical missionary in Siam for twelve years, died recently in Berkeley, California. He was first located at Chiengmai and later established and built the first hospital in Chiengmai. He was also editor of *The Laos News*, which later became *The Siam Outlook*. Being an ordained minister as well as doctor, he made numerous tours into the interior with both foreign and Siamese evangelists.

\* \* \*

The Rev. Dr. Frank Rawlinson, Editor of the *Chinese Recorder*, was accidentally killed by the explosion of a bomb in Shanghai on August 14. He was at the time with his wife and daughter but they were uninjured. Dr. Rawlinson went to China under the auspices of the American Baptist Foreign Mission Society in 1902 and later became associated with the American Board (Congregational). He showed great ability in his editorial work and in his understanding of the Chinese. His death is a real loss to the cause of Christ in China and one of the tragedies of the conflict between the Japanese and Chinese.

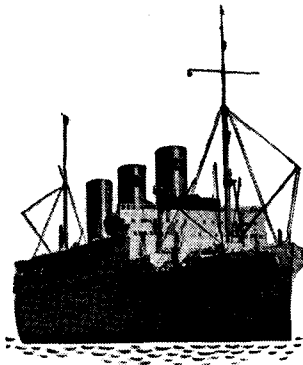
\* \* \*

Ambrose Swasey, prominent Baptist and trustee of many educational and missionary enterprises, died in Cleveland, Ohio, recently, at the age of ninety. He was one of the world's leading scientists, having constructed the giant telescopes for the Lick Observatory, the United States Observatory at Washington and the Yerkes Observatory at the University of Chicago. He was also a generous supporter of interdenominational missionary work.

(Concluded on 3rd Cover.)

[ 449 ]

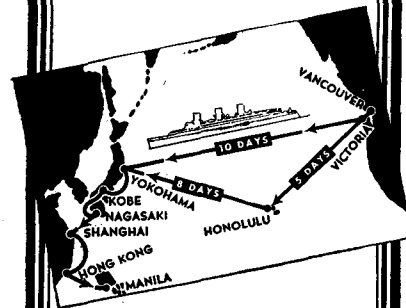
# 10 Fast Days TO THE ORIENT



*Empress of Japan*—holder of  
the Pacific Blue Ribbon

•



Go direct from Vancouver and Victoria in 10 days by *Empress of Asia* or *Empress of Russia*. Only 3 more days via Hawaii by *Empress of Japan* (fastest ship on the Pacific) or *Empress of Canada*. Connect at Honolulu from California ports. Low round-trip fares include passage from and to Seattle.

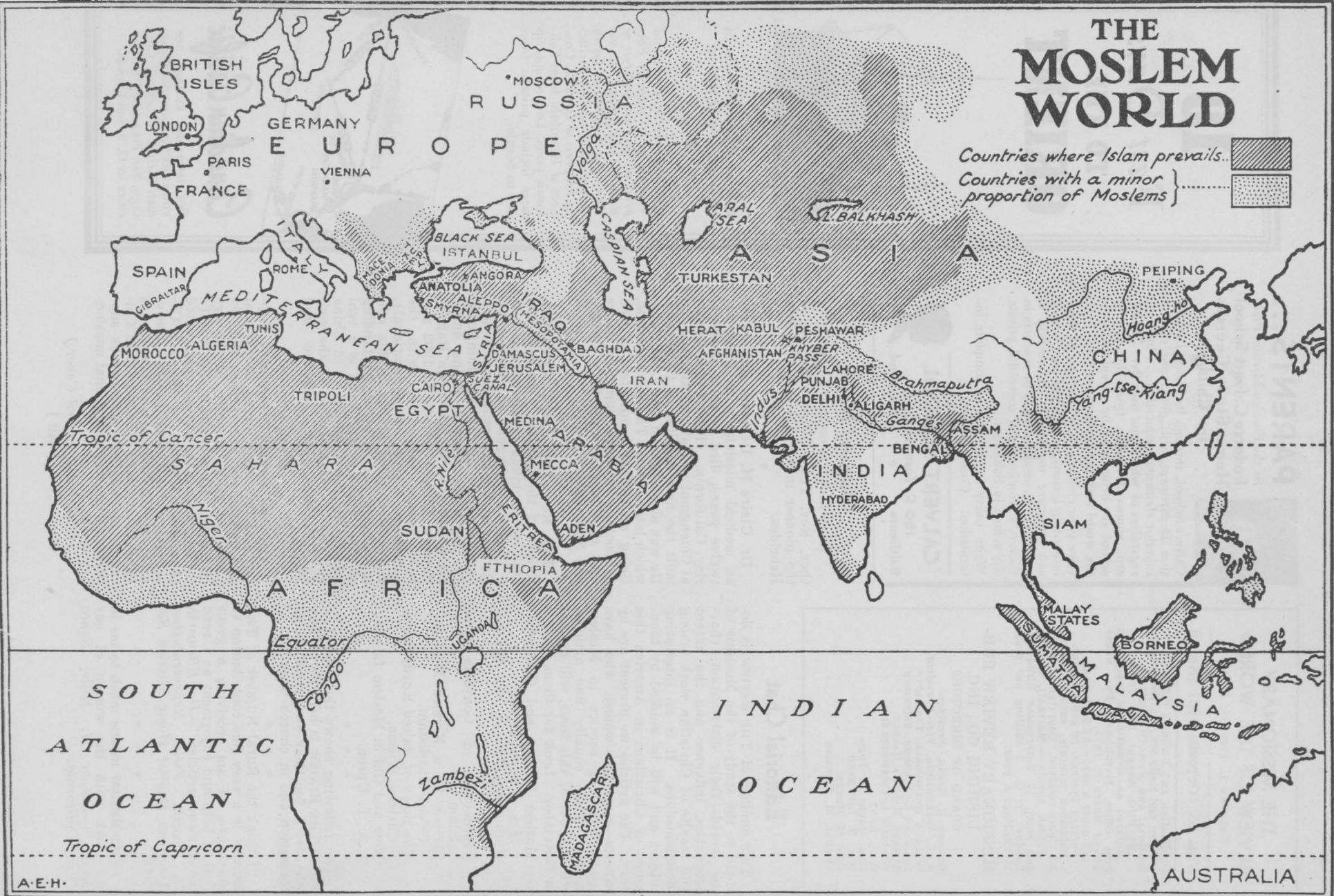


## Canadian Pacific

For rates and sailings, see  
YOUR TRAVEL AGENT of Canadian Pacific: New York, Chicago, San Francisco, 38 other cities in U. S. and Canada.

# THE MOSLEM WORLD

Countries where Islam prevails.   
 Countries with a minor proportion of Moslems 





# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LX

OCTOBER, 1937

NUMBER 10

## Topics of the Times

### WHY THIS INTEREST IN MOSLEMS?

Few people on earth are as difficult to lead to Christ as are the Moslems, and yet this year thousands of Christians in America and England will be reading and studying about the countries where the followers of Mohammed are most numerous, and about the work that is being done to win them to Christ. Multitudes of earnest prayers will be offered for their conversion and large sums will be given to support missions among them. Why?

It is not because of any personal gain to missionaries, or any desire for political, economic or ecclesiastical advantage. It is not because the work is producing large results or because the Church of Christ is moved by a spirit of imperialism for world conquest. There are at least seven reasons why every true follower of Christ should take a deep and practical interest in Moslems and Christian work in their behalf to the extent of earnest prayer and sacrifice.

1. The number of Moslems in the world and their wide distribution are challenging. At least one in every ten of the population of the earth is a Moslem. There are between 200 and 250 million of these people scattered over the globe. North Africa, Egypt, the Sudan, Turkey, Syria, Arabia, Iran, Iraq, Afghanistan, Beluchistan, Java and Sumatra are almost solidly Mohammedan. Millions more live in Central Africa, India, Central Asia, China, the Philippines, South Africa, Russia and Bulgaria. Many are found in other parts of Europe and in North and South America. These multitudes cannot be ignored.

2. They are people with positive and strong faith in God, as the one eternal, omnipotent Creator and Ruler of the universe. They believe in Christ as a unique prophet and in the authority of the Old and New Testaments. They believe in prayer, in almsgiving, in immortality, and have

many other points in common with the Christian faith. This too is a challenge. There is a foundation on which to build.

3. They are people of strong character. They take their religion and its obligations seriously. They are willing to fight for their convictions, to make sacrifices and even to die for their faith. They are not easily led to abandon their beliefs or obligations as they conceive them and are diligent in teaching their children to follow their Prophet. Apostasy is considered an unpardonable sin and in Moslem law it is a crime punishable with death. These facts constitute a challenge to Christians; they may be transmuted into Christian graces when touched by the Holy Spirit.

4. Moslems exert a great influence on the world for good or for evil. They constitute a real problem in Egypt and Turkey, in Iran and Syria, in Arabia and India. In lands where they are in power they offer great obstacles to progress of Christianity and to the promotion of peace and good will among all classes. They believe in a totalitarian Moslem state and in government control by force of arms. Their influence might be turned to the advancement of the cause of Christ and for the principles for which He stands.

5. More potent than any of these reasons is the fact that Christ died for Moslems; He died that He might give them the life of God. They are sinners and know it, though they have wrong ideas of sin and its expiation. Moreover, our Lord's command to "Go, preach the Gospel to every creature" certainly includes the Mohammedans today, even though there were none in existence when He first gave the command. There is no other way for Moslems to be saved than by Christ and the acceptance of His gift of Life.

6. Another great reason is the obligation that Christians have to Moslems because the contact of Arabians with a weak and distorted form of

Christianity was what led Mohammed to establish his new form of religion. If Mohammed had been truly and intelligently converted to Christ in his youth what a difference that would have made to the world! We owe Moslems a debt, both for the temporal things we have received from them and for spiritual truth we have failed to share with them.

7. A final reason for the support of Christian work among Moslems is the encouraging results that have come in the conversion of Moslems to Christ. Some outstanding trophies have been won in Syria and Egypt, in Iran and India. Every Moslem is supposed to be a missionary and, when won to Christ, should have the same zeal to extend their faith, in spite of persecution. What a wonderful example is Dr. Sa'eed Kurdistani, the Kurdish Moslem who has become a great Christian physician in Iran. Others are Kamil of Arabia and Michael Mansur of Egypt. There are multitudes more whose lights shine in narrower circles—but they are known to God. In Sumatra and other parts of the Dutch East Indies there are fifty thousand Christians who formerly were Moslems. They have their own schools and large self-supporting churches. The influence of Christ is permeating Iran, the Philippines, Africa, India, and many other lands to break down prejudice and build up an intelligent faith in Jesus Christ as the true revelation of God and the only Saviour from sin and its consequences.

Truly we as Christians have reason to preach the Gospel of Christ to Moslems, to carry on the work sacrificially and to expect that God will honor our fulfilment of His will, by bringing Mohammedans into the fold of Christ.

### THE TRAGEDY IN CHINA

Apparently the Japanese have determined to gain control of China or of the northern provinces. Impartial observers who have followed the events that led up to the present conflict can see no justification for Japan's invasion of China. The excuse offered is the Japanese desire for economic development, their determination to suppress anti-Japanese feeling, and a desire to combat the communistic influence of Russia. They have taken a strange method for accomplishing these purposes. The first end might have been gained by friendly agreement and cooperation; the second aim is thwarted and made more impossible by each new invasion of China's territory and by utter disregard of China's sovereign rights. The third aim—to destroy communistic influence in China—can scarcely be achieved by methods that stir up the spirit of communism and seem to give reason for its promotion.

Japan feels conscious of her military strength

and evidently thinks herself able to defy the public opinion of the world. Her military party is ambitious to carry out its program, without much regard for justice. It is reported on good authority that ninety per cent of the Japanese are opposed to the invasion of China, but the people are kept in ignorance of the real situation by very strict censorship of the war news. Japanese Christians, and others with more enlightened and pacific ideals, are greatly disturbed over the aggressive policies of the military party that now rules Japan. These policies destroy the beneficial effects of the friendly advances made by such Japanese Christian leaders as Dr. Toyohiko Kagawa and Miss Michi Kawai. Apparently Japanese military leaders feared that China was growing in strength and was becoming united under the able Christian leadership of Generalissimo Chiang Kai-shek and so determined to strike while there was more likelihood of being able to achieve their purpose.

The modern war machine of Japan is much more perfect and complete than that of China. Airplanes make it possible to carry destruction far inland, and there seems little effort on the part of the Japanese to limit destruction to enemy fortifications and military forces. Already many thousands of noncombatants have been killed and wounded and peaceful villages have been destroyed by ruthless Japanese airplane attacks. Foreigners and foreign enterprises have also suffered. In the north Japanese forces have occupied Peiping and Tientsin and are pushing their campaign north to the Great Wall and south to the Yellow River. Without any declaration of war, Shanghai has been attacked with warships, airplanes and cannon. Even the International Settlement has suffered and many educational and missionary institutions have been bombed. The Chinese troops have offered brave and determined resistance in spite of their inferior equipment. They have now retired to their second line of defense on the west of Shanghai.

What will be the outcome of this invasion of China, no one can foresee. China is too great a nation and too large a territory to be conquered in a short time. The Japanese attacks have united Chinese as never before, even communists offering their service to the Nanking Government. China is fighting for her life and for the principles set forth by Dr. Sun Yat Sen, the father of the Chinese Republic.

The warfare is naturally affecting the missionary work in China. Reports come that the people in war areas are filled with fear and that there are signs of religious revival in many places. Christians meet to worship, in spite of danger, and pray earnestly for the guidance and strength-

ening of their rulers. The Protestant community numbers over one million and Roman Catholics report 2,702,000 on their church rolls. Foreigners in China number about 10,000, of whom over one-half are Protestant missionaries. Many of these have left China on furlough; women and children have been taken with other refugees to the Philippines; missionaries on furlough are being kept home and others are being advised to leave the danger zones. Probably by November first the number of missionaries on the field will be reduced to 2,500, but most of these will elect to stand by their flocks and to suffer and die with them if necessary. The missionary work most affected is in the area of Peiping, Tientsin, Shanghai and Nanking, although Japanese bombing planes have carried their attacks as far as Hankow in the west and Canton in the south.

The Christians in America and England can do most by upholding their missionaries and the forces of righteousness by prayer. Much suffering of innocent Chinese can be allayed through missionary and Red Cross ministrations. Gifts to meet present emergencies should be sent through the mission boards working in China.

### THE BASIS FOR CHRISTIAN UNITY

Many movements are on foot for church union—on mission fields, in England and in America. Some of these are to unite denominational families, as in the Methodist, Baptist, Congregational, Lutheran, Presbyterian and Reformed bodies. Some unions have already been effected, while others are still being agitated. Other union movements, as in Canada, include different denominational groups, while still other communions, like the Protestant Episcopal Church eagerly advocate a united church but can conceive of it only on the basis of the acceptance of ecclesiastical ordination in harmony with their belief in the "historic episcopate."

All true and intelligent followers of Christ accept unity as the Christian ideal for which our Lord prayed three times in his high-priestly prayer: "That all may be one, as thou Father art in me and I in thee, that they may be one as in us"—they are given eternal life in order that they may know God and be sanctified, kept, perfected.

The recent conferences at Oxford and Edinburgh have again emphasized the ideal for unity and union among Christians, but seem to have found no new basis in which to realize such union. Human individuality, with differences of personal interpretations, tastes and methods of operation, must be recognized and respected until we all realize that union with Christ that can find full expression in the harmony of faith, love and service only as we realize perfect union in Him. In the

meantime we can all work for greater unity through the guidance of the Spirit and through loving cooperation in the work He has given His Church to carry forward. There is no room for jealousy, for a desire to rule or for personal ambition, rivalry, suspicion and selfishness in such unity.

Mr. Erling C. Olson, a New York business man, recently broadcasted over a network of stations some very helpful meditations on "Christian Unity," based on the one hundred and thirty-third Psalm. He said in part: \*

The New Testament principle of fellowship and communion was beautifully expressed by our Lord, when He said, "Where two or three are gathered together in my name, there am I in the midst of them." One would naturally assume, therefore, that when any body of Christians meets together they would experience this delightful communion which the Psalmist so wonderfully portrayed, when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" No one takes exception to *this principle*. It is good for capital and labor to dwell together in unity. It is good for any individual to enjoy the fellowship of other members of his group and preserve a spirit of unity. Such being the case, what an indictment it is against the Christian family when there are petty squabbles and when the spirit of discord and consequent disruption are present, as has been evident, particularly in recent years, even among men and women who actually have been born again by the operation of the Spirit of God and the Word of God. I am not talking about Christendom as we know it today. I am not talking about the vast body of Christians and non-Christians gathered together in one great melting pot. I refer to the *body of Christ*; to those who know that their sins are forgiven, who know that they have eternal life through faith in Jesus Christ, who know that they have passed out of death and into life and therefore know that the Lord Jesus Christ is their Saviour and have acknowledged Him as their Lord.

It is no wonder that the Church appears so impotent before the world when the members of the Church are at variance with one another.

There can be no united Church except on a solid foundation. I do not think it is possible to have unity between two groups of people, one of whom believes that Jesus Christ is the Son of God and the other believes that He is a mere man; or to have unity between a group that looks upon the death of Jesus Christ on the Cross as a divine transaction, wherein God made atonement for sin, and a group that looks on the Cross and the death of Jesus Christ as that of a martyr or a good man who died for a cause. There can be no real fellowship between such groups—but there can be unity between every member of the body of Christ whose feet rest solidly upon the fact of the deity of Christ and upon the death which He died upon the Cross.

In his letter to the Ephesians, Paul says, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

In the 16th chapter of his letter to the Romans, the Apostle gives a similar injunction: "Now I beseech you,

\* Quoted by permission.

brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly . . ." That is a strange expression. Mark those men and avoid them, for they do not serve the Lord. They serve their own selves in their lust for preëminence, or their appetite for power.

Again, our Lord Jesus Christ, the fountain-head of all truth, in His great high-priestly prayer, recorded in the 17th chapter of John's Gospel, said, "Neither pray I for these alone, (that is, the apostles gathered around Him) but for them also which shall believe on me through their word; (that means us) that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the *world may believe* that thou hast sent me." What a terrific responsibility rests upon each member of the body of Christ to observe a spirit of unity, in order that the world *may know* that our Lord Jesus Christ is the Son of God and sent by Him to die for us!

When brethren dwell in unity we will determine that, instead of causing divisions, we will endeavor to keep the unity of the Spirit in the bond of peace. The Holy Spirit always makes for unity amongst believers in Christ, for He dwells in them.

### SOME PRESENT-DAY CHALLENGES \*

We are living in a world which is more or less in a broken state, when even the bravest are apt to grow despondent. The difficulties and problems are of many kinds—political upheavals and mass movements are ruthless in their disregard of Christianity; nations are dissatisfied with what they have seen of modern civilization, and are filled with bitterness and antagonism. But a new problem is becoming the most serious menace to Christianity, namely, a refined heathenism. Also, in their very antagonism to Western civilization, some non-Christian religions are absorbing the principles of the Gospel of Christ. While thus refining their own religion they still stand in absolute antagonism to the Christian faith. In the early days of the Christian Church, they, too, found that a purified paganism was more insidious and powerful even than an antagonistic barbarism.

We believe that these problems are not permanent, nor even paramount; they are passing phases; to followers of the Lord Jesus Christ, they constitute, not reasons for fears and misgivings, but a challenge.

First, there is the challenge of Islam. Mohammedanism is conscious of a solidarity and unity which does not exist to such an extent in any other religion. They have their sects and their divisions, but they are conscious of a brotherhood wherever they are. Today the Mohammedan world is restless, but it is more responsive to the message of Christ than it has ever been. Persecution and opposition exist, but nothing so clearly proves the power of the Gospel as opposi-

tion. In Java and Sumatra alone, where the Dutch Christian influence predominates, there are over 50,000 converts from Islam.

There is the challenge of Jewry—not a popular challenge but one we must face as Christians concerned with the spiritual welfare of the youth of the world. The key to the Jewish problem everywhere is the recognition of Jesus Christ as divine Lord and Saviour of all mankind. Fifteen million Jews are without the knowledge of the saving grace of Jesus Christ, and yet what do we owe to the Chosen People of God for the preservation of the Old Testament, and the knowledge of Christ and His Way of Life.

The challenge embraces many non-Christian lands such as India and China. There is the mass movement in India towards Christianity; whole communities are pressing forward to become Christians. The immediate need there is for Christian education and the greater development of indigenous leadership. China is plastic to new impressions and the greatest hope of the Christians of China is their vision of a Chinese indigenous movement adapted to meet the religious needs of the people, and effective in arousing in Chinese Christians the sense of responsibility for the extension of the Kingdom of God.

There is also the challenge of unreached areas in Central Africa, in South America, the Islands of the Pacific and other unevangelized fields.

Then there is the challenge of Europe today. In Central and Southeastern Europe Protestantism is fighting for its life. Nationalism and Communism are seeking to capture youth with teaching, much of which is subversive to the ideals of Christ and the best interests of humanity.

The needs of this weary, war-torn, restless world and the great opportunities that confront us constitute a challenge to every Christian. God is more concerned about the needs of the world than we are; the Christian teaching and training of youth is a great burden on His heart even more than on ours. One of the greatest words in Christian literature is "Immanuel"—God is with us. Here we find the motive and the power for Christian education. God loved, and when He loved, He served, and when He served, He sacrificed His best. There is but one service which is the service of the Kingdom of God; one race, and one Cross; one world of men, and one Kingdom; and one glorious, peerless, Saviour for the whole world.

This world is not going to be won except by great sacrifice. We must have the spirit which recognizes that only by entire dedication of ourselves and all our resources can we truly serve Christ. As Hudson Taylor once said, "Christ must be Lord of all or He is not Lord at all."

\* From an address at the World's Sunday School Convention, Oslo, by Dr. James Kelly.

# The Moslem World Today

By the REV. DWIGHT M. DONALDSON, D.D., Ph.D.,  
Meshed, Iran

*Missionary of the Presbyterian Church, U. S. A., 1915—*

IT SHOULD never be forgotten that when the armies of Islam were victorious in Syria and in Persia, they took over the authority of the old Persian Empire. This ancient empire, under the Achæmenides, had been the scene of the far-flung adventures of Xenophon and the Ten Thousand; under the Parthians had held the haughty Romans at bay for more than two centuries; the same empire, under the Sassanidæ, was forced to give place to the conquering Arabs. Afterwards, when this famous empire of the East became Mohammedan, much of its culture and prestige survived to adorn the courts of the new rulers. Noble Persian families, some of them Zoroastrian and some of them Christian, furnished viziers and treasurers for the Caliphs, and scholars and translators for the libraries.

It is customary to ascribe the failure of the Crusades to a lack of effective cooperation among the leaders of the Christian nations. No doubt real unity in Christendom during the tenth, eleventh and twelfth centuries would have produced a different situation. As a matter of fact unity of action among the Mohammedans was but sporadic and short-lived; they too had repeated failures that were primarily due to dissensions among themselves. Time after time a new attack from the Christians would serve to bring them together. In the course of the Crusades, each generation seemed to feel that the East and the West were, through some necessity, fighting again. On each side religion was part of the war propaganda. Now that many hundred years have passed, we look back upon those long continued conflicts and see how they served but one fatal purpose in world history. Their one abiding result was to hand down to succeeding generations a heritage of hatred, suspicion and fanaticism. In their attitude towards each other East and West, for the most part, have shared this heritage.

While today there is no longer a great Mohammedan Empire, as in the days of the Crusades when the actual dominion of the Caliph extended from the Indus to the Atlantic, yet Mohammedan civilization has continued to prevail in vast areas that have come under the political and military authority of Western peoples. In order to help

maintain this political and military authority, it has come to be a matter of policy for Western governments to have strict regard for the cultural and religious preferences of their Mohammedan subjects. Whatever criticisms may be voiced against this Western domination, it will not be claimed by intelligent Mohammedan leaders that Christian faith and practice are being forced upon them.

There is now no longer a Caliph in Islam, since the Sultan of Turkey was compelled by his own people to abdicate in order to open the way for the Turkish Republic. Of the entire Mohammedan population of the world, about 240 millions, there are nearly one hundred millions who are living under the authority and protection of the British crown and forty millions ruled by the Netherlands in the Dutch East Indies. Of the remaining 100 millions, there are about thirty-two millions in the French colonies and protectorates, sixteen millions under the iron hand of the Soviet Republic, fifteen millions in China, and some four millions in the Philippine Islands, in Japanese possessions, and in Europe. There remain to be accounted for only about thirty-three millions, who live in the five self-governing Mohammedan countries, twelve millions in Turkey, eight millions in Iran (Persia), three millions in Iraq, six millions in Afghanistan, and four millions in Arabia.

H. R. H. Amir Saoud, the son of King Abdul Aziz, remarked recently that "it is not easy for independent countries to enter into a thorough federation with countries that are only partially independent." When he was asked about his opinion in regard to the suggested Middle Eastern bloc between Turkey, Iraq, Iran and Afghanistan, he said that "this would be a welcome development and would certainly receive our blessing," (*Great Britain and the East*, July 8, 1937).\*

In any effort to classify and describe the vast

\* A concise statement of the efforts of Christian missions in these countries may be found in W. D. Schermerhorn's recent book, *"The Christian Mission in the Modern World"* (chapter 10); and a most stimulating survey of the whole problem of missions to Mohammedans is given in Dr. S. M. Zwemer's *"Across the World of Islam."* Attention should also be called to an article in the July number of *The Moslem World*, which publishes "A Statistical Survey," by Carlo Gasbarri. This article has been translated from the Italian by Phillip T. Blackwood and it is probably the most up to date analysis of the question of the distribution of Mohammedans throughout the world.



group of mankind that make up the Mohammedan world, divided as they are into many sects and scattered in many countries, it is easy to make serious mistakes. Aside from the fact that accurate census reports are not to be had in some of these countries, a numerical survey of the adherents to any religion is apt to be misleading. There are millions of Mohammedans whom the puritanical Wahabis in Arabia and Iraq would not recognize as true believers. Likewise the self-satisfied Shi'ites of Iran and India can see little hope for those who rejected and dishonored their Imams. The modern reformers in India have suffered agony of soul when they realized the ignorance and superstition of thousands upon thousands of their own religious community, whose systematic veneration of fetishes and saints they regard as sheer idolatry. And orthodox groups in Egypt, who adhere to the Koran and the Traditions as interpreted by the four recognized schools of law, are indignant at the man-made movements of the Moslem "modernists." From any of these varieties of believers you may easily find a friend who will assure you, "In these modern times it is hard to say who is a Mohammedan."

### Objections to Christianity

Notwithstanding these inherent difficulties, whether a missionary go to Cairo or to Constantinople, to Beirut or to Teheran, to Baghdad or to Lucknow, he will hear certain uniform objections to Christianity for example, that it has three gods, or that the true Gospel that Jesus brought down from Heaven is no longer extant. These objections are usually met best indirectly, in the course of calm and patient teaching and explanation of the New Testament. But almost everywhere we discover also that Westernization, in the form of secularism and nationalism, is making serious inroads on Islam. And if we read again the opinion of one of our foremost American orientalists, Dr. D. B. Macdonald, (*Aspects of Islam*, p. 12), we realize that what required discerning insight a few years ago is now written in the Islamic social structure so that one who runs may read:

Islam as a religion is not holding its own against the unbelief that is flooding in from the European civilization. Young men are growing up into crass and material forms of atheism; forms that the best intellectual life of Europe has itself thrown off. And as education spreads and deepens, as history vindicates for itself its place, as the moral feeling becomes more watchful and sensitive, so the legend of Muhammad will crumble and his character be seen in its true light. It is, then, for the Christian schools and preachers to save these peoples, not only for Christianity, but for any religion at all; to vindicate to them the claims upon their lives of religion in the broadest sense.

But Westernization cannot be depended upon to produce Christians. When perchance a Mohammedan youth has a father who disgusts his son

with pious cant and hypocrisy, that boy may come to regard as genuine the open honesty and fair-play that he sees in some Christian college. In such a case there is much for which to be thankful. The lad acquires the habit of the conscientious quest of truth for its own sake. But something further is needed. New eagerness to learn what is true must be directed into the spiritual realm as well, and this must be done by those whose ways of living he has come to admire. Here is an opportunity for the possible coordination of the boy's new life with the direct evangelistic work of the mission, or better still, with the agencies of the indigenous Church.

Another young man may show more interest and ability in social life rather than as a scholar. He may attend a Christian wedding in a beautiful garden in India. There he will see Christian young ladies moving about modestly but graciously, animated with gay hospitality, and talking freely with both ladies and gentlemen. When he returns to his dormitory room he may voice a protest, as I once heard such a man do, against the unreasonable restrictions of Mohammedan society, and ask, "How long will it be until we can have the same clean and natural and loyal family life the Christians have?"

Here also is a point of contact for some discerning Christian friend to show him, in the right way and time and place, that it is not what comes from the West but what comes from Jesus Christ that makes the big difference. This, however, will not be accomplished by mere assertion. A careful study together of the pre-Christian social standards of some of the modern Christian peoples may be necessary. The missionary's objective is not to suggest that one social culture be abandoned for another, but rather that the culture of every nation be submitted to the transforming power of the will of God as revealed by Jesus Christ.

In such circumstances a program of Westernization only would be hazardous and inadequate. And what has been said with reference to schools and colleges applies with equal force to mission dispensaries and hospitals. In this field also *getting somewhere* from the Christian point of view means getting beyond mere Westernization. There is something fine and noble in a Christian doctor's attitude toward his patients that witnesses to the spirit of Christ. It is this that enables him to work with patience and sympathy with people who are often unreasonable and exasperating. He has something else than the discipline of his profession, something that has for its purpose, not the white man's supremacy, not national honor, not personal distinction, but a deeply laid desire for the dominion of the healing love of God in the hearts and bodies of suffering mankind.

As we think of many famous cities in the Islamic world where missionaries are now working patiently and devotedly as true knights of the Cross, it is a sobering thought to realize over what a wide area they are scattered. We rejoice also in the strategic advantages they now have in this great crusade for the peaceful penetration of the love of God in Jesus Christ. Important and familiar cities in which they are witnessing, cities of more than 100,000 population according to the last issue of *The Statesman's Yearbook*, may well be mentioned:

Calcutta .....	1,485,582
Constantinople .....	740,805
Bombay .....	1,161,383
Cairo .....	1,064,567
Madras .....	647,230
Hyderabad .....	466,894
Alexandria .....	573,063
Teheran .....	360,000
Lucknow .....	274,659
Rangoon .....	400,415
Damascus .....	193,912
Delhi .....	447,442
Lahore .....	429,747
Smyrna .....	170,546
Cawnpore .....	243,755
Agra .....	229,764
Ahmadaad .....	313,789
Tabriz .....	219,000
Allahabad .....	183,914
Tunis .....	202,405
Amritsar .....	264,840
Howrah .....	224,873
Poona .....	250,187
Soerabaya .....	146,944
Baghdad .....	353,840
Diwaniya .....	341,068
Fez .....	106,838
Patna .....	159,690
Aleppo .....	177,313
Karachi .....	263,565
Meshed .....	139,000
Beirut .....	134,655
Ankara .....	123,699
Isfahan .....	100,000

Some of the most gratifying work for Christ is done in towns and rural districts that lie across the plains or in the mountain valleys beyond the cities. It is from these regions that hundreds and hundreds of patients come to mission hospitals; and country boys and girls come to attend mission schools. National Christians, sometimes accompanied by missionaries, go out and tour from town to town, or from village to village, having their part in modern apostolic witnessing. The fellowship of believers is beautifully shown when these men and women, often themselves converts from Islam, are able to be in the same little place for a while with some isolated Christian family, or to have a series of meetings with some struggling little group of new Christians. And when letters are exchanged afterwards, it is interesting to see that they write after the manner of the mission-

ary epistles in the New Testament, in their salutations, exhortations and farewells.

These national Christians also work with the missionaries in adapting Christian teaching to meet what has been called "the new Moslem apologetic and polemic." In their candid social and intellectual relations with Mohammedans of the present day, missionaries find that many are not as dogmatic as they used to be. Things have been happening to give them a broader background. They are inquisitive and receptive in the fields of history, of science, and of philosophy; and their opposition to Christianity is apt to be less bitter and fanatical.

On the other hand, if Moslems are irritated into explosively proclaiming their objections to Christianity, they may say things that are palpably specious and superficial. They may maintain that the Christian Scriptures teach that the blind and leprous are impure and that Solomon was an idolater. As the Mohammedan takes for granted the dogma that the prophets were sinless, they will insist that the Bible is in gross error in saying that David became a prey to temptations and that Aaron joined in the worship of the calf because of fear of the people of Israel. Like the Jews of old Moslems still exclaim that it is blasphemy to say that Jesus is the Son of God, that it is directly contrary to the Koran to say that one person can bear the sin of others, that it is immoral and foolish to say that "the Law is a curse," and naïvely anthropomorphic to speak of God as being "tired" or "repentant."

To counteract the considerable influence of Christian teaching among the students in the schools and colleges of India, the Ahmadi sect make such allegations as these against Jesus:

- That He was given to drunkenness.
- That He exceeded all bounds in vulgar abuse of the Jews.
- That He was a coward and afraid to face death.
- That He was disrespectful to His mother.
- That He was friendly with women of questionable character.
- That His teachings were too idealistic and impracticable.
- That He grew angry and lost His temper.
- That He was provincial, and that His message was only for the Jews.
- That He was weak and helpless.
- That His mission was a failure.
- That Jesus did not die on the Cross, and that there was no Resurrection.

But as a rule Mohammedan readers put a distinction between the Gospels and Christian propaganda literature. Many of them are able and ready to refute superficial and hostile objections to the character of Jesus. They feel too much of the significance of His life and teaching to let His character be smirched "by the pen of an enemy."

"It cannot be," as Dr. Murray T. Titus has observed in his book on Indian Islam, "that honest

truth-seeking Moslems will continue indefinitely to refuse to face *all* the facts, and pursue a policy of evasion of the real issues of history and life, even though such investigation leads to the questioning and study of the very sources of revelation itself. . . . The sum of it all is, that the highest revelation of God to man is through a living personality. That the modern Moslem apologist is becoming more and more conscious of the fundamental importance of this truth is revealed in the fact that he is emphasizing the personality and character of Mohammed as the means by which God's grace was shed upon the world, and as the fact of central importance in Islam. The problem, therefore, for the Moslem as for the Christian investigator, is to apply the same honest and fearless critical methods to the study of Mohammed and his revelation as have been applied to Jesus and the Bible," ("Indian Islam," Murray T. Titus, 1930).

For missionaries among Mohammedans, as for their supporters in the homeland, and for their colleagues from the national Christians in Moslem countries, the issue is clearly drawn; our purpose is "to give the light of the knowledge of the glory of God in the face of Jesus Christ."

### A STATISTICAL SURVEY OF ISLAM\*

Every good Moslem is, and in fact must be, a "missionary." In 1900 the Moslem world had at its disposal two hundred printing presses; today it has eight hundred and eighty. Out of a world population of 2,053,600,000, we can accept 240,000,000 as a figure for Islam.

*Moslems in Asia* are most numerous and include 17.9% of the population.

	Moslems	Percentage of population
Turkey .....	12,600,000	92
Syria .....	2,159,259	77
Palestine .....	557,649	70
Transjordan .....	2,850,000	92
Arabia .....	4,000,000	100
Iraq .....	2,640,700	96
Iran .....	8,830,000	95
Siberia, Kirghiztan, etc. ....	16,462,442	80
Afghanistan .....	6,380,500	100
British India .....	78,000,000	21
French Indies .....	15,000	5
British East Indies .....	2,025,000	47
Dutch East Indies .....	43,000,000	86
Philippine Islands .....	443,037	4
China .....	12,000,000	5
Chinese Turkestan .....	1,200,000	48

The leading Moslem country in Asia is India. *Moslems in Africa* number about 37% of the pop-

ulation, with sharp differences between the various region; in the Northeast they reach 82%, in the East 8%, in the West 32%, in the center 4%, and in the South only 2%.

	Moslems	Percentage of population
Morocco .....	5,215,000	97
Algeria .....	5,174,872	82
Tunisia .....	1,932,184	93
Egypt .....	11,658,148	91
Libya .....	1,205,000	94
Anglo-Egyptian Sudan .....	2,800,000	66
Mauritania .....	254,000	99
Senegal .....	915,000	75
French Sudan .....	1,061,000	42
Eritrea .....	225,000	56
French Somaliland .....	210,000	100
British Somaliland .....	300,000	100
Italian Somaliland .....	1,500,000	99
Ethiopia .....	2,500,000	37
French Guinea .....	1,045,000	66
North Nigeria .....	5,889,000	64
South Nigeria .....	1,940,000	25
Chad .....	925,000	72
Cameroons .....	500,000	25
Nyasaland .....	160,000	10
Kenya .....	1,000,000	40
Uganda .....	600,000	20
Tanganyika .....	400,000	10

By far the largest Islamic country in Africa is Egypt where, as in West Africa, the Moslem problems are of particular interest.

Since 1930 Moslem missionaries from the el-Azhar University in Cairo have been diffusing culture and orthodox doctrine among the Moslems of various countries. An American observes that the "Christians are talking about converting Africa, and the Moslems are doing it." Roman Catholic missionaries state that the Moslems succeed in making propagandists among their converts, while the Catholics cannot succeed even in instructing their catechumens.

Islam constitutes about two one-hundredths of one per cent of the population of *North America*, and one-eighth of one per cent of South and Central America, with a total of scarcely 135,583 members.

In *Europe and Soviet Russia* Moslems represent 2% of the total population. They include 584,000 in Albania, 1,337,000 in Yugoslavia, 690,000 in Bulgaria, and 2,400,000 in Russia.

There are no general organizations for all Islam with a purely missionary scope, and the attempt to create an Association for the Defense of Islam is a failure. The only organization of the kind, which will perhaps soon become international through increasing growth, is the Association of Moslem Youth, with headquarters in Cairo. An international movement has developed from heretical Moslem sects, principally from the Ahmadiyah of Qadian and Lahore (British India), and from the Bahai sect, of Persian origin.

\* Condensed from *The Moslem World* (July, 1937), New York; translated from an article by Carlo Casfarri in *Il Pensiero Missionario* (Rome), December, 1936, by Philip T. Blackwood of Princeton, N. J.

# Some Trends in the Moslem World

By EDWARD M. DODD, M.D., New York

*Author of "To Mecca and Beyond"; Formerly a Missionary  
of the Presbyterian Church in Iran*

A GENERATION ago the world of Islam was still predominantly a unit. Though living under diverse national and political conditions, Moslems had a strong sense of their solidarity. Except for certain well established heresies or minor offshoots, and allowing for the beginnings of revised and modernized thinking which affected a relatively small group of intelligentsia, there were no outstanding divergencies in the Moslem road, or deep rifts in the Moslem front. In the main the religious road of Sunnis in India, Turkey or North Africa, for example, ran parallel, or rather they loyally converged on Mecca. The Sultan-Caliph was still on the Constantinople throne; and the faithful from Morocco to the Philippines, and from Bokhara to Cape Town, recognized and revered him as their head. It was still not wholly fantastic to talk of a general Mohammedan Holy war; indeed Turkey made an abortive attempt at this as late as the closing year of the World War. Moslems had not yet translated the Koran out of Arabic. The veiled and repressed status of women was still universal. Even in heretical Shiite Persia the Old Order was not visibly disturbed.

But what have we now? Shocks from without and revolutionary transformations from within, accentuated by the World War but largely representing the influx of the modern age, have shaken and confused the House of Islam. Turkey has gone secular and modern, while Arabia is Puritan Wahabi. The Caliphate has been summarily abolished, and there are no significant efforts afoot to re-establish it. Egypt has developed theological modernism; and Azhar University, the intellectual nerve-center of Islam, has been made over on modernized lines. The Koran has been translated for the use of Moslems into Turkish and is being translated into other languages. The veil has been largely discarded in Turkey and is officially banned in Iran. The Turkish National Assembly has now a number of women delegates; Egypt has a vigorous feminist movement. Turkey and Iran are busily harking back to their Turanian and Iranian origins, and are turning away from the Arabic-Islamic culture. In the Near East generally, except for Arabia, there is considerable disintegration in Islam.

As one surveys the wide reaches of the Moslem scene, and ponders the changes taking place, there appear to be four fairly well defined trends of the day. This observation applies chiefly to leaders, to urban centers and to youth. The vast rural bulk of Islam is still conservative, orthodox and relatively little changed. But where the city goes now the village will go presently, especially with the radio and the automobile and the printed page arriving everywhere. We are here concerned with these lead-trends to the future.

1. In the first place we have the conservative *status quo* plus the "Puritan" revival in Arabia. Externally or mechanically Arabia is being gradually modernized but religiously it remains orthodox, with the re-emphasis of the Wahabi Movement. The tale which at once illustrates the point, as well as the consummate skill of Ibn Saoud, has been told more than once. When it was proposed to install a telephone system in Riyadh, the desert capital of Saudi Arabia, the conservative religious leaders protested. The thing was not of the Koran and therefore not lawful. Ibn Saoud put the matter to the religious test. He suggested that a Mullah read the Koran into the telephone at one end of an experimental line and another Mullah listen at the other end. If the apparatus conveyed the sacred words, surely the thing was of Allah and lawful. How could one object to that? Needless to say, Riyadh now has telephones. Yet the ecclesiastical hierarchy is intact. One wonders how long this intellectual straddle can hold up, for Islam tends to give way or to be revised as it is exposed to the modern impact.

North Africa, west of Egypt, shares with Arabia the characteristic of Mohammedan conservatism, even though in the social externals of life it is also becoming Europeanized.

In Central Asia we have the complicated situation of conservative religious leadership, assaulted by the socially radical and religiously atheistic Soviet government and also facing a considerable feminist movement. The prospects are that the religious old order will be overpowered by the social new order. A real battle is on.

2. There is another group which we might call the reform or revision states, conspicuously illus-

trated by India and Egypt, each in its own way. They are formulating definite philosophies, which have been developing and spreading for a number of years, and which are changing and diversifying the religious picture. The outstanding contribution of India is the Ahmadiya movement. The net result in India, according to Mr. Murray Titus is reinvigoration. He concludes that in spite of divisions and weaknesses, "Islam in India today is better organized, better educated, more progressive, more reasonable and tolerant toward its neighbors than ever before in its history. Of Egyptian thought, Dr. Charles C. Adams of the American Mission says:

"Mohammedan modernism in Egypt may be said to have taken form as a definite movement during the last quarter of the preceding century, under the leadership of the late Grand Mufti of Egypt, Sheikh Myhammad Abduh, who died in 1905. It constitutes an attempt to free the religion of Islam from the shackles of a too rigid orthodoxy, and to accomplish reforms which will render it adaptable to the complex demands of modern life. Its prevailing character is that of religious reform; it is inspired and dominated chiefly by theological considerations. It differs in this respect from the reforms instituted by the Indian group of nationalist reformers, who aim primarily at a cultural movement, and the adjustment of Islam to the conditions of modern European civilization. The fundamental assumption, however, that Islam is a world religion, suitable for all peoples, all times, and all cultural conditions, is common to both movements."

In both countries there are strong social movements among women, which are attacking problems of health and well-being, of polygamy, divorce and prostitution. All of this is within the frame-work of the established religion.

These two groups, the orthodox and the revised, give no evidence of breaking away from Islam. They are making their social and theological adaptations from within. The state or the community is still a "church" state or a "church" community. ("Church" is of course used as the nearest intelligible counterpart—not because Islam has a church in the Christian sense.)

Both of these groups are strongly missionary. The Ahmadiya movement is very active and the Azhar is still a powerful propaganda center, with Africa as its chief missionary field. In India the new situation created by the Outcast movement away from Hinduism, and the Ambedkar announcement of their readiness to consider some other religion, appeals tremendously to this fundamental missionary urge of Islam, as well as having its important political hearings.

3. Other predominantly Moslem lands, like Iraq, Iran, and Syria, as well as Malaysia, might

be called the drifters. The drifting away from Islam is a part of what is going on all over the world—the drift away from all religion. In these Moslem countries the dominant interest is political and nationalistic. Nationalism is becoming the new religion rather than Islam: the ardors of loyalty, the mass demonstrations, the allegiances of youth—these are now channelled largely into nationalism. There is a wholesale drift of youth away from the old religion. Outward observances may still be maintained, though many of these are weakening, but the inner conviction is crumbling away. The movie theatre is found to be much more exciting than the Mosque; the radio broadcast is more intriguing to the younger generation than the call to prayer. Inert fatalism, the resignation of Islam, has a hard time surviving the automobile and modern medicine.

The Iranian Shah has made it unmistakably and dramatically clear that progressive nationalism, embodied in himself, rules, and not Islam. But there has been no official disestablishment of the latter. The youth of Iraq says that Mohammed was well enough for his day, but that he is now a back-number; let the religious hierarchy die in peace; they no longer count. But no official overt change has been made. Syria's consuming national interest is in the new political situation created by the transition from French mandate to independence. The races and religions in this polyglot country increasingly unite on the basis of Arab nationalism, which tends more and more to transcend religious and racial lines.

Similarly in far-off Java, one of the largest Moslem units of the world, there is a well-developed movement to return to the pre-Islamic National culture. There is a strong nationalistic movement, which is of far more vital interest to the younger generation than any religion. With them Islam is increasingly under criticism and in the discard.

4. Finally there is the radical state, Turkey, which alone has turned squarely away from Islam as an official institution. It has not turned *against* Islam, nor is it antireligious in general, but it has decided that, in order to become a modern and progressive country, it cannot brook the inhibitions, interference, and frustrations of the old Moslem order. Kemal Ataturk has therefore set up a secular state which, in itself, is a repudiation of basic Mohammedanism, because the Mohammedan system has hitherto claimed the whole stage. A typical independent Moslem country was *ipso facto* a religious government—a "church" state; the only law was the Moslem law; there was no concept of a separate civil law.

This radical national departure, coming from the country which had so long been the seat of the Caliphate, the spear-head of the whole Moslem



World, struck a body blow at world Islam. India and Egypt and the far isles of the Pacific reverberated with the shock. Turkey was branded as a renegade and apostate, but the fulminations were futile. Turkey went serenely and successfully on her way, and nothing has come of the scattered efforts to revive the Caliphate.

The course which Turkey has pursued has also had its admirers in other lands. Iran, for example, is very apt to follow the same patterns as her neighbor on her western boundary. There are not wanting those, among the younger generation elsewhere, who think that Turkey has really shown the way to do the thing.

The patterns of national development, though distinctively represented by national units, can

hardly be water-tight compartments. There is bound to be mingling and overflowing in this day of interchange and questioning and remolding. It is an intriguing question as to which if any one of these trends will prevail to any general extent.

It is, of course, incumbent upon the Christian enterprise to understand these trends, and the varied fronts which they present. It is one thing to deal with a zealous, intolerant Wahabi Bedouin of the far desert reaches and another thing to talk with an indifferent, agreeable, irreligious young government clerk in Iran, or Syria; it is still another thing to sympathize with an active woman social reformer of Egypt, who also presents the new Moslem apologetic; and again another thing to be a strictly inhibited missionary in Turkey.

## Influence of Moslem Superstitions

By DAVIDA M. FINNEY, Ramleh, Egypt  
Missionary of the United Presbyterian Church

ONE of my earliest recollections as a child is of a Moslem sheikh who came to call upon my father. He sat alone in our drawing-room, waiting for father's return. I did not know he was there, and was wandering, rather disconsolately, down the hall when suddenly I was startled by a flurry of robes, quick breathing, and looked up to see the sheikh in full flight from the drawing-room door. When he saw me, he stopped precipitately, and muttered,

"An *afreet*! He blew down the chimney!" Then he continued more calmly, "Let me, if you please, sit outside here in the hall."

I remember glancing into the room, astonished at his fright and yet wondering if after all my mother might be wrong about *afreet*, and my native nurse right, and that I might now catch a glimpse of one. The sunny room lay silent and empty, however. No grinning *afreet* perched anywhere, not even on the little iron stove. Faith in my mother returning in a comforting wave, I murmured loftily:

"Pray be seated."

This incident was my first introduction to the fact that learned men as well as my nurse were afraid of spirits.

In conversation with many Egyptians, I have found one word an open sesame to a common ground of experience, and eventually to a feeling of intimate friendliness. We discuss the *bu' bu'*.

Nurses and mothers frighten their erring children with, "Be good or the *bu' bu'* will catch you."

Only about ten years ago I was dining with a number of Egyptian college students about to receive the baccalaureate certificate. Turning to the one on my right, I asked:

"What did you think the *bu' bu'* was when you were a child?"

"A negro giant," he told me, "with flashing eyes and a red mouth."

At once the group around us was adding detail upon detail. A discussion of *afreet* followed. Made a little uneasy by the vividness of descriptions given, I finally remarked:

"Isn't it a fine thing that today we need no longer fear the *bu' bu'* and the *afreet*!"

There was instant silence, and then the man on my right said,

"But you are a Westerner. We of the East know."

"But have you ever seen an *afreet*?" I asked incredulously.

To my amazement he nodded.

"One day," he said, "I was walking across a bit of waste land. Suddenly I saw an *afreet* approaching, very tall, clothed all in white. I looked to right and left, hunting for a place of concealment, but there was none. So I cowered down and hid my face until he had passed. One must always do that with an *afreet*; it is death to oppose him. Once a friend of mine, who happened to be armed,

met an *afreet* and in his fright fired at it. The *afreet* disappeared, but in a short time my friend was dead. If you oppose an *afreet*, within a year you die."

Over and over again in conversation with all sorts of Egyptians one is reminded of the fact that even today, for the mass of the population, *ginn* and *afreet* are real, a daily concern, terrifying. Modern education, the radio, the cinema, closer contacts with Europe, a constantly increasing use of newspapers, these factors and many others are rapidly modifying superstitious beliefs. Yet in fairness one must remember that these educative influences reach only the minority in any country where literacy is low. Even in educated folk, brought up by superstitious parents, such belief is instinctive and dies hard.

A few years ago the editor of a fairly well-known daily, then being published in Cairo, described to me his visit to an old convent.

"I went alone," he told me, "although the place was full of *afreet*. But," with quiet pride he continued, "I was not afraid."

It is the modern educated youth who more nearly achieve freedom from fear. I am not writing of Christians and well-traveled and well-read Moslems who for years have been unconscious of such fear. I write rather of the general mass, not the small group.

The women and girls with whom we come much in contact are dominated by fear of *el Mushohira* (literally, to be monthed), *the Ain* (the Evil Eye) magic, and spirits. These spirits may be *El Zar* (the Visitor), *El Ginn*, or *El Afreet*. The masses believe in certain charms to be said or used to counteract these evil influences. They think that one must be quick to observe, and punctilious in performing such rites, if one wishes to avoid injury.

The *Mushohira* gets its name, as far as I am able to discover its root, from *shahr*, month. The idea in its use is that escape from harm depends on seeing the new moon. The evil effects of the *Mushohira* fall upon certain groups of people and are brought about by certain people. Those most commonly recognized *Mushohira*, bringing evil, are: a mother weaning her child, called *El Qatif*; a man who has just shaved; a person just circumcized; one who is ill or with sore eyes; and a bride when she meets another bride. Those who suffer from such individuals are brides, pregnant women or mothers weaning a child, and the sick. The *Mushohira* is caused by other means, but less frequently.

If a *Qatif* approaches a bride or a pregnant woman, she becomes barren; if she approaches another *Qatif*, the milk will be stopped. To rid herself of this baneful power, the *Qatif* must see the new moon as soon as she has completely

weaned her child. Women threatened with harm may protect themselves by wearing a bit of palm stalk (*gareeda*).

No bride should be approached by a person just circumcized. A woman who has just lost a child or a *qatif* should not enter a house where there is a weaning child or one with sore eyes. If she does, it will become blind. My friend, Mr. Khaleel Armanios, the blind evangelist of Alexandria, has often been asked if he was blinded by a *qatif*.

Just after shaving a man must not approach a bride, a pregnant, nursing or weaning mother, if he has not previously met them, lest they become barren or lose their milk. Evil consequences may be avoided if the woman enters the room of meeting and walks around the man seven times. On the other hand, if he shaves in his own house with the woman close beside him no harm is done. Or the woman may take the razor used, soak it in water, and on a Friday when she bathes, pour the water over her body. Should her well-being be threatened by a *qatif*, or some other woman, she may escape harm by securing some blood from the other woman and placing it in her bath on Friday.

Mr. Khaleel told me of a family of his acquaintance who had a bitter quarrel with a neighboring family. One of the women had weaned a child but had not yet seen the new moon. Forgetting this fact, when her neighbor gave birth to a son she went to call upon the rejoicing mother. In a short time the child died, and, even worse, at the end of a year the mother was still barren. After much consultation and thought, the neighbor's visit was remembered. She was approached and agreed to do what she could to repair the damage. They took some blood from her hand, and the mother placed it in her bath on Friday. No good resulting, again the neighbor was approached and again gave blood, this time from her foot. Still no good resulting, once more she was approached, and asked to contribute blood from some other part of her body. This she indignantly refused to do, claiming that if she were the cause of the curse, blood from one part of her body would be as efficacious as from any other. Rapidly the quarrel grew, and for three years neither family has spoken to the other.

There are other unlucky deeds by which one person may bring evil upon another. If one crosses a river in boat or train and then at once enters where there is a bride, a sick person, a pregnant or weaning mother, injury will result. To avoid bringing injury, this person should remain in another room until the woman enters where the newcomer is and circles him seven times. Mr. Khaleel called recently in the home of a woman who once was visited by someone just after crossing the river. In a few days the woman became blind. To remove the curse, her brother took her in a

boat to cross and recross the river. He was told that at once her eyesight was restored. Constantly one comes across the effects of the *Mushohira*.

The *Ain* is injury brought about by admiring something not your own. This admiration is probably envious and therefore brings evil consequences. It is considered much more proper and considerate not to praise at all, but if impelled to do so one should preface the remark with "*Yikhzi el Ain*" (May God put the eye to shame), or "*Aini aleykum barda*" (My eye is cold upon you).

One man may say to another, "*Aini barda*, but you seem to be in excellent health." Then all is well. It is difficult to remember this instinctive shrinking from praise of anything a man holds dear. Nor is it easy to hold a baby in your arms and make no admiring comment. If your eyes are blue, better far not even to look your pleasure.

To be freed from the evil consequences of the *Ain*, it is thought necessary to secure a piece of garment worn by the envious one, or some dregs from his coffee cup. No offense must be given, so one must not let him know that he is suspected of having done injury. If it is impossible to secure a bit of his clothing surreptitiously, often it is possible to secure a bit through a bribed servant or a sympathetic friend. Sometimes people are startled to find a small piece gone from some valued garment. This snippet is burned and the smoke passed over the child. Coffee dregs are boiled and the steam is passed over the child.

As for vengeful spirits, the *ginn* and *zar* are considered always present. The *ginn* live usually in kitchens and bathrooms or in lofts where supplies are kept. The loft of a house in which Mr. Khaleel once lived was infested with rats. Neighbors visiting in the house heard scurrings and squeakings and were firmly convinced that *ginn* haunted the house.

A little Mohammedan girl once stayed in our home for some time. One day she went into the kitchen to get some water but came out hastily without it. When asked what was the matter, she said,

"There's an *afreet* in the pot on the stove."

Looking in, I saw the lid of the tea-kettle rattling furiously as the water boiled. When taking a bath, if suddenly startled or frightened, one may be sure that a *ginn* has taken possession of one's body.

Besides the *ginn*, the earth is believed to be inhabited by other spirits. These are divided into three main divisions; *El Sitt* (the woman), *El Seed* (the master), and *El Abd* (the slave). They are found everywhere, but especially in any open or waste piece of land. Here they busy themselves with their own affairs. If one is forced to cross such a piece of land alone, one may see and hear them. To avoid injury by them, one should

not speak to or interfere with them. If a person accidentally stumbles or falls to the ground there is grave danger that he has injured some of these spirits. The only way to appease them is to sprinkle the spot with salt, water, or even sugar and bread. Last week a woman stumbled in alighting from a street-car. She hastened to a friend's house, borrowed salt, sugar and water, returned to the spot and silently sprinkled it. To maintain silence is essential if the rite is to be efficacious.

People are especially liable to be possessed by spirits at certain times; at marriages, perhaps because at that time they are concerned about their appearance and frequently look in a mirror; when bathing, because they may inadvertently admire their bodies; when sleeping alone, as spirits always infest a solitary place; when going to bed in a worried or angry frame of mind, as the spirits find access easy at that time.

Should one become possessed by a spirit one must appease him and remove the cause of his anger. This is done by the holding of a *Zar*. There are special women thought able to reconcile the spirits. The one possessed gives such a woman an article of her wearing apparel. She places it beneath her pillow; during the night the offended spirit tells her the cause of his anger and also what gift will satisfy him. Next morning the woman tells the possessed person what the spirit wants — jewelry, a sheep, a new dress, or some piece of furniture. Many women take advantage of this custom to secure for themselves things they cannot otherwise obtain.

The *Sarukh* (the cry), is brought about through an unnatural death. If a man is murdered, the spirits which live in his blood, continue to cry aloud for vengeance from the spot where his blood was shed. There is no fear of evil consequences to the house if he dies away from home, otherwise it becomes infested with his *afreet*. In the case of any violent or accidental death, the spot where death occurs remains a place of danger to all passers-by.

These are some of the superstitions with which one comes in contact day by day in schools, homes, and in one's travels. Many sheikhs studying in the Azhar University are today electing the course in modern education, similar to that given by the Ministry of Education. Such men will not fly precipitately from a room when the wind blows down the chimney. A new day has dawned in Egypt, a fact which is being felt even in El Azhar University. Yet those who visit in homes all over the country, who deal intimately with men, women, and children, are forced to realize more and more clearly each year how great is the hold that superstition still has upon masses of the population in any Mohammedan country.

# Why Preach Christ to Moslems?

By the REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.,  
Princeton, New Jersey  
Editor of "The Moslem World"

"IF YOU will only organize Christian missions to the heathen in my province, instead of attempting to convert Mohammedans, I will do everything in my power to further and support them, but I cannot approve or allow, at any rate at present, the opening of a mission to the Mohammedans." So said the governor of Nigeria, about thirty years ago. This policy was that of Lord Kitchener in the Sudan, of the British in the Malay States, and is not yet abandoned everywhere.

The validity and the necessity of carrying the Gospel message to Mohammedans have been questioned in times past and are being questioned today! The late Professor G. Kampffmeyer of the University of Berlin in "Whither Islam?" deals with the subject in the same attitude; his conclusion is that missions in the Near East among Moslems are as dangerous as they are futile and, for the good of humanity, should be discontinued.

Dr. Hugh Vernon White, a secretary of the American Board, in the magazine called *Christendom*, plainly states that "Christian efforts to evangelize the Moslem have met with signal and consistent failure. The response to such efforts today is negligible and there is little likelihood of any marked change in the near future. . . . The Christian Church ought to quit trying to make proselytes of Mohammedans. It should bring the best works of Christian service to the Moslem world in a spirit of ecclesiastical and theological disinterestedness."

Father T. Bennerth, writing in a Roman Catholic missionary magazine for April 1930 says: "As the conversion of the great bloc of Islamic nations to the Christian faith is not to be expected in our century . . . it is of the highest value that Islam at least maintains the belief in God in purified forms. If this refuge of belief in God should vanish, then Western Christianity will be threatened by a new seat of danger."

When we compare these statements with the verdict of the Roman Catholic Conference, held in Louvain in 1930, we find that there also the entire world of Islam is labeled "*le bloc inconvertissable*."

In view of such opinions and statements, what satisfactory reasons can be advanced for the va-

lidity and necessity of Christian missions to Moslems?

1. If the Gospel of Christ in its simplest form (which is also its deepest mystery) includes the Incarnation, the Atonement and the Resurrection then the world of Islam certainly needs our message for it is *news* and offers Good News to every Moslem. Islam is not a Christian sect or a Christian heresy. It is an eclipse of the Christ as revealed in the Gospel. It is an Arabian palimpsest superinscribed over the message of Jesus by another hand. Its categorical denial of the deity of Christ, of the crucifixion, of the finality of Jesus Christ as God's messenger and of His way of life through regeneration is evident from the Koran itself.

The analogy of Paul's attitude toward Jew and Gentile holds today as regards missions to Moslems and to other non-Christians. It was because the Jew had so much that was true and noble and yet needed the Gospel that Paul preached everywhere to the Jew first. Their theism, their knowledge of the Old Testament, their zeal for God, their passion for the Law did not invalidate their need of the Gospel but emphasized it. This implication would hold also for those Moslems of China, Africa and India who live in the midst of paganism or polytheistic ethnic faiths.

In the Near East and North Africa, we have an additional argument. *There* we are not merely trying to lead Moslems to Christ, but rather to *lead them back to Christ*. Here we have the argument of church history; the inspiration of the cloud of witnesses, the apostles and martyrs of the faith; and the very stones of ruined churches and monasteries would cry out if we were silent.

## The Great Unoccupied Moslem Fields

2. The missionary forces have hitherto moved across or around this great Moslem bloc. The following areas, or countries in which the population is wholly or predominantly Moslem, are still practically unoccupied. The missionary conferences of Cairo, Edinburgh, Lucknow, and Jerusalem successively laid them all before the Church, but with little result—Afghanistan; the provinces of Hejaz, Asir, Nejd, and Hadramaut in Arabia;

Russian Turkestan; parts of Siberia, Bokhara; the eastern part of the Malay Peninsula; Socotra and the Moslem populations of Madagascar, Russia in Europe, British and French Somali-land, Tripoli in North Africa, the French Sudan; the Great Aures Mountains, the Saharan Atlas ranges, the central populous mountain regions of Morocco, and the vast Sahara itself. These unoccupied fields have a total population of approximately thirty-six million. How can we speak or sing of evangelizing the whole world and leave all this outside of the program of occupation for Christ?

### Disintegration and Decay of Islam

3. A religion that once was the hope and glory of millions shows signs of breaking up. Old sanctions are disappearing. Their anchor-ground has proved insufficient in the rising tide of materialism and atheism. Some tell us that there are signs of a resurgent Islam and of revival of faith in Mohammed. But all signs point in the opposite direction. This year's report of the Board of Foreign Missions of the Presbyterian Church states: "There is now abundant evidence that the religion of Islam is slowly disintegrating."

The collapse of the caliphate, and the failure of all attempts to revive it, would lead to the conclusion that Pan-Islamism is dead. The policy of the new government in Turkey and the complete secularization of that republic points in the same direction. The Turkish press utters severe judgment on Islam and its Prophet, while one by one the old sanctions and customs of religion are publicly discarded. A few years ago a British official of high standing actually wrote to me: "*Islam as we once knew it is dead in Turkey; it is dying in Persia; it has ceased to carry real weight in Egypt; it may survive some generations in Arabia; but the basic truths of Christianity will in the long run even there prevail.*" Such judgment is undoubtedly somewhat premature but it is prophetic.

Islam faces a crisis in the lands where once it was dominant. Its efforts at propagandism in India and Africa "remind one of those sparse green twigs sometimes still appearing at the extreme ends of half-dried-up boughs in trees whose core has for long been decaying from old age." Islam suffers because it feels itself under the tutelage of the West. In Turkey it suffers by being violated in its own bosom; in Russia from Soviet persecution; and in Persia from a revolt against the Arabic language and tradition. Mustapha Kemal Ataturk of Turkey raised great expectations, but he has turned out a bitter disappointment for all Moslems. The disenchantment was cruel but complete. The high hopes fixed on Ibn Saoud of Arabia to revive the caliphate were

blasted. The Moslem World Conference held at Mecca, and afterwards in Europe, proved a failure; none of the resolutions was carried out.

The Dutch Orientalist, Dr. Van der Meulen, who spent many years in the diplomatic service at Jiddah, asks, "Are we standing at the eve of a revival, a renaissance of Islam? No, the phenomena do not point this way. Except for the Wahhabi movement in Central Arabia, it has all been a question of self-defense and resistance," (*Moslem World*, October, 1936).

Regarding the enormous area and population of Indonesia, Professor C. C. Berg speaks of "destructive forces that are at work against Islam all over the world." Of the favorable factors he says that they "might possibly result only in the long run in a decrease in the rate of decay," ("Whither Islam?" pp. 306-311).

The geographical expansion of Islam in Africa has often been exaggerated. The latest statistical survey shows a smaller proportion of Moslems in nearly every area in North-central Africa (*Moslem World*, April, 1936). Dr. Deaville Walker wrote a few years ago:

Within a comparatively short time, we pictured great pagan populations being rapidly Islamised. I am convinced that the position is wholly different today. Careful personal investigation in Sierra Leone and Mendeland, the Gold Coast and Ashanti, Nigeria, and in the French colonies and protectorates of Dahomey, Togo, and the Ivory Coast, have made it very clear to me that the advance of Islam is being definitely checked, and that today we are winning far more Africans to the faith of Christ than the Moslems are winning for their Prophet. Startling as this may sound, I believe it to be absolutely true.

What elements in Islam are today resurgent? Does the old Mohammedan law or jurisprudence any longer prevail under the new nationalism and the new state? Or has the purely Islamic-governed state disappeared even in Arabia and Afghanistan?

Has the social structure of Islam withstood the feminist movement and female education anywhere? Can we seriously speak of "resurgent forces" as regards polygamy, slavery, concubinage, and the seclusion of womanhood? Was the suppression of the age-old Moharram celebrations in Persia a sign of vitality in Islam? Is the religion of Islam showing a new vitality when three of its "five pillars" are crumbling? The daily prayers are no longer observed as they were ten years ago. The number of pilgrims to Mecca, in spite of new facilities by motorbus and steamships, has dwindled from 250,000 to 80,000. Mecca is losing its importance. Are the uniting forces that remain, the Arabic language and culture, the sense of brotherhood, the press and Al Azhar of Egypt—are these forces strong enough to counteract the disintegrating factors? Or will the progressive secularization of Moslem life rob



*all life* from the religion of Islam? Will the waning of the Dervish orders and their suppression, as in Turkey, continue?

The fact is that Islam has been severely wounded in the house of its friends. The younger Egyptian modernists, instead of building carefully on the foundations of reform laid by Jamal-al-Dinal Afghani and the great Mohammed 'Abdu, have ruthlessly undermined what remained intact. Mansur Fahmi, in his doctor's thesis, proved that Islam was progressively responsible for the degradation of womanhood. Dr. Taha Housain raised a storm of hostility by a book proving that much of early Islamic literature was a forgery, fabricated to prop up the Koran and tradition. "The story of Abraham and Ishmael building the Kaaba is all fiction." Ali Abd al Razik went even further, and in his book, "Islam and the Fundamentals of Authority," advocated the abolition of the caliphate, "which has always been a misfortune." Moreover, he proposed the complete separation of Church and State, and the abandonment of the vast body of canon law. (Adams, "Islam and Modernism in Egypt," pp. 254-265.)

When the best thinkers in Islam accept an honest historical research of all her spiritual property, it will mean a revelation of bankruptcy. When the foundations are destroyed, what can the righteous do? Only the real gold, the theistic spiritual values of Islam, will be able to withstand the heat of this inevitable furnace. A careful study of the whole question leads to the conclusion that as a cultural and even as a political force there is yet a future for Islam, but as a religious force the future does not look promising—*except in Christ* and His Gospel for Moslems.

### The Response to the Gospel Message

4. This great response, as we see it today, should not surprise those who believe God's promises and who have experienced the final fruitage that follows the "patience of unanswered prayer." Others have labored, since the days of Henry Martyn, and now we are entered into their labors. Others have knocked long and loud and waited patiently before locked doors—now those very doors are nailed open. Eastern Arabia, Hadhramaut, and the cities of Meshed, Iran, and Riadh in Central Arabia, are outstanding examples.

The Bible has been translated into *all* the great languages of the world of Islam. It is the best printed of all books and has an ever-increasing circulation. One has only to read the annual reports of the two great Bible societies to realize the miracles of grace accomplished every year by the printed Word.

Every hospital and dispensary across the map from Tangier, Morocco, to the Borden Memorial

Hospital in Northwest China, reports that Moslem patients crowd the doors, kiss the feet of the Christian physicians, listen eagerly to the message, and that some at least find new life in Christ.

More and more thousands of Moslem youth are sitting at the feet of Christian teachers in every land. Day schools, boarding schools, colleges, and universities tell of an increasing number of Moslem pupils and of the leavening power of Christian education that reaches far beyond the curriculum and the campus area. Every one should know that the emancipation of Moslem girlhood and womanhood began in mission schools. It is not only unkind but ungrateful and unhistoric to trace these modern movements to hybrid sources. Christ alone removes the veil because He demands and imparts purity of heart. Moslems themselves have testified to this fact.

The great Christian literature societies and committees in Cairo, Constantinople, Teheran, Shanghai, across India, and in the Dutch East Indies are producing and distributing ten times as much literature as they did a decade ago. Illiteracy is decreasing. Education is becoming compulsory. The stigma of disapproval now rests on old superstitions that once had religious sanction.

There are public baptisms in places where formerly the "law of apostasy" would have administered public ostracism or private vengeance. In Java alone there are 75,000 Moslem converts gathered into Christian churches. In North India there are other thousands and in Persia we can truly speak of an indigenous church—weak still in numbers, but strong in the spirit of sacrifice and boldness of witness.

Those who challenge the validity and success of work among Moslems need to remember the lines of Arthur H. Clough:

For while the tired waves, vainly breaking,  
Seem here no painful inch to gain,  
Far back through creeks and inlets making,  
Comes silent, flooding in, the main.  
For not by eastern windows only  
When daylight comes, comes in the light;  
In front the sun climbs slow, how slowly!  
But westward, look, the land is bright.

While for years Christians have been battering against an impregnable position in North Africa, Islam has been steadily sweeping south and pagan tribes have become followers of the Prophet and have been lost to Christ. Suppose the Church had concentrated its efforts on these tribes in the rear of the Moslem position, and had flung a barrier of Christian churches across Africa, would Islam have made the progress it has southward? Might not the Church have found in Christian Africans, the allies who would have won far greater success than white foreigners can hope to achieve?

A. S. MCNAIRN.

# The Christian Approach to Moslems

By PREBENDERY W. WILSON CASH, London  
*Secretary of the Church Missionary Society*

**H**AS Christianity anything to offer Islam? In answer to this question, one group of people fall back upon the threadbare argument that "Islam is good enough for the Arabs." They do not think, however, that is good enough for themselves.

The question is sometimes put in a different way—What is there in Christianity that is not found in Islam?

The Moslem himself approaches the issue from a very different angle. He is certain that Islam has much to offer to the Christian world, and particularly just now when international affairs are so tangled and difficult.

The missionary meets the point by a bold and frank presentation of the Gospel of Christ as the only adequate religion for all the world.

A missionary recruit, going out to a Moslem field for the first time, is shocked to find that the Moslem is just as eager to convert him to Islam as he is to win the Moslem for Christ. This is only the first of a series of shocks. As he settles to his work he discovers for himself what he had always heard, that the Moslem is about the most difficult man in all the world to bring under the influence of the Gospel.

A survey of the past hundred years of missionary work among Moslems does not reveal appreciable progress in most areas. In one or two countries there have been remarkable results, notably in the Dutch East Indies; but against this success must be set the inroads of Islam into the Christian Church in the Near East. In Egypt it is estimated that from 500 to 800 Copts annually become Moslems. The history of Islam is one of ceaseless encroachments on Christendom, until now we speak of Bible lands, which were once Christian, as Moslem lands. The large proportion of the peoples of Syria, Palestine and Egypt are Moslems today. The Christian Church of North Africa has been blotted out. The formerly Christian areas of the Sudan are now solidly Moslem. And still the Church sends missionaries to Moslems and many are willing to give their lives to Moslem evangelization, in an effort to remove the reproach which lies at the door of the Church. And still the missionary, though often baffled and

disappointed, goes forward with undimmed faith and courage, proclaiming Christ and Him crucified as the only Hope of the world.

This difficult situation makes us pause and study afresh the task before us. First of all, nothing in this past hundred years in any way invalidates the Gospel of Christ. Men of many nations and races have found a new eternal and abounding life through Christ, the living Saviour. The experience of men converted in evangelistic campaigns in Europe or America is duplicated in the lives of Africans, Indians, Chinese, and many others. Revival sweeps through parts of India and Africa and tens of thousands find peace with God. But the Moslem world still stands like some impregnable rock, almost unshaken, and as a rule undisturbed by missionary witness. The reasons for this are many; some of them must be briefly stated. When the Moslem armies invaded the countries from Syria to the Sudan and North Africa they found a responsive body of nominally Christian men ready to join their ranks and to fight for them. The armies of the prophet were increased daily by many who saw in Mohammed a deliverer from the hated Byzantine rule. The Emperor used the Church as an imperial tool, and in the minds of most people Church and State were one.

There were also the divisions within the Church and the disruptive elements in its own ranks. The Roman and the Greek churches were separated and the Greek and the Coptic churches were no longer in communion with each other. The ornate ritual of the Eastern churches was contrasted with the simple forms of mosque worship. The pictures and images in churches gave the impression of polytheism, and the abstruse theological controversies still further weakened the spiritual life of the Church. The fact is that the Christian faith was so badly misrepresented by the Church of the day that people could not see Christ through the maze of ritual and ceremonial, the selfish ambitions of prelates and the secular encroachments upon the community. Race superiority was responsible for a good deal. The Roman or Greek pattern was stamped upon the churches everywhere. There seems to have been nothing in-

digenous in the Church of North Africa; and in Arabia there does not appear to have been any translation into the vernacular, either of the Scriptures or the Christian liturgies. In Rome people worshipped in Latin and, therefore, they had to worship in Latin in all North Africa; similarly, because in Constantinople the liturgical services were all in Greek, they had to be in Greek also in the Arabic-speaking world. Any approach to Islam by the Christian must take account of such facts. They are not dead matters of history but living issues today, and a study of them will help us in our evangelistic work.

The Gospel, it is true, needs no vindication. Once it is given a chance in the lives of men it proves itself, and its validity is recognized, but the method of presenting the Gospel is a very different matter; after the experience of the past hundred years it is surely evident that we must all face anew how we are to preach the Gospel in Moslem lands.

The Nineteenth Century missionary expansion was marked by a strong emphasis on individualism. Personal conversion was the note struck; evangelistic missions sought to pluck men as brands from the burning. No one who knows Christ as his Saviour and Lord would wish to weaken the appeal for personal conversion, but it must be admitted that there are other factors to be considered. Moslem converts in many cases have proved to be utterly unsatisfactory. Curiously enough a normal Moslem often became an eccentric Christian. Missionaries labored to win that convert and when he was baptized disillusionment set in. Instead of fitting into his new surroundings, often he proved to be restless and required a great deal of nursing. When discipline was even mildly applied he would fling off in a temper, renounce Christianity and go back to Islam. Most missionaries in the Near East have had this experience; but they have pegged away through heart-breaking disappointments always hoping that things would change and that a better type of convert would appear, as in fact he did from time to time.

The problem is not due to any failure of the Gospel, nor indeed to lack of faithfulness in the missionaries. The Message has been honestly presented to Moslems. A certain number have become Christians but many were failures. These are the facts. What is the answer? A survey of the Moslem world shows that in the Dutch East Indies, and to a certain extent in Persia, this unsatisfactory result does not obtain. If we examine the social environment of the converts, I believe that we shall find that, through the process of conversion, we have uprooted the Moslem, torn him from his own social life and transplanted him

into a new environment, utterly foreign to him. The strain of this social upheaval upon a young convert is so great that it develops any idiosyncracies and oddities in him and in the end drives him back to his old surroundings.

The history of Christian expansion down the centuries does not show that the nineteenth century policy was adopted in other periods. In earlier days people moved towards the Christian faith by communities, by families, and tribes. In doing so they became Christian without having had to suffer a catastrophic upheaval in their social life. Instead of being uprooted from their natural environment their social heritage was Christianized, while they lived in the same homes as before, carried on the same occupations, and met much the same people, yet things were different. The homes were transformed, they worked from different motives, and their relationships to others were new; a different standard of life came into the community through the coming of Christ. While such people found by personal conversion the way to God, yet they moved together, families were baptized, and communities received into the faith.

This contrast requires careful and detailed investigation. Is the cause of unsatisfactory converts in Moslem lands due to the break up of their social environment? If so, may it not be equally true that a wrong method has hindered the whole progress of the Gospel. Some years ago in a village in the Near East a large number of Moslem families asked for baptism. When I met them it was obvious that some were thinking of Christianity in terms of "loaves and fishes," but others seemed to be genuinely sincere. Once the news leaked out great pressure was brought to bear by the Moslems to prevent these men from becoming Christians. Large bribes were offered if they would remain Moslems. In the end some went back to Islam, but others accepted Christ. Now the point of this is that while the missionaries did emphasize personal conversion the converts came forward as families. They lived on as before in their own village and tilled their land. They were sufficiently numerous to remain as a community in the village. Instead of being driven from house and home, ostracized and disinherited, they continued in their old homes which now became Christian. Here the difficulties experienced so often, of abnormal converts, did not appear because in becoming Christian they still preserved their social heritage.

This line of argument raises several still bigger issues. The old method of missionary work was mainly an attack upon Islam as wrong and on the prophet as false in his claims, and by comparison a presentation of Christ as the only true Saviour.

The second half of this is all right. We believe Christ to be the only Saviour, but by contrasting Mohammed with Christ missionaries have created in Moslem minds an antagonism to Christ. Instead of a Moslem agreeing that Christ was superior he rather felt a kind of suppressed grievance against Him. Thus a wrong impression was created and a missionary found himself in the prejudiced atmosphere, which frequently led to a heated debate. As the situation hardened the controversial method became a very common one in missionary propaganda. Argument led to counter argument, and attack to counter attack, until the atmosphere was so strained that it was impossible to sit down quietly and to explain the Christian message without at once being involved in a bitter wrangle.

### How Win Moslems?

How can I approach the Moslem without antagonizing him? First, I must understand his point of view, his spiritual aspirations, and what religion means to him. We often hear it said that Moslem prayers are a matter of words and formula because certain prayers are memorized and repeated five times a day. If therefore, as a Christian, I talk about prayer to a Moslem and at the same time believe that he has no real prayer life, I start from a prejudice and an assumption which will make fellowship with Moslems impossible. I have heard Moslems pray extemporaneously, with no set form, with every evidence of intensity and reality. Here is what one Moslem lays down as a rule about prayer:

Before the time of prayer comes the servant must be in a state of meditation and recollection, free from wandering thoughts and considerations, and the remembrance of aught save God alone. Those who enter thus upon prayer from the heart, intent only upon God, will proceed from prayer to prayer in that same state of recollection, and will remain therein long after they have ceased to pray.

There is here a depth of insight into the meaning of prayer that could at once form common ground between Christians and Moslems for a sharing of mutual experiences in prayer. Why should not our approach to the Moslem be by the road of prayer, by beginning with quiet and meditation, by a remembrance of the name of God, so that there may be between us a spiritual affinity which would make discussion easy.

Again can we not appreciate more the teaching of Islam on spiritual things? The Sufis have much in their writings that is curiously like parts of the New Testament. One writer says, "The Sufi is one whose heart is pure toward God"; another affirms that "Sufism is enmity to the world and love to the Lord."

As Christians we rightly place great importance upon the need of a personal spiritual experience of God. It would help us to study more carefully

similar experiences that Moslems claim to have. This may be illustrated from the eighth century in Khurasan, where a young prince had a remarkable vision. He was out hunting one day when he heard a heavenly voice calling him from the pursuit of pleasure to the service of God. This vision came to him three times and at the third appearance he fell to the ground and gave his life to God's service. He then walked across to a shepherd near by and exchanged his clothes and horse for the shepherd's woolen garments; without funds or material resources he set out on pilgrimage to Mecca.

Missionaries need to study more the meaning of Islam because the root idea of complete surrender to God contains a truth no Christian can afford to neglect. Moslem mystics glory in the will of God and the strength of their position is this acceptance of whatever God sends as right. Too often we have used the Koran simply for purposes of controversy, forgetting that it does contain the spiritual pilgrimage of one who started with undoubted sincerity and who wrought a reformation in his own land such as no one either before or since has ever been able to accomplish. The strength of Mohammed was not merely military prowess. He hammered out in the desert a conception of God that carried the Arabs to heights previously unattained, as he described God as the Eternal, the Great, the Glorious. He drew men to religion by saying, "Whichever way ye turn there is the face of God." He said: "All on earth shall pass away, but the face of thy God shall abide resplendent with majesty and glory."

Whatever may be our attitude toward Islam, we cannot help a Moslem unless we are really honest in our approach. If we trade upon his ignorance of either his or our faith, if we fail to see the elements of truth and reality in his religion, if we condemn him and his faith when we do not know it enough to pass judgment upon it, we are not honest.

There is a Christian way of approach to the Moslem which is noncontroversial, where we value all that is good in his faith and appreciate the spiritual values it contains. We need not give up any Christian convictions, nor need we deny our own faith to recognize a value in his. We can well begin by learning from the Moslems, by sharing our spiritual experiences with them in such a way as to enable them to share their experiences with us. We may find much common ground in our prayer lives, in our worship and in our conceptions of God. How surprised many of us missionaries would be if, when preaching about the indwelling of Christ in our hearts, we heard someone say, "I gazed into my own heart. There I saw Him. He was nowhere else."

Yet this comes from a Moslem. Often when we

get closer to the mystic we find a religious tolerance that puts some Christians to shame. There is a saying: "O Lord, none but Thyself can fathom Thee; yet every mosque and church doth harbour Thee."

Where does all this lead us? Not to any form of syncretism, but to a new sense of the values of all truth, even where that is found in another faith. It leads us ultimately to Christ who, in the end, must be the Crown of Islam. We lose nothing by recognizing broken lights of Him who is the Light of the World. We do not diminish Christ's glory when we see how God illumines every man coming into the world. It is true, as St. Paul has said, "God has not left Himself without witness." If we see evidence of the witness of the Spirit in some of the teaching of Islam and in the lives of

earnest Moslems let us not forget that the witness of the Spirit ultimately always leads to Christ. No man can say, "Jesus Christ is Lord," but by the Spirit. If we depend more upon the Spirit, and realize that God is at work in the Moslem world, we shall see our task in new proportions. We shall be content to let our lives be as living seed. We shall not fret if converts are few at the moment. We shall not worry if men call Mohammed, prophet. We shall see Christ supreme and alive, seeking to break through in spiritual revelation and power into the lives of men. As the living truth works in the hearts, we shall see men and women discovering a new meaning to life, as they learn that Islam must involve not only surrender to God, but to God revealed in Jesus Christ.

### A FEW FACTS ABOUT ISLAM

Islam, more than most religions, reflects the personality of its founder, Mohammed. He was born in Mecca, near the western coast of Arabia, about 570 A. D. When he was about forty years of age, he had a series of experiences which he interpreted as visions from God. These ordered him to attack the idolatry and worldliness of his fellow citizens, and to proclaim one supreme God and a day of judgment. Converts at first gathered slowly, and they were subject to persecution.

In 622 A. D., the Hijrah, or Flight to Medina, took place, from which the Moslem calendar came to be reckoned. In Medina, Mohammed soon became head of the community and ruler as well as prophet. At the time of his death, in 632 A. D., not only Medina, but Mecca and practically the whole of Arabia, had accepted his doctrines.

The sayings of Mohammed, which are believed to have been dictated word for word to him by the Angel Gabriel, were later gathered together and they constitute the Koran. This scripture is divided into *Suras*, or chapters, arranged roughly according to length rather than in any chronological order. The Koran is the Bible of Islam, considered verbally infallible. Since it is often obscure, and since it failed to prescribe conduct or attitudes to be observed in subsequent situations that arose, it was early supplemented by Traditions as to what Mohammed said or did under various circumstances. These rules of conduct were, in time, codified into legal systems.

The five principal observances of Islam are: (1) the recitation of the creed—"There is no God but God, and Mohammed is his Prophet"; (2) worship, the set forms of prayer which are to be performed five times a day; (3) alms, a certain proportion of the income being prescribed from those of means for the benefit of the poor; (4) fasting from sunrise to sunset during the Ramadan; (5) making the Haj, or pilgrimage, to Mecca once in a lifetime by those who are able.

Among various prohibitions are intoxicants, usury, making of images, and games of chance. On the other hand, Mohammed's relations with women led him to permit four legal wives as well as concubines, and to recommend the seclusion of women. The Jihad, or war against countries controlled by unbelievers, has always been considered a duty. As in other religions, these observances have been much relaxed in practice.

In the first century of its existence Islam split into two principal sects, the Sunni, which is in the majority in most Moslem countries, and the Shia, containing the bulk of Persians, about half of Iraq, and smaller communities in other lands. In addition to these, there have been many other sects.

Moslem theology has emphasized the unity and power of God, and has been especially severe on anything that seemed like polytheism or idolatry. At the same time saint worship has been quite general; there is also much superstition, together with mystical or emotional exercises.—Quoted from *"The Moslem Faces the Future,"* by T. H. P. Sailer.



# Moslem Reactions to the Gospel

By JAMES HALDANE, Mazagan, Morocco

*Southern Morocco Mission; Author of "Missionary Romance in Morocco," "Morocco in Mufti," etc.*

WHEN we present the Gospel of Christ to individual Moslems we find them reacting to our message in a variety of attitudes and tempers. When the reaction is born of fanaticism the man allows you the utterance of only a few sentences, after which there is a manifestation of petulance, rising to passion and finding its climax in vociferation and whirling gestures. The man's mind is infested with vitiated religious sentiments which, when stirred by an element that opposes them, make the body a medium for their manifestation and produce a condition akin to madness. In the presence of such a man the missionary is confronted with the question of what means he must employ to exercise these exorbitant religious notions from the mind where they are lodged.

Let it be said with emphasis that, whatever attitude we take towards the fanatic, whatever means we employ to deal with such malady, it must be based on sympathy. A display of irritation, an exhibition of caustic temper or rancor, far from mitigating the evil, will aggravate it. A movement from the basis of sympathy to attack religious enormities and delusions, as manifested by the fanatic, does not imply an unsteady tread suggestive of fear and helplessness. It means that we are approaching with love and understanding a victim who has been born and reared under the glare of superstition and religious infatuations, one who has come under the impact of a single idea which drives him past all other considerations.

In dealing with such men it may be necessary to adopt an attitude of silence, at least until some of their fierceness has subsided. In some instances one may detect, seeping through the crevices of a disordered mind, an occasional show of intelligence which casts a passing gleam upon the countenance. Just at that moment one may be able to shoot in a word like an arrow that will find its mark, touch the reason and stimulate it to accept the challenge of a new line of thought. And on occasion fanaticism may be countered by cajolery. But this experiment should not be tried by any but those who, through long contact with the people among whom they labor, understand the situa-

tion and have the means at their disposal to carry the effort to a climax.

Jeremiah, and other Hebrew prophets, acted sometimes in strange manner with a view to exciting their audience into a listening mood, and employed what we might call a sanctified guile to grip hearts which could not be reached by ordi-



A MOSLEM "HOLY MAN'S" HABITATION IN MOROCCO

nary means. Let me give an instance — one of many used in my work among Moors—to illustrate the method.

I was dealing with a small group of men while a number of others, who were merely spectators, sat beside us. There was a wild scene in which reason was caged and rowdiness became rampant. I tried everything within the range of ordinary methods used to calm them into a listening attitude but all in vain. I was faced with the alternative of doing something unusual to overcome this devastating display of fanaticism, or abandoning these men as hopeless material. I decided to imi-

tate the Hebrew prophets. Taking off my boot, ignoring my audience as if it did not exist, I filled it with stones. These I shook inside the boot, emptied them out and filled the boot again. With a show of much earnestness this process was kept up for sometime. Their interest was directed into a new channel; they could not understand what I was doing and were astonished that I had so easily tripped away from a serious theological discussion into the trivial business of shaking stones inside a boot. Their curiosity mounted until it could no longer be curbed:

"Whatever are you doing?" they asked.



A VISIT TO MOSLEM BEDOUIN

"You are all acting like madmen and I determined to help you out," I replied.

This had the desired effect for it suddenly struck them that their vociferation and whirling movements were, in the circumstances, as foolish and futile as shaking stones in a boot. Then at my invitation they squatted on the ground and together we examined calmly the message of Jesus.

Another type we meet is the man who reacts to our message with a cunning camouflage, whose aim is to humiliate the missionary. He makes a show of much earnestness and on occasion will sway his body to emphasize his concern for his soul. At the mention of forgiveness through Jesus Christ he will stare with the surprise of one who has just made a great discovery. And as the story unfolds he will say in a whisper, "Proceed,"

as if he were afraid that the usual tone of voice would be an interruption. With this show of intense earnestness he lures the preacher on, and just at the moment when we are ready to urge his surrender to Christ he rises up, draws his fingers through his beard, shakes the dust from his garments, exclaims in a loud voice, "There is no God but Allah and Mohammed is His prophet," and strides away with an air of triumph.

In some of our meetings, within doors and in the open, we have an audience that has come together by consent to extract some pleasurable excitement by engaging the foreign preacher in argument. On one occasion a number of young fellows came tumbling into my meeting for this purpose. As clearly as if the words had been chiselled on their foreheads I read, "We are here for fun." I put away my Bible, erected the blackboard, put down a sum in addition and invited anyone in the company to come forward, take the chalk and do the sum. Several came forward and attempted to add the figures but no one added them correctly.

"If ever you are to rise above being water carriers and laborers you must learn to count," I said.

So we continued the exercise until they became greatly interested and some could add up figures before we finished. I invited them to return the following week to learn subtraction.

"This is the way into an office and a good job," I heard them say as they talked among themselves. They were so pleased with their progress that they all shook hands with me before taking their departure.

The following week they walked into my meeting, some of them with copy books and pencils. We put simple subtraction problems on the board. Interest reached a climax when some of the more intelligent ones were able to find the solution to what I had put down. At this juncture I wrote on the board:

ADD TOGETHER:	FORMAL PRAYERS, FASTS, LUST, LOVE OF THE WORLD.
SUBTRACT:	DEATH.
RESULT:	NOTHING.

What a discovery this was! Addition and subtraction could be applied to theology.

Again this problem:

ADD TOGETHER:	SIN AND ITS CONSEQUENCES.
SUBTRACT:	THE REDEMPTION OF JESUS CHRIST.
RESULT:	FORGIVENESS AND ETERNAL LIFE.

This proved to be the beginning of an interesting work among those young fellows, some of

whom continued to attend my Bible class for years.

Then there is the polite man, the person who wishes to be courteous and who would treat an outburst of antagonism from any religious quarter as an outrage against good manners. When we introduce our Gospel to this type there is no display of opposition and almost no evidence of interest. He simply allows you to talk on, and says, "Yes," to everything. He is like a man who, busy with his own thoughts, will occasionally make a remark to the child that chatters by his side just to show that he is not displeased at its interruptions, although he finds nothing in its chatter to be cherished as valuable information. When we have given our Message and ask this man what he thinks of it, and what attitude he is going to take towards Jesus, he skirts the issue by inviting us to drink tea, or by diverting attention in some way calculated to close the subject.

What are we to do with that sort of man? Various methods may be employed in an effort to awaken real interest in him. I give one example:

"Well, let's go inside and drink tea now," said my Moslem friend after I had made a serious endeavor to point him to Christ. We sat down to sip tea and I put this question to him:

"I'm interested in Islam; what steps would I be required to take if I decided to become a Moslem?"

The question gripped him and he began to teach me with much solemnity. He had gone far when I injected extraneous matter.

"Are your shoes made of leather or cloth?" I inquired.

He talked on and every now and then I interjected some trivial question and gazed around me indifferently. He became annoyed and said:

"You are not listening."

"It doesn't matter, just go on," I replied. There was a spell of silence and then I asked:

"Do you consider me a bad listener?"

"You certainly are," came the quiet reply.

"Do you know who taught me to listen badly?"

"Say who?"

"The gentleman who sat with me outside the door a little time ago."

"So you are taking revenge?" he said with a grin.

"No, only trying to teach you a lesson."

A more interesting, as well as more hopeful, type is the man who has a real interest in spiritual matters and who is willing to make some real sacrifice to reach the assurance that there is a way to obtain God's forgiveness, an offer of Eternal Life. But there are difficulties in the way. The man is encumbered by an imaginative ignorance that dogs his steps the moment he steps out to meet Christ. He is embarrassed with the fear

that, if he gives Christianity a trial and it does not fulfil expectations, he may find the doors of the fold he has left barred against him. He wants to make an experiment with a new faith, for he is deeply conscious of the inadequacy of Islam to provide the assurance of pardon that he seeks. He is like a man who, dissatisfied with the job he



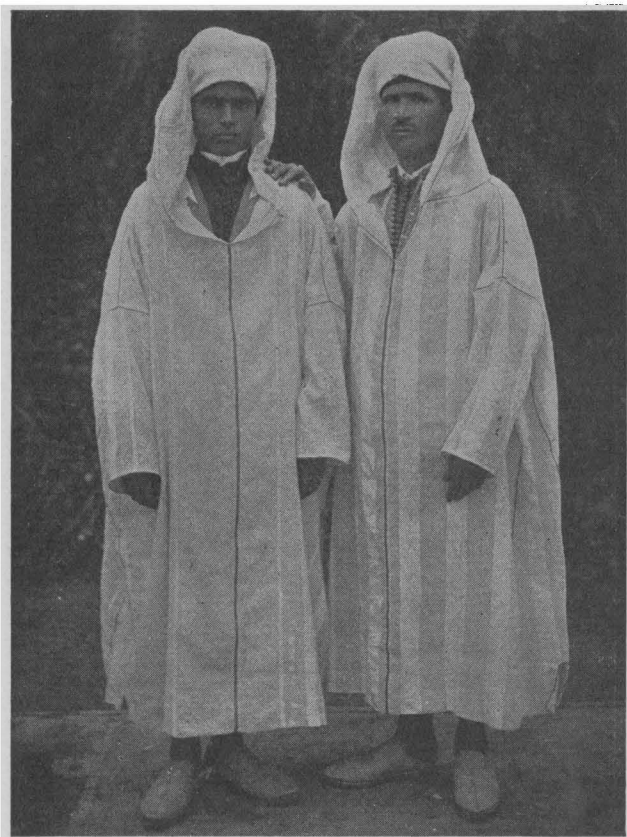
A MOSLEM FANATIC IN MOROCCO

has, would fain go out and search for another, but is afraid that should his quest fail his present employer might not take him back.

In dealing with this type, which is common enough, rush tactics do not succeed. In exalting the capital doctrine of the agency of the Holy Spirit in dealing with such men we must not overlook the means of patience and instruction from the missionary's side. To expect such a man, whose mind is sodden with superstition and cramped from bold thinking by ignorance, to take one long stride towards the objective we place be-



fore him is rather too much. He states his need, shows interest in the Gospel message, but shies at the suggestion that he should pass immediately over the chasm that separates Islam and Christianity. Every time the man is forced forward he reacts with caution.



HIGHER CLASS MOSLEMS OF MOROCCO

One more type is the man who meets all our approaches with deadly indifference. In extreme cases we are almost made to feel that we are speaking to a corpse! The man can be turned from one position to another, rolled over from one doctrine to another, without showing interest or resistance. There was a half silly man who lived in our village in the days of my boyhood. We used to tease him. He had enough sense to look after a cow but little more.

"Ah, Geordi," we would say, "did you give the cow a drink?"

"Yes," he replied.

Of course there would not be any water in the pail. We would continue.

"No," he would reply naïvely.

That silly teasing comes back to my mind almost every time I meet the Moslem type I am now dealing with. He answers "yes" and "no," according as we suggest, no matter how contradictory the replies may be.

Now think of fifty Moslems, a mixture of the

types enumerated above, gathered in a meeting where the Gospel is to be preached with a view to their conversion. Our aim is to gain a hearing from them all. It would simplify matters if one could separate them according to their class, and present the Gospel in a manner calculated to meet the particular needs of each section, but this is rarely possible. We must take the audience as we find it. In an effort to arouse the indifferent from their torpor we may say something that will unsheath the passions of the fanatic and so have a tumult before the meeting is well begun. Or if we stress the finality of the cross of Christ as a means of taking away sin we are likely to hear the muffled rumblings of some who consider it is their duty to counter this teaching by repetitions of Islam's creed. These cross-currents will in turn disturb the polite section of our meeting whose only desire is to conduct themselves in a proper manner, and who would probably rise up and go out if there was any sign of rowdyism.

To place such a meeting in the hands of an inexperienced missionary is to do an injustice to our cause. Some will say: "Preach the Gospel and leave it at that. Let them all have the pure Gospel: there our responsibility ends."

The fact is one considers the Gospel to be such a blessed thing, and such consequences hang upon its presentation, that it is felt to be a kind of sacrilege to offer it to a rabble.

In a meeting of the type I am describing there are two factors which determine what results will be produced. In the first place there is the factor of atmosphere; the missionary's first business is to create one that will harmonize with the exalted theme he desires to present. This cannot be



A HILARIOUS GROUP INTERVIEWING A MISSIONARY

achieved by a process of shouting and pounding. What means, then, must we use to create an atmosphere worthy of a serious undertaking such as presenting the issues of life and death as contained in the message of the New Testament?

The answer is: a vigorous and proper use of the native tongue of one's audience. There is no substitute for this. Accent is not a serious handicap, but to flounder about in a sea of foreign words is simply to tickle or irritate an audience according to its mood. An easy flow of language, studied and correct, has a tremendous effect. If one can prove to the listeners that he has not only an easy flow of their language, but also an understanding of its underlying significance and subtleties, the chances are in his favor for getting a good hearing. Sale points out in his introduction to the Koran that the success of that book is due in no small measure to the jingle of its words. The opening chapter of the Koran, when well read, sounds like the jingling of bells. If, then, we find the atmosphere in a meeting unsuited to our message, we must not imagine that we are false to our mission if we introduce some extraneous matter for the purpose of getting the proper conditions established. Here is a method I have employed times without number when faced with a meeting difficult to handle:

The audience is a mixed multitude—antagonism, hilarity, indifference and suspicion surge through the atmosphere, and one detects an effort on the part of some to scuttle the meeting. To introduce Jesus Christ in this atmosphere would be to give them the very opportunity they desire to wreck the meeting, for it would present the object for attack. Much to their surprise the preacher claims only that there is one God and He has no partners. The next step is to show that all the good things we receive in this life are from His hand. A sense of reverence asserts itself, for this is what they all believe. The next step is to show that many of the boons that reach us, coming from God, do so through the medium of our own labors, as for instance when we plough. "That," we say, "is why it is a good thing to have a trade." We then introduce lines from one of their own poets. This creates interest. There is now an atmosphere of reverence and interest. We quote the lines again and again:

<i>Mal jiddeen</i>	A parent's legacy
<i>Yiteem;</i>	Will finish hastily;
<i>Ma yibka</i>	All will fade
<i>Khîr snaa</i>	Except the trade
<i>Yideen.</i>	You handle daily.

It may be said that there is no Gospel in this. True; and there is no Gospel in a banner, a bell or a band. Yet these are constantly in use in Christian work for the purpose of creating interest and a proper atmosphere preliminary to introducing the Gospel. I have a whole collection of Moslem poems, proverbs and stories which I use almost daily in my meetings, for the same purpose as I use low gear in my automobile; that is, to get a start.

The second factor is, motive. I have not space to develop this point. The most ignorant audience, not to speak of those on a higher level, is concerned with the motive of the preacher. This concern is born, not of analysis but of instinct. There is an instinctive feeling of enquiry in every audience we face as to the motive of our preaching. That is why many missionaries will not develop any phase of work where money comes into play. Mercenary motives may easily be attributed, by primitive people, to money transactions accompanying Gospel services. (See the New Testament on this subject.)

My aim here is to show that natives are constantly watching our motives, and unless we can convince them that all our work springs from the *motive of love*, we labor in vain. That is why a warning about sin and its consequences, a reference to the futility of Islam or an exposure of its contradictions should never be carried out with any show of triumph, lest we give the impression that our aim is to score points. Even when engaged in disputation, as must sometimes happen, our words should be the breathing of love. Livingstone's achievements among primitive Africans were due, almost solely, to this fact: he convinced them, not merely that he was an honest man or a good man, but that he loved Africa and its people intensely.

With these two factors—a suitable atmosphere, and divine love in our hearts to supply the impetus for all our work—we may say, even when statistics deny their support, the faithful missionary of Christ "shall doubtless come again rejoicing bringing his sheaves with him."

## DISTRIBUTION OF MOSLEMS

### BY GOVERNMENTS

Total Moslems in the world—about .....	240,000,000
Moslems under British rule (including Egypt) ..	94,000,000
Moslems under other Western Governments ..	94,000,000
Moslems under Moslem Governments .....	38,000,000
Moslems under other Eastern Governments ..	14,400,000

### DISTRIBUTION—BY CONTINENTS

America—North and South .....	130,000
Australia and Islands .....	1,030,000
Europe and Soviet Russia .....	12,000,000
Africa .....	53,000,000
Asia and Malaysia .....	154,000,000

### INTERESTING HISTORICAL DATA

Birth of Mohammed, 570 A. D. Death of Mohammed, 632 A. D.  
 Hejira (Mohammed's flight from Mecca), 622 A. D.  
 Battle of Tours (defeat in West Europe), 732 A. D.  
 Moslems driven from Spain (by Ferdinand II), 1492.  
 Capture of Constantinople by the Turks—1453 A. D.  
 Young Turks proclaim new Constitution—1908 A. D.  
 End of the Caliphate (Turkey), 1924 A. D.  
 Religious freedom in Iran (Persia), 1925 A. D.

# Educating Moslems for Christ

By REV. JOHN VAN ESS, D.D., Basrah, Iraq  
*Missionary of the Reformed Church in America*

THE objective of missionary work is to bring Moslems to a saving knowledge of Christ. But what is "a saving knowledge"? Is baptism of converts the criterion of success?

Salvation is assuredly not merely a "ticket into the ark," so to speak. To "accept Christ" is not merely to assent to the formula "Christ died for my sins." Our Lord's constant emphasis on the Kingdom implies a King and an organization, with laws, implied strife and victory. This Kingdom begins on earth but will be an eternal Kingdom as its King is eternal. When a man is saved, therefore, he is saved not so much "from" as "unto"—unto Life, unto obedience, to fruitfulness, to harmony, to eventual and complete adjustment to God. The Cross is not merely a tragic drama on Calvary on a Friday afternoon in a city in Palestine. We read of the "Lamb slain from the foundation of the world," of the Word that was in the beginning with God, that was God. The Cross was eternally in the heart of God; Calvary was its tragic demonstration in time. The Atonement has a gigantic sweep, far wider than the salvation of a confessed minority. The Atonement is a process of divine dimensions, a process that began with God's eternal purpose of good, reached its supreme demonstration on Golgotha, and was consummated on Easter morning. "If Christ be not raised, ye are yet in your sins."

So I do not visualize myself as standing on a dock with a boat-hook, desperately grasping at the souls that come rushing by. According to my Lord's precept and example I work for individuals, but all the time I am conscious that those whom I may miss do not "drift beyond His love and care." Above the din and clatter of my clumsy efforts I hear Christ say "I have overcome the world"—the cosmos. And so I visualize the world, the whole cosmic order, the whole social, economic, political, as well as the religious set-up, as being brought into obedience unto Him. Anything else is defeatism and defeatism is treason. *Pro rege* is the device on my banner.

Physical death, then, can no longer be a criterion of anything either to me or the Moslem. My missionary work is only a beginning, and indeed will never stop. Christ promised a Life that now is and spoke of death that ceases to be.

With this as my creed, I go back tomorrow to my school. It is the last week of my twenty-fifth year as a teacher of Arabs. For twenty years this Christian school was on the crest of a wave of popularity. Being the first in this region, it has educated or at least vitally touched about three thousand young Arabs. Each of these has met Christ or heard His message in the vernacular from my own lips, months and years on end, in systematic and progressive Bible study. Hundreds of these young men have been absorbed into the political and economic life of the land, and you can count on the fingers of two hands those who have definitely gone bad. I can explain it only on the assumption that the light of Christ has somehow produced a change on the film of their heart and thought life.

And now has come nationalism. The Iraq Government, in its youthful exuberance, is establishing schools of all grades everywhere. They are good schools, well equipped and staffed. They have behind them all the prestige and resources of the Government. There are many respects in which, pedagogically speaking, I do not agree with the system. But the Government has the right to decide its own objective and to formulate its own method. In a missionary school I cannot compete with the Government on its own ground, nor should I. Two summers ago, driving along a country road in Michigan, I asked a farmer, "Where does this road go?" He replied, "Stranger, if you follow it long enough, this road will lead you to the cemetery." As Christians we are often in danger of going up the road to a mental cemetery, where lie the dead bones of dead controversies. As missionaries we are in danger of going up the road to a cemetery of method, if not of message. The famous Dr. Abraham Kuyper of Amsterdam said, "The fault of the Church is not that she made creeds, but that she stopped making creeds."

As a missionary educator, I am closing a chapter of twenty-five years, with no regrets, and with pleasantest memories, grateful that it has been my privilege to be a pathfinder, and looking around for new fields to enter and new paths to open. I am deliberately cutting out the top of my tree, so to speak, gradually eliminating the high school grades, and concentrating on the depressed classes

who comprise about two-thirds of the population. They do not come within the perimeter of the official vision, and will not do so for a generation. They are desperately poor but they are desperately in earnest. Their economic condition does not allow them to remain in school more than six years at the most, after which they must return to their villages or to their former economic plane, equipped, we trust, to lift up that plane to a higher level. Any higher education I leave to the government schools which admittedly qualify only for government jobs and already have reached the point of supersaturation. Out of the morass of this little problem I leave the government to struggle as best it may.

And so, after a quarter of a century, I stand again where I stood at the beginning. I am again teaching small boys in simple subjects, and am back in the daily irritations of discipline and routine. One of my former colleagues, a man of wide reputation, said to me: "Van Ess, I thought you had it in you to put up a college in Iraq." To which I replied, "I am really prouder of the fact that I had it in me *not* to put up a college in Iraq." With the rise of nationalism, missionary colleges are being forced to the wall. India may be an exception, though in the new constitution lurk ominous obstacles. That they have done a splendid service is undoubtedly true but how much room there remains for them is a serious question. But there remains a great deal of room at the bottom. This to my mind is the great challenge to missionary educators today. The greatest contribution we missionary educators can make is not in the doing of big things in a comparatively small way, but in the doing of little things in a big way. For that task we need all the mentality, and all the education and all the experience, and all the manhood, and all the linguistic ability, and all the humility, and all the spiritual equipment we can command. When the world's proletariat awakes, within the next generation, as it inevitably must, will men, by that time, be familiar with us and our message and our Lord, or will they, as in Russia, revolt against Christianity that has championed the rights of the privileged classes? If one great truth of the Cross of Christ is, in Jesus' own words, "I have power to lay down my life and I have power to take it again," surely we disciples can best preach that Cross in our own daily humiliation. I, for one, wish to bear witness to the compensation that comes from a humble effort in that direction.

During the past year I have had a daily experience, which you may explain as you like but which is, none-the-less, intensely real. As I teach the Gospel lessons to class after class, lessons which I have taught literally hundreds of times, a shaft of light seems to come from somewhere, certainly

outside of myself, illuminating the whole and shedding its power over myself and my pupils. But there is the phenomenon.

For years and years I had tried to present Christ to the Arab boys: His life, His Cross, His salvation. A young American, fresh from college, with the light of heaven in his eye and the smile of God on his face, came to join me for a short term. For fifteen months he taught the boys, lived with them, played with them, brothered them. Then, by an accident, God took him. The boys began to come to me and say, "Sir, now we understand what you have been trying to teach us about God; how He made Himself visible, and lived among us, and suffered with us, and died for us. We have seen it in Mr. Raymond. That is what God did." I awoke to the fact that we cannot make men hear the Atonement; *we must make men see it.*

I am quite unruffled by government competition and by decreased appropriations. Indeed, the depression and the consequent cuts have made me cut out a lot of underbrush, so that I can now see the path more plainly. Even the casual remarks of well-meaning friends that the school seems to be going backward, does not sting anymore. As a matter of fact, there is a far greater percentage of Moslems in the school than ever before, and all available space is filled. "Why are most of your boys barefoot?" asked a government inspector. "Why do all the barefoot boys come to me?" I answered.

Where now does all this fit into my pretentious creed? Next door to my house is an electric power-station. Into one end is fed the crude oil; out of the other end comes that strange, invisible, potent fluid called electricity. The cause is not at all commensurate with the result. The only function of the crude oil has been to be consumed. Somewhere along the line, in the dynamo in fact, it has been transformed into energy. It is carried miles away to the wharves where it raises heavy burdens and lights dark streets and houses. *I* cannot, and *we* cannot by education or any other method, change the world. But *we can* be consumed, willingly, humbly, gladly, for our efforts are made dynamic in the Cross. "I fill up on my part that which is lacking of the afflictions of Christ in my flesh."

Anyone who knew Turkey before the World War knows that there was not one ray of light on the horizon of missionary work among Moslems. In five short years, what happened? The Caliphate was abrogated, the Sultan was expelled, and a republic was established; Islam was dis-established, womanhood was emancipated, suffrage was made universal. The Turkish revolution came like a bolt from the blue. I have heard



famous professors of international affairs confess their inability to explain it. It seems plain to me, however. For eighty years the American missionaries had been working in Turkey, and prayers, the tears, the sighs, the labors, the gifts of God's people were consumed for Turkey. They were made dynamic in the eternal Cross of Christ; the energy was banked up behind the barrage of God's purpose until in His own time He let it loose on Turkey, and something more had to happen.

A couple of generations ago a young Chinese lad named Sun Yat Sen learned in a mission school in Honolulu the three uniquely Christian principles: Liberty, Democracy, Social Justice; today China is in the throes of a new birth. And so it is in India, and I believe in Russia. To me the great and humiliating fact about Russia is that the Church has let Communism steal her thunder of demanding social justice.

From the segment of a circle we can tell from the degree of curvature, not only how big the circle is but where the center is. And everywhere in the round world today we can see the segments being filled in, all centering in Christ, a gigantic sweep, a stupendous Kingdom of Divine dimensions.

So I go back to my little school tomorrow, confident of contributing a small but none the less a real part to one segment, and overwhelmed by a sense of unutterable privilege. How many baptisms? A greater missionary than any of us said: "Christ sent me not to baptize but to preach."

### MODERN REFORMS IN ISLAM

The disintegration of Islam is true only in a very qualified sense. The old and primitive type of Islam is giving way to a new form of teaching and to an interpretation in line with modern Western ideas and philosophy. This new movement carries with it the vitality and momentum of youth, accompanied with the zeal, if not fanaticism, of the old Islam, so that, in a very real sense, there is revival in Islam.

This revival is most in evidence in Egypt, which is taking the lead among Moslem countries. It has actually carried along with it the great centre of Islamic learning, the Azhar University, that immobile institution which has for the last thousand years defied any scheme of reform. The curriculum of the University now demands the study of science along European lines, and of modern languages. Promising students have even been sent to European universities, and other startling

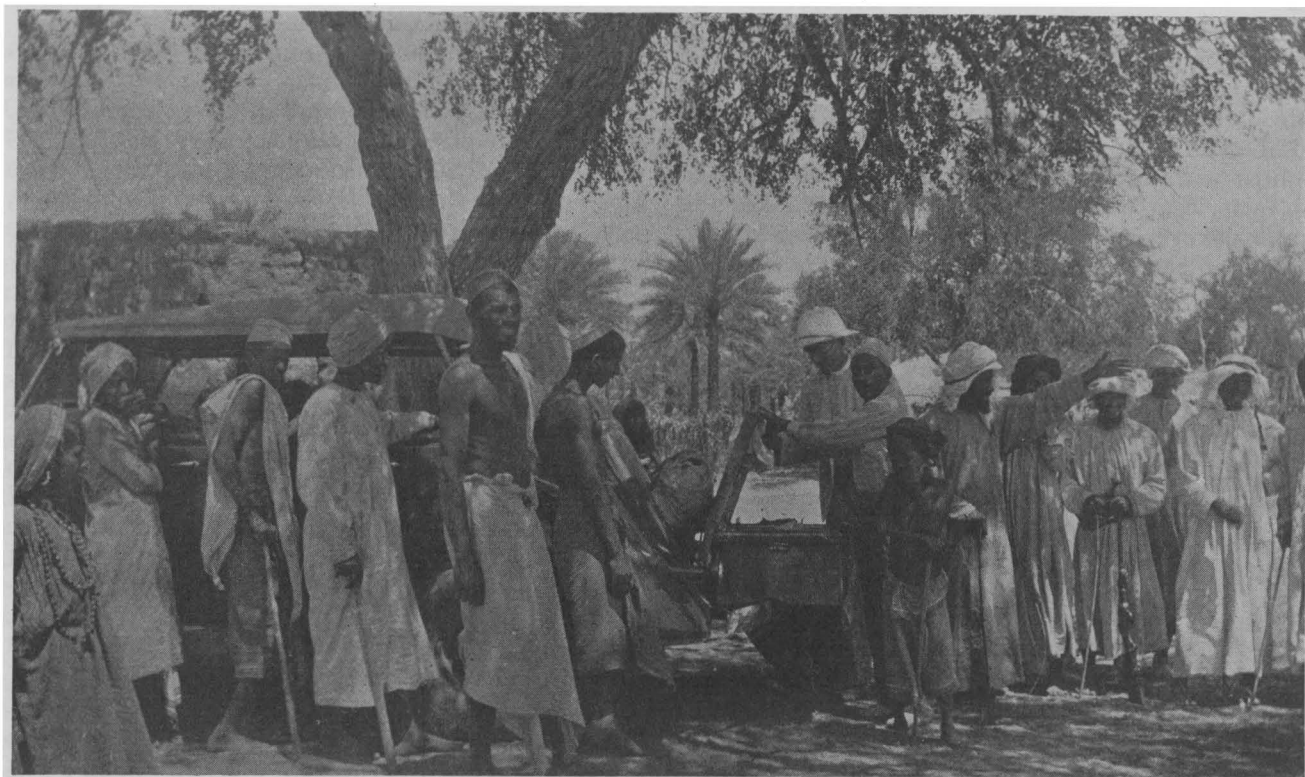
innovations, which seemed impossible a decade or two ago, are rapidly being realized.

Another innovation, the lawfulness of which has been hotly contested, is the translation of the Koran into English. After a lengthy debate in the secular press, the Government and the leaders of reform have gotten round the difficulty by affirming that while the Koran can never be translated into any other language, what is now being attempted is to translate the teaching of the Book especially for the benefit of the English-speaking peoples. The large increase of religious articles and debates in the secular press, both Arabic and English, is another noticeable development, and if to this we add the broadcasting of the chanting of the Koran several times a day, while Christians are not allowed to broadcast even a reading of the Scripture, we get an idea of the strength of the propaganda that is being daily carried on.

The remarkable growth in Egypt of Moslem religious societies to further the teaching of Islam from every aspect impresses itself upon Christian residents. The most active of these is the Young Men's Moslem Association. It is a regular centre of political and religious intrigue. The same spread is also noticeable in the Islamic periodicals and magazines, which are distributed far and wide, even in the remotest villages. This new movement has even reached the neglected southern European Moslems, and very recently these held a Moslem conference in Geneva, so that they should not be left behind in the reforms. Needless to say, Islam is being interpreted now-a-days in terms of Christian doctrine.

The agitation of the Feminist Movement against plurality of marriage, the prevalence of divorce (at present 47 per cent), and the neglect of children is but like a voice crying in the wilderness, which soon dies in the arid air of Islam. The greatest hindrance to Arab advance and the spread of Islam has been hitherto the wide divergence of views and the animosities among the different states, but the Alliance recently signed among all the Arab states and with Egypt joining them, presents a united Islamic front.

Islam is essentially a primitive religion, a fact of which all the leaders boast and emphasize on all occasions; no wonder if we see it breaking down under the demands of modern progress and civilization; they are trying to reconstruct it along modern lines. It will remain to be seen whether such external reforms will prove the revival or the death of Islam.—*Condensed from an article by an Egyptian Christian in Egypt, "General Mission News," 1936.*



TREATING PATIENTS AT A WAYSIDE DISPENSARY IN ARABIA

## A Christian Doctor Among Moslems

By PAUL HARRISON, M.D., Muscat, Arabia  
*Missionary of the Reformed Church in America*

"NO, I DO NOT believe in forcing religion down people's throats. I believe in medical missions though."

More mistakes it would be hard to put into two sentences. Ordinary missionaries force religion upon the sensitive innocence of the unprotected, whereas the medical missionary who has renounced the Devil and all his works, redeems them with pills, plasters, and catgut sutures.

Neither the minister nor his medical colleague is so foolish. None of us try to force anything on anybody. Those who are willing, we introduce to Jesus Christ, with as deep and discriminating an introduction as desire and background make possible. Christ's contact with them depends even more on the depth of our surrender to Him, and the radiance of our daily walk in His company. In the affairs of the spirit coercion is poison. Before us always is the beauty of Christ's example, as He led free men into a redeeming fellowship

with God. I have never met a missionary who was foolish enough to suppose that a man could be forced into Christian faith, nor wicked enough to attempt it.

And if any have illusions as to the redemptive capacity of Atebrin pills, and Elastoplast bandages, and Davis and Geck sutures, the medical missionary has none. Men with their hernias skillfully repaired, stab their neighbors just as ferociously in the bazaar, and marry their fourth wife, a baby of twelve, with just as animal a glitter in their eyes, as they did before. None watch the dreadful pageant of human ignorance, and sin and suffering, with quite so deep and terrible an understanding as the doctor, none know so well as he, that the wages of sin is death, and before it is death, it is disease.

And so the medical missionary thanks God with all his heart that he is as other men are; i. e., an evangelist whose life object is to bring Christ to

those who need Him. Ignorance has crippled the men whom Mohammed captured so many years ago. Sin has overcome them. Their diseases come from sin. So does their poverty which is almost worse than disease in these terrible areas. So, also, that emptiness of soul which makes the inner poverty of the rich, worse many times, than the outer poverty of the poor. If only Christ can fill some of these souls with the radiance of His Eternal life, they will be a light for the entire community, just as He promised. Yes, and in



AN ARAB CHIEF, WITH DR. HARRISON WHOM HE INVITED TO VISIT HIS TRIBES IN INLAND ARABIA

that radiant group, Christ Himself will find the one joy and happiness that men are capable of giving Him.

What part have the medical missionaries played in the great Eternal enterprise of carrying Christ to the Mohammedans? A genuine part and an honorable one. We go where no one else can. Harold Storm made a trip two years ago which included pretty well the whole southern coast of Arabia. With trifling exceptions, that whole section can be reached only by the medical missionary. And can the Gospel be preached on such a tour? It can. Last year in Sur, a wild and fanatical place, men listened to the Gospel every Sunday

afternoon, in the hospital courtyard, and on weekday evenings they saw Christ on the Cross through the stereopticon. Smooth sailing? Not always. A month ago our outlying dispensary in Nuchl, 75 miles from Muscat, was summarily closed, and we ejected. But the people there want us to return, and it will be only a short time probably, before we are back.

There are many areas in the world where the medical missionary is still a pioneer in the simplest sense of that word. No missionary except he can enter. Central Arabia is such an area. So is Afghanistan, and Tibet, and parts of Northwest China. Often even he can go only by special invitation, and very infrequently. Sometimes he can take his evangelistic colleague with him. Once I heard of a consecrated music teacher finding an entrance when even the Doctor was shut out. But the brunt of this campaign is carried by the doctors. They visit such places on medical tours, treat those who need medical help, present Christ to those who will listen, make many friends.

On occasion they are driven out, but they return, and eventually the Mission is invited to come in and establish a permanent station. Such a station may begin with only the medical missionary in residence. Eventually he is joined by his evangelistic colleague.

It is a great step in advance when a permanent mission station is established. Then the impact of Christian family life is felt, and that is by far the heaviest piece of artillery that we have. The difference between the Christian and the Mohammedan family is an apologetic which admits of no answer. But in this station too, the active medical work of the mission hospital has a great part to play. Dozens and scores and hundreds come to the dispensary. They do not become Christians, but they do become friends. And in the hospital itself men listen to the Christian message with a more friendly ear than elsewhere, and during their days of comfortable convalescence, the same message can be repeated many times, until some degree of comprehension is reached. Christ walks up and down the aisles of these primitive missionary hospitals, and the doctor succeeds in making Him visible to some of those who are his guests.

Abdullah was such a patient. He came with the largest ulcer of the year, and we have many ulcers by no means small. His measured six by four inches. Only the swollen condition of the foot made such dimensions possible. After three months he is nearly healed. Abdullah is one of those fine, sincere, gentle souls, who show that Christ is indeed the light that lighteth every man. The Gospel story was water to his thirsty soul. Abdullah is one of the fortunate few who can read. For weeks he was a hospital fixture, with his leg

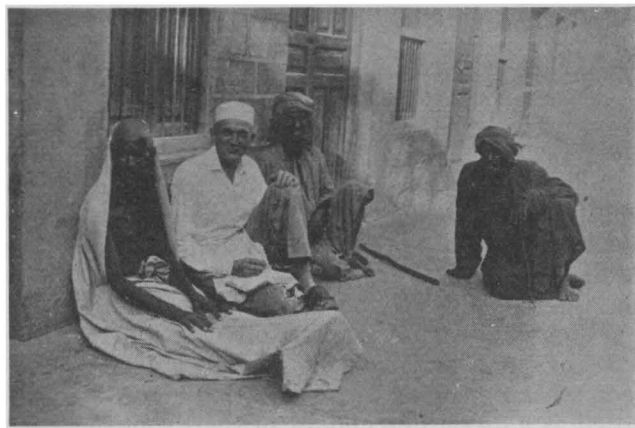
stretched out so it could lie in the sun, while he earnestly studied the New Testament. He follows Christ now, with deep sincerity, and just ahead is the realization that Christ and Mohammed do not walk the same road. Abdullah returned home two weeks ago. May God keep him.

Young men of the community make up the hospital staff. They are chosen after much elimination of inferior material, because they have unusual deftness of hand, and kindliness of soul. They are not Christians when they enter the hospital service. No such material is available. But some of these boys come to see Christ as He walks beside them, ministering to men and women who suffer. Mobarrek is such a convert. The whole town of Muttreh has been lit up by the beauty and simplicity of his Christian confession. Two of his comrades in the hospital have already followed his example, and the Sultan himself has listened to his testimony.

The medical missionary is a missionary in his own right. He is also a member of a mission station where team work is very important. The evangelistic impact of such a team can be very great. Only a small part of the preaching can be done by the doctor. Proclaiming the truth of Christ is the evangelist's task, illustrating the grace of Christ is the doctor's (though to be sure the evangelist does that too). The intelligent and effective mercy of the hospital is a Christian lesson of the first order. It is the hospital which makes the Christian Gospel intelligible. Moreover there are Christian lessons of no mean order in scientific medicine per se. Truth is one thing, and error something else. No one who assists at surgical operations doubts that for very long. The patients believe it too. Ignorance is one thing and discriminating knowledge something else, and no one knows that quite so well as the patient to whom an accurate diagnosis brings relief after many disappointments. Cleanliness is different from filth, a rule that holds in the realm of the spirit as well as in the world of bacteria. There is no antidote to superstition like the microscope. A louse there, looks far more dangerous than the evil eye itself.

The function of the medical missionary is a temporary function. He understands that. We do not send medical missionaries to Japan. Medical schools are making their appearance in nearly all of the Moslem countries. There is such a school in Teheran, Iran. There is another in Baghdad. They will give first class medical training. In such a country the medical missionary faces a new problem, and new problems mean new opportunities, if only we can see them with God's eyes. The place and the need for the medical missionary are passing away, but it will be years before the

emerging medical profession in these new states can reach full growth. In the meantime the medical missionary can take under his wing these new-fledged doctors, and to their science add ethics, and to their ethics compassion, and to their compassion, freedom from the love of money, and if when he has finished with some of them, these things be in them and abound, he will have made a very great contribution indeed. And the most



PATIENTS AT THE MISSION HOSPITAL

important members of this group which he trains, will be the Christian doctors who become under his hands, pillars in the church, and ornaments of the Kingdom of God.

The medical missionary is a member of the great eternal succession, through which from Abraham to Hudson Taylor, God has unfolded His program of Divine power and salvation. The Church of Christ has been set up in the Mohammedan world. In Iran she has reached the magnificent virility of youth. Even in Arabia the infant church has been born. Thus does the last citadel of human error and sin slowly open to the love of Christ. The medical missionary's heart is filled with gratitude that in this great adventure of the Divine Will, he has been permitted to have a share, and at times to carry the flag.

### ISLAM AS A RELIGION

*Moslem Creed:* "There is no God but God and Mohammed is the prophet of God." Includes pantheism and animism.

Jesus is regarded as a human prophet inferior to Mohammed.

Materialistic and sensual Paradise.

*Five supreme duties*—witnessing, saying prayers (five times a day), almsgiving, the Fast of Ramadhan, pilgrimage to Mecca. (Also Holy War.)

*Weakness or Islam*—formalism, fatalism, militarism, sensualism, stagnation, polygamy, slavery, blind adherence to tradition.

*Strength of Islam*—belief in one supreme omnipotent God, loyalty to their faith, people of one sacred book, aggressive in witnessing, courageous.



# The Power of the Printed Page

By MABEL H. ERDMAN, Beirut, Syria  
*Missionary of the Presbyterian Church, U. S. A.*

A LITTLE old man with greying beard and kindly, smiling hazel eyes sits in a wheel chair on the veranda of a Home for the Aged in a near East city. His face is lined, but the lines are those of a thinker. He is talking to his Moslem neighbor — a thin, time-scarred old gentleman whose bed has been pulled out on the balcony. The first old man is telling something of his early life. A missionary friend listens while the tale is told.

"Years ago I lived in the Holy City where I was a keeper in a large mosque. I was a devout Moslem, wearing the green turban to which I was entitled as a direct descendant of the Prophet. Five times a day when the muezzin called, I prayed with the faithful. One of my duties was to clean and fill the many ornate lamps which hung in that mosque. I was also expected to collect the rents due from houses owned by the mosque. In these houses lived all manner of people, the better apartments being let to foreigners from whom we could demand a high rental. One of these tenants was a lady who lived alone. I wondered why she had left her far-away home to live among strangers, who, to judge by myself, loved her little.

"One day, quite accidentally, I learned why she had come. When she gave me her rent money she handed me a small book. I suspected at once that it must be an accursed book of the Christians, and had it not been for the precious money and the courtesy due a tenant of the holy mosque, I should have dropped the hated thing which seemed to burn into my hand. As soon as possible I bowed politely and left the foreign lady.

"There were other collections to be made that day, and lacking opportunity to do otherwise, I slipped the small book into my pocket. I forgot about it until later in the day when I sat alone in a shadowed corner of the great mosque. Curiosity overcame my fear and I opened the book surreptitiously.

"Many years have gone by now, but never shall I forget my first impression of the beauty of that story. It was the Gospel according to Saint Mark, and as by some outer force I was impelled to read through the verses which described John the Baptist, Christ's Baptism, His temptation and the calling of some of the disciples. Perhaps more

than all else I was impressed by the beauty and the purity of Christ's teaching and character.

"Suddenly I was covered with confusion. This thing which I considered beautiful, this story which was written in my own sacred tongue, was a despised Christian thing, a false book which they dared to set up in comparison with the holy Koran! Hastily I hid it lest I be detected.

"Days slipped by, during which I condemned myself on the one hand and indulged my curiosity on the other. Finally I decided that there was no harm in carrying the book about with me. After all, my devotion to Islam could not be questioned. I managed to read all of the Gospel of Mark, and then, still firm in my own faith, I made bold to visit the foreign lady again and ask for other books of the same sort. I do not know what impression I made upon her, but she received me kindly and without question gave me three other Gospels.

"In a short time I had read all four Gospels and then I secured the Book of Acts. It was not long then before I had to acknowledge that Jesus the Christ had won me as he had Paul of Tarsus, though my own conversion was much less dramatic. I was filled with a great longing to serve my Saviour and Friend, who had revealed God to me in a new light—as a loving Father to whom I was precious.

"So strong was my new faith, so compelling His plea to leave all and follow Him, that I knew I must make open declaration. The great mosque became an intolerable place; the copies of the sacred Koran, the shining lamps, the very rugs leered at me.

"I knew that I must turn my back on all this. My parents would disown me and disinherit me; my friends would seek to destroy me; my wife would have to do as her parents and mine decreed, and I should have to leave her and the children.

"Weeks and months slipped by as I hesitated. My life was comfortable, even luxurious. I was loved, respected, trusted. In giving up Islam I should be giving up all security and respectability as I knew them. But while I debated about this other Prophet and compared His life with that of Mohammed, I knew what I must do; and at last I did it.

"The result was all that I had anticipated, but though my suffering was great, I felt no sorrow nor regret. There were many new friends now to replace the old, whom I loved with a greater love than ever and forgave wholeheartedly when they persecuted me. Penniless, I left my home city with all of its dear associations, and traveled northward. Everywhere Christians who had heard of me welcomed me, but whenever I encountered those of my old faith, they reviled me mercilessly. I was refused shelter in every Moslem home; I was shamefully cursed and ejected from restaurants and all public places where I was known.

"For a time doubt assailed me. I wondered whether God had forgotten me. Things were strange as I traveled away from home; I did not slip easily into the new customs and religious practices. I missed my loved ones, particularly my sons, who would now grow up considering their father a renegade, an infidel, a betrayer of the faith. Perhaps these were the hardest hours of my life.

"But when my sorrow was deepest, when the outlook seemed blackest, God made Himself known to me, and I was able to rise up and follow Him with renewed strength and vision.

"Now after all these years I can testify that He has never forsaken me at any time and that He is worthy of every sacrifice made for His sake. I would not go back to the old life, with all of its security and material comfort, for all that the world has to offer. I have tried to witness to Him, to tell others of His love and beauty, and as life's shadows lengthen around me, I realize that I must work harder that no time be lost."

Thus the fascinating tale came to a close. Whenever he can do so, this truly converted believer reads from his "Beautiful Book" to his companions, and if we were there to see, we should note that many a face is softened, that new light comes into hard, cold eyes which have seen much bitterness and disappointment, for the Prince of Peace hovers near.

\* \* \*

A few years ago a gay young man rode daily through the crowded streets of the northern towns of Syria, cursing and jostling the shepherds and other traders who came in from the desert to sell their produce. His bright, dark eyes sparkled as he drew rein, for he knew his power and his reputation for cruel justice. His uniform indicated that he was one of the gendarmerie, and well was he known in village and town and out in the far-away places of the desert. No danger was too great for him to face, no journey too distant for his strength. Bold, winsome, rash, J— was at once the terror and the pride of his associates.

Dark tales were whispered over backgammon boards and between sips of thick, sweet coffee— tales of clever thefts, of quick, sure fingers on knife and trigger, of amazing feats of horsemanship and of unbelievable endurance.

J—'s quiet, pale Armenian wife, whom he had taken from a refugee camp just after the World War, had borne him a son and a daughter; but for him there was no united family life; it had never occurred to him that such was necessary or desirable. His own mother had often sent him as a boy to carry supplies of money and food, to her father's home, against the inevitable day when her husband should tire of her. Many a day on the road he had met other boys, his friends, going on the same sort of secret errand. Home for J— meant shelter from rain and cold, even from enemies to some extent, but little else.

It happened one day that J—, natty in his well-fitting uniform, passed a meeting house in the center of his home town and saw a crowd of people assembled. Curious, he looked in and saw his wife and children there. Upon questioning some bystanders he learned that an evangelist had come from the far west to help the harassed Armenian refugees to return to their ancient faith in God and His Prophet Jesus Christ. J— was amused, and leaning against the rear wall of the building, listened while the foreigner read a story which seemed to be all about a new way of Life. The preacher then talked simply about repentance and salvation. It was all so easy to understand, so straightforward, that J— was amazed. The meetings continued for several days, and J— attended all of them, hearing little more than the simple Gospel story told in none-too-perfect Turkish.

That story was enough to change his life. From that time on J— knew that his old ways were not in keeping with God's will. To his astounded associates he declared his new faith as openly as he had boasted of his heinous deeds. He resigned his position with the gendarmerie, and rearranged his whole life. There was little he could do to earn an honest living, but he did what his hands could find to do, often enough working as a day laborer.

After their first amusement at J—'s new "stunt," his former friends and associates began to persecute him. Finding that he paid little heed to them, they spat upon him, kicked and reviled him; caused him to be thrown into prison. They were humbled and astounded the more when he turned the other cheek. He who had once been so quick to retaliate now bore the harshest treatment without reproach. His former powerful characteristics were changed and beautified. His restless energy led him on to greater and greater tasks and sacrifices; his splendid physique enabled him to endure great suffering and deprivation without apparent harm.

In quiet moments J— sadly counted the years of his life which had been spent in wickedness and riotous living, the blood-stained deeds of his impetuous youth, and he longed to recall them and dedicate them to God.

Some years have passed during which he has grown steadily in grace. He is tireless in his task of spreading the Gospel, his journeyings covering the breadth and the length of his native land. The bitterest of his enemies are being won over, one by one, for the old charm of J— coupled with this new, compelling love, is irresistible. Now and then there is one who still distrusts, even persecutes him, but to no avail. Into prisons, among castaways of all faiths, he takes Bibles and Gospel portions and religious tracts. At the doors of mosques, in the homes of rich and powerful sheikhs he preaches Christ and distributes literature.

Recently he was visiting some of the scattered hamlets on the edge of the north Syria desert when he met a man whom he had not seen for some years. At sight of that man J— thanked God and said,

"Brother, do you remember me?"

"Yes, indeed," responded the lean shepherd, his keen eyes narrowed in his weather-beaten face, "you used to be in the gendarmerie. I have not seen you lately, but I remember you well."

"Do you remember that once a goat was stolen from you?"

"Ah, my friend," laughed the shepherd, "a goat is often stolen from a shepherd in these parts. What can I do? The poor have no rights."

"I stole a goat from you once, and I thought I was clever to do it without being caught. My friends and I had a fine feast."

"You?" grinned the shepherd in mock surprise. "I cannot believe it."

"But yes, I did," averred J— in all seriousness. "And now I wish to pay for that goat, and to ask your forgiveness. Here is the money."

Overcome, the poor man who seldom sees even paper money, for he trades in kind and is always in debt to the money-lenders, exclaimed, "Is it possible that one steals a goat, is not caught, and then comes back to pay for it?"

"Yes; it is possible," responded his companion, "if one steals while he is in darkness and sin and then learns to know Jesus Christ."

What better sermon could have been preached to that poor, ignorant Bedouin of the desert?

Leaving the desert, J— went to one of the larger towns and was invited to meet the head man who owns more than three-fourths of the town's land and houses. He bears the important title of Sheikh and is a man of great influence.

Before long a crowd gathered, and J— took occasion to tell his story of Jesus and to distribute tracts. The Sheikh listened as attentively as the others, and when J— had finished he stood up and told an amazing story himself. J— later recounted this story to us in detail.

About three years ago the Sheikh went to the dyeing establishment of an Armenian Christian. On the table in the small shop lay an open book.

"What book is that?" asked the Sheikh, using Turkish as readily as his native tongue, Arabic.

"A Bible," answered the Armenian.

"Is it the good book of which the Koran speaks?"

"Yes," answered the Armenian, a bit on his guard with so staunch a Moslem leader. The Armenian, though fearless in his faith, had experienced something from the fanaticism of Moslems.

"Tell me about it," persisted the Sheikh with genuine interest.

"Let me read from it," answered the dyer; "it tells its own story better than I can."

He picked up the Book and read some chapters in Genesis. As he read the Sheikh received a new vision of the greatness and the power and the majesty of God as compared with the sinfulness of man. The Armenian saw that the effect was real and read on.

Later his customer returned and begged to borrow the Book. The dyer volunteered to secure for him an Arabic version, and with this copy in his hands the Sheikh began at the first chapter of Genesis and read through all of the books of the Old and New Testaments. When he reached the last verse of Revelation he began again and read as before.

After that second reading he was convinced that the only way of salvation is through Jesus Christ. Then one night he dreamed that his city was being destroyed because of the wickedness of the people, as Sodom and Gomorrah were destroyed. Great was his grief and helplessness when he turned away from the awful scene—and there he beheld Jesus upon the cross. He dreamed that he rose up, threw his arms about the bleeding feet and wept for his sins and those of his people.

So it happened that when J— came to this town the Sheikh took courage openly to declare himself a Christian. "Do not call me 'Sheikh' any more; I am a Christian, a follower of Jesus Christ," he declared to the crowd.

The Word of God is living and active, and sharper than any two-edged sword. Hebrews 4:12.

My Word shall not return unto Me void. Isaiah 55:11.

Surely the Word of God is a powerful witness to Christ and can be used to achieve great results if we can but put it into the hands of men and women everywhere.



# My Experience with Moslems

By REV. FRANK LAUBACH, Ph.D.,  
Mindanao, Philippines  
*Missionary of the American Board C. F. M.*

FOR four centuries the Moros of Mindanao fought the same relentless war with the Spaniards and Filipino Christians that the Moros (Moors) of Africa had fought in Spain during the five centuries before Columbus discovered America. The annual war in the Philippines would commence as soon as the winds were favorable for the Moro vintas to sail northward, or for the Spanish galleons to sail southward.

When the United States took over the Philippines in 1898, we inherited this endless war with the Moros. American soldiers, with their greatly superior weapons, broke the power of the Moros and instilled in them a sense of fear and respect, though outlaws have hidden in the forests and performed exploits of murder and robbery every year up to the present day.

In the year 1915 my wife and I visited Lanao for the first time, hoping to establish a mission for the Moros. We found the air tense, the nerves of the officials taut, the Moros sullen, and rumors of impending attacks being whispered from ear to ear. We were told plainly that no Christian missionary effort would be tolerated as it would certainly add to the fanatical fury of the Moros. We left Lanao to work in other parts of the Philippines, awaiting a more propitious day.

It was not until 1929 that we felt the time had arrived. A large percentage of the trouble makers had been imprisoned or killed, and the Province had become comparatively quiet. Because there was no school suitable for the education of our son, and also because we were not sure how safe Lanao would be for women and children of missionaries, I left my wife and son in the northern part of the Philippines, and entered Lanao alone. The officials still expressed misgivings about any religious work being attempted, and permitted me to begin my work on the understanding that it would be educational and social, and not controversial. I was a missionary of Christ, with my lips practically sealed.

I asked a big-hearted American, Lieutenant Cramer, whether he knew a Moro whom I could trust. Cramer replied:

"There is a Moro who was convicted of murder and sentenced to serve for twenty years. Feeling that this sentence was too heavy, some of us ap-

pealed to the supreme court, entering a plea of self-defense. Our case was so well prepared that Pambaya was acquitted. He is now my fast friend and will be yours if I introduce him to you."

So this man Pambaya, who so nearly spent twenty years in prison, became my friend, taught me the Maranaw language, and has been our strongest bulwark ever since. He has toiled with us for countless hours in building up a Maranaw dictionary, has helped in the translation of the Old Testament stories and the Gospel of Luke, and has aided in the preparation of many other books. But his chief function is to keep his ear to the ground for signs of opposition and to make friends out of potential enemies. No missionary in a Moslem country can get on very well without some man of that type.



MORO GIRLS THINK THEY WILL DIE IF THEIR PICTURE IS TAKEN, BUT THEY TAKE A CHANCE TO PLEASE THE MISSIONARY

The first months, before I had found Pambaya, were among the hardest of my life. I did not seem to be able to get the right beginning. I climbed Signal Hill, back of my cottage, night after night, with no companion but my dog Tip, and remained until long after dark while the finger of God painted marvelous colors against the western sky. I recall the heartaches and the yearnings with which my eyes roved around the lake below me, where the Moros had their villages. The deepest spiritual experiences are born of pain, if one lets that pain drive him to God. Out of the loneliness of Lanao came some of the most precious soul experiences of my whole life. During one of these sunset trysts I was telling God aloud that He must

guide my pathway, for the obstacles were like mountains. I spoke aloud, for nobody could hear me but God and Tip. Then my lips began to speak to myself, voicing a new light which had come into my mind:

If you want these Moros to be fair to your religion, be fair to theirs. Study their Koran with them.

I told some of the Mohammedan priests that I wanted to study the Koran, and the next day my



MORO POET WHO WON A CONTEST

house was full of priests and hadjis with their Korans, all of them bent upon making a Mohammedan out of me. We found to our delight that there was much in common in our religions. Islam has about seventy-two prophets, of whom we found the names of sixty in our Bible.

Those who do not know the Koran will be surprised to find how it exalts Jesus. He was born of a virgin, according to Moslem tradition, but he was not crucified. In the Garden of Gethsemane, so the tradition goes, God said: "I will not permit

a sinless man to be crucified. That would not be justice." He snatched Jesus out of Gethsemane, and then changed Judas into the appearance of Jesus, and allowed the Jews to crucify Judas, as he deserved. The Koran teaches that Jesus now sits on the right hand of God interceding for men—more kindlihearted than the Moslem God. In Medina there are four graves: that of Mohammed; that of Fatima his daughter; that of Omar, the greatest Moslem missionary, and an empty grave. Tradition says that Jesus will return, will reign a thousand years, will die, and will be buried in that fourth grave.

What broke down the walls between the Moros and myself more than anything else was a pamphlet published by the Moslem Propaganda Society of India. This pamphlet was brought to me to show me how to become a good Moslem. To my delight I was able to translate into Moro, before all the priests in my house, these important facts:

Islam has four holy books:

- (1) Torah, or the books of Moses;
- (2) Jabur, or the Psalms of David;
- (3) Kita, Injil, or the Life of Jesus;
- (4) The Koran of Mohammed.

"I have studied these first three sacred books many years," I told my Moslem friends, "and will tell you all I know, while you tell me all you know about the Koran."

Two or three of the men studying the Koran knew English and so acted as interpreters for the others and for me. They began to ask for a class to teach them to read English.

"Our constant warfare with the Christians has left us far behind the rest of the Islands," they told me, "and we want to catch up."

The Moros had burned down fifty school buildings in the years just preceding my arrival, and were for the most part unfriendly to the schools. Yet they began to realize that they were harming themselves and nobody else by this attitude. I knew that for these adults the mastery of English would be a very long process, so I said:

"Suppose you learn to read your own language first with English letters. Then it will be easier to learn to read English."

This sounded reasonable, so we began to prepare lessons in the Maranaw language with English letters. Nothing had ever been printed in their language up to that time. We had to decide upon an alphabet. Fortunately the Philippine languages have adopted perfectly phonetic alphabets, and we followed these in all but one letter. We needed but sixteen letters in all.

At first we used the ordinary sentence method of teaching, but this seemed unnecessarily long for learning sixteen simple letters; so the Moros joined me in seeking a method better adapted to their own language. Month after month they

toiled with me, making positively exciting progress. As the course became easier the numbers who desired to learn increased, until at last hundreds came to the large old building we had purchased. Thus began the first of those literacy campaigns based on the principle of "each one teach five more" which have since spread to many parts of Malaysia, India, Africa, and Latin America.

The second year the highest Chieftain in southern Lanao asked me to attend a three-day feast which he was holding in celebration of the opening of his school for adults. He had moved out of his largest house and turned it into a school building. The day I arrived was Friday. Kakai Dagalangit, for this was the chieftain's name, asked me to accompany him to the mosque, and I accepted. I washed my hands and feet as is the Moro custom, and followed the chief into his mosque. He took me to the front prayer rug, placed a black hat—far too small for me—on my head, and said I was a "Christian pandita." By this brilliant name he hoped that Islam and Christianity might be reconciled. He returned my courtesy by attending our Christian church, dressed in a magnificent shining satin coat and trousers. Since that time I have accepted the invitations of many of the highest chieftains to attend their mosques.

Kakai Dagalangit has one of the most brilliant minds I have ever met. He asked me endless searching questions and told me the populations of all the principal countries of Europe—some army captain had told him what they are. This chieftain also made a contribution to education which may have very far-reaching effects.

When the depression came I had to call all my teachers and the leading chieftains of Lanao together and announce that the little money I had left would permit me to retain only three out of nineteen teachers. Kakai Dagalangit arose and said, with his usual brevity:

"This campaign is the most important thing that ever came to Lanao. It shall not stop. Every person who learns must teach five others. I will see that they do."

This is how it happened that we began the "each one teach five" idea, which proved a great success in Lanao, and has proven a cheap and effective method of reaching adults in their homes throughout the Philippines and indeed in every country I have since visited.

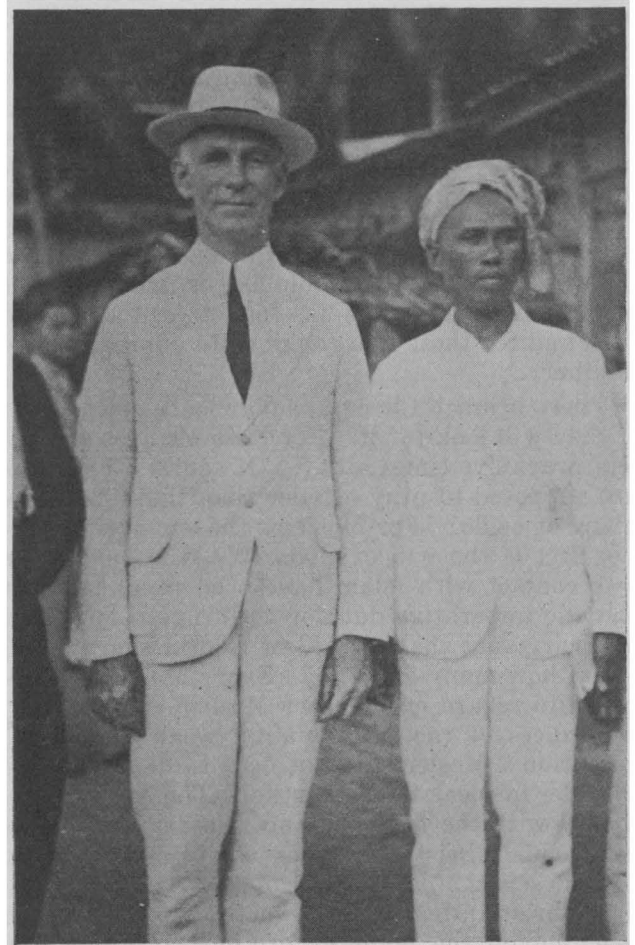
A literacy campaign along these lines has proven to be a very fine way to make friends. If you sit beside an illiterate and teach him with patience and real love in your heart, he grows more and more surprised at this new experience, and at last interrupts the lesson to ask:

"Why are you teaching me without pay? When

are you going to get your money back? Our imams will not teach us the Koran unless we pay them in advance."

This gives us our opportunity to tell the religion which under other circumstances they would be unwilling to consider:

"I have studied the wonderful life of Nabi Isa. From the time he awoke in the morning until he closed his eyes at night he spent every minute of the day helping people. He was always teaching



DOCTOR LAUBACH AND PAMBAYA, A MORO FRIEND

or encouraging, or defending or healing or saving somebody. That is a wonderful way to live. If everybody in Lanao lived like that we would have a paradise. The climate is perfect, but the people hate and fight and defraud one another. Because I see everybody must help everybody else, I am trying to teach all I can. And I have discovered the secret of happiness! When I was looking for happiness I could not find it. It escapes like the rainbow. And when I harm people I feel mean inside. But when I spend my day teaching people, my heart sings. Go out and teach others and do not take a cent for it, and see how your heart will sing!"



Thus we introduce Jesus at the point where He is most irresistible—His great burning heart and His loving service. We help people to *act* like Christians long before they think of becoming Christian in name.

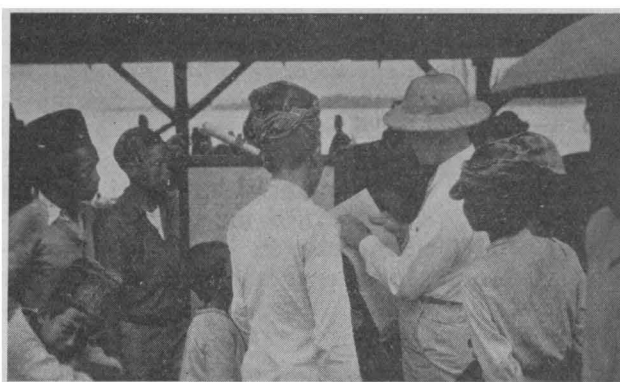
There was equal eagerness on the part of students from Irak studying in the American University in Beirut, and Iranians whom we met in Turkey. Now as I write from Dar es Salaam in East Africa, I am having one of the most thrilling experiences of my whole life preparing lessons and teaching Moslem men every morning, and teaching Moslem illiterate women every afternoon. A leading African Mohammedan imam is collecting the illiterates. With the memories of thousands of Mohammedans who have looked at me and held my hand in loving appreciation, I *feel deeply* as well as believe profoundly, that the day for embittering controversy is past. For centuries it was the fashion for the two religions to expose the worst features they could find or imagine about one another. The time has come to call a truce to this, and for these two religions to appreciate one another.

There is much Christians may learn from Islam if they will look for it. For example a good Moslem prays five times a day. Of course Christians are supposed to pray oftener than that—but how many of us do? For Moslems the one overwhelming fact is the will of God. We who have come into contact with Islam have been reminded that the one imperative duty of a Christian is to find and carry out the full will of God in every detail—but how many of us do? Every Moslem is supposed to regard every other Moslem as a brother, regardless of race, nationality, wealth, or social condition. Moslems do not need to be introduced in order to speak to one another! The Arabs intermarry with the Africans and thus make Moslems of them. Christian whites compel Africans to live in segregated sections of the African cities. The Christian teaching is exactly like the Moslem teaching on the point of brotherhood—but how many Christians practice it? On the other hand the Moslems are in tragic need of a vital contact with the Christ whom they hold in high esteem, but about whom they know so little. The more generously we appreciate their merits the more readily they will accept the Christian experience of Christ. In a very real sense therefore, we can speak of sharing with Islam.

Some people fear that words like these will paralyze missionary giving. But any person who stops giving for this reason does not need to read more ugly pictures about other religions; what he needs is a fresh experience of Christ. Those of us who have touched other religions know that never in any religion have men seen God so winsomely,

so tenderly, so perfectly as in the face of Jesus. Until men have known Jesus they have not known the best fact about God, that He is, that any being, even God, *can be* as good as Jesus!

Arabs are poor slipshod business men. Jews and Christians can beat them in business with the utmost ease—and do! Mohammed met Christians who told him wonderful stories about the lovely Jesus—and then proceeded to take advantage of him in their business transactions. The result was that Mohammed, one of the supreme religious geniuses of all time, loved Christ and hated Christians! If Christians had lived what Christ taught and lived, Mohammed might have become the greatest Christian since Paul. So ten thousand times over this planet one runs across instances



TEACHING MORO ADULTS IN THE MARKET PLACE

of the fact that Christ's chief enemies are Christians who betray Christ in their lives and their business relations.

We ought to be fair to Islam, for we need to ask mercy in judging Christianity. We have failed so tragically that we are asking the world to believe that "Christianity has never yet really been tried." We ask others to begin to try it, though Christian nations have never tried it themselves.

I often hear Christians in Asia and Africa say: "You can't trust any of them." I dare not tell that Moslem what I think of him, but I will tell you. What he means to say is: "You cannot trust any of them to allow you to despise them, outwit them, underpay them, ostracize them, and browbeat them." No, he is right, you cannot. Moslems are mirrors, giving back love for love, hatred for hatred, suspicion for suspicion, trust for trust. But so are all the people of the world—mirrors! And the majority of every nation are responsible if one treats them decently.

Nobody can appreciate how valuable it is for Christians and Moslems to cooperate in some such campaign as this, unless he has gone through the experience. Our experience in Lanao while seeking the best method of teaching Maranaw, was particularly fortunate. Letters began to reach us

from all parts of the world inquiring about our campaign. These letters were read to the Moros, who boasted inordinately about showing the world how to become literate. Some of the young men prepared a large map of the world, and ran green lines out to the countries from which letters were received. When three years ago we announced our plan of visiting other countries, all Lanao wanted to go along! Hundreds of datos came down to the seacoast, a distance of twenty-five miles, to bid us farewell. They crowded the deck of the steamer, making highly exaggerated but wholly sincere speeches. Then they selected the leading imam to pray while they held out their hands turning their palms alternately upward and downward as they responded to the prayer. Mingling Maranaw with Arabic the imam asked that this American friend, who had cooperated with them in making the easiest lessons in the world, should have the blessing of Allah as he introduced their method to other countries. They kissed me farewell, with their long Arab whiskers, and the imams said:

"We will pray for you in every mosque in this province, while you carry our method to the world."

Then the Mohammedans stood in silent reverence while the Christians prayed and sang: "God be with you till we meet again."

Only by some such sharing can one discover what wonderful and zealous friends the Moslems can be, and how "Christian" many of them are in spirit. Whenever we told Mohammedans about our Lanao friends they worked with tireless enthusiasm in preparing lessons in other languages. A dozen young Moslems and two missionaries worked almost night and day preparing Malay charts in Malacca. In Vellore India, the Principal of the Mohammedan Government School and his faculty struggled and toiled and sometimes nearly fought over the difficult Urdu. The President of the Arabic College in Madras gathered the great lights of Urdu in a most inspiring meeting, staged a successful demonstration, put fragrant flowers around my neck and made such speeches as I have not heard, no, not in all Christendom.

When the students of the Lahore Government Training College heard the story of the Lanao Moslems, several Mohammedan students followed me home and would not permit me to eat my lunch before taking the train. One of them wept as he begged me to change my program and visit Jind State at once! Two others hung on me resolutely until I promised to go to Afghanistan. They said they would write at once for the government to issue an invitation. I was as excited as they, for few foreigners and no missionaries enter Afghanistan.

## Moslem Views of "Those Nazarenes"

By J. LOWRIE ANDERSON

*United Presbyterian Missionary in the Egyptian Sudan*

WHAT a member of one religious sect thinks of those of a different faith depends upon the prejudices in which he grew up, on his temperament and critical faculties, on his second-hand knowledge, and on the members of the other group with whom he is acquainted.

The average Moslem knows little or nothing about the Christians of America. Only once did I find interest in a moral issue in America, and that, strangely enough, in a small city where no European or American lived. We were on an evangelistic journey in 1934 and visited a town three days' journey from the nearest railroad. Discovering that some in the party were from America, a stranger sought us out to question us about our country. In the conversation he said,

"I am sorry that America rejected Hoover and took this other fellow." (What in the world does

a man here know or care about the elections in America? I thought.)

"But why?" I asked.

"Because Hoover was against liquor, and the other fellow is for it. I am sorry that America turned its back on Hoover and prohibition." (Intoxicants are prohibited by Moslem law.)

In the French consulate in London, awaiting a *visé* to our passport, we met a young Turk who had been a student in Paris and London, and was returning to his native land. He was interested that we were going for the first time as missionaries to a Moslem land.

"In recent years," he said, "Moslem countries have retrogressed. That is because Islam, our faith, has been weakened. Our great days of power were the great days of faith. When Moslems closely adhered to their religion they were

the leaders of the world. When faith decayed, so did their political power and intellectual leadership.

"In Christianity it is just the opposite. It is the nations who have abandoned the attempt to follow their religion that are at the forefront. France and England pay only lip service to their religion. They do not follow the ideals of Jesus. And because they have left these out, they have become great. This is always true."

In the Sudan, years later, I heard a strange variant to that same theme. The spokesman was not a graduate student, as the first had been, one who had traveled in Europe and was learned in the branches of Western science. He was a poor Sudanese black, who had traveled little if any outside his native region, and who knew how to read Arabic, but no other language. Our colporteur pointed him out, sitting in the shade by the side of the road, and said:

"That man I believe to be a Christian. He has read the New Testament many times, and he has bought some other books. He knows about Christianity, although he will not confess Christ."

We walked over and sat down on the log beside the black man. After introductions were over, the old man turned to me and said:

"You Christians are the queerest people in the world?"

"Why do you say that, Uncle?"

"I have read your books. I have read the Gospel through many times. I find that Jesus preaches peace. He tells his followers if they are smitten on one cheek to turn the other. He commands that when a man asks for your coat you shall give your cloak too. He says to forgive each other, and to love your enemies, and to pray for them. Is that not true?"

"Very true, Uncle."

"Before you Christians came to the Sudan, we thought we knew something about fighting. All our men learned how to use the sword and the spear and the javelin. Some of them knew also how to shoot a rifle. But that was nothing to what you Christians have shown us how to do. You fight with machine guns that kill people, not one at a time, but by the scores. You bombard towns with cannons fired from many miles away. You fight not only on land, but on the water, and under the water, and under the land. Nowadays you even fight from the air. Yet you claim to be followers of Jesus, who preached love to all men."

Acknowledging inconsistency of professing Christians, I tried to show the man my own conviction that nothing of Western civilization built on force will endure but that the teachings of Jesus are the only sure foundations for abiding life, in the East or in the West.

The man of the street in the Sudan has become interested in one report that has reached him, namely, that Islam is spreading in Europe and America. Where the report started I know not, but in every corner of the Moslem Sudan it has gained credence. In many different cities I have been asked if I knew that all Germany had abandoned Christianity and gone over bodily to Islam. This is probably how the news of the rise of Nazism and the Neo-pagan Movement in Germany has finally filtered into the broadcasting agencies of these simple people. I was at a loss to account for the origin of the report that in the United States five millions have declared themselves Moslem. Any attempt to deny the statement would be useless. Perhaps the Sudanese had heard about the recent movement among the Negroes in America to claim that they are not Negroes, but Moors, with a history not of slavery, but of conquest. When such Negroes dress in Arab costume and wear fezzes, worship Allah, and go through forms of worship, these things have no relation to Islam. But when we realize that they have done this to get away from the stigma white Christians have put upon their race and color, we need to be ashamed. Jesus quoted with approval the saying, "My house shall be called a house of prayer for *all* peoples." But it is hard to find a church in America without the color bar. No wonder Negroes prefer to be considered "Moors" and to profess Islam, rather than Christianity.

Although the Moslem in the Sudan knows and cares little about the Christians of the West, he has known his Christian neighbors. In Greece, Syria and Egypt the ancient Eastern churches still exist and their members can be found in every section of the Sudan. From these Christians the Sudanese buy their sugar and cotton cloth, and to them they often sell cattle or dates.

"Drunk as a Christian" is a metaphor that was not coined from imagination. The great Christian festivals of Christmas and Easter have too often been largely drunken orgies in the East. A Moslem funeral is marked with dignity and solemnity. "This is Allah's will," the mourners say, "and as His creatures we submit to it." But shrieking and wailing, cursing God for having taken the loved one, and every sign of grief and desolation mark the death of a Christian. No one would ever believe that they are followers of One who is the Resurrection and the Life. Often for years the Christians display the outward marks of grief and priests fatten on the superstitions of the people. He alone can intercede effectively for the sins of the people, and only when his palm is crossed. The keys of the future life are in his hand, and only gold will give him strength to turn that key. This the Moslem knows, and thanks Allah that he

needs no intercessor as he comes to God. For this reason he further despises the Christian.

Moreover, the Moslem usually knows little about the religion of the Christian, and what little he knows usually repels. Religious pictures, and the candles that burn before them, leads him to think the Christian little better than an idolator. Many Moslems believe that the Trinity consists of God the Father, Mary the Mother, and Jesus the Son. They reject this suggestion as vile and puerile. All are sure that the doctrine at least betrays muddled thinking. Nor has the witness of Christians to their own faith usually been strong. In the Sudan, because they are in the minority few have been willing even to discuss with Moslems the things they believe. Thousands of Moslems would die for their religion, and in the days of the Mahdi proved it by courting martyrdom. But when the same Mahdi ordered all Christians to turn Moslems on pain of death, they scurried like frightened rabbits into the folds of Islam. Many remained Christians secretly, and when the power of the Mahdi's sway was broken, confessed it openly again. It is the blood of martyrs, not the saving of life by apostasy, that is the seed of the Church. Sudanese hold to their faith so strongly, and count death so lightly, that they have no respect for people who change their religion as they do their cloak, when they meet the fierce wind of persecution. But the influence of the Eastern Christian churches on Islam is not all negative or detrimental to Christian progress. My experience in the Sudan has caused me to moderate my own views on this subject. The presence of the Christian in the Sudan, though he be worldly, is a constant reminder to the Sudanese of the presence of this other faith. Moreover he sees the Christian, not as the vile and wicked monster sometimes portrayed in their tales, but as a man in many ways similar to himself—with the same needs and aspirations, the same passions and temptations, much the same likes and dislikes, hope and fears. Moreover, he knows Christians to be people of "The Book," and that interests him more in the religion of Christ. Very uncertainly at times, but on the whole effectively, the Christian has raised the standard of monogamy in the Sudan, which many Moslems are coming to recognize as superior to their own polygamy and easy divorce. Christians have many faults and the Christianity they profess is often a caricature of the real thing. That their standard of religion and morals is far from that of the apostolic days. The Moslem of the street despises them, and not without cause, yet, all in all they have been an asset to the Gospel, and their scattering throughout the cities and towns of the Moslem Sudan is a preparation for the Gospel, even as the Dispersion of the despised Jews was a help to the spread of

the Gospel in the Apostolic Era. Moslems who have become acquainted with them have a better conception of what Christians are like than if they did not know any Christians.

Conversation with Moslem converts has confirmed my own observation. A convert who had learned to hate Christians, found those he met in school to be little different from Moslem boys, except that they had a better spirit of mutual cooperation. Eighty years ago in the Sudan, Arab slave raiders attacked a native village and took the women and children as slaves. Among the group was the son of the chieftain, a twelve-year-old naked savage, brighter than the rest. The Arabs called him Ibrahim. He attributes his conversion to Christ to a conversation he had while still a slave with an untutored Copt in a small village in upper Egypt. In half an hour the Copt explained to the inquiring black youth the mysteries of the Incarnation and the Trinity. The young man's heart went out to Christ who became flesh and tabernacled among men. His conversion was real, as is proved by Ibrahim's years of faithful service as a colporteur and evangelist in Egypt and the Sudan.

In recent years there has grown up a small Protestant community in the Sudan. Their interest in evangelism has thrown them into contact with the Moslem majority and their emphasis on the application of the teachings and spirit of Christ to daily life has not only given them a higher standing with the Moslems, but has influenced the members of the older Eastern churches. Moslems of the Sudan are thus having the opportunity to judge Christianity on its real merits more than ever before, as they see persons who seek to lead the Christ-life in their daily conduct.

"Never have I had a superior like this one," said a Moslem doorman at the Government office where a Protestant held a high position. "He is always polite, always considerate, and I believe that he takes a personal interest in me."

"The best loved in all Wad Medani is Mr. Toobia," said a Moslem to me concerning our Christian pastor. He is probably the most unselfish man in all the district—a man whose face and life are stamped with the marks of the Lord Jesus.

The Church Mission hospital in Omdurman, where Christian doctors give freely of time and strength and of their own souls to serve their Moslem brothers, has given many a new conception of what true Christians are. Perhaps the day is not far distant when the Moslem will say not that a certain Christian "is good enough to be a Moslem"—their highest compliment today—but that unselfishness in a Moslem is one of the marks of a Christian. Spirit-filled Christians can bring that change about.



# Christian and Moslem Homes

By ELEANOR T. CALVERLEY, M.D., Hartford, Conn.

*Formerly a Missionary in Arabia*

AMEENA rocks her baby in an Arab cradle made of date-sticks just as the Moslem mother in the next mat hut rocks her little one. Next door the mother chants softly to put her child to sleep.

"La ilah il allah  
La ilah il allah."

Over and over again from the first day of his life the Arab child hears these sacred words of the Moslem creed. "There is no god but Allah." For all Islam no other lullaby could compare with this in beauty or in soothing power.

The song which Ameena sings as she rocks her little daughter is a Christian hymn. Her neighbors are beginning to learn the words which they have heard so often.

My faith looks up to Thee  
Thou Lamb of Calvary  
Saviour Divine.

Does Ameena think of the meaning of those words? Does her faith really look up as she sings to her baby girl? Does her faith lift her above the level of the sordid life with its filth and misery and wickedness which is all about her little home? Does it make her home different; more lovely and more happy than the homes of her Moslem neighbors? Is Christ her saviour in a really practical sense? If so from what has he saved Ameena?

Eight years ago Ameena's first husband died. It was he who had taught the young wife to become with him a follower of Christ. Gently and with great patience year after year as he and Ameena lived together among neighbors who thought them traitors and infidels because they were no longer Moslems the husband shared with his wife the knowledge which meant so much to him. She was very shy and slow to learn but when her husband died she proved that his teaching had not been in vain. Although the whole Moslem community seemed determined to force her to return to her former religion and accept a husband of their choice, Ameena stood her ground. Even when death threatened, with back to the wall she persisted, never wavering in her witness for Christ her Saviour.

Years have passed and Ameena has another Christian husband now. At last her arms hold a

baby of her own. The Saviour Divine to whom her faith looked up during those days and nights of danger and suffering at the beginning of her widowhood is the One of whom her neighbors hear her sing. Yes, Ameena means the words. Christ is her saviour in a very real and tangible way. She knows from what He has saved her and she knows from what He has saved her tiny daughter who sleeps so peacefully without benefit of Moslem charm or amulet. Her little one is perhaps the only native child in the whole town and for many hundreds of miles around who will enjoy the advantages of a Christian home.



THREE ARAB BOYS AND A GIRL IN KUWAIT

Few towns in Arabia have the example of a home like that of Ameena. She and her husband are of slave descent, and for that reason are more independent than members of Arab families. Under the prevalent patriarchal system it would be difficult for the son of a family with social standing in a Moslem town to become a Christian. Even though a young man might be willing to live as simply as does the husband of Ameena, for him to take a wife of his own choice and establish an independent home where his bride could enjoy the privileges of Christian womanhood would seem to most Arabs an impossibility. For this reason, in Arabia at least, the only Christian homes with which most Moslems can compare their own are the homes of foreigners.

In Kuwait on the eastern coast of Arabia where it was our good fortune to make our home for

eighteen years, the missionary family was always an object of much interest and curiosity to the women of the town. For two years we lived in rented houses. These were built like other native houses with blank outside walls designed to protect women occupants from the gaze of men. The rooms surrounded a central courtyard which was open to the sky. When our new home was built with outside windows admitting sunshine and fresh air to every room many women visitors came to see the house whose arrangement seemed to them so strange.

"Which is your room?" they asked the missionary mother, thinking that she like themselves would have but one room to call her own.

"The rooms are all mine; you see the family shares them all. This where we now are is the living room where we sit together and visit with our friends."

"You mean the reception room for men."

"No, for both men and women."

"Surely you don't mean that men and women sit together in the room!"

"Certainly they do."

"And this," continued the hostess, leading her friends into the dining room, "is where we eat. With us, the mother sits at one end of the table and the father at the other end while the children sit at the sides."

"You cannot mean that you and your husband eat together!"

"Yes we do." That was hard for the guests to accept, for in their homes the men are served first and the women have their meal afterward.

"They tell us," persevered the callers, "that your children are all girls. Is that true?"

"Yes it is true."

"Won't your husband divorce you because you have no son?"

"No, he will not divorce me."

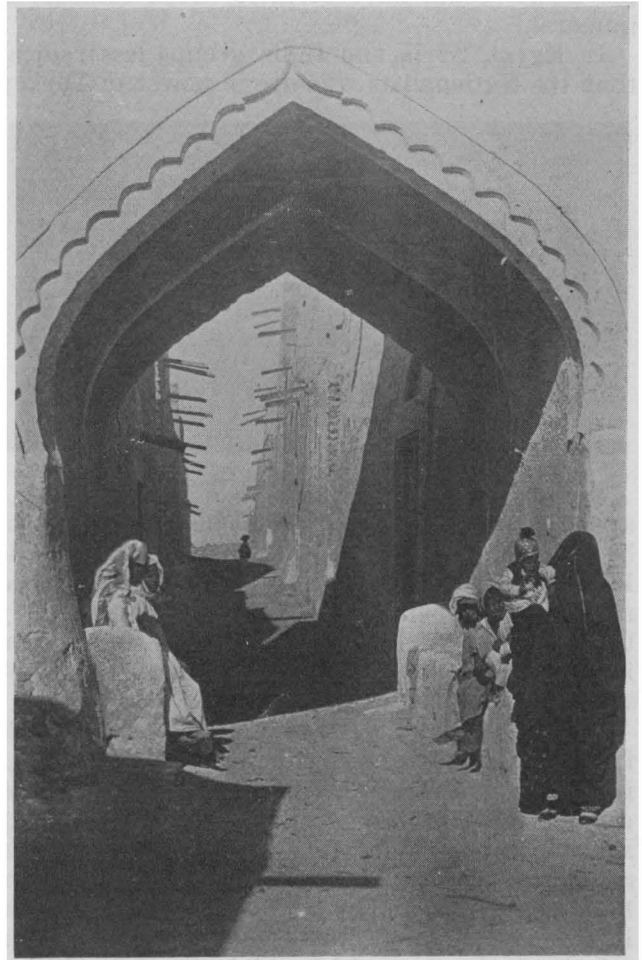
"Well then, won't he take another wife on your head?"

"No, in our country a man would be arrested for having two wives at a time. But I am thankful to say my husband does not even wish to take another wife."

"Oh! how fortunate you are!" exclaimed the visitors; and then, more wistfully, "How we wish that we were like you!"

Eastern Arabia is very conservative and is little affected by Western ways. The laws formulated in the Koran are still the rule for life. Polygamy is usual for those who can afford more than one wife and is also practiced by many who are poor. Early marriage of girls, not infrequently at the age of nine but more often between the ages of twelve and fourteen, is the established custom. A man may divorce his wife at will by simply

uttering three times the words, "You are divorced." His wife however has no similar right. Concubinage is taken for granted; slaves are both Negroes and white women from countries farther north. Women who live in the town, when in public must cover the entire face with a layer of black cheese-cloth through which they can see dimly although their features are not visible to others. A black cloak called an "aba" envelops their whole



ARAB WOMAN AT ENTRANCE TO AN ARABIAN TOWN

person from crown of head to feet, when on the street, excepting only one cheese-cloth-covered eye.

Few Arab women can read and fewer still are permitted to learn to write. Fatalism restrains any desire for progress or for change. What is "written" on one's forehead must be endured. Marriage and motherhood, especially the motherhood of sons are practically the only aim of existence for these women.

It is not fair to generalize about the home life of all Islam from conditions in a backward country like Arabia. Great changes are taking place in many Moslem lands. In Turkey, for instance, almost overnight through the adoption

of the Swiss code and the separation of Church and State Turkish women were released, in theory at least, from many of the restrictions we have mentioned. Legally, polygamy, the veil and unequal divorce laws have all disappeared. As a Turkish woman discussing modern social problems said,\* "What was moral in my grandmother's day is now taboo, for instance polygamy; whereas the perfectly normal social relations of young people today would have formerly been considered immoral."

In Egypt, Syria and India groups less radical than the Nationalists who are in power in Turkey



BAHRAIN GIRLS' SCHOOL MADE OF DATE STICKS

are endeavoring to secure social justice for women by reinterpreting Islam. Laws set down in the Koran to meet seventh century conditions need not be followed literally in the twentieth century they believe. And so, although more slowly than in Turkey, the status of women is beginning to be raised in many Moslem countries.

In speaking of the effect of Islam on home life it is usual to consider principally the injustices imposed upon women. Educated Moslems are beginning to realize that in the system of polygamy and in seclusion and lack of education for women, men also suffer loss. In the face of opposition from his superstitious and hysterical women-folk a man is helpless to apply the discoveries of modern science to the care of his children. After losing child after child, in Arabia where the infant mortality is appalling, I have heard Moslem fathers exclaim in despair, "What can I do? The women are like cows!" Moreover, when men become educated in the Western sense as is happening more and more frequently in Iraq, for instance, they desire wives with whom they can enjoy companionship. Sons frequently refuse to accept their parents' choice of uneducated girls to be their brides. This fact perhaps more than any other induces fathers to send their girls to school.

Men students in Iran, I was told by the wife of an American professor in that country, are beginning to bring their young wives to call in the mis-

sionaries' home in order that they may become accustomed to the association of men and women in social intercourse and may learn to feel at ease in acting as hostess in their own homes.

Surprisingly enough the most violent opposition to changes proposed by feminists in the status of women in the home often comes from women themselves, especially from women of the older generation. There is something not only indecent but traitorous they feel in the new-fangled ideas of their sons. Virtuous women of Islam through all the centuries since Mohammed have gloried in submission to what they felt was Allah's will.

"We know the kind of life you Westerners live," said some Arab women returning from a visit in India, to a fellow passenger who talked with them on the ship. "We have seen life in your country pictured in the movies at Bombay." Then they described indecorous behavior of men and women together as they had seen it pictured on the screen. That sort of thing would be to their minds the inevitable result of discarding the veil and giving to women a position similar to that enjoyed by men.

That freedom has its perils cannot be denied. When the veil is taken from the face of women a veil of character to shield the heart becomes imperative. Western civilization, nationalism and feminism must all have their part in bringing social justice into Moslem homes; but all of these together could not do for Ameena and her home what Christ has done—that Saviour of whom she sings.

### THE CHALLENGE OF ISLAM

To win Moslems for Christ is a task of supreme difficulty and many Christians regard it as one from which practically no results are to be expected.

Let it be admitted that it is the Evil-one's counterblast to the Gospel in the Eastern world. These very facts make the conversion of a Moslem to Christ one of the most signal illustrations of the power and grace of God. In Moslem lands there are today many men who once recited, five times a day, with passionate conviction, the Moslem creed, but who now, with equal sincerity, are preaching Christ. In Morocco alone there are little assemblies of believing and baptized natives, who manifest the gifts and graces of the Spirit. Such instances are a clearer proof of the triumphant power of the Gospel than the conversion of hundreds of those, who, for various predisposing causes, are eagerly stretching out their hands for the Word of Life.—*Condensed from a letter by Rev. E. J. Poole-Connor of the "North Africa Mission," printed in "The Christian" (London).*

\* Quoted from "Moslem Women Enter a New World," by Woodsmall.

# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

## "New Roads in Ancient Islam"

"To the majority of our church members, the Moslem World is an unknown sphere and therefore holds little interest. To us as leaders is given the opportunity of opening up this fascinating and most challenging problem facing the world mission of the Christian Church today."

"Glimpses of the Moslem World show us that change is the order of the day. Whether it be a surge of nationalism here, a welling up of religious fervor there, a zigzag course of progress and reaction elsewhere, or just an unheralded drift from the old moorings, there is something going on which is unprecedented in extent and scope in all the thirteen centuries since Mohammed. Modern civilization is flooding in on the world of Islam and changing the face of that world. . . . The great question is, 'Whither, Islam?' (From "How to Use," *Mecca and Beyond*.)

Our foreign mission theme is so rich in subject matter, so colorful in plans for presentation, so dynamic in possibilities that it would be wasteful to give space to prefatory remarks. Sampling the main study book or any of its supplementary volumes, or of the articles in the body of this magazine, may well be trusted to win students without explanatory "sales talk." The potentialities bound up in the theme, "The Moslem World," are explosive enough to rend Christendom, or powerful enough to furnish motive power for building the King's Highway through the Orient. So whether making this an entire unit of study or merely incorporating it into some addresses and programs, our readers cannot afford to turn it down because not representing a field of endeavor in their own denominational work.

As in last month's citation of helps for the home theme, materials are not all listed under their many publication sources, because of our space limitations,

but rather mentioned as they appear in the outlines for work and study sent in to this Department by various denominations. In this no discriminations have been made. Leaders in any communion have only to submit their materials for the Editor's examination, whereupon they will be given attention and publicity in the interests of the common good.

## The Source Material

The main study book is, of course, "Mecca and Beyond," by Dr. and Mrs. Edward M. Dodd, priced at 50¢ and \$1.00. One of the most excellent "How to Use" booklets (15¢) the writer has ever seen furnishes the plans for young folks and adults, men and women alike. In addition to program outlines of the subject matter, complete worship services, poems and the like, there are suggestions for invitations inclusive of outline picture sketches, two complete dramatizations and plans for a variety of others, plans for use of life stories taken from the book, impersonations, imaginary broadcasts, airplane trips, etc., a ribbon demonstration, a candle lighting service, a "conversation" between a Moslem and a Christian, a "pageant of antiquity," a new "Riddle of the Sphinx," matching and other "tests," an "impersonation of the pyramids," questions for practical discussions and many other devices for making topics attractive and forceful.

### Supplementary books:

"What Is This Moslem World?" by Charles R. Watson (\$1.00 and 60¢).  
 "The Young Moslem Looks at Life," by Murray T. Titus (\$1.00 and 60¢).  
 "The Christian Approach to Moslems," by T. H. P. Sailer—a study with teaching aids for adults (25¢).

"The People of the Mosque," by L. Bevan Jones—a scholarly and detailed study of Islam and a challenge to Christianity (cloth, \$2.00).

"Voices from the Near East"—written by Christian nationals (50¢ and 25¢).

"Young Islam on Trek," by Basil Mathews (25¢).

"Islam Awakens," by Herrick B. Young—a course for senior high school groups (25¢).

"Masoud the Bedouin," by Alfreda Post Carhart—stories of Bedouin life (25¢).

"Tales from Moslem Lands," edited by William W. Reid (50¢).

"Christian Adventures in Moslem Lands," by Winifred Hulbert—a study for intermediate groups (25¢).

"Doorways," by Mary Entwistle—stories for juniors (75¢ and 50¢).

"Musa: a Son of Egypt," by Perkins and Entwistle—a primary course (25¢).

"The Story of Musa," by Entwistle (25¢).

"Esa: a Little Boy of Nazareth," by E. Mildred Neville—for beginners (25¢).

A variety of others may be readily located from the listings of Boards of Missionary Education, or denominational publishing houses.

## "Effective Ways of Working" with the Study Topics

*The Central Committee on United Study of Foreign Missions, 186 Massachusetts Ave., Boston, Mass.:*

Miss M. H. Leavis, its secretary, states that she has had great difficulty in securing the illustrative curios such as enlivened our study of Africa last year, receiving either nothing or novelties in too small quantities to be advertised, but that she is ready to furnish the following aids, in mimeographed form:

Life stories of the authors of "Mecca and Beyond"—Dr. and Mrs. Dodd ..... 5¢  
 Story—"He Sent the Comforter" (to be read and questioned upon) ..... 5¢  
 Poem—"Desert Thirst," by Mary W. Vassar (Moslem woman's dream of God) ..... 3¢  
 Poem—"Our Moslem Sisters" (communion story on "Has Any One Been Missed?") ..... 3¢



- Poem—"The Tapestry Weavers". 3¢  
Plays—  
"My Baby Is Sick," by Mary Vassar—two women and a doll ..... 5¢  
"Yesterday—Today," by Mary Vassar—mother and daughter dialogue ..... 5¢  
"Persian Proverbs and Wise Sayings" ..... 3¢  
"The Experiences of a Mohammedan in Christian America," by Mrs. F. G. Platt ..... 3¢  
Place cards—picture of "Mecca and Beyond" on green card with space for name ..... each 1¢  
A Window Transparency—the camels and the star (directions for making) ..... 3¢  
"The Mecca Certificate"—a beautiful reproduction in a series of four plates (9x22in.) of the certificate given to every Mohammedan who makes the pilgrimage to Mecca. The art work is fine and intricate. Explanation and translation accompanies certificate. 10¢.

Cash must accompany all orders for the foregoing materials.

*Women's Missionary Society of United Lutheran Church, 723 Muhlenberg Bldg., Philadelphia, Pa.:*

- "Zahia"—dialogue between Mohammedan bride and school-mate ..... 3¢ or 6 for 10¢  
Special Program Helps to Use with "Open Windows" ..... 15¢

This pamphlet is especially helpful in presenting the book to children. Its keynote is in the opening paragraph: "Through open windows that look out into the world, we see boys and girls in China and India, in Africa and Egypt, in Japan and Borneo. The stories of their lives and adventures are told so vividly that it is not hard to feel that we really see them through the open windows. The leader may also reverse the idea so that the boys and girls realize that children of other countries are watching us also. The book contains ten stories. Each may be told separately or some of the material may be combined and used for six or more programs. The leader's aim is to open the windows of a child's heart and help him to make friends with all people who pass by."

The ensuing pamphlet suggests ways for leaders to carry out the foregoing ideal, furnishes an outline guide for each program, hymns, prayers, Scripture, a long list of excellent group activities in the way of poster making, dramatizations and construction work, outline illustrations of posters, directions for making an international house or village, map work, plans for scrap books, etc.

A sample of some of the preliminary plans will furnish an idea of the method employed:

Introducing the idea of theme, the leader has the children—individually or in groups—look through the largest window near them, then tell what they

saw. She asks, "What if we could see all around the world through windows in all countries? Would you like to try it? Which countries would you like to see? Can you think of any friends you would like to meet?" A game is then played in which the children in the circle represent different nations and the child in the center chooses from whatever nation she prefers, the old tune, "Go in and out the Windows" to be used with words beginning, "Go round and round the nations."

"What We See First through Open Windows" shows a picture of Christ and the children of all races. Leader directs conversation to the idea of God's garden with differently colored flowers, these being the children of all lands. "We are going to visit this garden and enjoy these flowers." A song, "His Garden," is then sung. It is suggested that Friendship Paper Dolls be used in this connection (four dolls eight inches high, like real children of various oriental countries, price 25¢ a set).

Succeeding lessons emphasize the needs we see through open windows, ourselves through open window, "The World Looks through Our Windows—And What Does It See?" etc.

Auxiliary materials suggested and which may be ordered through the Lutheran headquarters are:

- Picture Sheets in "Child Life of the World" ..... each 25¢  
Lutheran Picture Sheets on Africa, India and Japan ..... each 5¢  
Picture Maps of Africa, India ..... each 50¢  
Picture, "The Hope of the World" (Christ and the children) ..... postcard size, 5¢; sepia, 35¢; large size in colors, 60¢  
Picture games—India, Africa, China ..... each 20¢  
Pictures through Magic Windows—18 Bible pictures and verses in attractive form ..... 75¢  
"Friends in Everyland"—12 stories with large picture ..... 25¢  
Teaching Pictures on Rural Life around the World ..... 50¢

*Presbyterian Board of National Missions, Central Distributing Department, 156 Fifth Ave., N. Y. (Checks payable to Central Distributing Department of the Mission Boards):*

In addition to the study books listed previously, with their respective teaching helps, "Fun and Festival from Moslem Lands" (25¢); "Primary Picture Stories—Moslem Children" (25¢); and a moving picture, "Islam in Egypt" are listed. Special attention is called to this last valuable item, which is a one-reel film taking approximately 15 minutes to show. The rental price is \$1.25 in 16mm. and \$2.00 in 35mm., plus transportation charges. *ordering from Visual Aids Division of The Westminster Press, 925 Witherspoon Bldg., Philadelphia, Pa.*

"Living Water" is a play taking 20 minutes, 13 women, 2 children (5¢).

*The United Christian Missionary Society, Missions Bldg., 222 Downey Ave., Indianapolis, Ind.:*

Has no work in Moslem lands but expects to devote two months to the study topics and will use materials to be mentioned later in the year. Their catalogue mentions "Moslem Children"—pictures at 50¢ per set, and a "Cut-out Sheet of Moslem Types" at 15¢.

*Baptist Board of Missionary Education, 152 Madison Ave., N. Y.:*

The graded missionary materials arranged by this board are for use in Sunday schools or organized groups of corresponding age interests. In ordering the publications listed, note that all materials marked (\*) should come from the board headquarters as cited above, but books and other helps (inclusive of publications of other denominations) are to be obtained from the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa., or its various bookstores.

*Beginners:*

"Esa: a Little Boy of Nazareth" furnishes the main story material. For visualizations, use "Friends in Everyland"—12 pictures with story on back of each, including "A Moslem Friend in India" and "A Friend in Turkey," 25¢ (listed elsewhere by its publishers, the Women's Society of the United Lutheran Church); "Posters of Moslem Children," 25¢; and handwork such as "Arabian Village Cut-out"—eight cardboard sheets with directions for coloring, 50¢; "Desert Life Panel Posters"—four brown sepia panels, 12x36, with colored cut-outs to be pasted on, 50¢; "Near East Painting Book"—seven pictures with coloring instructions, 10¢. Other stories recommended are "Just Like You" by Lucy W. Peabody—a book of stories from many lands, 25¢; "A First Book of World Friendship," by the same author—a collection of "Just Like You Stories" in six little books, \$1.50.

*Primary:*

The stories are found in "Missionary Stories to Tell," which contains two short stories from Moslem lands, \$1.00 and 50¢; "Our Little Friends of the Arabian Desert" (illustrated) which takes us to visit the children of a Bedouin sheik, \$1.00; "The Story of Musa," by Entwistle—eight illustrated narratives, 25¢; "Graded Foreign Mission Stories" (\*), to be ready in December, 15¢.

The visualizations and handwork are "Children from Many Lands"—portfolio posters of children of 10 countries, 11x14 in., in colors, with verse for each picture, \$1.00; "Life in Moslem Lands"—21 pictures with descriptive titles, 25¢, and all the materials listed for the beginners.

*Juniors:*

The Stories are "Doorways," 75¢ and 50¢; "Graded Foreign Mission

Stories on Missions and World Peace" (\*), 15¢; material from the primary section.

Visualizations and handwork include a picture map of the world—art map 30x50 in. with 23 small pictures to be pasted on, 50¢ "Cut-out Sheets of Moslem Types"—20 outline sketches with directions for coloring, 10¢; "Friends of the Caravan Trails"—suggestions for handwork on pp. 21-24, also sketches in insert sheet, 25¢; materials listed under primary section.

#### *Intermediate and Young People:*

Story telling from "Tales from Moslem Lands"—illustrated adventure stories, 50¢; "Masoud the Bedouin," 25¢; "The Beloved Physician of Teheran," \$1.00; "The Moslem World"—a book of facts about foreign missions (\*), 15¢.

Visualizations and handwork include "Christian Adventures in Moslem Lands"—suggestions for handwork, 25¢; Set of Twelve Charts with graphs for blackboard work or poster making, 50¢ per set; Maps of the Moslem World, to be colored and wired for project purposes—wall map 30x46 in., 60¢; large outline map, 28x32 in., 25¢; small outline map, 11x14 in., 25¢ per dozen; and some of the materials for the younger groups.

There is one stereopticon lecture on the Moslem World, revised by Dr. Zwemer, entitled "The Spread of Islam." It rents for \$2.00 and carriage both ways. Address the Visualization Department, Council on Finance and Promotion, 152 Madison Ave., N. Y.

Plays: "Black Tents"—life among Bedouins in Syria; 4 boys, 3 girls, 20 minutes, 25¢; "Tara Finds the Door to Happiness"—life of Moslem women and girls in India; 2 women, 7 girls, 2 boys, 30 minutes, 25¢.

"The School of Missions"—a handbook of information on setting up a school, by William A. Hill, free (\*).

*Woman's Foreign Missionary Society, Methodist Episcopal Church, 581 Boylston St., Boston, Mass.:*

"Complete Program Outlines for Auxiliaries" (woman's societies), giving suggestions and plans for a year's work, 25¢. This begins with a beautiful installation service for the officers and continues through Mohammedan studies including "The Moslem and His World," "North of the Sahara," "Christmas and the Christ's Land," "Behind the Bourka," "The Sword of the Moslem." Additional programs of universal application (omitting one specific to Methodist plans) are on "Christian College Students around the World," "World Citizenship," and "On the Road to Hangchow." May be used by groups in any denomination.

Excellent coordinated materials are:

"Go Ye," a year's devotional outlines, 15¢.

"Hostess Hints," covering menus and recipes for Arab cookery, 10¢.

"Traceable Sketches"—outlines of flags, suggestions for place cards, fruits, human figures, etc., which may readily be copied by tracing and used in a variety of social ways, 10¢.

"Islam," a dramatization with narrator and 14 characters—outstandingly informing and worthwhile, 15¢.

Sketches, "Mohammed" (4¢), and "Mohammedanism" (3¢).

Story, "The Forgotten Words," 5¢. Leaflet (easily dramatized), "A Kabyle Wedding," 4¢.

Young women have a course on "Highways and Skyways in Minaret Lands," including the textbook, for 60¢.

For Standard Bearers (of junior age), "Moslem Adventures on the Magic Carpet of Imagination" contains all necessary materials for a program of strong appeal to young folks, \$1.00.

"Doorways" (50¢) and its "How to Use" (10¢) are recommended for the younger groups, along with materials listed elsewhere in this Department.

*Woman's Board of Foreign Missions, Reformed Church in America, 25 East 22d St., New York:*

"Camel Bells"—complete programs including semi-dramatic and easily dramatized material, under the topics "Letters from a Saddle Bag," "Caravan Trails," "Oases" and "Behind the Lattice," 10¢.

"Playmates in Mission Lands"—attractive illustrated primer booklet on A, B, C plan, for very young children, and including Arabian features.

"Under Many Flags," 5¢.

"Silhouettes," 5¢.

"True-False Test on Arabia," 1¢ each sheet.

"Cross Word Puzzle on Arabia," 2¢ each sheet.

"Fun and Festival from Moslem Lands," 25¢.

Wall Map of Moslem World (60¢) and Outline Maps of Moslem World (large size, 25¢; small, 25¢ per dozen).

"Spiritual Adventuring" is a very worthwhile manual of worship for missionary societies, giving complete outlines, including poems and prayers, for a year's meetings, 10¢.

### **Additional Helps and Suggestions**

Further missionary dramatics, obtainable from sources whose addresses have already been given herein are: "An Afternoon in Arabia"—10 young women and girls, taking about 10 minutes—5¢ (W. B. F. M. of Reformed Church).

"Christ or Mahomet—Which?" 4 scenes, 12 characters, 15 minutes—10¢ (W. F. M. S. of M. E. Church).

"Kasim"—modern life in Persia, 5 men, 5 women, 1 hour—25¢ (Missionary Education Movement, 150 Fifth Ave., N. Y.).

Oriental music suitable for Moslem studies includes "Where My Caravan Has Rested," "Till the Sands of the Desert Grow Cold," "Bedouin Love Song" and "Kashmiri Song," with other selections from collections of Oriental Music by Amy Woodforde-Finden. Inquire of any music dealer.

The Religious Motion Picture Foundation has now merged its interests with those of another concern and should now be addressed as Department of Visualization, Harmon Foundation, 140 Nassau St., New York. It has a large number of religious and educational moving picture films in stock, and each year additional ones on the current study topics are prepared with the help of an interdenominational committee.

### **Some Rural Programs**

BY ANNIE ALLISON

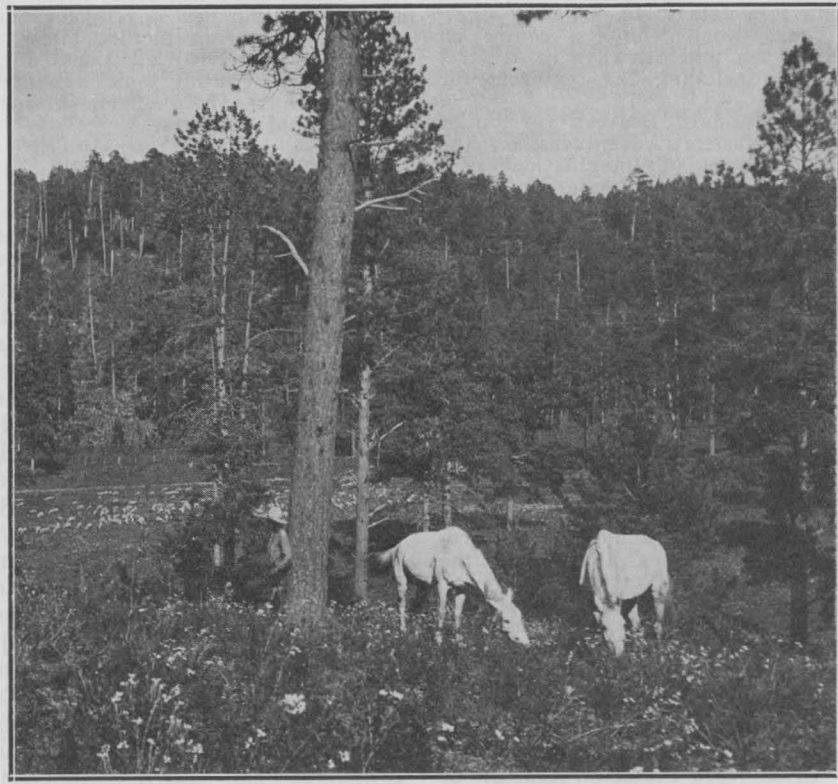
For primary pupils, make poster headed "Win Rural America for Christ," showing church, Sunday school, daily vacation Bible school, young people's meeting, hospital, orphanage, colporteur, etc. Dramatize some features. Have group of children pretending to fish or pick berries, and let lady enter and invite them to the D. V. B. S. which is to begin the next day. When children arrive, seat them in circle with lady in center to tell a good religious story. Pass paper and crayons and have children draw pictures to illustrate "God's Good Gifts" or "God's Beautiful World." Hymn, "Jesus Loves the Little Children of the World"; the Lord's Prayer; simple Bible verse such as "God is love," "Suffer the Little Children," etc., following with the circle talk and another hymn.

The brighter side of the hospital theme may be dramatized by having a child who has been cured waiting for his mother to take him home. Nurse wearing white dress, cap and apron and arm band with red cross on it is with him and teaches him a Bible verse. Child presently runs to meet mother telling how good people have been to him, about the cards, Bible verses, hymns, etc., which he will repeat when he gets home. At nurse's call the doctor enters and mother pours out her gratitude for a denominational hospital to which country people with very little money can send their sick children.

[CONTINUED IN NOVEMBER.]

# BULLETIN OF The Council of Women for Home Missions

EDITH E. LOWRY, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK



## A PRAYER

Teach me, Father how to go  
Softly as the grasses grow;  
Hush my soul to meet the shock  
Of the wild world as a rock;  
But my spirit, propt with power,  
Make as simple as a flower.

Let the dry heart fill its cup,  
Like a poppy looking up;  
Let life lightly wear her crown  
Like a poppy looking down,  
When its heart is filled with dew  
And its life begins anew.

Our Father, help us to root  
our lives as deeply as Thy trees,  
which grow so grandly; to rise  
straight and true as Thy grasses,  
which grow so simply; to make  
the results of our living as beau-  
tiful as Thy flowers. Amen.

"Services for the Open."

## THE CHURCH AND RURAL AMERICA

This is the month when many  
of the women's societies will take  
up their studies of the home mis-  
sions theme for 1937-38. The  
books this year are not only in-  
tensely interesting and challeng-  
ing, but are vitally related to our  
national life and the critical pe-  
riod in which we are living. As  
many of the speakers at the Mis-  
sions Institutes this summer have  
pointed out, we can no longer  
expect to hide our own family  
skeletons from the world, and  
unchristian conditions in our  
own country, and unchristian  
behavior toward other countries,  
prove a stumbling block to the  
foreign missionary as well to  
those at home who are trying to  
spread the Gospel of Jesus.

[ 498 ]

Over half of the population of  
the United States is rural.  
Under what conditions do they  
live? What are their problems?  
What groups have special needs?  
How should they be met? Is the  
church meeting the needs of  
Rural America? What must we  
do to *Rebuild Rural America*  
that it may be a part of a great  
Christian nation of which we  
can be proud? What lessons can  
Rural America teach us today?  
The contribution of Rural Amer-  
ica to urban life and the develop-  
ment of the nation has been  
great, as has been its contribu-  
tion to the Christian Church,  
which has its roots in rural life.

CHARLOTTE M. BURNHAM.

## STUDY BOOKS

### For Adults

*Rebuilding Rural America*, by  
Mark A. Dawber.

Dr. Dawber has for years trav-  
eled the whole United States as  
a leader in rural church work.  
He reports graphically what is  
happening to rural America, and  
describes rural people and con-  
structive enterprises that the  
churches are undertaking. A  
chapter is given to groups with  
special needs as the Migratory  
Worker, the Southern High-  
lander, and the American In-  
dian. *Cloth, \$1.00; paper, 60*  
*cents.*

*The Church and American Rural*  
*Life*, by Benson Y. Landis.

A leader's guide based on *Re-*  
*building Rural America*, con-  
taining many helpful suggestions  
for study groups for city and  
rural churches. *Paper, 25 cents.*

*Migrant Laborers. They Starve*  
*That We May Eat.*

Two million migratory workers  
on the road, in the fields and at  
the canneries; a challenging  
problem in the rural field with  
a description of a challenging  
program of action for the  
church. This composite study  
has been written by authorities  
in the church and secular field



and edited by Edith E. Lowry, Executive Secretary and national Director of Migrant Work. *Paper, 35 cents.*

### *For Young People*

#### **Highland Heritage, by Edwin E. White.**

The book has literary charm and the task of the churches in rural America is vividly illustrated by what is happening as new highways and power lines are driven through the isolated valleys of the "horseback country." *Cloth, \$1.00; paper, 60 cents.*

#### **Rural America Challenges Christian Youth, by Edwin E. White.**

A leader's guide based on Highland Heritage containing suggestions for youth groups as an approach to the study of the church in rural America. *Paper, 25 cents.*

### *For Children*

#### **Missionary Stories to Tell.**

Thirty-eight of the best missionary stories to tell to primary and junior children. *Cloth, \$1.00; paper, 50 cents.*

#### **Lifting Today Above Its Past, by Grace McGavran.**

An interesting and challenging course on life in the country places of America. This unit of work for intermediate groups contains selected background material and can be given without additional sources, although useful references are cited. *Paper, 35 cents.*

#### **Ship East—Ship West, by Elizabeth Miller Lobingier.**

This first volume of a new series of source books for primary children introduces them to the subject of world peace through stories and simple facts. Mrs. Lobingier is a skilled teacher and the author of *Stories of Shepherd Life* and other volumes. *Illustrated. Cloth, \$1.00; paper, 50 cents.*

For Reading List refer to the June number of THE MISSIONARY REVIEW OF THE WORLD, pages 334-335.

## **THE SETTING-UP CONFERENCE AT LISLE, NEW YORK**

**July 23 to July 27, 1937**

After making my decision to devote my summer to working among the Migrants, the feeling came over me many times that I was going into this man-sized job with little knowledge of previous conditions, methods or results and was, therefore, over-

joyed to learn that I was to go to Lisle, New York, for a setting-up conference.

Nearly fifty migrant workers who are to serve in the Eastern Migrant camps this summer arrived in Lisle, a typical, peaceful, happy, country community, and were welcomed most graciously by our host and hostess, Dr. and Mrs. Richard Edwards. [This little community has a population of three hundred and our conference, plus a young people's conference, swelled the number to four hundred. You may well see that we overflowed the Inn, the conference rooms and the village homes.]



PICNIC LUNCH AT A MIGRANT CENTER

The first evening we met for vespers on a near-by hillside looking out over the valley below. This experience instilled in me a sense of quiet and inspired courage for the many hard days ahead. Later that evening, former migrant workers gave us a bird's-eye view of the work and their experiences in the migrant centers. These girls had worked very hard, had experienced many hard, long hours that must be put in in any center, and still were ready and happy to go forward into another year. How cheering this was for me!

Along about the second day a suspicion came into my mind that, perhaps, Miss Lowry was breaking us into this migrant work here at Lisle. We arose at 6:30 in order to arrive in time for breakfast at 7:30 and were kept busy each and every minute until 10:30 at night. During these hours, we had the opportunity of a varied program which included staff conferences, courses in Rural Sociology, Kindergarten Methods, Nursery

School Methods, Adult Education Methods, Round-Table Discussions on Work with Young People, Handicraft, Health Program, Infant Care, Nutrition, Methods in Work with Children, Methods in Recreation, First Aid and Camp Sanitation, and a discussion on our relationship to the community, the employer and the migrant.

By the third day, many doubts had come to my mind. Can I do all that these other people have done before me and can I put in these long hours each day?

For the last vesper service on Saturday evening, we climbed up to the highest point in this locality where we seemed to be on the top of the world. I felt, almost instantly, a great sense of peace steal over me. My doubts seemed to vanish during this vesper service and I felt a sense of renewed strength to carry on in this chosen work. "May I prove my mettle and may I bring these people the ideals and understanding that will enable them to come to a greater feeling of fellowship with God and an understanding of the meaning of Christian fellowship that will lead them into a more meaningful life"—this was my prayer.

One thing that Dr. Eric Thomsen said in one of his talks with us shall always remain with me. "If you suffer without succeeding, then some one after you will succeed without suffering and if you succeed without suffering, then some one before you has suffered without succeeding." This seems to sum up in my mind our work. Will we succeed now in our endeavors with these people, or will we pave the way for some one after us to succeed?

I cannot stop here without saying that I arrived at Whitesbog, New Jersey, twelve days ago and have worked as I have never before for such a long stretch of time, seven days every week. I find these people to be a happy, friendly, courageous, hard-working race who seem as little children in so many ways and who need our guidance and understanding.

HARRIET CLOSTER.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

## INDIA AND SIAM

### Toward Greater Efficiency

At Montgomerywala in the Punjab, a church committee is forming itself into small groups, each of which will tackle some particular need. For instance, three or four members are to form a hygiene committee to see that the village is kept clean and to teach the people to realize the need of sufficient light and air in their houses; another committee is to find out special cases of poverty resulting from illness or some other cause, and to report them to the church committee; and a third group will teach the people the privilege of giving, which few have learned.

The women are also assuming more responsibility. A Zenana Committee, some of them quite illiterate, take care of a weekly meeting, where one leads the devotionals, another reads the lesson, and a third gives a talk. Once a month there is a witness meeting, when any who have received special help witness to what God has done for them.

—C. M. S. Outlook.

### The Salvation Army

Lord Willingdon, former viceroy of India, pays tribute to the work of the Salvation Army in that part of the Empire. He says he has watched this work for 16 years, and declares there is not a public official who would not express gratitude for such assistance as the Army is giving in humanizing, Christianizing and civilizing those who are thought to be beyond the reach of good influence.

Speaking of her visit to India, General Evangeline Booth says:

I never knew until I undertook this journey the meaning of the words, "The Son of man is come to seek and

to save that which is lost." In India Christianity is everything to the Depressed Classes. It is with them in their work, in their homes, in their fields. It has "found" them. Then Christianity has found the criminal tribes—men who were regarded as almost lower than the beasts, men who were guilty of unheard-of evil. I saw these same men giving all their power to help each other. I heard them sing, and saw men whom I had been told would never work, working for the sheer joy of doing that which was useful.

—The Christian.

### A Practical Experiment

In the Punjab a different center is chosen each month, and all the congregations of the C. M. S. Mission, within a radius of eight miles, assemble. The men and boys form a procession which marches around the village singing psalms and hymns. Meanwhile the women and girls gather in the courtyard and sing. Then they are seated in an open space outside the village, which is decorated with colored paper flags, texts and mottoes such as: "Do not get into debt," "Learn to read," "Be sober." By this time the congregation has been swelled by a good number of non-Christians. There is more singing, an opening address explaining the object of the meeting, and touching on the brotherhood of mankind through the Fatherhood of God, addresses by two or three of the *manads* on the causes, effects and remedies of debts, illiteracy, poverty, and a closing address, giving the definite Christian message.

—C. M. S. Outlook.

### Travancore's Floating Dispensary

Early this year the second floating dispensary which is to ply up and down the backwaters of Travancore, bringing help and relief to so many, was

launched on its first voyage and dedicated for its work of ministry. It is chiefly to the workers in the rice lands that this floating dispensary is sent, and their need is great indeed, as they are entirely without medical help. Many of their homes are quite inaccessible except by boat, and during the monsoon flood time thousands more are cut off; even food must be brought from great distances by boat. During two months of the monsoon no work can be done in the rice fields, and the people of the backwaters are faced with terrible want. No work means no money and no food. They borrow—and pledge away the whole of the next harvest to keep themselves alive till that harvest can be sown.

The voyage of the new boat is carefully planned. There are three "ports of call" to be visited each month. The boat is tied up, the stores and medicines are produced and patients begin to arrive. A clinic under the trees is held each day for ten days, then the boat is moved to another place, not to return for a year. Thousands of people, for whom medical help is available only from the two floating dispensaries, are ministered to for less than a month, then have to be left "as sheep having no shepherd."

—C. M. S. Outlook.

### Festival of Lights

While there are many unlovely features attached to India's popular festivals, some of them have beauty and value. At Dasahara time children may be seen in the evening going about carrying various colored lights which from a distance have the appearance of being lanterns so arranged as throw out light through odd openings. An inves-

tigation discloses the contrivance to be simple enough. A small earthen vessel has been made with openings cut in the side in fanciful designs. Over this is pasted colored paper and the little oil lamp placed on the inside turns this crude lantern into something quite fantastic. It is the custom for children, especially of the servant class, to go with these lights to the houses of their masters and others from whom they expect gifts at Dasahara time. These children running about from house to house in the darkness with these lights make a very striking feature of the Dasahara festival. The children themselves greatly enjoy the part which they play, and even aside from the gifts which they receive, think the occasion one of great importance. Why not?

—*Indian Witness*.

### Begging for the Gospel in Ceylon

A Five-Year Plan of Evangelism is being carried out in Ceylon, all the Protestant Churches cooperating. Recently, a long closed door unexpectedly opened in Eheliyagoda. A man came there from another district, bringing with him a Bible and a very limited knowledge of Christianity, but the little he knew he passed on. The people of Eheliyagoda are low caste, and were at once attracted to a religion where all men are equal, and were quick to see that Christianity would bring them social uplift as well. So they asked to be taught. One group of evangelists went from house to house; another held an open air meeting. New Testaments were eagerly bought. At these meetings, which continued, there would be two or three simple addresses, including one to the children, who are always present in large numbers. Between addresses the people would ask questions or explain their difficulties. At the end, the village headman would select points from the various addresses and compare them with Buddhist doctrines, pointing out the advantages of Christianity.

—*L. M. S. Chronicle*.

### Bangkok Christian College

Bangkok Christian College is looking forward to the day when their plant will be moved to the new site. Ten years ago new property was purchased between Bangkok and Paknam at a location that seemed very remote. Today, with government highway improvement, the new site is only fifteen minutes distant from Bangkok, by motor car.

The staff now includes sixteen Siamese and three foreign teachers on duty, with a few others on furlough.

When the Educational Committee of the Siam Mission put on a Teachers' Institute at the beginning of the year, seventy Christian teachers from mission schools of three denominations were in attendance.

Nearly four hundred boys are enrolled this year and classes are overcrowded. The government curriculum for the lower grades does not permit the teaching of Bible in the regular schedule, so that subject is now taught before the opening of the official day in the first six classes. In the upper division there has been no need to make this change.

—*Siam Outlook*.

### Siam Cares for Lepers

The Siamese Government has been watching with interest the chain of 23 leper clinics, laid out by Dr. J. H. McKean, Presbyterian missionary; and now proposes a plan to establish self-supporting government colonies in several sections of the country, with the same type of organization as now exists in mission clinics. The first step will be to train government doctors and assistants at the Chiengmai colony. Then a special leprosy officer and committee will be appointed to make a survey, do propaganda work among the people, and establish, as the first of the series, a large farm colony with up-to-date treatment.

If this plan renders mission clinics unnecessary, they will at least have served to stimulate the government to recognize and accept its own responsibility.

## CHINA

### The Challenge in China

Dr. Charles T. Leber and Dr. J. L. Dodds, new secretaries of the Presbyterian Board of Foreign Missions, recently completed a tour of the mission fields. Of China, Dr. Leber says:

"The country is magnificent in its possibilities and presents a tremendous challenge to Christianity. The lives of Christian faith and sacrifice that have been put into this land are bearing fruit. The whole nation is progressing but I have been especially impressed with the rise of Christianity. . . . It is inspiring to see how the Chinese leaders are reaching out into the areas of evangelism, Christian education, young people's work and social welfare. . . ."

"Mr. Arthur Rugh, formerly with the Y. M. C. A., but now working independently among the students at Yenching, made a survey of student thinking at Yenching. He held personal interviews with two hundred of the students and is amazed at the thinking they are doing along the lines of religion. They are even asking why no greater positive Christian approach has been made to them, though most of them are not Christian. A list was made of 500 questions which students are asking about religion. A group of educators are considering the possibilities of religious instruction being permitted in the schools. At a conference of Christian middle school principals in Shanghai the Mayor of Shanghai arose and gave testimony as to his Christian faith. He charged the principals that their duty as Christian principals was to make their schools Christian. One trembles to realize what a tragedy it will be if the Christian forces do not unite and do not move forward to meet the challenge of this present opportunity."

### War Against Opium

China seems determined to wipe out the opium curse. On the eve of the New Year, before a large crowd at the famous Con-

fucius temple in Nanking, huge quantities of opium, and paraphernalia of opium addicts were burned. Long before this meeting, placards were distributed and posted on the doors of every house and shop, and slogans written on white streamers were displayed everywhere announcing:

1. Beginning Jan. 1, 1937, hopeless narcotic addicts will be executed.

2. Beginning Jan. 1, 1937, first-time opium smokers will be heavily punished; after being arrested three times, they will be shot.

3. Narcotic addicts who desire to escape these penalties should surrender themselves to the city clinics for treatment on or before Dec. 31, 1936.

Parades, depicting opium addicts being dragged to the gallows with the wailing families trailing behind, were also witnessed in the cities.

The regulation, control, purchase and sale of narcotic drugs for legitimate purposes in the country were placed in charge of Division of Narcotics, newly created bureau. Immediately the following measures were put into effect: (1) It restricted the issuance of certificates for the importation of narcotic drugs; (2) it prepared an estimate of kinds and quantities of narcotic drugs for the nation's medical and scientific use for 1936; and (3) it drafted measures for the control of sales of narcotic drugs.

In order to check recultivation of poppy in areas where poppy cultivation existed before but has now been absolutely prohibited, the "Measures for General Detection and Suppression of Poppy Cultivation" were issued.

—*China Weekly Review*.

### Market Town Campaign

Generally speaking, China's vast population is grouped around market towns. It is estimated that there are some 40,000 market towns in China, and that an average of about twenty-five surrounding villages are fed by each market town. On market days, held every third day, the people of these villages flock to the market towns to do their buying, selling and "neighboring."

The "Oriental Missionary So-

ciety," interdenominational, is putting into operation a plan to send forth evangelistic bands of trained men and women to the market towns, let them locate there for about two weeks and from that as a center, visit every home in all the surrounding villages, and freely give the people the Word of God. They will also do personal work and preach on the streets of every village. They will return to the market towns in the evening, where special meetings are held in halls, temples, schools or homes.

These bands have already gone to sixty-four market towns and, as they have worked out from those centers, 3,482 villages have been finished. In these villages there have been 390,049 homes with a population of nearly two million people. In the 3,947 meetings held there have been some 691,657 people who heard the Gospel, besides having received 571,123 tracts and Gospels. As a direct result of this work, 12,906 of those who were dealt and prayed with, sought Christ as their Saviour.

—*O. M. S. Standard*.

### Bible Exhibit

An exhibition of Bibles in Peiping this year evidenced China's interest in the Christian Scriptures. There were 300 entries, representing 69 languages and dialects, of which 17 were Chinese. Among the Bibles were some of a costly character, and others of priceless historical value. The volumes were lent by libraries, universities, individuals and various mission groups. The British and Foreign Bible Society lent the famous Morrison Bible of 1823 and the Morrison New Testament of that same date, printed from wooden blocks made 10 years earlier. There was also the first Protestant Chinese version to be published.

No volume, however, attracted as much attention as the Mandarin Bible loaned by Generalissimo Chiang Kai-shek—the one he used during his imprisonment at the time of the Sian revolt in December, 1936.

—*Monday Morning*.

## JAPAN—CHOSEN

### Church Worship

Church service in Japan has some interesting differences from American customs. The tray for offerings is always passed to the minister as well as to the congregation. If the usher fails to do this, the minister will walk from the pulpit and deposit his money. The sexes are separated in all church services: men on one side and women on the other. This was the custom in America a hundred years ago. For thirty years Japanese Christians have used a common hymnal. Methodists, Presbyterians, Baptists and Congregationalists all use the same songs of worship. —*Missionary Herald*.

### Pastors Discuss Religious Topics

The Church of Christ in Japan held a Pastors' Conference at its theological seminary in Tokyo August 30 to September 4 as a part of the celebration of the fiftieth anniversary of the church. Leading pastors and teachers lectured on the following subjects:

The Creed of the Church of Christ in Japan.

The History of the Church During the Meiji Era.

Protestant Cedral Views of the Bible.

The Differences Between Catholicism and Protestantism as a Means of Understanding the Gospel.

The Main Currents and Problems of Contemporary Theology.

The Thought of the Old Testament Prophets.

The Church and Culture.

The Fundamental Principles of the Protestant Reformation.

Open discussions were conducted on The Pulpit and the Church; The Sunday School and the Church; The Pastor and His Readings, and The Church and Society.

—Translated from *Fukuin Shimpo*.

### Kagawa Fellowship

The Kagawa Fellowship in Japan is an informal organization of about 150 Occidental friends of Dr. Kagawa living in Japan, whose purpose is to share with

Kagawa in the rich experience that God has given him; to study his program for the extension of the Kingdom of God, and as far as possible to cooperate with him in achieving this program. The fellowship assists Dr. Kagawa in the translation of his writings into English, gives information abroad and in Japan about his work, and endeavors to get whatever financial support for his program it can.

Effort is being made to obtain support for the promising Medical Cooperative Society in Tokyo, an interesting project started by Kagawa. More than seven thousand people are members of it. The society has a hospital with fifty-one beds as well as conducting a clinic, dispensary and visiting nurse service. Just now money is being raised to erect a residence for the nurses; the building will be called the Nitobe Memorial in remembrance of Dr. Inazo Nitobe. —*Christian Observer*.

### "God Shelf" for Kitchens

One of the large department stores of Kyoto is displaying a model Japanese kitchen, equipped with electric icebox, gas stove, kitchen cabinet, and so on. On the walls hang an electric clock, a thermometer, and a small, but complete "god-shelf" for the spirit of the deity that presides over kitchens. The shelf is complete and up-to-date with miniature lanterns and dishes for the food offerings.

—*Living Church*.

### Korean Christianity

Of the first seven Koreans to be ordained to the ministry in the Presbyterian Church, one was sent as a home missionary to the island of Quelpart. That church is now supporting 500 evangelists to unevangelized districts in Korea and to Koreans in Manchukuo, Peiping, Shanghai and Japan proper. The Methodist Church is also carrying on an extensive home mission work among Koreans in Manchukuo. When the Korean Presbyterian General Assembly was organized in 1912, three

missionaries were sent to the Chinese in East Shantung, China. This work has been maintained for 25 years and the Korean missionaries there are ministering to 25 churches and groups in which are enrolled 1,500 professing Chinese Christians.

The Korean churches are indigenous, self-propagating, self-supporting, but need more missionaries to help in the evangelization of 22,000,000 Koreans in Korea, a million in Manchukuo and 500,000 in Japan proper.

—*Korea Mission Field*.

### Protestant Christian Membership

Of 410,000 enrolled Protestant Christians in Korea, 78 per cent are Presbyterians, 14 per cent Methodists and eight per cent of other denominations. Of the total number 210,000 are either baptized or members on probation. The remaining 200,000 are enrolled as professing Christians and are regular attendants.

With 3,880 churches and groups, the average sized congregation numbers about 100. The largest congregation in Korea is in the city of Sin Euiju with 4,000 adherents. The Sunday school enrolment of 316,000 in the Presbyterian and Methodist churches in Korea is about the same as the total number of professing Christians. Methodist and Presbyterian missionaries in Korea number a little more than 400. Many mission lands have a less number of missionaries in proportion to the population, but none have yielded a better return for the expenditure of time and money.

—*Presbyterian Banner*.

### On Their Own

A Presbyterian church in Wiju, Korea, has a membership of 3,000. Not a cent of American money has gone into the work of that district for 20 years; no missionary lives within 20 miles of it. The people have erected and financed their own church and are sending missionaries across the border into

Manchuria, and helping to send them to China and elsewhere.

### The Australian Mission

South Kyengsang, in which the Australian Presbyterian Mission has work, is the third smallest of the thirteen provinces of Korea. It is the most densely populated, the nearest to Japan and according to statistics it consumes per capita the largest amount of beer. These three circumstances present their own problems.

In 1914, when the mission of the Presbyterian Church, U. S. A., handed over this province to the Australian mission there were 101 churches, 1887 baptized members and 3,816 adherents.

Comparing these statistics with those of 1936, we find that now there are: churches 313, baptized members 7,941, adherents 26,955.

Each of the five stations has some form of institutional work. The Harper Memorial High School for Girls, near Fusan-chin, trains Christian leaders for church and school. The Vocational Farm School for Women seeks and saves those in moral danger and destitution, and the Paton Memorial Hospital in Chinju cares for the sick, especially the sick poor. There are also Men's and Women's Lower Bible Schools.

—*Korea Mission Field*.

### ISLANDS OF THE PACIFIC

#### About the Philippines

Did you know that there are three classes of people on the islands, each of a different color? That the Chinese have been coming to the island for years, thus solving the employment problem, since a Filipino will not work until the money he has on hand is all gone? That 10,000 converts were received within ten years? That there are nine flourishing mission stations now in operation? That there are 7,000 Americans on the islands? That before American occupation funeral arrangements were always made before calling in a physician? That only one and



one-eighth per cent of the population are classed as Protestant Christians?

—*Monday Morning.*

### Club Women in Polynesia

The Polynesians have been evangelized by Samoan Christians, who themselves received the Gospel a hundred years ago. While the men folk have fishing for excitement, the women have no activities which give interest and variety to island life. Miss E. A. Downs, principal of the Girls' School at Puapua, Samoa, suggested that they form Women's Clubs, and that they should work together for the general uplift of their village life, for the application of simple laws of health and hygiene, for mothercraft and infant welfare work, for the preservation of native arts and crafts, for social intercourse and religious expression. They decided to call their club "The Women's Committee," and on each island the pastor's wife was made the leader.

Returning to visit the islands, Miss Downs found the women no longer apathetic, but eager to show what they were trying to do. In Nanumea they had revived their art of making beautiful fans decorated with seabirds' feathers; in Nui the women were making mats with patterns of secret native dyes. In Nanumaga there was a new taro plantation which their Women's Committee had made in the face of a good deal of jeering from the men; the women had grown this much-valued food product by dividing the swamp into workable sections with walls of coral from the reef, and in them making soil from rubbish and rotting vegetation; Nanumaga had in the past been one of the poorest islands, and liable to famine, but here was a source of prosperity. The women of Niutao were especially interested in making soap from caustic soda.

Last year, the triennial church conference saw women delegates for the first time, eager to exchange ideas and report achievements, and to draw up a list of proposals for future develop-

ments. In ten years they have not only banded themselves into effective intelligent groups for mutual improvement, but they have transformed their village life.—*London Chronicle.*

## NORTH AMERICA

### Coordinated Missions

The International Foreign Mission Association of North America (composed of independent undenominational missions) brings together for counsel sixteen mission enterprises, under which some 2,231 missionaries are sent out. They administer over a million dollars annually, and go into many of the out-of-the-way corners of the world. The doctrinal basis of all these missions is: (1) The plenary inspiration and divine authority of the Scripture; (2) the Trinity, including the deity of Christ and the personality of the Holy Spirit; (3) the fall of man, his moral depravity, and his need of regeneration; (4) the atonement through the substitutionary death of Christ; (5) justification by faith in Christ, apart from works; (6) the bodily resurrection of Christ, and also of the saved and the unsaved; (7) the unending life of the saved and the unending punishment of the unsaved; (8) the personal, bodily and visible return of Christ.

### Presbyterians in World Council

Last June Montreal, most Catholic of any large city in North America, entertained the General Council of the "Reformed Churches throughout the World Holding the Presbyterian System." The central theme was "The Church in Modern Life."

An advance was made in the unification of Reformed Christians. The Reformed Church of Denmark was admitted to membership in the Alliance, now comprehending more than two hundred church groups throughout the world. The Reformed Church of France announced the completion of union among all Reformed Churches in France,

and the imminent consummation of union with the Methodist Church of France. Nearer home, the Alliance welcomed a new member in the Evangelical and Reformed Church. The Reformed Church of the U. S. A., recently united with the Evangelical Church, was already a member.

The International Women's Council of Women's Missionary Societies was recognized as the women's section of the Alliance, with a provision that a certain quota of delegates shall be chosen from the women, with authority to hold sessions during the meeting of the council. Similar action was taken with regard to a youth section of those under 30 years of age, the delegates of this group being authorized to bring to the notice of council matters of deep concern to youth.

—*The Christian Century.*

### Lutheran Church Leaguers

Interest in the education of youth toward international peace and continued support of mission work through a special project were the outstanding features of the twenty-first biennial convention of the Luther League of America at Springfield, Ohio, in July. The sessions brought together between six and seven hundred young people and leaders from the United Lutheran churches throughout the United States and Canada.

Climaxing the missionary project for the past biennium with a gift of more than \$11,000 for a community center building at T'ai Tung Chen in the foreign mission field in China, the Luther League of America adopted another \$10,000 project for the coming biennium. This time the objective will be the complete furnishing of a medical center established at Konnarock, Virginia, for southern mountaineers.

The Convention of 1939 will be held at Long Beach, California.

### Bible Teaching in Kansas

Kansas City, Kansas, has completed thirteen years of religious

education of its school children. The Council of Religious Education, representing all denominations, sponsors this work. The Jews are interested but as yet not participating.

There are 74 church schools, enrolling 91 per cent of public school pupils. The courses are planned to correlate with the work of each grade in public school from October to the end of April. Classroom work includes Bible memorizing, Bible reading, Biblical and character-building stories and dramatization, notebook and expressional work.

—*Women's Missionary Magazine.*

### **Texas Wars on Evil**

Texas legislators are out to "clean up." In special session they have outlawed pari-mutuel gambling on horse races, prohibited the operation of bookies, abolished dog races and instituted such an anti-gambling crusade as has seldom been seen anywhere in the whole country. The Texas supreme court has definitely ruled out lotteries. The *Dallas News*, the *Houston Post*, and other leading dailies have ceased the publication of racing results. In nearly all of the several counties voting by local option recently, liquor has been outlawed. Anti-vice squads are also being called into action.

—*Christian Century.*

### **"Church of the Lighted Window"**

The Lutheran Church of the Redeemer in Atlanta, Ga., is gaining state-wide recognition as "The Church of the Lighted Window." It is the custom each night to light up the large colorful front window. The effect of the window is so unusual that it has attracted the attention of people throughout that section. A recent monthly publication of the Georgia Power Company, which lights the window, carried front-cover pictures of the church with particular reference to its beauty and the unique custom of lighting the window.

The pastor reports that so

many new people have been seeking association with the church during recent months that he has been completely "snowed under." Throughout the spring and early summer season every service has been conducted in a packed church, and with the coming of fall the pastor believes it may become necessary to conduct two morning services.

## **LATIN AMERICA**

### **Liquor Ban in Mexico**

Within ten years statesmen below the Rio Grande, led by President Cardenas, hope to complete the prohibition of alcoholic beverages. Governors of all states have helped by ordering municipalities to cease issuing licenses for saloons, to cut down the production of alcohol gradually but none the less surely, and to trim the sales through higher and higher taxes. The governor of Coahuila has gone even farther. He has acted to stop the vending of liquor on all trains passing through the state. The main line of the National Railways of Mexico, carrying many passengers between Laredo, Tex., and Mexico City, is affected, for the route for many miles lies through Coahuila, with a stop at Saltillo, the capital of the state. The governor gives this explanation for his order: vendors from passing trains have sold intoxicants to the villagers along the way, checking the good work that was being accomplished by means of prohibition in the country towns. Since the government now controls the railways, this order should be easy to enforce.

—*Christian Advocate.*

### **From Darkness to Light**

A convert from heathenism in Haiti gave the following testimony on the occasion of his baptism: "From my earliest life I put myself under the protection of demons. I built a small house, and furnished it expressly for their reception. I had two sick children one of which had never walked from birth. I spent everything I possessed in payment to the witch doctor and in

sacrifices, without ever obtaining healing for my poor children. When my second child became dangerously ill, I went to consult a witch doctor and asked him if he could heal my child. He assured me that he could, provided that I would give him thirty dollars. I offered him twenty dollars, which he accepted. I paid him half the sum on the spot. But on my way back to get the balance of the money, a messenger came to tell me that the child was dead. I saw that I was being deceived by the devil. As a respected ancestor of my family was a Christian, I had often heard him speak of God, so I told my wife I was going to Port-de-Paix to find out about Him.

At a service held by the Haitian Gospel Mission at Port-de-Paix I first heard the Gospel.

After attending services for some time, one Sunday my wife said to me, "Wait for me, I am going also." Since then, not only has God in His mercy saved my wife and myself, but He has also healed my child who was paralyzed from birth.

—*Haitian Gospel News.*

### **Religious Census in Venezuela**

The Government of Venezuela is making a survey and census of all religious work and workers in the country, collecting full data regarding the work of both Catholics and Evangelicals. The purpose is to decide on some policy regarding the admission of foreign religious workers. No disposition to oppose the work is indicated, but it is proposed to fix the number of those who may be admitted, and when that number is established, others will be admitted only when some of those at present in the country leave for furlough or other reasons.

In view of the tremendous need, it is hoped that new missionaries may be admitted, especially those who are accepted and waiting to enter.

—*Moody Institute Monthly.*

### **"Voice of the Andes"**

Señor Manuel Aldama was born in the Basque Province of

Spain, trained for the priesthood, became Professor in the University of Santander, was converted to evangelical Christianity in 1925, and after instruction in the Bible Training Institute, Glasgow, was accepted by the Evangelical Union of South America, for work in Lima, Peru. Here he took up the editorial work of the Mission press and the translation of the Sunday school lessons. His mastery of Spanish and his familiarity with Romanism enabled him to contribute largely to the development of the Evangelical Church of Peru.

Recently, a call has come to him to full-time cooperation in the only Evangelical broadcasting station in South America, *La Voz de los Andes* (The Voice of the Andes). This Voice of the Andes operates from Quito, Ecuador, and was established some five years ago by an independent worker from Chicago.

The Board of the Evangelical Union of South America is setting Sr. Aldama free for this special service. He will combine with this ministry some service for the British and Foreign Bible Society throughout the Republic of Ecuador.

—*The Christian.*

## EUROPE

### "The Entrance of Thy Word"

A member of the Pocket Testament League was riding in an English bus with two other passengers—an elderly business man and a working man. The business man leaned across the bus and asked the woman, "Would you like to read my paper?" "Thank you," she said. "Would you like to read my book," holding out the New Testament. He took it, and after glancing at the page said, "Why did you give me this?" "Why did you give me the paper?" she countered. "Because the news is interesting this morning," he said. "My book is interesting every morning." He looked again at the book. "This is my mother's favorite text, John 5: 24. It is years since I have read it." The P. T. L. member

then asked, "Will you read the book if I give to to you?" "Gladly," said the gentleman, as he rose to leave the bus.

When he had gone, the working man said, "It is a funny thing, but that text was my mother's favorite, too. I have gone a long way on the wrong road since those days." The woman gave him a Gospel of St. John, which he promised to read, and went on her way praying that both might be touched by the Word that giveth Light."

—*Life of Faith.*

### The Gospel in Spain

Opinion is divided as to the religious outlook in Spain. Some believe that opportunity for Gospel teaching will be assured if the government wins, while others are convinced that the government is not only anti-clerical, but anti-Christian. Representatives of Anglican and Free Churches of Great Britain went to Spain recently to gain first-hand information. They were given full liberty of movement, and upon returning to England reported as follows:

We found no evidence of an organized "Godless" propaganda such as exists in Soviet Russia. We were unable on inquiry to hear of any caricatures of God, of Christ, or of the Virgin and Saints, such as have been features of "anti-God" propaganda in other countries. On the other hand, members of our party found copies of the Scriptures offered freely for sale on street bookstalls. The situation in regard to religion in Spain was summed up to us by a very acute English observer of dispassionate views, one who knows Spain well and is himself a practicing Catholic, in the following terms:—"There is a strong anti-clerical movement but no anti-God movement in Spain."

—*The Christian.*

### Evangelizing at Funerals

Great is the astonishment of Catholics in Belgium when they attend their first Protestant funeral. They are familiar with the pomp and ceremonies of their own funerals, the monotonous recital of the Latin liturgy, the gestures of the officiating priest and his apparent indifference to grief. At a Protestant funeral they hear things

they can understand, they are surprised by songs of deliverance, victory and blessed assurance; they are moved by the words of sympathy expressed by the pastor, and cannot believe their eyes when they see him mourn with the bereaved family. Thus it is that a Protestant funeral service conducted in a Roman Catholic country is a great opportunity to put the truth of the Gospel before the people.

About 2,000 people assembled for the funeral of a young mother, whose last words were, "Whether I die or live, I am the Lord's." The Mayor, the Town Council, the teaching staff of the high school with their 400 children, and many notables had gathered to pay homage to the deceased. The first meeting began at the home; another meeting followed at the Mission Hall, and the last one took place in the cemetery. At each place the Gospel was listened to by thousands who had followed the proceedings from half-past one till five o'clock in the afternoon. As a result, the evangelist had many requests for interviews.

—*Belgian Gospel Mission.*

### Paul's Speech on Mars Hill

Unlike the ancients, tourists who go to Athens are not searching for "some new thing," but for things associated with the past. With this in view, one of Mr. Rockefeller's projects has been the restoration of the Parthenon; and because it is fitting that something far more significant than the friezes of Praxiteles should be remembered, Mrs. Josephine Demas, daughter of one of the most famous architects in Athens, has urged upon the municipality the enshrining of Paul's speech in the rock of Mars Hill. The press and a number of eminent Athenians have backed the proposal and the director of the Archeological Bureau has given his endorsement. He says that £350 to £400 is needed, and he hopes that the municipality will provide this "relatively insignificant sum."

—*Christian Advocate.*

### **Paid Persecutors in Galicia**

The National Lutheran Council is authority for the report that agitators in Poland are being paid approximately 120 *zloty* per month to persecute members of the Lutheran Church and compel them to return to the Catholic Church from which they originally came. In a recent legal process it was revealed that one such agitator was offered a bonus of 50 *zloty* for every person he succeeded in intimidating to return. But even though there are constant difficulties and hardships the Ukrainian peasants are firmly steadfast, and manifest an ever-increasing interest in the Gospel of Jesus Christ.

### **Christian Convention in Italy**

The Director of Spezia Mission writes: "Those who can go freely to Christian conferences and share the fellowship of kindred minds know little of the grave difficulties to be surmounted, the severe testing of faith, the patience, and the prayers involved in accomplishing such a gathering in Italy. But God worked what seemed to us miracles indeed, in breaking down obstacles."

Representatives came from far and near, and the organizers had their hands full, in arranging for the accommodation and the meals for those to whom they gave so warm a welcome.

The supreme point of the Convention was the service in the Church of Casa Alberto, which was crowded,—a long and wonderful service. It included the baptism of groups of those who, at La Spezia and at Leghorn, had recently found Christ, and ended with the celebration of the Lord's Supper.

—*Life of Faith.*

### **American Church in Berlin**

Despite the fact that the American Colony in Berlin is growing smaller, the American Church in that city is growing stronger both financially and in influence. Truly American is the "Ladies Aid Society" in the form of an active Sewing Guild. The library connected with the

Church has extended its service and the social side of the Church as a colony center has not been neglected. Spiritually, there are the regular services, the Church Festival observances, and those on national holidays: Memorial Day, Fourth of July, Thanksgiving Day and the like. The names of Ambassador W. E. Dodd and Consul-General General Jenkins are on the Church Council roll.

—*Lutheran News.*

### **Religious Freedom in Russia**

The much-heralded religious freedom promised by the new constitution of Soviet Russia turns out to be a disappointment. Four conditions must be approved before any church, now closed, is opened. The political reliability of the petitioners "must be above suspicion." The church must be more than 15 minutes' walk from a school, the condition of the building must be above criticism, there must be no protest from the local organization of the godless.

According to official Soviet figures, 14,000 churches and chapels were closed in 1935, and 3,700 priests, preachers and other servers of the churches condemned, twenty-nine of them to death.

On the other hand a renewal of spiritual life is appearing. In the province of Swerdlovsk the population have requested that atheist propaganda be stopped. This movement began in the industrial districts, where almost the whole population consisted of factory workers. Collections are held among the workers to restore the churches and rebuild them. A Czech correspondent writes that he found a newly built church in almost every village in the neighborhood of Moscow. In some of the collective farms, club buildings are being set up to get the church free once more.

### **Religious Interest in Russia**

It seems unquestioned that religion is reviving in Russia to a degree disturbing to communists. *World Evangelization* mentions a town of 4,500 which has 30 religious organizations,

while *Pravda* laments the inactivity of the "Godless League."

This new life is particularly noticeable in the country. Heads of collective farms even conduct Church Councils, and other collective farms permit Bible reading, choir singing, and evening entertainments. It is also announced that the number of members of the Militant Godless League has decreased from 5,000,000 in 1933 to less than 2,000,000. Five anti-religious museums in the provinces have been closed. A correspondent in another paper notes that the jeering at religion has largely gone.

## **AFRICA**

### **Student Alliance in Alexandria**

Young Egyptian students are, as a rule, materialistic and irreligious; their education is of the sort to make them vain, shallow, selfish. For this reason Christian work among them advances slowly. But a young men's club known as the "Christian Alliance of Young Men," reports some progress.

Two Bible classes and other prayer-meetings are held weekly; Copts, Moslems and Jews sing hymns together and study God's Word; the numbers are increasing. Two young men have been converted recently, one a Copt, one a Greek.

The members of this Alliance are asked to sign a basis stating that they are uniting with other young men who know the Lord as Saviour, and desire to bring others into the Kingdom. Twelve members have signed.

—*Life of Faith.*

### **Medical Service to Felaheen**

Dr. Harpur of the Church Missionary Society founded a hospital in Old Cairo 48 years ago which is still known to Egyptians, especially the *felaheen*, as "Harmel," a corruption of Dr. Harpur's name. The *felaheen* are a lovable and friendly people, though ignorant and superstitious; it is from this class that the majority of the patients are drawn. They are almost overcome by the strangeness of being put into

beds with sheets and blankets, instead of lying in a dark and dirty corner, surrounded with noise and clatter, the talking of relatives and neighbors, and the noise of animals and chickens. Arabic texts are painted in red on the white walls, giving a touch of brightness to the whole; instead of being thought too much bother to be looked after, the patients are treated kindly by the Egyptian staff of nurses.

Biblewomen and evangelists have prayers for half an hour in the mornings in the out-patient departments; for those in the wards prayers twice each day. Recently some of the Egyptian men nurses have been singing hymns and giving a talk on Sunday evenings to the patients in the men's hospital.

—*Life of Faith.*

### Faith and Freedom

The February number of *Faith and Freedom* calls attention to the new constitution of the Soviet Union, in which many have seen the end of the struggle against church and worship; for protection of religious conviction is expressly guaranteed in the new project. This in no sense means that a change has come about in the attitude of official circles towards church and religion, or that the time of persecution is past. The Soviet attitude remains the same. The new policy means that those responsible must carry on with the eradication of church and religious life, though they must not thereby injure too greatly the religious conviction of the people. Stalin has said, "Why should one be actively unmerciful? One must explain the harmfulness of religion to the young with patience, and supply them with propaganda for a materialistic outlook as the only scientific one!" Communist patience will in future be set against Christian and religious patience; but the extirpation of church and religion is still the purpose.

### Modernism in Islam

A conflict is going on in Egypt between those who would revive interest in Islam and those who

favor the Westernization of the country. There is a movement in the Egyptian University to introduce compulsory Moslem religious education and to abolish coeducation. The Dean of Arts in the University thinks there is nothing in the Koran against coeducation, while the Rector of El-Azhar University is against it.

The Westernizing faction ignores the Ramazan Fast, neglects the study of the Koran, seldom prays in the Masjids and encourages their women to discard the veil. An article in a pro-Moslem paper declares that "Most Egyptian households, especially those in high life, have no prayer-carpet, and no copy of the Koran, and do not know what these are."

—*World Dominion Press.*

### Times of Trial

Protestant missions are rapidly disappearing from Ethiopia. Mussolini's own paper, the *Gior-nale d' Italia*, has carried a front page story predicting the end of Protestant work. The Swedish missionaries and three American independent missionaries have been expelled, and the property of the Sudan Interior Mission has been requisitioned.

The pastor of the Swedish church in Addis Ababa, Kes Badima, has grown old and gray in the service of his Lord, and knows what it is to be chained and driven from place to place for his faith. His son was killed during the riots. He spoke often of the keeping power of God, and of his longing for the day when his earthly pilgrimage would be ended. He told countless people how God had judged Ethiopia, and warned them against the final judgment. He encouraged those who were weak, gave liberally to the poor, and not even the great slaughter of February shook his faith in the least. —*Alliance Weekly.*

### Ethiopian Situation

The United Presbyterian Board has not been willing to abandon established work in Ethiopia unless obliged to do so. They have been watchfully wait-

ing developments, avoiding unnecessary risk and exposure of missionaries, and at the same time gradually reducing expenditures in view of the uncertainties of the future.

The Italian Minister of Foreign Affairs has informed the American Ambassador at Rome that "The Italian Government has decided not to entrust to foreigners whatever may be the religion they profess, the work of establishing schools in territories of Ethiopia." The communication also states: "Should foreign missionaries wish to continue their other humanitarian and philanthropic activities, outside the field of education, their requests for permission will be considered in due time and after *de jure* recognition of the Italian empire is an accomplished fact."

Missionaries can scarcely see how evangelistic and medical work can be carried on successfully without at least some type of educational institution.

—*United Presbyterian.*

### Liberia's Hinterland

The native population of Liberia, divided into many tribes, is about 1,000,000 of good, virile stock. The Liberians, who are the descendants of liberated Negroes brought to Africa by the United States and Great Britain about 120 years ago, now number about 12,000, and are the ruling group of the country.

The Methodist Church of America has been active in spreading the Christian message, and churches now number 102. The great need is to penetrate the thick bush country of the interior, where live most of the natives who have been practically unreached with the Gospel. A pioneer mission penetrated for 200 miles to Ganta and there organized a station a few years ago, and a road for 80 miles of this distance has been made. For three years a doctor and his wife have labored here, then sleeping sickness claimed them and forced them back to the States. A similar effort by another doctor and his wife was made three years ago to reach the tribes in the hinterland of Barclayville, situated in the



southeastern corner of Liberia. Sickness again defeated a fine work, and the workers have been compelled to return to the States.

The Firestone Rubber Company have cleared 70,000 acres of jungle and planted it with rubber trees, 15,000 acres of which are now bearing. This has greatly increased prosperity in Liberia.

—*World Dominion Press.*

### Angola Leper Work

A large part of the work connected with the Camundongo Leper Colony, Angola, South Africa, is undertaken by the lepers themselves. It was considered impracticable to send nurses or orderlies from the station to the villages; the more intelligent Christian lepers were therefore taught to use the hypodermic syringe, and to administer chaulmoogra oil treatment. Only Christians, and those who can read the Bible and preach the Gospel, are sent out.

Christian lepers have also engaged in evangelistic work. Recently a party, many of them advanced cases, set out on a mission of testimony, traveling from village to village, telling what had been done for them, and preaching the Gospel. This combined medical and evangelistic work is meeting with great response. —*Life of Faith.*

### Congo Prayers

A missionary has written down some of the prayers of men and women in the Congo. Here are two of them.

We have two hands each full of seeds, seeds of goodness and seeds of evil. Day by day we scatter these seeds. Father in heaven, help us to fill both hands with good seeds. Daily I seem to scatter evil seeds, and as yet I am not worthy to go and tell others of Jesus.

\* \* \*

As the charcoal burns in the fire of the village smithy, and is consumed as it makes the iron hot, so let me burn out in Thy service, O God, my King and Lord.

—*Wonderlands.*

### Young People's Prayer Circle

Between 500 and 600 people attended the fifteenth rally of the United Young People's Bi-

ble and Prayer Circle, a movement which has grown out of the evangelistic ministry of Mr. G. A. Gush, a colporteur-evangelist who was at one time a farmer, and who was converted during a mission conducted by Gipsy Smith in South Africa, about thirty-three years ago. Those who found Christ through Mr. Gush are to be found all over South Africa today; and there are hundreds, especially among the European population of the eastern Cape Province, where the Prayer Circle has been the result of a hunger for deeper spiritual life.

The Prayer Circle is an undenominational body made up of many praying bands in cities, towns and villages. The different bands meet on different evenings, and each has its own method and procedure; but twice a year there is a large gathering in a central place.

—*Life of Faith.*

### Malagasy Centenary

Among this year's centenaries is that of the martyrdom of Rasalama, Malagasy Christian, in the reign of Ranavalona I, "tyrant queen of Madagascar." During her reign of thirty-three years from sixty to eighty professing Christians were publicly put to death; some were speared, others burnt, and many stoned. Later, 500 died from the poison ordeal. Of those who voluntarily confessed their Christian faith, 400 officers were reduced in rank and 2,000 were fined, while an unknown number suffered privation and undermined health as they hid away in mountain fastnesses, or up to their necks in rice bogs.

Rasalama, 39 years of age, sang cheerfully most of the way to her execution, and when reaching the spot where she was to be martyred, she asked permission to kneel in prayer, and in that posture she was speared to death.

Today, Rasalama's cottage still stands as she left it. There is a strong church here under the London Missionary Society, and Christians can worship without fear of consequences. It has been literally true that

"the blood of martyrs is the seed of the Church," for not long after Rasalama's execution church membership increased tenfold, and the adherents twentyfold.

—*The Chronicle.*

### Call for Protestant Unity

Dr. Daniel A. Poling, international president of Christian Endeavor, told a group of hearers in Grand Rapids, Mich., recently that Protestant Christianity, instead of being in a position to conduct a successful offensive against the powerful forces opposing the Church, might be unable to maintain its own position. Among these opposing forces he cited militant Shintoism in Japan; a united Hinduism in India, Burma and Siam; a united, world Buddhism; Mohammedanism, shaking off its age-old superstitions; the German Neo-pagan movement, and Communism.

Under the slogan "Christ for the Crisis," Christian Endeavor has adopted a program of objectives that have to do with world peace, cooperation in the enactment and enforcement of law support for Christian missions at home and abroad, the furtherance of economic justice and racial good will, and the fight against alcohol and narcotics.

—*Presbyterian Tribune.*

### Interesting Documents

*The Life of Faith* reports that half a million private journals and letters sent home by missionaries in Africa, India, China and the West Indies, during the last 140 years are to be reclassified by experts and preserved in fireproof rooms at Livingstone House, Westminster, England. This task will take two years. The documents include letters from the first missionaries to reach Tahiti, in 1797; from Dr. John Philip, who defended the rights of the Kaffirs in South Africa; Robert Moffat, during his pioneer days in Southern Rhodesia; David Livingstone; Robert Morrison, the first translator of the Bible in Chinese; W. G. Lawes and James Chalmers, of Papua; and from many others.

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

## TWENTY-FIVE "BEST BOOKS" IN THE STUDY OF MISSIONS TO MOSLEMS

PREPARED BY THE REV. SAMUEL M. ZWEMER, D.D.

*Editor of "The Moslem World"; author of "Arabia, the Cradle of Islam," etc., etc.*

Shortly after the World War a German scholar, Gustav Pfannmüller compiled a Handbook of Literature on Islam and missions to Moslems. It comprised over four hundred pages and over two thousand titles. Since that survey appeared, interest in Islam as a world problem, and in missions, has not decreased. For one who has himself written more than twenty-five books on Islam and Missions to be asked to select twenty-five "best" books is therefore somewhat an embarrassing task. New books (like new art, new wine, or new violins) are not always better than the old. Yet the latest view may be the only true picture of a scene that has witnessed kaleidoscopic changes. We have therefore selected some new and some old volumes, while scores of others here omitted are "best" in their own field. The titles marked with an asterisk are popular and suitable for younger readers also.

### I. MOHAMMED AND ISLAM:

1. *Mohammed the Man and His Faith.* By Tor Andrae. Scribners, New York. 1936.

The latest attempt to evaluate Mohammed's character. It is fair and discriminating. Shows how much Mohammed owed to Nestorian Christianity.

2. *Mohammed and the Rise of Islam.* By D. S. Margoliouth. \$2.50. Putnam, New York. 1905.

The best brief life story of the Prophet; fully documented from original sources.

3. *The Origin of Islam in Its Christian Environment.* By Richard Bell. \$3.50. Mac-Millan, New York. 1926.

The writer gives the background of the new religion in Arabia and indicates the sources of its strength and vigor.

4. *Islam: Beliefs and Institutions.* By H. Lammens. 8s. 6d. Methuen, London. 1929.

A careful analysis of the creed and practice in Islam. Full of information and accurate in all its statements.

- \*5. *The Legacy of Islam.* By Sir Thomas Arnold and Others. Oxford. 1931.

A compendium of what the West owes to Islam in literature, art, architecture, science, philosophy and culture. No other book contains such fascinating material on the "glory of Islam."

6. *The Koran* (translated). By E. H. Palmer. 80 cents. Pocket edition. Oxford University Press, New York. 1929.

The most idiomatic translation of the Koran with valuable introduction and good index.

### II. EXTENT AND CHARACTER OF THE MOSLEM WORLD:

- \*7. *Across the World of Islam.* By S. M. Zwemer. \$3.00. Revell & Co., New York. 1929.

A statistical and political survey of the Moslem world and its missionary opportunity. Lacks a chapter on the Near East and should be supplemented by Mas-

signon's *Annuaire du Monde Musulman*. Paris. 1934.

8. *Christendom and Islam.* By W. W. Cash. \$2.00. Harpers, New York. 1937.

A succinct account of the contacts between Christendom and Islam and the influence for good and ill mutually exerted by Crusades and conquests.

9. *An Eastern Palimpsest.* By O. Wyon. 2s. 6d. World Dominion Press, New York. 1928.

A brief account of missions in the Near East with maps and statistics.

- \*10. *Moslem Women Enter a New World.* By Ruth Frances Woodsmall. \$3.00. Round Table Press, New York. 1936.

The most recent book on the subject and gives the brighter side of the picture. Needs to be supplemented by present-day reports of women-missionaries who live close to the illiterate masses.

11. *The Moslem World of Today.* Edited by John R. Mott. \$2.50. Doran, New York. 1926.

This consists of a series of monographs by missionaries and orientalists on present-day aspects of the problem, education, the press, medical work, etc.

### III. MISSIONS TO MOSLEMS: THEIR VALIDITY, HISTORY AND CHARACTER.

- \*12. *Henry Martyn, Confessor of the Faith.* By Constance E. Padwick. S. C. M., London. 1922.

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

The best life of the first modern missionary to Islam.

13. *Modern Movements Among Moslems.* By S. G. Wilson. \$1.50. Revell, New York. 1916.

Excellent, especially on Iran, but not quite up-to-date.

- \*14. *The Persian Journey of the Rev. Ashley Wishard, etc.* By Elgin Grosclow. \$2.50. Bobbs - Merrill, Indianapolis. 1937.

A novel full of missionary appeal and interest.

15. *History of the Arabian Mission.* By Mason & Barney, 25 East 22d Street, New York.

An account of thirty years' pioneer effort in the hardest of Moslem lands.

16. *Vital Forces of Christianity and Islam.* 3s. 6d. Oliphant, Anderson & Ferrier, London. 1915.

Six studies by missionaries to Moslems on Method of approach to the Moslem heart.

17. *Indian Islam.* By Murray T. Titus. 12s. 6d. Oxford Press, New York. 1930.

A scholarly survey of the history, character and peculiarities of Islam in India, its distribution, and its present-day influence.

18. *Temple Gairdner of Cairo.* By Constance E. Padwick. \$3.00. Macmillan, New York. 1929.

The life of a versatile, scholarly and devoted missionary by one who is herself doing work for Moslems in all lands through Christian literature.

19. *The Reproach of Islam.* By Temple Gairdner. C. M. S., London.

There is no better textbook for all who desire to know Islam as it is and Christianity as it ought to be in witnessing for Christ. Not a lukewarm book, but full of fire.

- \*20. *Young Islam on Trek.* By Basil Mathews. 25 cents. Friendship Press, New York. 1926.

This earlier textbook for mission study is so well written that

it deserves special mention. Full of inspiration.

21. *The Arab at Home.* By Paul W. Harrison. \$3.50. Crowell, New York. 1924.

One of the best books for the study of the Arab mind and soul by one who has lived close to this people and loves them.

- \*22. *The Expansion of Islam.* By W. W. Cash. 3s. 6d. Edinburgh House Press, London. 1929.

An excellent, popular general survey.

23. *The Eclipse of Christianity in Asia.* By L. E. Browne. \$3.50. Cambridge University Press, London. 1935.

Here is the history of Islam's penetration and spiritual conquest of those lands in Asia where the Crescent has superseded the Cross. Scholarly yet most interestingly written.

24. *The Crescent in Northwest China.* By G. Findley Andrews. China Inland Mission, London. 1922.

Sketch of Missions in Northwest China.

25. *A Desert Journal.* By Evangeline French & Mildred Cable. \$3.00. China Inland Mission, Germantown. 1934.

This book is a type of many that tell of the daily life of Moslems and their attitude toward Christians in the great unoccupied areas.

#### OTHER RECENT BOOKS

*Stocking Tales. A Book of Stories for Children.* By J. T. Stocking. Illustrated by Winifred Bromhall. 119 pp. \$1.25. Pilgrim Press. Boston. 1937.

Dr. Stocking is a prince of story-tellers, with literary charm, a truly Christlike spirit, imagination and a love for children. He fascinates adults and young people as well. His death has brought a great loss as his life was a great blessing to many. These stories are a mixture of fairy tale and parable.

They teach a lesson without the necessity of pointing a moral. Children, parents and teachers will find these tales delightful and helpful.

*Africa and Christianity.* By Diedrich Westermann. 221 pp. \$2.25. Oxford University Press. New York. 1937.

Dr. Westermann of Berlin, the author of "Africa Today," is one of the best-informed and most interesting writers on Africa from a Christian point of view. He is professor of African languages at the University of Berlin and the material here presented was given in the Duff Lectures in Scotland in 1935. The author dwells on aspects of missionary work in Africa and the change this work is bringing about in the character, culture and condition of the people. He shows the old and new standards and ideals in family and community life; the influence of European commerce and control; the changes in religious faith and practice—from superstition, ignorance, fear, to belief in God as presented by missionaries. Dr. Westermann includes a chapter on Christianity vs. Competition with sects, with Islam and with secularism—not cheering to read; the growth of the Church; and the production of Christian literature. He does not hesitate to criticize missions constructively as a friend.

The information is general rather than specific for Africa is too large a continent to be successfully dealt with in one short volume. For a general view, however, this volume is highly commended. It shows the problems and the progress noted in two centuries of modern missions in Africa; also the forces for and against Christ and the Church, forces that must largely determine the future of this great continent.

*Ablaze for God.* By Mary W. Dunn Pattison. 317 pp. 3s. 6d. Japan Evangelistic Band, London. 1937.

This is the biography of Paget Wilkes written by his sister. Wilkes was born in Suffolk in 1871, was educated at Oxford with Temple Gairdner, J. H.

Oldham and Stuart Holden and went to Japan to work with Barclay Brocton in 1897. Later he became the leader of the Japan Evangelistic Band, an undenominational movement which emphasized direct evangelism and the "Second blessing." He was a man of great ability and of pure devotion, whose motto might well have been Henry Martyn's "Now let me burn out for God." He mastered the Japanese language and he inspired his associates, both Japanese and foreign, with his own zeal, and his consecration and sacrifice were a stimulus to many in the missions of the British and American churches. At home, in England or in Canada or in South Africa, he conducted missions for the conversion of non-Christians and for the deeper life of Christians. He was a Church of England evangelical and was a notable illustration of the great body of British Christians who move out on their own lines beyond the bounds of denominational action. He had the Keswick mind, with a turn of his own, and he served his Master with his whole heart and mind and soul and strength. To read such a life is to have one's own lethargy and reticence rebuked and to feel the glow of the New Testament discipleship at work amid the conditions of our own day.

**Religion on the American Frontier.** Vol. II, The Presbyterians, 1783-1840. By William Warren Sweet. 939 pp. \$3.50. Harper & Brothers, New York and London. 1936.

This volume by Dr. Sweet of the University of Chicago is the second in a series dealing with the different denominations on the early American frontier. The first volume dealt with the Baptists and the third is to deal with the Congregationalists. Part One (125 pages of this volume) deals generally with American Presbyterianism at the close of the Revolution, the Presbyterians and Westward Expansion, the cultural and educational influence of the Presbyterians in the Early West, revivalism and Presbyterian controversy, and the operation of

the Plan of Union between Presbyterianism and Congregationalism and the controversy growing out of it.

Part Two is made up of documents illustrating the frontier work of the Presbyterian churches—an immense wealth of source material. It is of course only a fraction of what is available and a vast deal is of necessity omitted, many times as much as could be included; one would rather have some of the omitted material than that which is included, some, for example, from the records of the old Pennsylvania presbyteries and from the period and area covered in Waddell's "Annals of Augusta County, Virginia, from 1726 to 1871." But we are grateful for the mass of old documents which Dr. Sweet has presented. They enable us to enter intelligently into the religious atmosphere of our country a century, and a century and a half ago, to realize the social and cultural conditions of that early time and, by such a term of comparison, to see how far on we have come in true religion and Christian charity.

ROBERT E. SPEER.

**The Romance of a Doctor's Visits.** By Dr. Walter L. Wilson. 128 pp. 1s. Pickering & Inglis. London. 1937.

This small, easy-reading volume is one of the "World-Wide Library of Famous Gospel Books." The author is a physician of some years' experience who but devotes much of his time to Christian ministry. For a number of years he regularly broadcast the morning Bible lesson over the radio station of the *Kansas City Star*, and was said to have an audience of a million people.

Here are twenty-eight short pen-pictures of different persons seeking salvation whom he led to assured faith by use of Bible passages. The cases represent all sorts and conditions of life, but the need and the solution are practically the same in all. The first impression on the reader is that every one of these people were seekers, conscious of their sin, and wanting peace. Some may say, "The people I

meet are not so ready to be led." Doubtless Dr. Wilson has also met many utterly indifferent to the Word of God, who needed to be awakened to a sense of sin. This is probably a selection of certain experiences that show the great truth to be presented in Bible words to sinners, namely the way of justification and peace through the atoning death of Christ. These true sketches are very informing because they show how thousands of people who have gone to church and have read the Bible for years, have never really understood the Gospel that Christ died for the remission of sin, and that we are not saved by our own goodness, but by faith in Jesus Christ. That is the one thing that stands out in this book. We must add this also that readers will be convinced that most Christians do not sufficiently recognize the sinfulness of sin, and the necessity of the shedding of Jesus' blood; therefore they do not feel impelled to seek the salvation of others. Finally, this book shows that Christians ought to know their Bibles and be able to diagnose a soul's need and offer the remedy. We should definitely study the book with this in mind. We may well note the Scripture passages used. Dull is the conscience of the Christian, either at home or on the mission field, that will not be moved to personal work by reading this book.

FRANK LUKENS.

**Consider Him.** By Vance Havner. \$1.00. American Bible Conference Association. Philadelphia, Pa. 1937.

For those that like a "stimulus" in Bible study and meditation and desire a greater fellowship with the Spirit of God, this book will be of great help. In it we find one hundred meditations on some of the great passages of the Bible. These meditations were gathered by a pastor from his everyday "walk and talk" with the Master and with his people in the parish. In a book form they will inspire a much greater parish. To ministers they will serve as seeds of thoughts for sermons.

A. H. PERPETUO.

## New Books

**Across Africa in a Lorry.** W. B. Redmayne. 128 pp. \$1.40. Zondervan. Grand Rapids.

**Books for the Traveler or Sojourner in China.** Harriet Hardison Robson. 24 pp. 25 cents. American Council, Institute of Pacific Relations. New York.

**Burmese Brothers.** Story Lessons for Little Children. Eleanor Martin. 42 pp. 6d. S. P. G. London.

**Fun, Fear and Faith.** The Story of the Church in Burma. Ruth Henrich. 91 pp. 1s. S. P. G. London.

**Cycle of Prayer and Praise, 1937-38.** 100 pp. 6s. S. P. G. London.

**Christ of the Countryside.** Malcolm Dana. 128 pp. \$1.00. Cokesbury. Nashville.

**Communism.** John Horsch. 30 pp. 15 cents. B. I. C. Assn. Chicago.

**The Land of Umbrellas.** Lessons on the Church in Burma. Ruth Henrich. 92 pp. 1s. S. P. G. London.

**Flaming Milestone.** Report of the World's Conference of the World Alliance of the Y. M. C. A.'s. 115 pp. World's Committee, Y. M. C. A. Geneva.

**Highland Heritage.** Edwin E. White. 196 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York.

**Is Not This a Brand?** Percy Rush. 96 pp. 1s. Pickering & Inglis. London.

**An Introduction to the New Testament.** Edgar J. Goodspeed. 362 pp. \$2.50. University of Chicago Press. Chicago.

**Little Talks to Little Folks.** Charles A. Puncker. 92 pp. 1s. Pickering & Inglis. London.

**Lessons in Soul Winning.** Will H. Houghton. 23 pp. Free. Moody Bible Institute. Chicago.

**Medical Missions at Work.** H. P. Thompson. 82 pp. 1s. S. P. G. London.

**More Sources of Power in Famous Lives.** Walter C. Erdman. 160 pp. \$1.00. Cokesbury Press. Nashville.

**Work of the Chaplain in the Civilian Conversation Corps.** Col. Alva J. Brasted. 48 pp. Command & General Staff School Press. Ft. Leavenworth, Kansas.

**Women of the New Testament.** Abraham Kuyper. \$1.00, cloth; 65 cents, paper. 95 pp. Zondervan Pub. Co. Grand Rapids.

**The West Indies.** H. P. Thompson. 70 pp. 1s. S. P. G. London.

**The World, the Church and You.** Outlines for Group Study. 34 pp. 3d. Edinburgh House Press. London.

**Yahrbuch Der Ostasien Mission.** 96 pp. Allgemeiner Evangelische-Protestantische Missionsverein. Berlin, Germany.

**The Man that Changed the World.** Frederick B. Fisher. 208 pp. \$2.00. Cokesbury Press. Nashville.

## Obituary Notes

(Concluded from page 449.)

Dr. Edward M. Poteat, prominent in Baptist work both North and South for two generations, died June 26, at Raleigh, N. C. After a period of years as preacher, college president, and denominational worker, he went to China to be a professor in Shanghai College. His son, Gordon Poteat, is professor in Shanghai College; another son, Edwin M. Poteat, Jr., is a prominent pastor in Raleigh.

\* \* \*

Dr. Danjo Ebina, Professor Emeritus of Doshisha University, died in Tokyo, on May 22. He first learned about Christ from Capt. L. L. Janes, and afterwards was a member of the first graduating class of Doshisha in 1879. He founded the Hongo Congregational Church in Tokyo, was its pastor until 1920 when he became university president. He was the author of many books on Christianity.

\* \* \*

Emile Doumergue, for 66 years the leader of the French conservative theological group, died recently in France at the age of ninety-three. He was the author of the Life of Calvin in seven volumes, and contributed editorially to the leading journal of Protestantism in France. He was not in favor of church union for the sake of union. His was the phrase: "Fusion without proper evangelical basis is nothing but confusion."

\* \* \*

Mrs. Elizabeth Murdoch Poage entered into rest at her home in Colusa, California, on July 4, at the age of sixty-one. For forty years Mrs. Poage had been an officer of the Sacramento Presbyterian and for nine years was president. The loss of her service is keenly felt for she had been faithful in the performance of responsibilities both little and great.

\* \* \*

Dr. Frederick H. Wright, who rendered effective service in both the home and foreign work of the Methodist Episcopal Church, died June 11 in Ocean Grove, N. J., aged seventy-eight. He served as pastor of the Methodist Church in Rome from 1899 to 1905. Some years later he became superintendent of the Italian Mission Conference under the Board of Home Missions and Church Extension.

\* \* \*

Mrs. Thomas E. Barber, former missionary in the Columbia Mission, Presbyterian, U. S. A., died in the Pasadena Hospital, Pasadena, California on June 2. Most of Mrs. Barber's time during her 25 years on the field was spent in educational and evangelistic work at Barranquilla, Bogota and Medellin.

\* \* \*

Mr. William Philips Hall, for 26 years president of the American Tract Society, died on August 14 at Wallingford, Conn., in his seventy-third year. Mr. Hall was born at Stamford, Conn., on February 1, 1864. He was the founder and for many years the president of the Hall Signal Co., vice-president of the American Bible So-

## The Presbyterian

A weekly religious newspaper in its 106th year of continuous publication under the same name.

It is conservative and evangelical, gets its news by telegraph and keeps abreast of the times.

It goes into every state of the Union, the District of Columbia, and U. S. possessions.

It goes to Asia and Africa, South America, Canada and New Zealand and into twelve countries of Europe.

Subscription Price, - - - \$2.50

Ministerial Rate, - - - \$2.00

50c. extra---Canadian postage

\$1.00 extra---foreign postage

### THE PRESBYTERIAN

1217 Market Street, Philadelphia, Pa.

ciety, and president of the Bible League of North America.

\* \* \*

Sir J. Charles Clegg, president of the British Temperance League for sixty-three years, died at Sheffield, England, June 26. His most recent efforts in the cause of temperance was the preparation of a booklet, "Out to Win."

\* \* \*

John T. Underwood, founder of the Underwood Typewriter Co., and brother of Dr. Horace G. Underwood of Korea, died July 2. Mr. Underwood was a former member of the Presbyterian Board of Foreign Missions, president of the Buckhorn Association of Kentucky, and a generous supporter of work in Korea.

Gifts during his lifetime were continued in numerous bequests, among them: \$50,000 each to the Buckhorn Association and to Chosen Christian College; \$20,000 to the Orphan Asylum Society of Brooklyn; \$10,000 each to the Lafayette Avenue Presbyterian Church of Brooklyn, the Presbyterian Board of Foreign Missions, the Brooklyn Bureau of Charities and the Brooklyn Museum.

\* \* \*

Rev. Wilhelm Zoellner, D.D., former head of the Church Affairs Department of the Nazi government and one-time leader in the ecumenical movements of Stockholm and Lausanne, died at Duesseldorf, July 17.

When, in December, 1936, Hitler warned Nazi leaders to cease their attacks upon Christianity, part of the credit was given to Dr. Zoellner, who was reported to have warned the government that its anti-Church program had gone too far.



# Do Not Miss THE... MOSLEM WORLD

*A Christian Quarterly Review of  
Current Events, Literature and  
Thought Among Mohammedans*

Editor: SAMUEL M. ZWEMER

## SOME ARTICLES IN THE OCTOBER NUMBER

Herbert Udny Weitbrecht Stanton  
*By Samuel M. Zwemer*

Missionary Adventure in the Sahara  
*By Dugald Campbell*

Northern Nigerian Opportunity  
*By H. G. Farrant*

Islam in India  
*By James W. Sweetman*

Moslem Women of North Africa  
*By Frances E. Roberds*

The Joy of Preaching to Moslems  
*By Stephen Khoobyar*

The Political Fortunes of Islam  
*By G. L. Schanzlin*

Hitti's History of the Arabs  
*By Nabih A. Faris*

Also Book Reviews, Current Topics,  
Survey of Periodicals, and  
the Index for the Year.

## SUBSCRIBE NOW

50 Cents a Copy. \$2.00 a Year (postpaid)

THE MOSLEM WORLD  
156 Fifth Ave., New York City

IN COMBINATION WITH

THE MISSIONARY REVIEW OF  
THE WORLD

**\$3.50 a Year. (Foreign Postage, 50 Cents)**

British Agents: MARSHALL, MORGAN & SCOTT,  
12 Paternoster Buildings, London, E. C.

Price in Great Britain, Eight Shillings a Year, net

# A DAILY USE OF The Upper Room

(America's Leading Devotional Guide)

*Will Lift the  
Level of the  
Spiritual Life  
of Any Church  
and Its Homes*



## CONTENTS OF THE OCTOBER-NOVEMBER- DECEMBER ISSUE

*Interpretation of Cover Picture,  
"Christ among the Lowly"*

### October 1-9

The Christian and His Home

### October 10-20

The Christian and His God

### October 21-27

The Christian and the Christ

### October 28-31

The Christian and the Holy Spirit

### November 1-6

The Christian and Social Responsibility

### November 7-13

Foundations for a Stable and Peaceful Society

### November 14-20

The Kingdom of God and the Social Order

### November 21-27

The Spirit of Thanksgiving and the Social Order

### November 28-30

Working Together with God

### December 1-11

The Christian and His Attitudes

### December 12-18

The Christian and His Daily Walk

### December 19-25

"Unto Us a Saviour Is Born"

### December 26-31

The Christian and His Victories

THE OCTOBER, NOVEMBER, DECEMBER ISSUE OF  
THE UPPER ROOM NOW READY FOR DISTRIBUTION

First Printing This Issue 800,000 Copies

Use One of the Order Forms Below

### CONSIGNMENT ORDER

Issue for October, November, December  
(For use of Pastor or Group Leader.  
Order ten or more copies.)

THE UPPER ROOM,  
Doctors' Building,  
Nashville, Tenn.

Gentlemen:

Please send me \_\_\_\_\_ copies  
of *The Upper Room*, postpaid. I will  
sell these for five cents per copy and  
pay for same when sold. It is understood  
that I have the privilege of returning  
at your expense any unsold  
copies.

Name \_\_\_\_\_

Street or Route \_\_\_\_\_

Post-office \_\_\_\_\_ State \_\_\_\_\_

### INDIVIDUAL SUBSCRIPTION\*

THE UPPER ROOM,  
Doctors' Building,  
Nashville, Tenn.

Gentlemen:

I am inclosing herewith thirty cents  
(foreign, forty cents) for which please  
send me *The Upper Room* for one year,  
postpaid, beginning with \_\_\_\_\_  
quarterly issue.

Name \_\_\_\_\_

Street or Route \_\_\_\_\_

Post-office \_\_\_\_\_ State \_\_\_\_\_

\*A single copy by mail anywhere 10  
cents.